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The

# Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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## FAREWELL TO ANOTHER ELIM MISSIONARY



*Rev. Edward F. Cole and Swansea Elim friends bidding farewell to Miss Margaret Gwynne at High Street Station, Swansea (report on page 247). Photo by courtesy of "Swansea Evening Post."*

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# The Folly of Self-Deception

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Numbers 32: 23

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By F. Lavender (Minister of Elim Church, Loughborough)

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ONE strange characteristic of human nature, something which you have probably observed yourself, is man's ability to deceive; that is, to know the truth and yet either to tell or accept a lie. An example of this is the widespread attitude of people to the approach of death; a person is dying of an incurable disease, but the doctors, nurses and the family combine to keep the truth from the patient because of the possibility of upsetting him. If existence came to an abrupt close with the coming of death, as some would have us believe, there would be some justification for this attitude, but we know that life continues beyond physical death: it is "appointed unto men once to die, but after this the judgment." Therefore this deception can be very wicked, for it may refuse a person the opportunity of preparing to meet God, of putting his life in order. If we could go to a person and tell him, "You are about to go into eternity to meet God. Why do you not put your life right with Him?" it may be that—even as with the dying thief—he would be saved at the eleventh hour. I would certainly rather see him saved there than not saved at all.

If there is one thing in human nature more amazing than deception it is surely self-deception! In Isaiah 44: 23 we are given a picture of the idolater; and does the English language contain a better example of caustic, biting irony than that which is contained in this chapter? Isaiah describes how a man will cut down a tree, leaving the stump in the ground; the man is cold, so he uses part of the wood to make a fire, stretches out his hands to it and says: "Aha. I am warm, I have seen the fire." Then the man is hungry, so he puts more of the wood on the fire and bakes bread and roasts meat over it, so that he is satisfied. But then he wants a god to worship, so he goes to the stump of the tree, fashions it, and falls down before it, saying: "Deliver me, for thou art my god." Isaiah says that he does not consider nor understand that he has burned part on the fire, baked bread upon it and roasted meat with it; yet having shown how easily it can be destroyed he is hewing down to the lifeless stump, and he concludes, "He feedeth on ashes: a deceived heart hath turned him aside." If only he

would stop to consider he would see how ridiculous his actions are, but he refuses to consider the matter, preferring a lie above the truth because he is deceived in his own heart.

The story of Achan, one of the most glaring examples of self-deception contained in the Bible, is recorded in Joshua, chapter 7. Achan was not ignorant, but was well aware of the command of God that there was to be no looting when Jericho was taken, and that disobedience must be punished by death, but he wilfully disobeyed God and stole clothing, silver and gold from Jericho. He took every possible precaution to hide his sin from the eyes of men, and buried his loot beneath his tent—the only ones who knew about it were those in his own family. He evidently thought that when he buried these things he could hide them also from the eyes of the all-seeing God; he deceived himself into thinking that God could be "taken in," though the experiences through which Israel had passed must have made him aware of the folly of his attitude. Moses the man of God had given solemn warning to certain people who made vows to God that if they did not keep those vows their sin would surely find them out. Achan's sin found him out; it became known to all Israel, and it destroyed him!

There are many other instances of willing self-deception found in Scripture. Cain rose up against Abel his brother and slew and buried him; yet when the Lord asked him, "Where is Abel your brother?" he deliberately disclaimed knowledge of his whereabouts and responsibility for his disappearance. "Why do you ask me?" he said, "Am I my brother's keeper?" King Saul was sent to battle with the Amalekites with the clear order to destroy them and all that pertained to them. When Samuel approached the camp of Israel after the battle, Saul went to meet him and announced: "I have performed the commandment of the Lord"—yet even as he spoke he could hear the lowing of the cattle and the bleating of the sheep which declared that he was lying. Perhaps the most terrible story of self-deception in the Old Testament, awful because so unexpected, concerns David. While his neighbour Uriah the Hittite was away fighting in David's army,

David committed adultery with his wife. In order to cover up his sin David arranged with Joab, captain of his army, to have Uriah treacherously abandoned in battle and slain by the enemy. One is appalled as the story of shame and degradation is unfolded. It is perplexing and bewildering to think that David should stoop to this vileness, for he had had such wonderful experiences of the gracious dealings of the Lord, and that he should for a moment think he could deceive God is utterly staggering! Nathan the prophet went to David and told him of a wealthy man, possessing great flocks and herds, whose neighbour had only one ewe lamb, which he treated as a pet. One day the rich man had a visitor, yet he would not kill one of his own sheep to entertain his guest, but took the poor man's lamb and slew it instead. David rose in great rage against this callous injustice and swore that the man should surely die, but Nathan's voice broke in with terrible emphasis, "Thou art the man." Think also of Judas Iscariot, who was seeking an opportunity to betray the Lord Jesus, yet while he waited continued to present himself as a faithful disciple of Christ, and when the Lord Jesus said, "One of you shall betray Me." Judas joined with the others in asking: "Is it I?" These men were dealing with One who saw all their ways, and because of their knowledge of Him they should have known better than to attempt to deceive themselves and Him; in each case their sin was inevitably uncovered and punished.

You will perhaps say: "This may be very interesting, but what has it to do with me?" The answer is brief: God has declared that all without exception have sinned; not perhaps in the way that these men did, but nevertheless by our sin we have become wholly unfit for the presence of God. What is more, we cannot make ourselves clean before Him by our own efforts; our best endeavours fall very far short of the Divine ideal revealed in Jesus of Nazareth. Your own conscience is a silent witness to this truth; you may compare very favourably with other men and women, but when you consider the matter you are aware that you are not good enough for God. I would ask you a question: "Are you longing in your heart to know deliverance from your sin, and peace with God?" If so, I want you to know that God has Himself made your salvation possible, for He gave His Son to die for your sins. If you believe on the Lord Jesus Christ your sins will be forgiven and you will receive the gift of eternal life (John 3:16).

On the other hand, are you, like so many people today, trying to deceive yourself about your sins? Are you still blindly determined to reach heaven by

your own efforts? Then I must remind you that the Lord Jesus Himself declared that He is the *only* way by which a sinful man can approach a holy God. Putting R.I.P. on your tombstone will not get you into God's home if you have wilfully rejected Jesus, the only way. Peter stated that there is salvation in no one else, and that the Name of Jesus is the only Name through which we can be saved. I urge you to clear your mind of the folly of self-deception, and accept in simple faith the only One who can take away your sin. Seek the Lord while He may be found, call upon Him while He is near. God wants you to have eternal life, He desires to take away your sin, but if you continue to go on in your own way be sure your sin will find you out in the end—the way you are treading will lead to self-destruction. Do not tempt the Lord by your stubbornness, but accept His salvation before the *day of grace* closes and you realise with terror that you are an eternally lost soul.

#### THE LORD—

Dwells in a humble heart (Isaiah 57:15).

Sits on His throne (1 Kings 22:19).

Stands to judge—to plead (Isaiah 3:13).

Sees our affliction (Genesis 31:42; 21:19).

Hears our prayers and groanings (Exodus 2:24; Psalm 116:1).

Speaks peace to His people (Psalm 85:8).

Knows our frame (weaknesses) (Psalm 103:14).

—F. Rice

## 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**



## ELIM'S EASTER MONDAY IN THE METROPOLIS

ONCE more the Elim Easter Monday meetings in London are over, but the memory of them lives on. As we reflect on those three great gatherings of yesterday—the splendid open air witness at Trafalgar Square and the grand afternoon and evening services in the Royal Albert Hall—we thank God for the wonderful sense of His presence and power, and for the blessing of renewed Christian fellowship. It was good to meet “old friends” and to make “new ones.” The fellowship enjoyed by the thousands who attended the meetings is indicative of the bond that binds Christians together in the Lord Jesus. Having been called into “the fellowship of His Son” (1 Corinthians 1:9) they were amply demonstrating that they were continuing “in fellowship” (Acts 2:42), and that truly their fellowship was with “the Father and Jesus Christ” (1 John 1:3).

The people were radiantly happy, and rejoicing in the knowledge of sins forgiven and the experience of being at peace with God through the risen and exalted Saviour. The joy of the Lord was very manifest as people greeted each other—the “Elim family” spirit was very much in evidence on this memorable occasion.

As we moved among the people we were approached by a young teenager enthusiast who very graciously handed us a bill announcing the meetings in the Royal Albert Hall, to which he added a personal invitation. It was evident that he was not aware of our identity, so we took advantage of this. “Why,” we asked, “are you going to these services in the Royal Albert Hall on a holiday like this?” His reply was prompt, precise and confident: “Because I have accepted the Lord Jesus as my personal Saviour, and I love Him.” It was apparent that he wanted us to come to know and love Him too. It was also very evident that the young man was captivated by and satisfied with Jesus, was thrilled by his Christian experience and determined to do service

for his Lord and Master—and on a day when millions of other young people of a similar age were following other pursuits in search of pleasure and real happiness.

That young man was typical of crowds of young Elim Crusader enthusiasts we encountered throughout the day, whose sincerity and zeal constitute a challenge to all who profess to love and follow the Lord Jesus. For them the supreme aspiration of the moment was to do service for the Saviour, whose own passionate desire when upon earth was to do the will of God. In the highest sense He could say, “Lo, I come: in the volume of the book it is written of Me, I *delight* to do Thy will, O my God.” Like Him they were deriving delight from doing His service and the utmost pleasure from their Christianity. May we draw inspiration and encouragement from their example.

Full reports of all three meetings will be given later on by other writers in a special Albert Hall issue of the ELIM EVANGEL.

Carnegie Simpson, in his book *The Fact of Christ*, says: “Christianity took its rise not in a philosophic school, theological or ethical, not in an ecclesiastical system, not in a social or political proposal. It took its rise in men being brought face to face with a certain phenomenon, the fact of the person of Jesus Christ.” Men and women were brought face to face with the *living* Saviour in the Royal Albert Hall services, and for this we praise God.

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## Women's Column

By Gladys Gorton

### POLISH YOUR SILVER

IS that a reminder to you? And like me you groan, "I know; mine needs polishing badly, but it's just making time to do it, there's so many other things which must be done." Yes, polishing silver is a job which can easily be neglected. I haven't much silver; these were wedding presents, including a silver tea-set, and of course cutlery. It's the little extra—*making* time to polish the silver—which makes all the difference to the brightness of our homes. We may be overtired, and just have to shake ourselves into action to start polishing, but we are well rewarded when we see the silver gleaming on the sideboard, and the shining cutlery on the table at meal times.

Now, metaphorically speaking, *do a bit of polishing* wherever you are or wherever you go. There's so much that we plainly take for granted, and never dream of giving a word of encouragement or appreciation. Once (I was out of sight), quite a number of women were saying "goodbye" as they left a meeting. Do you know, I never heard *one* say a cheery word to another, or pass any remark which was uplifting.

Never be so full of your own worries and troubles that you cannot listen to someone else's; and try to encourage them—*do a bit of polishing*. It is alarming to read and hear of the tragedies in the lives and homes of the people of our land. Your burden may be heavy, but you may meet someone with a greater load, so *do a bit of polishing*. Let's cheer each other up as we travel together along life's road—encourage one another. If someone has done a job well, however menial it is, tell her. Even if you are taken for granted, and what you do is too, don't take everything for granted that others do. Give a word of praise or a small token of love—*polish the silver*. Why, the whole atmosphere where you are situated can be changed!

We are living in momentous times, which indicate the imminence of our Lord's return. God's people may not have open persecution, but Satan, the great enemy of Christ and His Church, has very skilful and subtle ways in attempting to destroy the faith of every Christian. *Beware* lest you unwittingly help him by "putting a wet blanket" upon another Christian, instead of doing *a bit of polishing*. Read 1 Thessalonians 4:13-18. Note the phrase in the last verse, "comfort one another," or, as another translation puts it, "encourage one another with these words."

"The great secret of help is encouragement"  
(Octavia Hill).

### Knowing! Doing!

"Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. Make me to go in the path of Thy commandments; for therein do I delight."—Psalm 119:34, 35.

Mark Twain once said: "Most people are bothered by those passages of Scripture they cannot understand; but as for me, I have always noticed that the passages in Scripture which trouble me most are those which I do understand."

If children bothered about such a simple passage as "Honour thy father and thy mother" and parents bothered about "Train up a child in the way he should go" and we all bothered about "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—how much better off the world would be!

Now available . . . . .

### **Evangelical Songster Male Voice No. 2**

Price 2/- (by post 2/2)

This excellent collection contains new and popular pieces, including "Jesus set the music ringing," a new arrangement of "The Old Rugged Cross," "To Thee dear Saviour," "When I think how they crucified my Lord," etc.

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**I**N a recent by-election a candidate said that he was not relying on getting votes by his appearing on television, nor upon the star speakers who would support his platform. For him the one successful and proved method would be the door-to-door canvassing. Although we thank God for modern mediums of reaching the masses with the Gospel by radio, television and great campaigns, Christian churches in our country are now emphasising the need of personal evangelism. Elim is in the forefront, and giving a lead by launching a Movement-wide campaign in this way. Here is evangelism for pastor and people.

☆ ☆ ☆

A brother in our church came forward for prayer, his left arm, which was in a sling, being poisoned. The moment prayer was offered, God wonderfully healed him. As his wife saw this evident answer to prayer her spirit was greatly moved, and subsequently she was filled with the Holy Spirit. It was all very wonderful. But there is an aftermath to this. The brother testified to his doctor and in our meeting to what God had done. The next morning, his first day back at work, as he was descending a ladder he received an injury to his right arm—now restored also. When the Devil saw the one arm healed, he thought he would attack the other one!

☆ ☆ ☆

Here in Essex a leading county cricketer has received £2,300 as a benefit for his service to the game. He has given it all away—"my only capital" as he expressed it. During his benefit match a small boy asked him, "What are you going to do with all that money, Dickie?" And Dickie Dodds replied, "I am going to help to build a better world." The

money given is being used by Moral Rearmament. This Oxford Grouper has done something out of a very sincere heart. In all walks of life and movements, men give liberally when they are convinced of the rightness of their cause. But let the Christian outshine all others in giving, remembering that God has made us stewards.

☆ ☆ ☆

"What did Daniel's three friends say to the king?" This was one of the questions some were asked in the recent Sunday School Scripture Examination. One lad very frankly and politely answered, "I have no idea, sir." Another, with perhaps a little vehemence of spirit, wrote, "Go and throw yourself in the fire" (to the king—not to the examiner). And someone with tender feelings for Daniel wrote, "Why did you give Daniel those vegetables and that water?" For the Bible answer to the question read Daniel 3:17, 18.

☆ ☆ ☆

With other ministers who were marking Sunday school exam papers, I was introduced to a leading American Pentecostal minister. He told us of a young man from the backwoods who made application for the ministry in their denomination. There came a time when his Bible knowledge was being tested. The young man was asked to name three ministries of the Holy Spirit, and he replied by naming three leading Pentecostal preachers, one of whom was our visitor.

☆ ☆ ☆

"The curious values of the Church of Rome must seem to non-Catholics always incomprehensible and arbitrary, usually arrogant, and sometimes inhuman. To this must be added extravagant inconsistency." These words were not written by any of our militant Protestant societies. They were written by a journalist in one of our national papers. He was writing about the inconsistency of the Vatican, which has filed an appeal on behalf of the Bishop of Prato to a civil court whose jurisdiction the bishop refuses to acknowledge—he was convicted by the court for defaming a civil marriage as "scandalous concubinage." Most people associate the Church of Rome with holy water, but in Italy today she is getting into hot water!

☆ ☆ ☆

I conducted the funeral of a man who had served God well for many years. His own conversion dated from the time when one of his children had died. Through that sorrow he was led to Christ from a former life of drunkenness. And now in the passing

*(Continued at foot of opposite column)*





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# Implications of the Advent

## No. 1—By Way of Introduction

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THE trend of events in recent days is more than ever convincing some of us that the Lord's return is very near. Indeed, many Christians are saying not simply that He *will* come, but that He *must* come, for His coming is the only hope of the world. But the questions may be asked—in fact they are asked: "Granted that the Lord is coming soon, how is that fact meant to affect my life as a Christian? Does the Bible give any practical teaching on this line and show the vital connection between the doctrine of the Second Advent and everyday Christian living?" These are vital and down-to-earth questions, for we may have an extensive knowledge of prophetic truth, follow this or that system of interpretation, study charts, master theories, cope with and explain (at least to our own satisfaction!) Daniel's image, the number of the beast, the vials, seals, and trumpets of Revelation, and all the time our manner of life be quite unchanged. And yet John wrote: "He that hath this hope purifieth himself"; and Peter declared: "What manner of persons ought ye to be in all holy conversation [i.e. manner of life] and godliness?" Paul, writing of the Lord's return, says: "We pray that our God would count you worthy of this calling"; and James, exhorting to holy living, warns: "Behold, the Judge standeth at the door." But the one to whom we will turn for practical teaching in this short series is the Lord Himself, and the four special parables He gave to this very end in Matthew 24:43 to 25:30.

These two chapters in their entirety record the fullest answer Jesus ever gave to a question, and the question was: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the age?" In this introduction it will help us if we look first at the pictures which Jesus, like the master artist He is, paints of our world in the end-time, and we will begin for convenience sake at verse 27.

First of all we have a *storm* picture. I know, and agree, that lightning suggests the suddenness of His coming, but does it not also speak of storms? And in this connection will you study again very carefully the dramatic words of Luke 21:25, 26, where Eng-

lish language breaks down and fails to convey the full idea of what Jesus actually said, for "distress" means "anguish," "perplexity" means "an impasse," or "no way out," "failing" means "to swoon away," and "looking after" can be translated "anxious suspense." What a prophecy! Could anyone living today have described with greater accuracy our present world condition? No wonder we say Christ *must* come!

Next in verse 28 is a *war* picture, with vultures hovering over a battlefield. Earlier in the chapter Jesus had said, "There shall be wars and rumours of wars." Some people say, "Of course, there have always been wars, and always will be," and to that our reply is simply that the more nearly we approach the end of the age the more deadly in its efficiency does the war machine become, both in its intensity and in its far-reaching extent. From the mud of Flanders in 1917 the Rev. Studdert Kennedy wrote in stinging verse:

"Peace on the earth! We say and sing it,  
And pay ten thousand priests to bring it;  
After two thousand years of Mass  
We've got as far as poison gas!"

That was forty years ago, and we've moved some since then, as our American friends would say. Recently the *Government White Paper on Defence* was placed before Parliament, and that document makes plainer than ever the stark fact that the whole concept of war is changed! The "shape of things to come" appears to be an Air Force with supersonic bombers carrying H-bombs and guided missiles; a Navy with smaller, faster ships and submarines (the latter capable of making an Atlantic crossing without surfacing) likewise equipped for firing guided missiles, and an Army with atomic artillery, etc. All this, plus rocket sites for the release of "inter-continental" and "intermediate-range" ballistic missiles. Does this shed light on Matthew 24:22; "And except those days should be shortened there should be no flesh saved"?

We move on next to verse 32, and here we have a *Palestine* picture. Palestine is the world's number one trouble spot, and topline headache for the

United Nations Organisation. Israel is in the process of entering one of the most critical periods of her crisis-ridden history, and is surrounded by hostile powers. Russia, with an eye on this area for all kinds of reasons, has within recent months made Syria an advance base, and so is next door to Israel. Syria in turn has linked up with Egypt to form the United Arab Republic. Egypt's President Nasser, smarting under the shame of two military defeats at the hands of Israel, follows up the treaty with Syria by announcing the establishment of the United Arab States (members: Egypt, Syria and The Yemen. Any other Arab State can join!). Of the Arab States in general it can be said at once that they are agreed in this, that Israel must go! Yes, days of trouble are ahead for Israel, but God is watching and will bring her through.

Thus far the Lord has been portraying conditions of the end-time, and having done so He moves on to an *insistent appeal for readiness and watchfulness* (Matthew 24: 37—25: 13). This emphasis on the need for readiness must be clear to the most casual reader, but one wonders if the Lord's reference to the flood has been fully appreciated. We have so often used these words in our Gospel sermons to the unsaved, but have we noticed that in their sweep they include and involve the Christians? His whole point in referring to the flood was to emphasise the unreadiness of the careless in Noah's day, and He goes on to say, "Watch ye therefore." The same principle is developed by the Lord in Luke 17, where He refers to the days of Sodom and Gomorrah, and a re-reading of that story will show Abraham as a man who was in a state of constant readiness with a high spiritual life, in contradistinction to Lot.

self (25:1-13); and finally, between the Christian and the world around (25:14-30). We have, then, from the Lord a very full answer to the question propounded at the beginning of this article. The fact that He is coming, and coming very soon, is meant to affect my life most vitally in every way.

It is some seventy years since the saintly Dr. A. J. Gordon published his book *Ecce Venit*, and in the opening chapter he sums up eloquently the all-round effect "the blessed hope" should have, and one feels one cannot do better than quote his words: "Let us observe that, since Christ took His place of expectancy within the veil, and assigned to us our place of expectancy without the veil, all present duties and spiritual exercises have henceforth an onward look; an advent adjustment, like the needle to the pole. Is holy living urged? This is the inspiring motive thereto: 'That, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.' Is endurance under persecution and loss of good enjoined? This is the language of the exhortation: 'Cast not away, therefore, your confidence, which hath great recompense of reward. For yet a little while, and He that shall come will come, and will not tarry.' Is patience under trial encouraged in the Christian? The admonition is: 'Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.' Is sanctification set before us for our diligent seeking? The duties leading up to it culminate in this: 'The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved blameless at the coming of our Lord Jesus Christ.'

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**By H. Palliser** (Minister of Elim Church, Hull)

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Thus the Lord, having thrown some light upon the manner of His return and the signs heralding it, pleads with His Church for a maintained state of preparedness. Whether you read the Olivet discourse as recorded by Matthew, Mark or Luke, the climax is the same—an appeal for watchfulness and readiness. But—and here is the point—in Matthew, Jesus explains what true readiness means. It is, He says, a matter of right relationship, and that, moreover, in four directions. There must be a right relationship between the Christian and his Lord (24:43,44); between the Christian and his fellow Christians (24:45-51); between the Christian and his innermost

Is diligence in caring for the flock of God enjoined upon pastors? This is the reward: 'Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' Is fidelity to the Gospel trust charged upon the ministry? This is the end thereof: 'That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.'

Yes, the implications of our Lord's return are very, very practical!

# CHURCH NEWS FLASH

## IMPROVEMENT GIFTS (PORTSMOUTH)

The congregation at last Sunday's services at the Elim Four Square Gospel Church, Arundel Street, Landport, presented more than £235 in individual gifts towards an improvement project for their church.

After more than thirty years in the building, which was once a cinema, improvements are planned to take place this year at a cost of about £2,500—and most of the money is already in hand or promised on loan free of interest. The minister (Pastor James McAvoy) has said that the gift scheme has been kept to anonymous donations.

At the special Gift Day services, members of the congregations placed their offerings in collecting baskets on a table before the pulpit of the church.

Alterations, which are expected to be completed in time for special opening ceremonies in October, include enlargement of the minor hall and a new sliding partition, and cloakrooms.

## CONTINUED BLESSING AT SELLY OAK

We recently celebrated our pastor's anniversary here, when Pastor Jack Newman (Coventry) was the special speaker for the day. All who know him will realise that we had a grand day. He was rewarded for his efforts by the salvation of two precious souls at the evening service. The following Thursday saw the result of Sunshine Corner, when a good crowd gathered once again under the leadership of Mr. Harry Manning, known to all very lovingly as "Blackie." On Sunday, March 2nd, a record number attended Communion service and four new teachers commenced at Sunday school. At the evening service souls were saved and nine young people were accepted into membership and given the right hand of fellowship.

LESLIE EVANS.

## ELIM FULL GOSPEL CHURCH, MACCLESFIELD

Even though the weather was very bad on the night that our beloved President, Pastor J. C. Ken-

nedy, and Mrs. Kennedy visited Macclesfield, quite a good congregation assembled. A timely message on *revival* was greatly appreciated.

On Mothering Sunday a special evening service was conducted by Pastor P. J. Brewer. The mothers of our church ministered in song, testimony, recitation and Bible reading. A poem dedicated to mothers was composed by one and recited by another of our Crusaders. Each mother present at the service was presented with a buttonhole of primroses by the Crusaders. At the close three souls responded to the appeal.

## ALL AGES FOR CHRIST (DELANCEY)

After the Gospel service each Sunday evening, teenagers go into the town and endeavour to bring in many young people off the streets to our Youth for Christ meetings. It is grand to see such a great crowd of young folk meeting together like this under the sound of the Gospel. Everything is done to make these services bright and enjoyable for the youth of today, with the result that souls are won for Christ and attend the meetings regularly.



Revs. J. Hyde and J. Hardman (District Superintendent) at a meeting for youth.



*The pastor with some of the old age pensioners.*

A pensioners' afternoon meeting is held weekly, ages ranging from sixty-five to eighty-nine years. These aged friends faithfully travel from most parts of the island to their meeting and at the eventide of life some have found Christ.

## **THE ELIM EVANGEL**

### *A Unique Incident*

The father of one of our Elim ministers works in the wholesale fruit market of a northern city, and on opening an empty banana box, returned from a neighbouring town, imagine his surprise to find underneath the straw and refuse an ELIM EVANGEL with a recent centre page sermon contributed by his own son! It was open at the very page, for the son's name and the title of the sermon caught the father's eye. He showed the magazine to some of his associates in the market and the sequel to the story was that some of them went to the Elim Church in that city, and at least one of them accepted Christ as his own personal Saviour. Can anyone work out the odds against this event being repeated?

***Please try to interest other people in the Elim Evangel by passing on your copy to them***

*What is it like to live in Spain today—if you are a Protestant? Read . . .*

# **MORE THAN CONQUERORS**

BY JANE LIVINGSTONE

*6/- net (by post 6/8)*

This story is fiction, but the incidents depicting the persecutions of evangelicals are true and typical of what is happening in many parts of Spain today.

*Write for a full list of Christian fiction to*

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**Clapham Crescent, London, S.W.4**

Conducted by  
National Youth  
Secretary

# youth page



Today's Talking Point . . .

## Jazz 'n' Jive

and the SPIRIT OF AN AGE

*We submit this article, written by an American, for your consideration. Let us have your views . . . We open up the columns for frank discussion, but make your contribution brief and snappy or it will not find its way on to our page.*

**I**T is not mere accident that our present age is the age of swing," says Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York. "Music is a means of self-expression. The type of music we choose reveals the type of people we are. The songs of a nation are one of the best indications of its culture. Today the characteristics of our civilisation are similar to the characteristics of our music.

"First, swing is light and frothy. It requires no thought or depth of feeling. Young America's wildness over swing music reveals the lightness and frothiness of the day. The blue disharmony and blaring terror of modern jazz is something which firmer, saner minds of other days could not tolerate. The America of swing could not produce a Lincoln or a Washington. The things that made these men great are conspicuously absent in our day.

"Second, swing is lawlessness in music. Not only has it violated the laws of legitimate composition, but, what seems infinitely more tragic to many minds, it has lowered the standards of musical composition. The music is typical of our age. Today is an age of crime in which youth is the chief participant. Law enforcement officers recognise that their biggest problem is youth adrift under the intoxicating delusion that it is free. All freedom needs restraint, or life becomes like the careening automobile which

lunges from the highway into twisted wreckage and death at the foot of the embankment.

"Third, swing takes the lowest and exalts it to the highest place. Hitherto, melody and harmony have been exalted and rhythm has been incidental to these ennobling characteristics. In swing, rhythm is exalted while melody and harmony are often blurred unrecognisably. The accentuating of the unaccented beat in jazz music portrays and encourages the accentuating of secondary things in our civilisation. Once the soul was the chief concern of man. Now the body with its bodily satisfaction is worshipped. Once the achievement of the mind and spirit were the highest goals; now man seeks speed and lust and pleasure.

"Fourth, this age of swing is an age of destruction. Popular composers, unable to produce great works themselves, have taken many of the great pieces and jazzed them up, completely distorting the musical genius of the composers, destroying the love that people have for these finer works.

"We have come to the day in American life when destroyers seem to have ascendancy over creators. Literature has ceased to be what it was, dealing no longer with noble and ennobling thoughts. It has descended from the front street to the back alley. Ignoring the better things of life, it has tipped over

the social garbage cans and spread contamination upon our nation. Of course, we have always had garbage cans in society, but it is only lately that authors have felt it necessary to bring the garbage into the dining room and urge people to eat it, declaring, 'This is sustenance—this is life!'

Thank God there are better things in life than those represented and expressed in swing. Jesus has promised an abundant life. Most of you who read this have probably begun to taste of the hidden joys of salvation. You have caught a glimpse of the vast spiritual realms to be conquered. You have found the deeper side of life.

But there is a price to pay to maintain and develop this higher life. First, there is the discipline of the mind. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Then it is necessary to commune and have fellowship with Someone who is higher. The prophet said, "They that wait upon the Lord shall renew their strength," and David said, "Wait on the Lord . . . and he shall strengthen thine heart. Wait, I say, on the Lord." We must have our times of prayer, of quiet, of fellowship with the Lord.

But the speed of this present age does not allow time for any of these things. There is no time for private devotions. In fact the average young person today does not like to be alone with his thoughts. He feels that he must be running, going somewhere, doing something with the gang. It is unpopular to think seriously.

It is easy for Christians to get caught in the lightness and the frivolity of this dizzy whirl. It is easy to forget the more serious things and let oneself slip into the rhythm of life. The spirit of it is everywhere. The airways are filled with it. Every lunch counter has its jukebox. Christians often find themselves humming the "cute," "catchy" little tunes.

It is dangerous to be in that atmosphere. There is something about it that "gets into you," as they say, and before long you find yourself robbed of the sweetness of His spiritual touch. Recognise "jive" for what it is and be on guard, lest the worthless

things of life crowd out those that are of eternal value.

## LATE NEWS FLASHES—THREE IMPORTANT ITEMS

### ROYAL ALBERT HALL YOUTH CHOIR

Congratulations, Elim Crusaders, on a very fine contribution to the Royal Albert Hall meetings this year. It was an exciting sight to see the hundreds of youths presenting the Gospel in song. We estimate that this year we have reached the highest number in the choir since pre-war days, although we have not hit the 1,000 target. Next year we must burst the target. *Thank you, Elim Crusaders. We are proud of you.*

### CRUSADER CONTINENTAL HOUSE PARTY TO SWITZERLAND

We have been able to reserve a sixty-seater luxury coach of the ultra-modern Europa fleet of coaches to meet us on the other side of the English Channel and take us to Switzerland, at no extra cost. We will travel over the Continent for two days, staying at youth hostels *en route*. The driver will give an account of interesting places during the travel.

The return journey will be of similar duration but by a different route.

Full details of the house party are advertised on page 243. You are advised to write immediately.

### EYM YOUTH CHALLENGE

We have received numerous letters of appreciation of our magazine, in particular the last two issues, in which Pastor H. W. Greenway has given "Our Answer to Dr. Graham Scroggie."

Write direct to the Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4. Single copies cost 6d. each plus postage.

In the present issue of the magazine Pastor John Dyke commences a series of articles dealing with our fundamental truths. "What does it mean to be 'saved'?" is the title of the first. If you were asked this question by a non-Christian what would you say? If you were asked "What do you mean by being 'baptised in the Holy Ghost'?" what would be your answer, with references to the Bible. These and other vital questions will be dealt with by Mr. Dyke, who has very kindly accepted our invitation to provide this series.

**Elim youth movement** CRUSADING FOR CHRIST



THE FAMILY ALTAR  
 and  
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Arthur V. Gorton.  
 (Minister of Elim Church, Springbourn, Bournemouth).

**Sunday, April 20th.** 1 Kings 10 : 1-13.

"I believed not the words till I came" (v.7). Notice the steps: "she heard" (v.1), "she came" (v.2), "she saw" (v.4), "she confessed" (vv.6,7), "she believed" (v.7), "she gave" (v.10) and "she received" (v.13). Here is a pattern for our coming to a greater than Solomon. Let us not forget her giving. There is a principle of Scripture here: "Give, and it shall be given to you." Her giving was large, but it could not compare with Solomon's giving to her, all her desire—whatsoever she asked, besides that which Solomon gave her of his royal bounty. It has been said that we cannot beat God at giving.

**Monday, April 21st.** 1 Kings 11 : 1-14.

The tragedy of Solomon is that he did not know when to stop. See his testimony in Ecclesiastes 1 : 17. He would know wisdom, but also madness and folly. He had silver, but he would make it like stones; he had gold, but would have so much that it would be like paint; horses, there must be thousands; wives, he had seven hundred; temples, he built high places to other gods; gods, he turned away after other gods and in so doing he broke God's commandment (read Deuteronomy 17 : 15-17). Meditate upon the times we read about the "heart" of Solomon and let us take to heart these words, "Keep thine heart . . . for out of it are the issues of life" (Proverbs 4 : 23).

**Tuesday, April 22nd.** 1 Kings 11 : 26-43.

Verse 31 sets a problem for us. Why did the Lord choose a man to reign over the ten tribes who would afterwards be called Jeroboam, the son of Nebat, who made Israel to sin? One thing is certain, the Lord would never have spoken to him as in verse 38 if he had been so depraved as to be incapable of keeping His word. Jeroboam is called a mighty man of valour (v. 28). He was industrious and was made ruler by Solomon, so he must have been capable. If his abilities had been consecrated to God they would have made him great indeed, but he ignored the Lord who called him and bowed to self and self-aggrandisement.

**Wednesday, April 23rd.** 1 Kings 12 : 1-15.

A further question arises: Why is a wise father, a man famed for his wisdom, followed by a foolish son? While we remember from our reading that the cause was from the Lord (v. 15), is it not a fact that all wisdom comes from God, and when sin and disobedience dominate the life, not only can the wisdom of this world appear as foolishness, but mankind will turn from the evident way of wisdom and take the foolish and disastrous way? Remember that Ahithophel's wise counsel was not followed (2 Samuel 16 : 23 ; 17 : 14). The way of the transgressor is hard.

**Thursday, April 24th.** 1 Kings 12 : 16-33.

The reading opens with the dread disaster of division. The seed was sown when the people demanded a king (1 Samuel 8 : 5-7). They had been warned of the consequences and now the seed had come to fruition. What were the results? (1) Forsaking the house of God; it was too far to go to Jerusalem (v. 28), so they became indolent and lazy. (2) Forsaking God Himself: "Behold thy gods O Israel." If a religion be judged by its god, what a feeble people the ten tribes became, physically, mentally and morally. Their god was a calf. The world today judges our God by us.

**Friday, April 25th.** 1 Kings 13 : 1-10.

Bethel, "the house of God" (v. 1). Jeroboam made this place of hallowed associations (Genesis 28 : 11-19 and 35 : 9-15) into the house of his god; more than that, he made himself the high priest, and now stretches out his hand (v. 4) as if he were a prophet. How God laughs at man's pomposity! The hand that wielded the sceptre, slew and offered the sacrifice, now outstretched in judgment was suddenly paralysed. Much more, his whole system of religion was shown to be under the wrath of God (v. 5). God is once again declaring that He will be worshipped and served in His way and no other.

**Saturday, April 26th.** 1 Kings 13 : 11-22.

The issue is between the "word of the Lord" (v. 17) and the "word of an angel" (v. 18) even though the whole story was a fabrication. The Jews particularly venerated angels, and the Old and New Testaments abound with angelic ministry. Remember how the Pharisees once sided with Paul, saying that an angel might have spoken to him and so they should not fight against God" (Acts 23 : 9). The word of God must take precedence over every other revelation and be followed. Paul declares in Galatians 1 : 9: "If we or an angel from heaven preach any other gospel let him be accursed." Let the word of God be sufficient always for us.

## IBRA RADIO

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Produced by Douglas B. Gray (announcer)

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

# 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

**YEOVIL.** Sunday, April 20. Elim Church, Southville. Baptismal Service 6.30. C.755

## LONDON CRUSADER CHOIR

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

April 19, Boxhill-on-Sea; 26 and 27, Swansea; May 3, Kingsway Hall (Annual Festival); 8, Hornchurch; 11, Lewes prison and Hove; 17, Cambridge; 18, Holloway prison and Watford; 24 and 25, Colchester; 26, Leigh-on-Sea; June 7, Royal Albert Hall (Male Voice); 8, Wormwood Scrubs prison (Silver Jubilee prison service); 15, Maidstone prison; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

## SUNNY BLUNDELL TOUR

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

## BRITISH PENTECOSTAL FELLOWSHIP

# Bowness Convention

Bowness-on-Windermere

JULY 19th—25th, 1958

Speakers:

**J. H. Hodgson** (Apostolic Church)  
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**John Woodhead** (Elim Church)

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C.745

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Singing items by united youth choir  
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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.

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## BOARD-RESIDENCE -continued

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## BIRTH

**Burston.** On March 13th, to Pastor and Mrs. J. E. Burston, God's gracious gift of a son, Stephen James. C.757

## WITH CHRIST

**Goldsmith.** On March 25th, Oliver Goldsmith, aged 87 (father of Mrs. G. Backhouse), Funeral conducted by George Backhouse at Kinkley Cemetery, Lowestoft. "Till we meet again." C.758