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The
Elim Evangelical

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

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Ordination of Elim Minister



Left to right: Revs. G. J. Jones (who was ordained), J. J. Morgan, L. C. Quest, J. Dyke and P. S. Brewster. See report on Dudley Church, page 310. Photo by courtesy of the Dudley Herald.

Implications of the Advent

By H. Palliser (Minister of Elin Church, Hull)

No. 5—My Relationship to the World

With the parable of the talents we come to the last brief study in this series of meditations on the parables of Matthew 24 and 25. We have seen them setting forth the practical effect the realisation of the imminence of the Lord's return should have upon our lives in their Godward, churchward, selfward and now, in this parable, worldward relationships. The illustration Jesus used is well known, but we may pause to mention that it must not be confused with the parable of the pounds (Luke 19). The point of emphasis there is the bestowal of equal opportunity; here it is the bestowal of varying gifts.

THE picture is drawn from the world of commerce and trade, and, put quite bluntly, the underlying thought is that of gain, increase, expansion and extension. Business aims are taken up to the highest level by the Lord and applied to His kingdom. In the words of Arthur Wallis (*In the Day of Thy Power*, page 215), "God has a grander and greater purpose for this age than simply saving souls from hell; He is 'bringing sons unto glory.' He is not now concerned with improving the world, but with gathering out of it a people for His Name." God is in business, and that leads on to a further thought, namely that everyone who is saved by His grace is in the business too. Paul says "We are labourers together with God." We are here to extend the business and to co-operate with the Lord in His project. In this picture three thoughts are suggested.

THERE IS THE DISPOSAL OF TALENTS

"And unto one he gave five talents, to another two, to another one; to each according to his several ability." Notice, in the first place, that distribution was according to ability. There was variety of distribution, and for us the thing to notice is that the wise master took into account each man's ability, and gave according to that ability. Now, do we grasp that? I think we should, for our own encouragement! You see, God does not ask us to do that for which we are not fitted. To quote Dr. Campbell Morgan, "It means this. He will never call a man to preach who has no natural ability for preaching. I am afraid we often do. He never does. Behind that wonderful little expression 'according as each man had ability' is a revelation of natural fitness, the ability of the personality as preparation for the reception of a supernatural gift, and that is always

so. If a business man has that ability, he will receive responsibility according to that ability, which is his natural ability; the natural baptised, empowered, by the supernatural. Do not be led astray by the five, two and one, as though the first marks some element of greatness, and a kind of inferiority in the next case, and a greater inferiority in the third. Not at all. The man is taken into account." God will not ask us to do that for which nature has not fitted us. There is a variety of ministries, as Romans 12:6-8 reveals: organists and organisers, workers among old and young, preachers and prayers, each according to his ability, and we go against both Scripture and common sense when we take the line that "everyone should be able to do . . ."

Furthermore, each one *has* an ability. No servant was left out, for the simple reason that each had some ability. True, some of us need to know our limitations, but others of us need to know our possibilities! Behind every pilot who flies a plane in the R.A.F. are scores of ground crew men, and there are hundreds of men in the *Queen Mary* who, in their way, are as important as the commodore. They each have an ability, and it is in use.

Finally, each is Spirit-enabled. In this parable Jesus mentions three servants, and Lange makes comment, "Three is the number of the Holy Spirit." We live in the age of the Holy Spirit, and He, the Spirit of wisdom and knowledge, knows our capabilities and potentialities, and as they are yielded to Him He is able to take them and use them to His glory.

THE DISCHARGE OF RESPONSIBILITY

To each man a distribution of talents was made, and upon receiving his allocation the man knew what he had to do. What had he to do? Just this surely—

he had to do what he could with what he had.

Two of the servants sought opportunity; they went out to do business, and that meant seizing each opportunity as it came along, for it might not come again. To a preacher it may mean yielding to a Spirit-given urge to speak in a certain way, or press home an appeal. Moody preached one Sunday in Chicago, and told his hearers to come next Sunday and decide for Christ, but by next Sunday the city was almost destroyed, and he never saw that congregation again. "Never again will I ask a crowd to wait till next Sunday," said he. And that may apply to a personal worker or to a Sunday school teacher. To another it may be the urge to make a sick visit, or give a helping hand—and in this does not the need often constitute the call? Yet I once heard of a person who did not visit a nearby sick neighbour because, as he said, he "did not feel led!" From such preserve us! Or it may be the prayer burden, the yielding to which brought revival to Lewis, and preserved Duncan Campbell from what might have been a fatal accident, and brought healing to Leslie Wigglesworth in the Congo. The Bible says, "As ye have opportunity, do good unto all men." Seize the opportunity!

Two of the servants gained equally; and how this smashes our ideas of success and failure! For the five-talent man made 100 per cent—and so did the two-talent man; and if the one-talent man had set about things he, too, would have made 100 per cent! When will we begin to realise that the Lord has His own way of classifying and grading, and that He regards equally sower and reaper, preacher and prayer?

One of the servants lost tragically. How suggestive Lange is! "He buries it in the earth, signifying the prostitution of spiritual gifts to the service of the world and flesh." Let that comment be pondered, for it is possible to be "too earthly minded to be of any heavenly use," and Demas is not alone in having forsaken, "having loved the present world."

THE DEMAND FOR URGENCY

In some ways what needs to be said under this head could be summed up in one sentence—*the time is short!* These parables are set in the tense atmosphere of Advent nearness, and that nearness means two things:

The time is short for *us*. Three texts were used by the Lord to bless and inspire Hudson Taylor: "I *must* be about My Father's business"; "Other sheep I have . . . them also I *must* bring"; and "I *must* work the works of Him that sent Me while it is day: the night cometh when no man can work."

The constraining *must!* I would defy anyone to read Mark's Gospel, using all the time what Dr. Alex. Whyte called a "sanctified imagination," without seeing there God's servant working ceaselessly "while it is day." Is there a "must" in our lives? Do these words of Mr. Still find an echo in the heart: "Where the living Christ is worshipped through His Word, and the challenge to utter consecration is faithfully given, young men and women are thrust out by the Spirit of God as fast as they are built up in the faith, and the whole atmosphere is alive with the searching question: 'Lord, what wilt Thou have *me* to do?' and in the end a quality of restraint is necessary. But out they go, for our Lord has no patience with the 'holy huddle' sort of church where people sit down to their own evangelistic enjoyment; out they go, and soon reproduce their kind to build the living Church of Jesus Christ in the hard places of the earth. Why must we preach the Gospel to every creature? Because every creature will be saved? No, never. There are few that be saved. Jesus says so. But that God may call His elect out of every tribe and nation." Or has it to be the words of Dr. Sangster: "The simplest way to embarrass a normal congregation is just to ask them two ordinary questions: (a) When did you last lead someone to Christ? (b) When did you last *try*? The overwhelming majority of our people are not even trying . . ." And all the while the sands are running out!

The time is short for *them*. Mercifully only God knows exactly what is in store for the world in the immediate future. The Bible speaks of "the wrath of the Lamb," and of "sinner in the hand of an angry God." Speaking of America, Dr. Billy Graham has said he is afraid of three perils which overshadow—materialism from within, Communism from without, and the wrath of God from above (and this last most of all), and I am quite sure the same applies to Britain. Away back in 1947 Professor Einstein said, "1957 will be the year of crisis—the year when Russia will first have a military edge," and we have lived to see his words come true, for as I write these words Krushchev proclaims this fact, America admits it, and Nehru appeals for a get-together before disaster falls on the world. World conditions indicate that "the time is short." The Holy Spirit witnesses that "the time is short." The Word—read in the light of world events—says more urgently than ever, "The time is short." We are told to "occupy till He come" whether we have five talents, or two, or one. We must "redeem the time [literally buy up the opportunity] because the days are evil."



SUMMIT TALKS

PRACTICALLY every day there is something in the newspapers regarding the prospects of a Summit Conference between Britain, France, America and Russia. With this in mind a church in Letchworth is displaying a very timely Wayside Pulpit notice which reads: "A daily Summit Conference to solve your problem. Take it to God in prayer." If only the leaders and peoples of the nations had Summit Talks with God in sincerity and without prejudice, setting aside all preconceived ideas, how much better the state of the world would be. God still hears and answers prayer—prayer *changes* things. One illustration of this on a national scale will serve as a reminder and will suffice to establish the power of prayer and reveal its efficacy.

The late King George VI, recognising the supreme importance and real value of prayer, as well as the need for it, called the nation on several occasions to a day of intercession. On those occasions, especially the first, when the threat of invasion was very real and seemingly imminent, the churches had much larger congregations than usual, but, unfortunately, only for those occasions, for on all the other Sundays the congregations were very much smaller. Sunday working may have had something to do with it, but that is not the complete answer, for the places of amusement attracted and still attract large crowds of people. Nevertheless, the fact remains that on the National Day of Prayer the crowded congregations in our churches prayed to God for the deliverance of our troops who were in a hopeless situation in France through the capitulation of that country, and from the consequent imminent threat of invasion of our land by the Germans. Not only did the invasion never materialise, but over 300,000 of our soldiers escaped from France to this country instead of only the 30,000 that the Government expected to get away.

Why did Hitler postpone from June until September 1940 the air blitz on London and other parts

of Britain? Why did he not attack and invade us immediately France collapsed, when it would have been comparatively easy for him to have done so? Future historians and military critics will give various opinions as to the cause of the few weeks' delay, but we believe God restrained Hitler in answer to the formal praying of the nation on its first National Day of Prayer. If God did that for us when the nation only formally prayed to Him, what would He not do for Britain if her rulers and people turned to Him?

Many sincere Christian people are convinced that if the people of our land turned to God in real repentance and faith, and earnestly prayed, God would intervene in a most marvellous and miraculous way in the affairs of the nations of the world.

In the intercession of Moses for Israel we have a touching and challenging example of the kind of praying God is looking for.

Moses said: "And I fell down before the Lord, as at the first, for forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of God, to provoke Him to anger. For I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you, But the Lord hearkened unto me" (Deuteronomy 9: 18, 19). What a revelation! A man so burdened over the sins of his people and their immediate danger that he casts aside all personal considerations and comforts for forty days and nights, and, prostrating himself across the path of avenging justice, pleads with God. So did he prevail in prayer that God turned away His wrath from Israel. If that kind of praying characterised the leaders and peoples of the nations in these very trying and difficult days, God would work mightily on their behalf and for His glory.

THE ELIM EVANGEL

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Colchester Campaign Impressions

By D. W. Anthony (*Minister of Elim Pentecostal Church, Chelmsford*)

FIRST IMPRESSION

I found myself outside the Moot Hall gates among an excited crowd of Colchester town folk and supporting contingents from churches of various denominations. The splendid, energetic and sincere labour of the original church was bearing fruit.

In the room set apart for the evangelist, Rev. Ken Matthew, I found an atmosphere of reverence and expectation; each member of the revival team was ready to spring into action, each one endeavouring to be at his best for God.

When we entered the main hall every seat was occupied, and we really felt the presence of God and the power of our risen Lord. From the very first hymn everyone entered fully into the spirit of the meeting. The simplicity, ease of movement and co-operation of Mr. Matthew and party made us feel so much at ease; it was no strain to listen to the impressive, sincere, frank and convincing message as given by the evangelist. There could be but one result, and hardly had the appeal been made when men and women were seen accepting Christ as Saviour.

The healing service which followed was extremely

stirring: the quiet, dignified and sincere approach of the evangelist considerably helped those who came forward for healing. Many of them testified to the work of God in their hodies. It was a grand meeting.

SECOND IMPRESSION

My second visit to the campaign was even more impressive, for excitement had increased and everybody was talking about the blessing. Salvation and healing were the main topics of conversation. When Mr. Matthew asked those in the meeting how many had received healing, testimonies of deliverance from deafness, stiff joints, paralysis and defective eyesight could be heard from all over the building. But the greatest and best news of all is that so far 264 souls have surrendered to the Saviour. The Lord is working with His servants and is confirming the word with "signs following."

Late News Flash

Up to the time of going to press over 500 converts and numerous healings. Full reports with pictures in next issue of the *ELIM EVANGEL*.

VAZON (GUERNSEY) EASTER CONVENTION

Much blessing was received during the Easter convention at Vazon Elim Church, when Pastor George Backhouse, of Westcliff-on-Sea, was the guest speaker. Pastor H. W. Fardell, minister of the church, was the convener.

Good Friday morning brought special blessing when Pastor Backhouse delivered an inspiring message based on the seven sayings of Jesus from the cross.

Easter Sunday morning again brought great blessing when Pastor Backhouse spoke vividly of the walk to Emmaus. Indeed, we could echo what the disciples said, that "our hearts burned within us, while He talked with us by the way."

Services on Easter Monday were held at Eldad

Elim Church both in the afternoon and evening, the former service being followed by tea, which was enjoyed by members of the three churches.

The challenging and forthright ministry of Easter week, supported by the singing of the good congregations and sincere rendering of the musical items, could have left no doubt in the mind of any unbeliever as to the validity and wonder of the Easter message.

These special services were well supported by friends from Eldad and Delancey Elim Churches, and both churches contributed by rendering items in song.

AUDREY WELCH.

CHURCH NEWS FLASH

SPARKBROOK

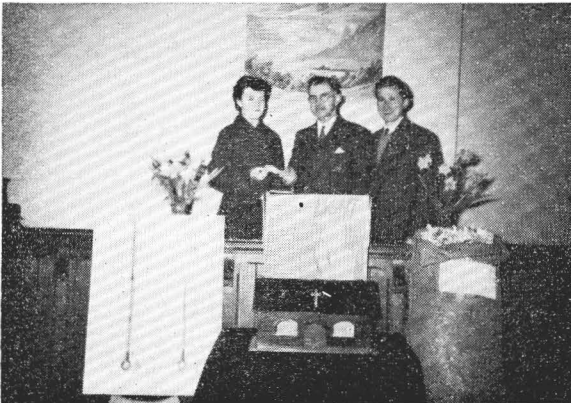
At the annual Church Fellowship meeting held recently encouraging reports were given by the leaders of the various departments. Several people have become church members within the past few months.

At the annual Spring Convention held from March 22nd to 25th we had the benefit of singing by the Graham Street Church choir and by our own Sparkbrook choirs, both senior and junior. At the Sunday evening service prizes were distributed to children who attend the Sunday morning Junior Church. The graphic preaching of Pastor L. Reeves, of Caerphilly, with his enthralling recital of "pages from his diary," and the expository preaching of Pastor Samuel Gorman upon the cross of Jesus Christ combined to provoke a searching challenge to our Christian way of living. The presence of Mrs. Gorman with her son and two daughters brought to the convention an additional enjoyment of fellowship.

BANBURY ELIM CHURCH

Pastor George H. Thomas, The Elim Missionary Secretary, spent a short week-end with us recently, when we enjoyed his showing of filmstrips and talks on missionary work.

The photograph was taken at the Sunday school and shows Miss M. Ivory, the Sunday school missionary secretary, and Pastor G. H. Thomas with the



"Send-the-Light" cheque. The superintendent stands by wearing a triumphant smile of satisfaction! In front of the group is a chart which recorded the "Send-the-Light" effort each week, and on the right is a pressed-down, shaken-together and running-over sack of silver paper to be sent away in aid of missionary work. In the middle is a lighting-up model mission building which has a compartment each for boys and girls. This was emptied and a cheque for two guineas, representing about four months' accumulation, was handed to Pastor Thomas. A separate "Send-the-Light" cheque for nine guineas was also presented.

Our Sunday school target was given as one guinea, so we do praise God for His wonderful blessing on this effort in enabling us to multiply the target nine times!

R. HONEYFORD.

DUDLEY CHURCH

Crowded congregations filled the local church recently when special services were held, including the ordination of our minister, Pastor G. J. Jones. At the afternoon service Pastor Brewster spoke concerning the duties of a minister of the Gospel and Mr. Jones was ordained to the ministry by Pastors Brewster, Dyke and Morgan. This was most impressive. In the evening service the message by Pastor Brewster and the splendid singing of the Sparkbrook Choir, not forgetting an item by the Dudley Male Voice Party, imparted great blessing. The services on Sunday were conducted by Pastor Greenway and the final service on the Monday by Pastor Morgan, assisted by the Blackheath Male Voice Party. We appreciate the support of the ministers of the presbytery, and we enjoyed the fellowship of the district churches and a coach load of friends from our pastor's home church in Aberdare.

J.T.H.

PENDLETON, SALFORD

The first anniversary of the ministry of Pastor and Mrs. Arnold Brooks coincided with the reopening of the church after the redecoration of the interior. A good congregation gathered and the church looked bright and gay in its contemporary colours. The guest speaker was Mr. Arnold Astwood, of Swinton. Another visitor taking part was a nurse from Eastbourne, who gave a delightful recitation. Two young ladies from Bethshan (A.O.G.) were the soloists. A special feature of the service was the placing of gifts on an open Bible towards the cost of the renovations. Mrs. Brooks read a passage from 2 Chronicles. To

(Continued on page 314)



Women's Column

By Gladys Gorton

THE HOUSEWIFE'S BUDGET

A FEW days after the Chancellor of the Exchequer's Budget a national daily newspaper issued the result of a Gallup Poll as to whether the Budget was a fair one. Most of those questioned thought it was. You will remember that it was called "a housewife's budget," and maybe, like me, you wondered whether you had been, or would be, helped by it. (Let us hope you have if you have badly needed one of the domestic appliances on which purchase tax has been reduced.)

Perhaps, like me, you have often worried how far the money will go. I know frequently I have thought I had lost £1, and then when reckoning everything up discovered that it had been spent for the few

Irish Easter Convention

Another Irish Easter Convention has passed into history, and once again we can say "Praise the Lord for all His goodness." Easter Monday commenced with a service of prayer, praise and testimony, when friends from all parts of Ulster thrilled our hearts as they told of the blessing received in recent days. One notable feature was the many testimonies to a fresh outpouring of the Holy Spirit, not only on Elim members but on folk from many denominations. In the afternoon service fifteen confessed their faith in Christ by being baptised in water, and Pastor W. Francis from the Transvaal gave an enlightening missionary address. Evangelist Eddie Smith, whom God had been wonderfully using during the past three months here in Ireland in leading people into the full blessing of Pentecost, conducted a prayer meeting between the services and seven believers received the baptism in the Holy Ghost. One of these was a Presbyterian young lady who had only attended a pentecostal service for the first time the previous day.

things purchased. For a long time I have considered the value of the £1 compared with what it used to be, and I am now making myself realise its much lesser present-day value.

We are all interested in the matters which affect our income and outgoings, but there is a more important budget—the spiritual—which we should earnestly endeavour to balance. No careless living, no spendthrift activities, no parsimonious giving. As the Chancellor of the Exchequer said, "It is always easy to be bold and imaginative with other people's money"; so let us *never* become too familiar with the blessings which come from God to us through Jesus Christ our Saviour and Mediator, or *deny* Him the tithes of our income. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33).

The communion service is a fitting place for us to balance our spiritual budget before God. "Let a man *examine* himself, and so let him eat . . ." (1 Corinthians 11:28).

In the light of the great sacrifice which our Saviour made on the cross for our redemption, however we may strive, we can never be out of debt. "I am debtor" declared Paul (Romans 1:14), and again, "we are debtors" (chap. 8:12).

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The evening service was signally blessed of God. The platform was filled with a choir of almost 100 voices, who gave a spirited rendering of "Thine be the glory" and led the praise of the great congregation that filled the Ulster Temple. The first speaker, Pastor John Gardiner, of Halifax, gave a very timely and challenging address. The congregation was visibly moved, and it is not surprising that after the address there was a spontaneous outburst of praise and worship. What a thrill to see hundreds of people, some with hands upraised, many with tear-filled eyes, all audibly magnifying God. The convener had no small task in bringing the service "back again" to the programme. In the inspiration of that wonderful worship, Evangelist Eddie Smith discovered great liberty in bringing the closing message of the day. The meetings continued for three more days, when Pastor Gardiner's ministry was richly blessed of God. The Lurgan Choir, the Melbourne Street and Lurgan Orchestras, the Ulster Temple Choir and Male Voice Quintet and other vocalists all added to the blessing of the meetings by their inspiring contributions.

G.L.W.L.

THE Devil must do something about soul winners. That brooding fury and devourer from the abyss, that engulfing horror from night unknown, can only lose victims when soul winners are busy.

His infernal intelligence can spin schemes across centuries, fabricating a world system from which it will be harder and harder to extricate the godless. And now that mankind has almost perfect scientific means of mass communication he can control it to obtain maximum emphasis for a pagan way of life. But the Gospel is so powerful that it can still break through, therefore the sinister one must give first consideration to the task of holding back those who might present the Gospel.

Since we are the objects of God's care while we trust in Christ, Satan cannot harm us. But he can attempt to fill our minds with his lies. He is the *first liar*--the deviser. But we are not ignorant of his devices.

There are certain suggestions he could make to us, which he has no alternative but to use.

1. *The Devil will obviously try to stop soul winning by persuading us to wait for revival*

Revival is coming. But meanwhile--? Cannot souls be saved until then? The fact is that hundreds are being saved every week, therefore revival is not necessary always to win people for Christ.

The Devil can use an obsession about revival to keep Christians inactive for a lifetime. Churches in this situation are a common feature of our days. They pin all their evangelistic hopes on prayer for revival. Personally I came to the stage where I realised my life was passing by quickly and there seemed no evidence that we were any nearer to revival than we had been for at least forty years. I saw that I might even die and still be waiting. Actually I decided to study what the New Testament said about revival and found it said practically nothing. Real Christianity is revival, and does not envisage anything but revival. I could not increase my efforts for revival, but I could do more for souls. Since then I have seen many more decisions for Christ.

2. *Another lie of the Devil will naturally follow. "Yes, some can be won, but the real work, when thousands are swept into the kingdom, can only be done by a Holy Ghost visitation."*

It might be true that one particular Christian cannot win the masses, but there is somebody he can win. That one can certainly reach another person who is otherwise out of reach, for there are multitudes who can be won for Christ if they have the right person to approach them. Very few indeed are totally unreachable. It is a case of praying for the harvesters.

This is demonstrated continually in our churches. A church's advertising, campaigns, and so on leave some people quite indifferent, but one person in that church personally can win just one of the indifferent. That can begin an ever increasing work, winning



***MULTITUDES
CAN BE WON
FOR
CHRIST
BEFORE
REVIVAL
COMES***

converts. So it is not only the once-a-century phenomenon of a miraculous visitation of conviction, but a consistent witness and work in all Christians and new converts that can reach the crowds for Christ.

3. *Another satanic device is to get folk to wait for personal revival ("revive me Lord"), that ever after they will not be able to restrain themselves from witnessing for God.*

The idea that God will send a special blessing upon Christians who are already baptised in the Spirit to make them win souls is one I firmly disbelieve. The Scriptures give us no grounds for our expectation.

A famous professor, noted for early rising, was once asked by his students for the secret. He said, "I get up." Some prayers should not be prayed—God will never compel us to serve Him by such irresistible blessing that our will becomes a negligible factor.

The secret of becoming a soul winner is just this: make up your mind now, find somebody for Christ this year, and mind you turn him into a soul winner too from the start. That is the idea of being a Christian anyway—to witness.

4. *Akin to the one lie is another, that till a Christian receives special power from God witnessing will be useless.*

Why special power? What were you saved for? Why were you baptised in the Spirit? You have power now.

Now here is something that may change your whole life, and fill it now with a glorious gusto. Read carefully. You want power to save souls?

George Canty (Minister of Elin Church, Gloucester)

Then *the Gospel—the Gospel itself*—is the power! The Gospel is the power of God unto salvation. If you have the Gospel it is power. If you have the Word it is the Word of life, for the Word of God is a living thing—a seed. That is why people who have not even been baptised in the Spirit can, when they make up their minds, win people for Christ, so how much more those who have received the Spirit? Have faith in the Gospel—it can do its own work and change lives.

5. *Yet another trick from hell is to make soul saving wait until spiritual perfection has been achieved.*

"Once we can get a 100 per cent sanctified band of people, God can work." Why, of course He can! But there are scores of churches bending their utmost preaching power to preaching sanctification, and have been for a half a century—and 100 per cent sanctification still eludes them. Meanwhile the souls they thereby hope to save grow up and die unsaved. What exactly will happen when we get a

wholly separated Church is a matter of conjecture, for we have no examples of it. Even simple folk, with little grasp of the finer points of pentecostal soul culture, are bringing in the sheaves.

The most imperfect people win souls. Do not wait—this business cannot wait till you are perfect. But setting up in business for God as a fisher of men and women is the most sanctifying influence I know. Real separation is not so much *from* as *unto*. We are set apart unto the work, not just from worldliness.

When a company of people become really active in Christian witness it is the best cure of assembly ills.

6. *The Devil will also fill us with fear, and then tell us that God ought to take away all fear so that we can witness for Christ.*

To many people "power to witness" means one thing—freedom from fear. It is true the Lord said "Fear not," and John said "Perfect love casteth out fear." but in our understanding of these texts we must keep facts in view. Paul gave to us the fact that he preached in the power of the Spirit and at the same time in fear and trembling. The explanation is that love does not merely make us strangers to the emotion of fear or nervousness, but as a superior thing it overrides fear, and even uses fear as an aid to its purposes. Even stage folk tell us that if they are perfectly fearless they are useless on the stage. Their "nerves" make their art come alive. Preachers have usually the same experience. And God says His strength is perfected in our weakness—His message comes through all the better when we bring it despite our feelings of reticence and nervousness.

Fear? It is the salt of our adventure for Christ.

Jesus said, "Ye say, Yet four months, then cometh the harvest." Has not this a spiritual application today? Four months, then comes revival ingathering? Jesus says the harvest is already ripe. But it needs harvesters. Pray for harvesters. Convert souls and turn them into harvesters. God's time is now, *now*, NOW. Now is the accepted time. Now is the door of opportunity wide open. Now you can win souls. Don't wait—work.

I repeat again, multitudes can be saved before revival comes.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

First of all, here are the winners of our April competition: Iris Tunnicliffe of Oxford and Carol Evans of Bristol. Well done both of you.

How did you get on with last week's competition? I hope you enjoyed doing it. I'll give you the answers next week. We will have another one for you next month.

I think May is a lovely month. I am glad it was chosen for Sunday school anniversaries. Have you had yours yet? What about writing to me and telling me what it was like? We all like to know what other people are doing. Of course, I really like May because it brings warmer weather and makes me think of holidays, but there is another reason—my first birthday is in May. While I am writing this it is yet to come, but by the time this is printed it will

SELLY OAK CAMPAIGN

A campaign was held in our church which lasted fifteen days. It was conducted by Pastor A. Chuter. We praise God that at every meeting souls were saved. The sick were prayed for at each meeting and many testified that God had touched them and some had been completely healed. A number of our young people received their Acts 2:4 experience. We were grateful, too, for the work done by Mrs. Chuter in dealing with the converts. We pray God's continued blessing on Pastor Chuter and his wife as they continue their campaign work. Below are the testimonies of two young people who were healed in the campaign.

LESLIE EVANS.

For the past ten years I have suffered with catarrh, which has caused many unfortunate happenings to take place. The worst of these was that it made me so ill that I had to give up a grammar school education. I was invited to attend the campaign at the Selly Oak Elim Church, conducted by Pastor Chuter, who laid hands on me and prayed for me. God's healing hand touched me and for the first time for many months I was able to breathe freely and clearly through my nose. The catarrh has not returned. I praise God for healing me.

BARBARA JOHNSON.

Last November I had an accident at work. A towel was flicked in my eye, causing it to become diseased. After several X-rays and tests I was told that the disease would so increase that I would be blind before I reached the age

have passed. Now when I say my first birthday I don't mean I am only one year old! It is just that I have a second birthday—in September. (See John chapter 3, verses 3 and 7.) Have you a second birthday? You are not a Christian if you haven't.

Last week I said I would have something of interest to say to stamp collectors. Well, here we are. Pastor J. Newman up in Coventry obtains money for stamps, and this money goes to help our missionary work. What about helping him by handing over some of your swaps? If you send them to me I will make them up into a parcel and send them all to him. Of course, you know you should not tear or cut the perforations, and you should separate the stamp from the envelope only by soaking in water.

Do it now. Yes, come on, sort out all those spare swaps and send them off to me this week. I'd love to have a great pile of them to send off. Wouldn't it thrill our missionaries to hear of what we are doing at home here! And everyone who sends me any stamps. I'll have a foreign stamp for him, so when you write tell me what you want and I'll try to send you one for that country from my own swaps!

Cheerio till next week, and God bless you.

BERNARD.

of thirty years. During the campaign conducted by Pastor Chuter I was prayed for, and when I went for another X-ray I was told that the disease had completely vanished; the X-ray plate was clear. Praise His wonderful Name.

(Miss) LESLIE HASLAM.

Church News Flash (continued)

mark the occasion, *Redemption Hymnals* were presented to Pastor and Mrs. Brooks. Another highlight was a visit from the President and Mrs. Kennedy. The Lord continues to bless the work in Salford.

ALLAN MOORE.

SCOTTISH PROGRESS

The blessing of God continues to be upon the work in Scotland. On Sunday, May 11th, Pastor Tee and his party commence a pioneer campaign in the Town Hall, Coatbridge. Will the Elim family everywhere pray that God will bless in saving souls and working miracles? Following this another church in the presbytery, Alloa, has a great day when a dance hall right in the centre of the town will be opened, after having been completely renovated, as a new Elim church. Following this a full-scale campaign will be launched in the town. In June the new church at Motherwell will be opened. Many are talking about this fabulous church with its car park, two-colour neon sign, American nursery, special baptistry and two minor halls.

A.T.



WHEN you are on a bus in the London area you do not expect to turn a corner and almost bump into a ship—and a most famous one. That was my delightful experience when making my first visit to Greenwich Naval Hospital, for as the bus turned into the terminus there was the *Cutty Sark*, most renowned of all the windjammers and tea clippers. In the few moments I could spare to walk round the dry dock and admire the ship's graceful lines I saw something of special interest. On the stern of the vessel appear the words: "Heaven's Light is our Guide." Below these words was the inscription. "Where there's a will there's a way." In every voyage of ship or soul we need light and guidance, but even when these come from heaven they are ineffective unless the human will is ready to obey and follow.

☆☆☆

Ten people of one family baptised in water at the same service must be something of a record. It happened in the Elim Pentecostal Church, Braintree. My particular interest is that a young lad of whom I wrote recently, saved and wonderfully healed, was one of the family. Within a week or two of the boy's conversion other members of the family, including the mother, confessed Christ. To see God move like that in a family, and the family worship together in the same church, is something to gladden a minister's heart.

☆☆☆

The contrast and clash between Christianity and Communism could not be more lucidly revealed

than has been done by Krushchev in recent pronouncements. In one speech the Soviet leader shouted, "Don't forget the commandment to hate your enemy." A day or so later he declared, "The Bible says to turn your other cheek; we say, if your enemy hits you on one cheek hit him hard on both cheeks." Some politicians and preachers try to make common ground between Communism and Christianity. At least the Soviet leader is more forthright and honest. He recognises that our Gospel is of love, and admits that his creed is essentially one of hate.

☆☆☆

Preaching from Christ's words about the parallel between Noah's days and the days before Christ's Second Advent, I made reference to the violence that filled the earth then and now. Almost as an aside I remarked on the risk that citizens face daily, especially those who handle money. The address was on prophecy, but I was not aware that I was being prophetic. It was only a few days afterwards that one of our brethren was held up and severely beaten in his coal office. This was followed by a sister being faced by an intruder seeking the shop cash. In each case the providential entrance of a customer made the culprit take fright. Well, such confirmation of our preaching is not the kind we usually seek—nor does the congregation!

☆☆☆

The Vatican states that there are now 260,000 students in eighty Catholic universities all over the world, and four more are being built. These will be the spearhead to bring religion into science and modern thought. What is more apparent is that wherever Rome holds sway millions are held down in ignorance, superstition and economic poverty.

☆☆☆

In the U.S.A. religious broadcasts are multitudinous in variety and number. Not all are marked by truth or talent, though the same may be said of some nearer home. But we sympathise with fundamentalist Christians in America who are finding mounting opposition from the National Council of Churches, which is trying to push some of them off the air. In Illinois, Ohio, New England and New York, several broadcasts have been stopped, including the "Fellowship Hour," the oldest daily religious broadcast in New England. Opponents cry out because of an "unbalance of fundamentalist Protestant theology," and "fundamentalist religious programmes that are inimical to the public interest."

☆☆☆

A Latvian lady who has spent many years on the mission field spoke to us for a few minutes when

(Continued on next page, right column)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Sunday, May 18th. Philippians 3 : 17-21.

What an example to the believers Paul was! He could say, "Imitate me and carefully observe those who follow the example we have set for you" (v. 17, Weymouth). It was because Christ lived in him and he lived by the faith of the Son of God. Notice, too, verse 20, so familiar to us, "For our conversation [citizenship, Revised Version] is in heaven." Paul had nothing down here. He had cast aside as worthless all human rights, privileges and prospects and declared that he was a foreigner and an alien and waiting to go to his own country. Are we looking for our King, who will invest us with His honours and even make us like Himself?

Monday, May 19th. Philippians 4 : 1-9.

What a man of exhortation Paul was! His converts were "in the Lord," but Paul knew that the only way to keep there was to "stand fast" (verse 1). So he exhorted them to have singleness of mind (v. 2), singleness of purpose (v. 3), singleness of joy (v. 4) and singleness of heart (v. 8). The Lord Jesus said, "Out of the heart proceed evil thoughts" (Mark 7 : 21), and verse 8 contains the opposite to that evil list. The Lord Himself is the sum and total of verse 8—He is true, pure and lovely. Let us think of Him and we shall be saved from wavering, wandering or wearying. We shall "stand fast."

Tuesday, May 20th. Philippians 4 : 10-23.

What a conception of the resources of God Paul had! He could do all things in and through Christ (v. 13). Paul would have been only a braggart if he had stopped at the end of the fifth word of that verse, but it is all things in Christ. He knew that all things work together for good (Romans 8 : 28). Notice the "all things" of verse 12 and the "all" of verse 18, and then "all your need" (v. 19). D. L. Moody says, "Here is a bank cheque." The firm, "My God"; the promise, "shall supply"; the amount, "all your need"; the capital, "His riches"; the address of the bank, "in glory"; the signature, "Christ Jesus." This cheque must be endorsed by the person to whom it is made payable.

Wednesday, May 21st. Psalm 98 : 1-9.

While many psalms have nothing as a title, this is the only one simply called "a psalm." And what a psalm it is! An incitement to praise the Lord. Verses 1-3 show us why we should praise Him. It was His right hand and His holy arm that had gotten Him the victory; nothing else, nothing of man. Verses 4-6 reveal how we should praise Him—with voice, joyful and loud; with harp, trumpet and cornet; thus with every means at our command. Verses 7-9 set forth who should praise Him—everything and everyone: the song of the sea, the worship of the world, the hallelujahs of the hills and the rejoicing of the rivers. What a picture of the millennium when the king comes.

Thursday, May 22nd. Psalm 99 : 1-9.

We notice that three times in this short psalm we are confronted with the holiness of God (vv. 3, 5, 9). The psalm seems to surround the names of Moses, Aaron and Samuel. Moses is here called a priest, though not of Aaron's family. God can step outside His own laws, but we must not forget

Moses interceding for the people and also consecrating Aaron. The words "Thou tookest vengeance on their inventions" (v. 8) appear to have reference to these three mighty ones. It is true that each failed in at least one particular, and if this verse does refer to their failure how careful we should be before the holiness of God. "Thou forgavest them" (v. 8) comforts our hearts, but let us strive continually to exalt the Lord (v. 9).

Friday, May 23rd. Joel 1 : 1-20.

If this chapter is typical of the prevailing conditions before a mighty outpouring of the Spirit of God, then these words are applicable to today. There was but one remedy for the plague and resulting famine and confusion that had swept over the land, "cry unto the Lord" (v. 14). In the devouring plagues of sin, unbelief, modernism, false cults and pleasure that sweep our land today the same call comes to us. Like the Early Church and companies of believers down the ages, let us cry mightily unto the Lord. He who answered prayer for us, turned our barrenness into fruitfulness, will assuredly hear our cry for others.

Saturday, May 24th. Joel 2 : 11-20.

The contrast and the contest are between the camp of the Lord which is very great, the day of the Lord which is great (v. 11) and the oppressor who has done great things (v. 20). While the hope and expectation of the Church is the coming of the Lord, the world is drawing near to the day of the Lord and judgment. In between the almighty power of God and the mighty power of evil is Israel. No matter how their enemies may multiply, what might they have at their disposal, the answer and the outcome are seen in verse 18, "The Lord will be jealous for His land and pity His people."

Minister's Diary (continued)

worshipping with us on a recent Sunday. She told us how after many years as a missionary she came into the pentecostal experience of the Holy Spirit—"The greatest thing in my life" she exclaimed. What our sister did not tell the congregation was the price she had to pay for this experience, after faithfully serving her society many years, nor of the tragic death of her husband, or the impossibility of visiting her own aged mother living in Communist-ruled Latvia. The Church of Christ still has its many valiant saints who gracefully bear the cross.

IBRA RADIO

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WEDNESDAY, MAY 21st, 1958

Programme : 10.15 to 10.30 p.m. (B.S.T.)

Speaker : J. T. Bradley (Dean of the Elim Bible College)

The programme also includes :

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Broadcast from the Elim Radio Studio, London

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.

Conducted by
National Youth
Secretary

youth page



Your answers to the article on

Jazz 'n' Jive

We are unable to publish all the letters received, due to our limited space, but I am sure you will agree we have been generous in our allocation. Every letter was a worth-while contribution to the discussion.—N.Y.S.

Dear Mr. Davies,

I have been tapping out an article on rock 'n' roll, and then find the current EVANGEL contains an excellent article on the same subject. I think it is fine, and every word is true.

Some young folk ask if it is wrong to like this modern "music." The answer is easy. It is not wrong at all, any more than living in a padded cell is wrong. The question of right and wrong is a wrong question. This mush of endless thumping discord is an ugly symptom of a terrible disease.

Musical appreciation is taught at schools, but young folk with musical minds still submerge themselves in this welter of noise forced from tortured instruments of music. The only connection between music and rock 'n' roll is that both use the same medium of expression, but the expressions are as different as the Mona Lisa and the Frankenstein monster. Nobody—I repeat nobody who wants music listens to modern jazz. It is listened to only by suppressing all critical powers. It does not answer to the musical appetite. Its appeal is to barbaric impulses far lower in man's nature.

Some young folk hear the exquisite loveliness of Mozart with pleasure, yet for a different experience play rock 'n' roll. What this experience is is the crux of the whole question. Music is legitimate, but what is this other?

Tommy Steele says he has brought back rhythms from African native dances. A missionary friend from Borneo says that Americans have visited head-hunters' villages to take back the rhythms for the "pops." Modern jazz and jive can be truly expressed as music perverted and prostituted as far as music can be perverted. It is the howling expression of the utter abandonment of all restraint and control. **What worship is to a Christian, rock 'n' roll is to the godless.** Both are the physical and vocal expressions of an inward condition. The inward condition of multitudes today is one of hopelessness, godlessness and cynicism. This explains why quite musical young people will plunge into the hellish cacophony with grim faces and terrible energy.

A Christian will not respond to rock 'n' roll, because it will answer to nothing in his nature. A Christian is under

Christ's control, is filled with hope, peace and joy, and what one hears issuing from the cafe juke box does not relate to hope, peace and joy at all.

One of the results of rock 'n' roll is to form a bridge between Teddy-boy types and kids from decent homes. Jiving brings them together. The popular figures of rock 'n' roll are very little removed from the element who dress in Edwardian clothes, and often come from homes with absolutely no cultural background at all. Rock 'n' roll definitely exalts the Teddy-boy figure, and makes him the god of the mob.

This is aided, of course, by the modern mediums of radio and television. It is now an accepted judgment on our age that the most popular people of our nation are those with the least claims to greatness or worthiness. One figure of television confesses in his autobiography that he has failed at every job he has had, chiefly through drink, and it is well known that he has made a hit on the air only because of what is euphemistically called his "outspokenness"—being ignorant and rude. Another became popular because she amused everybody with continually admitting she knew nothing. She could giggle and it caught on.

With all my heart I long to see our young folk in Pentecost make a clean cut from all this terrible half-crazed nonsense and live as specimens of manhood and womanhood who are emancipated, noble, and sane. The world has never been so worldly since the Reformation, and Christians should be marked for their difference.

GEORGE CANTY.

Dear Mr. Davies,

Greetings—just a note re the article "Jazz 'n' Jive." Before I was saved I was interested in many kinds of music, including jazz (traditional and modern) and swing.

In his article I notice Mr. Ayer uses the terms "jazz" and "swing" interchangeably, whereas what I feel he is really getting at is something more like rock 'n' roll. Frankly I don't think Mr. Ayer knows much about the subject of this type of music; and as for the taste in music revealing the

(Continued on next page, right column)

MISSIONARY WELCOME HOME AND FAREWELL MEETINGS

By G. H. Thomas (*Missionary Secretary*)

PENTECOSTAL Christians are noted for their keen interest in foreign missions, and this was in evidence at the meetings held in the Friends Meeting House, Euston Road, London, on April 9th. The meetings were in the nature of a welcome home and farewell. The welcome home was for the benefit of Mr. and Mrs. James Salter, recently returned from an extensive visit to the Belgian Congo, where they worked for so many years in the Congo Evangelistic Mission. Mr. Salter, Home Director of the C.E.M., and Mr. W. F. P. Burton were the founders of the mission and have been privileged to share in its growth down the years.

The evening meeting was convened by Mr. John Wallace (chairman designate of the Assemblies of God General Conference). On the platform were missionaries home on furlough, and eleven missionaries who were embarking the following day for the Belgian Congo. Some were going out for the first time, while others were returning to the field. It was an inspiration to see this group of splendid men and women dedicated to take Christ to the Africans.

Time would not permit all the missionaries to take part. Miss C. B. Partridge, returning for her second term of service, was the first speaker and made reference to the obstacles and difficulties that are encountered on the mission field, but had the assurance that Christ was greater than the difficulties and through Him they would overcome.

Mrs. H. Berry, who with her husband has served many years in the Belgian Congo, testified to God's faithfulness and gave instances of His intervention in answer to prayer.

Mr. H. Womersley, a senior member of the C.E.M., stirred our hearts as he spoke of the change that has taken place and is still taking place in the lives of the Africans who come under the sound of the Gospel. In the early days of the mission, cannibalism was a common practice, and from those depraved and Devil-inspired people, including witch-doctors, God had raised up evangelists and pastors to preach the Gospel in the power of the Holy Spirit.

Mr. Womersley (junior) followed with an interesting account of the work among the children and young people in the Congo, and told how these are being taught the Scriptures and many are deciding for Christ.

Mrs. E. Lee, who with her husband has also worked for many years in the Congo, gave some interesting and amusing instances of wonderful answers to prayer.

Mrs. Salter gave the closing message and spoke in her own unique way. Singing by the London Crusader Choir is always appreciated, and it was no exception at this meeting, as under the leadership of Pastor Douglas B. Gray they sang several pieces.

The time passed all too quickly, and near the close of the meeting the eleven missionaries were asked to stand in front of the platform while they were committed to God by Pastor Donald Gee.

Mr. Salter made an appeal to the large congregation to surrender their lives to God for service as He might choose, and many responded. Our prayers will follow the missionaries as they take up the work in Central Africa.

Youth Page (*continued*)

kind of person one is. I wonder how our brother would describe Princess Margaret Rose, who is a keen jazz fan.

Furthermore, I wonder what he would answer when told that one of the world's greatest jazz men, Louis Armstrong, gave a recital at the famous Carnegie Hall with an equally famous philharmonic orchestra.

Perhaps he is right about the people, but he is not right in blaming the music for their conduct!

IAN RIGG.

Dear Mr. Davies,

If we agree with the writer, whether in principle or in detail, I fail to see why it is that we have not begun to think seriously about some of our hymns and choruses and the manner in which we sing them. Very often we are so caught up with the "catchy" tune that the words, which are far more important, are completely overlooked.

PETER KINGSTON.

Dear Pastor,

With reference to the article "Jazz 'n' Jive"—a criticism.

To condemn all jazz as frothy, lawless, distortional and evil because of syncopated and dissonant characteristics is unfair. This implies that morals are connected with musical taste, which lays a rather heavy judgment on some of our "livelier" Eflin hymns and choruses.

Musically, jazz is a true art-form, and as dependable a method of expressing a musician's taste, ability and emotion as all types of lighter music, from Rossini overtures downwards. It is not the music but the ungodly associations with it that we as Christians should both avoid and attack.

D. A. JACK

(Eflin Crusader).

Dear Pastor Davies,

With reference to the item on the Youth Page "Jazz 'n' Jive," I have appended a few remarks below.

Undoubtedly this is an age of unrest, uncertainty, spiritual famine and moral decline. The old-fashioned "gilded toys of dust" no longer satisfy the "live for today" young people, and so this Devil-inspired music (?) grips the modern youth. I believe this is bringing about the ruination of many fine young people who, if they had a more serious outlook, would be of great use to civilisation. Recently a non-Christian business man said, "In Christian England people are paid over £400 a week for producing noises which the natives of Africa and India have made for centuries on their tom-toms and tum-tums."

JOHN R. BRITTON.

COMING EVENTS

(Please pray for these services)

WATFORD. May 20. Elim Church, Hillrise Avenue. 3 p.m. United Women's Rally. Speaker: J. C. Kennedy (President). Soloist: Mrs. Corsie. Open meeting at 7.30. Teas provided. C.772

MISSIONARY TOUR

Pastor J. K. McGillivray, missionary on furlough from Formosa, will visit the following churches: May 17-18, Southampton; 19, Canada; 20, Romsey; 21, Eastleigh; 22, Andover; 24-26, Leigh-on-Sea; 31—June 1, Gloucester; 3, Swindon; 4, Cheltenham; 5, Bath; 6, Bristol; 7-12, Channel Isles.

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SUNNY BLUNDELL TOUR

May 17-22, Gloucester; 24-29, Torquay; 31—June 5, Bristol. C.669

WHITSUN CONVENTIONS

BARKING. May 24-26. Elim Church, Ripple Road. Whit-sun Convention in East London. Sat. 6.30, Sun. 11 and 6.30, Whit-Monday 3 and 6.30 (tea provided). Speaker: Derek Green (Weymouth). C.817

BOURNEMOUTH. Springbourne. May 24-27. Elim Church, Curzon Road. Sat., Mon., Tues. 7.30, Sun. 11 and 6.30. Speaker: John Gardiner (Halifax). Convener: Arthur V. Gorton.

CAMBERWELL. May 26. Camberwell Elim Church, Benhill Road, off Camberwell Church Street. Whit-Monday Convention. 3.30 and 7. Preachers: S. and Mrs. Gorman (Letchworth). C.812

CLACTON-ON-SEA. Whit-Monday Convention 3 and 6 p.m. Speakers: A. H. Phelps (Birmingham) and A. Lambie (Hayes). Singing items by Ilford Male Trio and Mr. and Mrs. Lay, duetists with electric guitar accompaniment. Convener: F. Frost.

HOVE. May 24-27. Elim Church, Portland Road. Sat. 7, Worthing Choir. Sun. 11 and 6.30. Mon. 3 and 6.30, Leyton Choir. Tues. 7.30. Speaker: L. N. Knipe (Leyton). C.809

SALISBURY. May 24-26. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers include W. J. Maybin (Mountain Ash), H. Burton-Haynes (Croydon). Sat. 6.30, Sun. 11 and 6.30, Mon. 3 and 6.30. Convener: W. J. Patterson. C.813

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BOARD-RESIDENCE, ETC.

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Elim Crusader Holiday Centre, North Wales. A few vacancies for weeks July 11th—25th, £4/7/6 per week, in country mansion by sea and mountains. Apply K. Hathaway, "Ty Clyd," Alexandra Road, Brecon. C.816

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BOARD-RESIDENCE—continued

Walton-on-Naze. A delightful holiday, one minute sea front, golden sands, boating, Pentecostal Church; happy and very comfortable home; bed and breakfast. Particulars: May Jeffreys (Mrs. M. Llewellyn), Gothic House, Saville Street. C.721

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MARRIAGE

Giles; Day. On March 15th, at Elim Church, Curzon Road, Springbourne, Bournemouth, Kenneth W. Giles to Ruth V. Day. Officiating minister: Arthur V. Gorton.

GOLDEN WEDDING

Mr. and Mrs. F. Norrell. Sunday, April 20th. Foundation members of Elim Church, Springbourne, Bournemouth. Mr. Norrell was church secretary for over thirty years.

WITH CHRIST

Hurst. On April 19th, Cecil Bernard Hurst, aged 81, of Westcliff-on-Sea. Officiating minister at funeral, George Backhouse. C.818

McAvoy. On April 27th, Emma Johnston McAvoy, beloved mother of Pastor James McAvoy, aged 84. Officiating ministers at funeral, Joseph Smith, Joseph Donnelly and R. Frazer. C.819

MISCELLANEOUS

For sale. One thousand second-hand theological books. List sent free. Bookroom, 92 The Avenue, Bournemouth. C.767

Wanted, for the Lord's work entirely, a car for evangelistic work on new estate, and to bring aged to the church. State price if any. W. A. Parslay, 8 Radlett Road, Watford, Herts. C.806

Annual Whitsun Convention of the ELIM PENTECOSTAL CHURCHES

in the

Elim Church, Glendale Gardens, Leigh-on-Sea
May 24th to 26th

Saturday at 3.30 and 7.0 Sunday at 11.0, 3.0 and 6.30
Whit Monday in the Wesley Church, Elm Road, Leigh
3.30. Missionary Rally 7.0. Convention Service

Speakers:

REV. J. C. KENNEDY (President)
REV. and MRS. J. K. MCGILLIVRAY (Formosa)
Singing by the LONDON CRUSADER CHOIR
on Whit Monday

Cups of tea between services

A welcome awaits you at Leigh