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The
Elim Evangel

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

VOL. XXXIX No. 24

PRICE 4½d.

JUNE 14th, 1958

Photo News of Exeter Campaign



(See page 374)

A PRINCE IS WELCOMED HOME

By Wm. F. P. Burton

(For many years the Sunday school teachers of the Elim Church, Clapham, supported Mako Yoela.—
EDITOR)

ENOSA had a dream. It was about heaven and was very real. So much so that he told his wife and the Kilumba saints in the early morning hours.

It is not remarkable that he should dream about heaven, for his thoughts often turned thither. What was remarkable was that there was a commotion up yonder. There was great activity as they declared that they were occupied in welcoming "a prince of the royal household," one who was very precious to them all.

Enosa did not understand what it meant until messengers came from Mwanza some hours later to say that old Mako Yoela had died during the night.

Only last week, when I took him a bunch of bananas, he turned on me indignantly. "Bwana," he said, "there is a motor car there, and I want to get to Bunda to give them a warning. If you don't take me you will be responsible for their lost souls, for they are dying unsaved, and dropping into hell. Take me, that I may plead with them to trust in the Lord Jesus." Of course I couldn't.

He was even then so weak that he could hardly totter from his bed in the hut to a chair outside, yet his sickness meant nothing to him. His whole being was bent on still making the Lord Jesus known. For years he has been driving himself beyond his strength. By all normal standards he should have been in his grave when the government doctor took him to hospital eight or ten years ago, saying "His heart is finished. He will never come out alive."

Of course, the precious Testament had to go with him to the hospital, and he found himself in a bed next to the head catechist of the Catholics, who was also supposed to be dying. Mako exhorted him to trust in the Lord Jesus and He would heal him in body and soul.

At nightfall the doctor and the priest came round to anoint this catechist, but he refused, saying that he would not die, for Jesus would make him well. The priest menaced him with untold centuries in purgatory unless he died respectably, with the "holy oil" on his head, but the catechist still refused.

Next morning when the priest and doctor came in they found both Mako and the catechist up and

dressed, ready to leave the hospital, and both soundly on the Rock, Christ Jesus.

We have just come from the graveside. Never could I preach with greater assurance on "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14: 13). The crowd around the grave must have numbered at least 800 or 1,000, and there was not one among them who could deny that Mako had dealt faithfully with him about his soul's salvation. When I asked that those present who had been won for Christ by Mako's efforts should signify it about fifteen raised their hands.

When Mako was a lad, some sixty-five years ago, he was a slave of the cruel Batetela cannibals, and was reared in a harsh, bloodthirsty atmosphere. Rescued by the white Belgian soldiers, he became servant to one of them. Later, suddenly stricken down by a strangulated hernia, he was rushed to the hospital of Dr. Piper, a faithful member of the American Methodist Mission. Before the operation Dr. Piper urged him to trust in the Lord Jesus, as there was no knowing whether he would come through the operation alive.

After they had prayed, Dr. Piper remarked, "Yes! You profess to yield to the Lord Jesus, but if you recover you will only go back to the old sinful life." However, Mako not only recovered, but was a changed man. Later he returned to his old home at Bunda and found us preaching there. From that time (about 1916) he threw in his lot unreservedly with us. He and his faithful wife Luse travelled thousands of miles witnessing to small and great.

At one time he was arrested for supposed association with a wicked, subversive secret society. However, he acquitted himself so fearlessly and simply that his testimony to the saving power of the Lord Jesus was a striking witness both to the white judges and to the great crowd that was listening in the court-house. He left with a letter to say that there was not the least shadow of reproach against him.

For many years Mako was supported by the Elim Sunday school teachers at Clapham Church, and no

doubt their prayers for him and his prayers for them will have proved to be a mighty reciprocal blessing. He could never get his tongue round their name. He would pray "Kalapa, Kapama . . . Oh Lord You know . . . Those people in white-man's land who help me to reach the lost for You." "Clapham" was a word altogether too foreign for his lips, but God doubtless understood and answered.

He was irrepressible. One week he would be apparently at the end, with knees and elbows swollen, face puffy, and every sign of acute heart difficulty. The next, one would come across him away on his cycle to some village twenty or thirty miles away, to exhort the people to flee from the wrath to come.

Mako was essentially an evangelist. He would go to an unevangelised village, and even though the people would not hear him he inevitably found some who were sick, and laying hands on them, in Jesus' Name of course, God would heal them. This would bring others, until I have known him have over seventy converts in a few weeks.

Always he looked to others to build up and shepherd the flock. This does not mean that he had no ministry for the believer, for he had a verse for everybody. He would dispense verses very much as a pharmacist dispenses drugs. "Luse, he's being tempted by the world. Read him 2 Corinthians 6:14 to 7:1." Or maybe, "He's growing indifferent. Luse, give him 1 John 2:19 and Revelation 3:15 and 16. He's not witnessing as he should in the village. Read him Matthew 10:32."

I have seen important chiefs quail before him as he thundered "What chief? Not afraid of God! Tremble man! Tremble! Put up your hands and cry to God to have mercy on your guilty soul!"

On one occasion I ventured to suggest that he should harp on other strings than the theme of the fires of hell. No doubt his memories of the hideous tortures of the Batetela cannibal orgies coloured much of his teaching about hell, but when I proposed that he moderate his talks about the shrieks of the damned in the flames of the lake of brimstone he burst into tears. His knees were literally knocking together as he replied, "Bwana, how else can I frighten them? Doesn't it say 'Some save with fear'" (Jude 23). I never again tried to dissuade him, though I was often relieved when his face broke into that lovely smile, and he spoke in the most endearing terms of his conquering Saviour, and the cross of Calvary where all our sins were washed away.

Great crowds of believers sang around his humble home from 1 a.m. when he died till nearly sunset

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Women's Column

By Gladys Gorton

BRILLIANCE

"LET there be a brilliance about our lives so that we shine clearly for Thee," I heard him pray. Immediately before my mind came the picture of brilliant brass knobs, which I instantly noticed when I entered through the side door of a church. These shining brass knobs and other adornments bore striking testimony to the fact that somebody loved God's house.

Brass! How attractive when in brilliant form, but how dull and unprepossessing when off colour. The woman who is so full of herself and her own interests is very dull. The Christian woman should *never* be on such a low level, because Christ is the solution to every problem and the answer to every need. "Out of myself into Thyself, Jesus I come to Thee." Living a full-orbed life in Christ keeps one in scintillating and brilliant form. No trace of dullness here.

"So shine," says Jesus, "that they may see your good works . . ." A conspicuous and consistent brilliance in brass is very pleasing to the eye; so the Christian who "so shines" glorifies God and bears an untarnished testimony before the world.

I well remember my grandmother's home, with its bright brass fenders and fire-irons, and I am thankful that the general trend in the modern home does not include such "implements of slavery." Cleaning brass is arduous work, and most housewives have either thrown it out (I have!) or have never had it in their homes. Still there are homes that have their brass (not meaning money!) and are proud of it. This is evident by the manner in which it is kept brightly gleaming. Carry on those who love to keep brass clean and bright; but what about the poor souls who have to do it though they loathe it?

There are things in the spiritual life which are easier for some to do and harder for others. There are temperaments which harmonise with kindred natures, whereas to do so with a completely adverse temperament requires such steadfast grace. "So shine," says our Lord and Master. Remember, "she

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EDITORIAL

SPIRITUAL DRIVE

"I AM anxious to engage a person with plenty of drive," said the business man to his associate as he contemplated the type of individual he needed in his employ in order to make a "go" of the business.

In the various aspects of national life men and women of *drive* are in great demand because of their capacity for evolving new and effective methods of advancement, and their ability to get things done even in the face of seemingly insurmountable difficulties and obstacles.

The Christian Church needs men and women of *spiritual drive* and initiative—men and women fired by a passion for the lost, inspired by a vision of the majesty of the Lord in whose service they are engaged, and challenged by the stark, spiritual need of a world that is fear-ridden and, to some extent, apprehensive of the future because of the almost perpetual threat of a neuclear world war. Not merely persons of human ingenuity, great intellectual capacity and splendid organising ability are needed, though these qualities in themselves are not to be criticised or despised, but Christian men and women of every walk of life living in the will of God, and harnessed to His power. The need is for people absolutely surrendered to the authority of the Holy Spirit and unctionised by His mighty power—men and women of spiritual drive whose lives are so yielded to God that they are not only energised by the dynamic of the Holy Spirit, but are under the *control of His lordship*. The late Dr. Campbell Morgan has written: "Societies have multiplied on every hand, and the machinery of the Church is complex and multitudinous. This is all a cause for thankfulness, but it cannot too often be repeated, that apart from the Holy Spirit's *control* and direction, all is dead . . . let all be yielded to the fire and power of the Spirit for cleansing and energy, and the pulpit will be the greatest force in all human life, and every organisation of the Church will throb and pulsate with Divine energy." This power, which alone can produce real spiritual drive, is at the disposal of every child of God.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Samuel Gorman.

Terms: 26/- for one year or 13/- for 6 months, post free to any address.

*Elim's representatives,
Pastors J. T. Bradley
and H. W. Greenway
leave for South Africa*



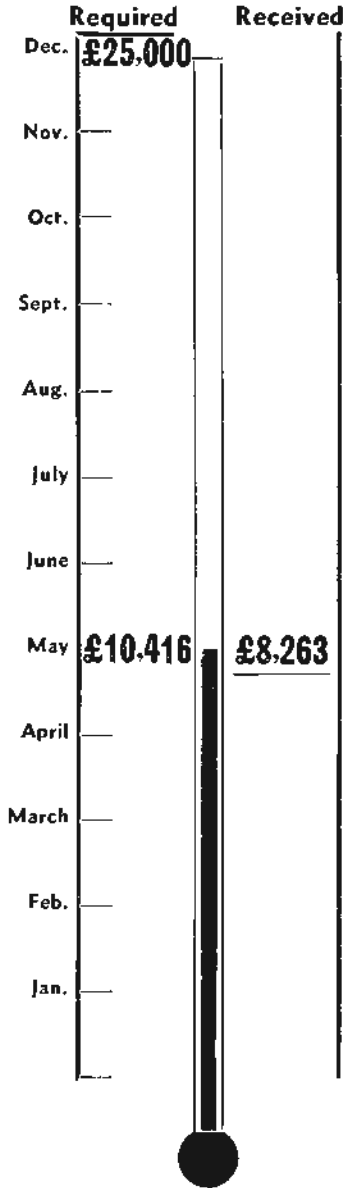
Left to right: Mrs. and Mr. Bradley, Mr. and Mrs. Greenway with friends at entrance of Bible College.



Pastors J. T. Bradley and H. W. Greenway with their wives and members of the Executive Council.

Christian Living and Giving

By J. J. Morgan



THE weather is a subject of daily discussion in our islands. It is so uncertain, so unpredictable. Easter was so cold that we nearly froze into statues on the plinth of Nelson's Column on Easter Monday at the great open air service in Trafalgar Square. The first week of May plunged us into the summer, and we were tempted to discard our winter attire and vainly imagine summer had arrived at last with its glorious sunshine. Now we are coming to the end of May we are told this is the coldest Whitsun of the century! So our thermometers rise and fall according to the vagaries of King Sol.

Our thermometer for our Home and Foreign Missions registers a very steady rise. We desire to reach the target of £25,000 this year, and here we are at the end of May. Our target up to date should be £10,416/13/4 and it is actually £8,263.

Let us remember it is a *home* mission fund as well as a foreign missionary fund. One-tenth is devoted to spreading the work of God at home, and when we consider the plans of campaign for the home base we need all the help and support of our churches. At the moment great efforts are being made at Coatbridge and Exeter, and by the time this is in print there will be another great pioneer campaign in progress at Norwich.

Stand by us in prayer and sacrificial giving to enable us to win many souls for Christ. The more churches we establish at home the more support and help will be forthcoming in the future for our ever-expanding work overseas. Meanwhile nine-tenths of the box money is going to support the missionary army on the many fronts where we are waging war against sin and Satan, and rescuing souls from the jaws of hell.

Our Elim Movement maintains nearly sixty missionaries on the far-off battlefields of the Belgian Congo, British Guiana, Formosa, Hong Kong, India, Kenya, Rhodesia, Tanganyika and the Transvaal, and on the nearer fronts of France and Belgium. These active mission stations must be manned and maintained, together with all the local church with their native evangelists and station personnel; nor must we forget the ever-expanding work of our hospitals and clinics, and the education of the young in our Christian schools.

Such global warfare needs—indeed demands—the support of every loyal member of our Elim fellowship, and the risen Lord of glory expects us to be faithful to His command in order that every soul may be reached with the Gospel.

My brother, my sister, are you going all out to win the lost for Christ? Are you doing all your Christian duty in supporting the work of God at home and abroad? The needs of the world are so great today that only Christ and His Gospel can meet them. Christ calls us to noble living, personal sacrifice and self-forgetfulness. Let us match the needs of a dying world with a burning zeal and devotion to Christian living and Christian giving.

Gifts for the Elim World Mission (one-tenth to the home field and nine-tenths to the foreign field) or designated gifts to be used exclusively for either field may be sent through your minister or missionary secretary or direct to Pastor J. J. Morgan, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Grand Exeter Campaign

My Impressions of our Exeter Campaign

By A. S. F. Horne (*Minister of Elim Church, Exeter*)

THE Exeter campaign draws to a close, and it is with full hearts that we praise God for what He has done here. One evangelist who has travelled the world said of Exeter, "This is the hardest place that I have ever preached in." Many people said to our campaigner, Rev. P. S. Brewster, as he started, "I am sorry for you." But the hardest place is not too hard for the all-powerful Christ! This has been a campaign with a "difference." Christians of many denominations have said that they have been blessed, made conscious of the presence of the Lord, and have felt the power of God. Each night there has been a ready response, and over 274 souls have been saved, and there have been many cases of healing.

Exeter has not been so moved for thirty years. Many hundreds have prayed for us, and now we see the answer to their prayers. By the time this is in print we will have moved into our new church, one of the loveliest of all Elim churches, seating 900, and yet only fifty-six feet by sixty-seven feet. How good and how great is our God! He has overruled and guided us in a wonderful way. That which was impossible has been made possible, and today we own a building known throughout the world.

The evangelist, song leader and pianist have given of their very best, and God, through them, has wrought a great work. May God grant that Elim Providence Chapel, Northernhay Street, will be a soul-saving centre of pentecostal power till Jesus comes.

Report on Healings in the Exeter Campaign

By Wynne Lewis

(*Minister of Elim Church, Bridgend*)

IHAVE been asked to write about the people who have been healed during the Exeter campaign. From this standpoint it has been a remarkable cam-

paign. God has indeed confirmed the faithful preaching of His word with signs following.

At about 10 p.m. on the last Sunday, just at the close of the song service which followed the Gospel meeting, I invited all those who had definitely been healed during the campaign to come to the platform. In spite of the fact that three-quarters of the congregation had gone home, many of whom had also been healed, over fifty people responded.

The following day I interviewed some of these, and it was wonderful to hear what God had done for them. Mr. Dyer was a victim of the last world war. He received a severe wound which left him with a locked hip. He could hardly walk, but after Pastor Brewster prayed for him he was able to run with great ease. Mrs. May had suffered for two years with a rupture. Along with her son, Brian, who was a chronic asthma case, she came out for prayer, and God healed them both. An elderly lady came up to me and said how much she had suffered since she had a stroke which completely paralysed her right side. Mrs. Mead soon demonstrated her healing by raising her right arm vertically with the greatest of ease, and walking without the aid of a stick.

Another lady who could now walk without a stick was Mrs. Letheren. For four years severe neuritis had made it impossible for her to walk unaided.

Then there was Mrs. Lawrence, completely healed of chronic bronchial asthma, from which she had suffered for twenty-four years. Mrs. Cole was healed instantly of a slipped disc. I was told of the little girl, stone deaf, who heard the cuckoo clock when she went home after prayer; of a man who was frightened stiff when he heard the train whistle in the station (it was a new sound to this man, who had been deaf prior to prayer).

I heard how God healed Mr. Hapstead of heart trouble, Mrs. Hammond of migraine, Mrs. Ronchetti of a duodenal ulcer and Mrs. Ford of curvature of the spine.

I could quote the testimony of many more, but space will not permit, suffice it to mention the last person who came to me. Mrs. Chambers's face was radiant as she told me how God had healed her of a very large goitre which had made her life unhappy

for thirty-nine years. God had been good to her, and with all the others who had been healed she was rejoicing in the fact that "Bible days are still with us," and that her God is still the God of the miraculous.

COVER PICTURE

Top: Section of congregation; W. Plowright renders a solo. Bottom: P. S. Brewster ministers the Word; new church building; Mrs. Jean Britton (Cardiff) at piano.

Please help to spread the Gospel by sending your gifts to: Evangelistic Campaign Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

FAREWELL SERVICES FOR PASTOR AND MRS. FRANCIS

Just over a year ago Pastor and Mrs. Francis, Jean and Graham came to Eastbourne from South Africa on the commencement of their furlough. Now they are on their way back to the land of their adoption. How time does fly!

It is twenty years since these missionaries were last in England, and we have been privileged to enjoy rich fellowship with them. God has indeed answered prayer while they have been home, for Mrs. Francis was seriously ill soon after her arrival. The last week-end in April witnessed the farewell services in Eastbourne for these stalwarts of the faith. On the Saturday we were joined by Pastor and Mrs. Hathaway, Pastor and Mrs. E. J. Phillips, Mrs. Greenway and Michael, and after fellowship round the tea table Pastor Francis showed slides of the work in South Africa.

As an assembly we wanted to help in some practical way, and it was a happy moment when Mr. Carter, our church secretary, handed to Pastor and Mrs. Francis an electrically powered undergrowth cutter. Mrs. Francis was also presented by Mrs. Lancaster with a gift from the members of the Women's Fellowship.

Prayer was offered for our missionaries and hands were laid upon them by Pastors Hathaway, Phillips and Lancaster. Pastor and Mrs. Francis again ministered on Sunday and we do thank God for every remembrance of them.

On Thursday morning quite a number gathered at Eastbourne station to wish our friends Godspeed. We sang "This is my story, this is my song," and as we watched their train depart we knew that He who had led them in so many ways would continue to keep His good hand upon them.

L. HENDERSON.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

First of all, the winners of last month's competition. Congratulations once again to Iris Tunnicliffe, of Oxford, and Carol Evans, of Bristol! (If you remember, they were the winners of our April competition.) Can you beat them? Here is your chance.

Once again I want you to use the letters in the square on page 382 to make up thirty well-known names of people in the Bible. The letters given may be used only once in any word, but you can use as many vowels as you like. For example, if you take the C, P, H and S and add three A's and one I you can make CAIAPHAS. Easy, isn't it?

When you have found thirty names, print them on a postcard, and give me a Bible reference (book, chapter and verse) for each one. Concordances should *not* be used. Add your name, age, address and church to the card and send it to me at 20 Clarence Avenue, Clapham Park, London, S.W.4. I will give you more time this month, so your answers should reach me by June 30th. Now you have plenty of time.

There will be two prizes of 2/6 for the best two entries. *but* please make sure all the letters you use in a name are included in the square below—except the vowels of course.

If you are smart you should be able to make up one of these competitions yourself. If you can, send it to me and I will use it in this column (and of course I will send you something by way of reward).

Some of you may be on holiday now, and many will be thinking of going away soon. Perhaps you will have an opportunity of speaking to other young people about the Lord Jesus. If you do, I would like to hear about it, so please write and let me know.

Writing scripture texts in the sand can be a good witness for Jesus. I know of grown-ups who do it. And if there is a Gospel meeting on the beach be sure to join it, and get some other young people to do the same. They may never have heard about Jesus before.

(Continued on page 382)

WHEN the “noble six hundred,” whom Tennyson has immortalised, rode into the valley of death they were “storm’d at by shot and shell,” and the valley echoed to the Russian guns which “volleyed and thundered.” In striking contrast, Ezekiel made his way down into the valley of death amid an oppressive silence which only served to intensify the eeriness of the scene that met his wondering gaze.

The first two verses of this chapter tell us how the prophet came to be there. He says that the hand of the Lord and the Spirit of the Lord were responsible for guiding him there. This may seem strange, especially when we think of the activity of the Spirit of God in terms of life, yet often the all-wise Spirit leads us to the place of death that we may know resurrection life. Jesus Himself was led by the Spirit into the wilderness that He might emerge from it in the power of the Spirit (Luke 4:1-14); Lazarus had to die that he might experience resurrection life, and here the valley of death was selected as the locality of life.

Ezekiel’s only impression of the place was that the bones were very dry. In this bone-strewn valley there was not the slightest suggestion of life. Nothing moved, there was no sound, and it seemed that King Death stalked amid the whitened, sun-bleached relics of his triumph. But suddenly through the silence came the voice of God. He asked what seemed a futile question: “Son of man, can these bones live?” To the human mind there could be only one answer. As far as man was concerned this situation called for a funeral! But Ezekiel was a wise man. He saw that human intelligence was hopelessly inadequate to meet the challenge of this hour and so he referred the question back to God: “O Lord God, Thou knowest.” This was the answer of triumphant faith, the faith that put the onus back on God. Ezekiel knew that not all the scheming and blustering in the world could infuse life into those bones, and we need to realise afresh that not all the enthusiasm and organisation we can muster can produce the answer to the spiritual death by which we are surrounded. There is only one answer: the problem must be taken back to God. And when Ezekiel referred the situation back to God he found that what men would have proposed to bury, God planned to resurrect! How typical this is of God. When men carried the widow of Nain’s son to bury him, Jesus stopped the procession and raised him; when men bound with

the fetters the raving wretch in the Gadarene cemetery. Jesus set him free in body, mind and spirit. “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.”

What we are dealing with in this chapter is initially a graphic illustration of God’s answer to the national dilemma of His chosen people, Israel. It foreshadows the restoration of the nation after the long centuries of scattering and exile. But beyond this primary application lies a spiritual one, for here are outlined some of the essential principles of spiri-

Into The Valley of Death

tual revival. Here is God’s answer to the spiritual desolation which pervades our day and age. Let us stand in the valley of death and watch the Lord of life at work.

1. The Restoration of Relationship

It is important to notice that although Ezekiel handed the problem back to God he was still involved in its solution. When we speak of bringing the problem of our generation to God we must not imagine that we are thereby absolved from further responsibility. As we shall see later, there is more for us to do than merely stand and wait. Ezekiel was commissioned to prophesy, that is to declare the word of God (verses 4-6).

The response to the prophetic word was bewildering. Before the prophet’s startled eyes came a dramatic transformation. The hitherto silent valley was filled with noise and what had been a chaotic anatomical enigma, a mass of disordered bones, suddenly became an ordered whole—“the bones came together.” God moved into the place of confusion where the process of death had wrought disintegration and out of those scattered bones He made men.

Obviously the first step in this process of revival had to be one of reconstruction. These bones were the framework of human bodies, the scaffolding of the house in which lives the soul, and until these were brought together into right relationship no bodies could be formed upon them. Ezekiel observed

that they came together “bone to his bone.” God never produces misfits! The noise and the shaking produced harmonious relationship—and unless noise and shaking do produce something glorifying to God we are better without them, and this relationship was the basis of what was to follow. Before there can be true revival there must be right relationship in the body of Christ. Each member must be rightly related to Christ, the Head, and to its fellow members. This is what Paul stresses in Ephesians 4: 15, 16, where he speaks of the body being “fitly joined together” in order that it might work effectively and so increase itself. There can be no effective life, not vital activity in a body which is dismembered, nor can Christ express His glorious personality through a church diseased by secret sin and paralysed by division. Hence the first step towards revival must be the restoration of a right relationship with the Lord Himself and with our fellow members of His body.

true that a great many church members have little or no contribution to make to their assembly? They come to the services quite passively. They sing after a fashion, listen somewhat inattentively to the ministry of the Word, never take part in prayer, never take an active part in the various aspects of the assembly life, and only give a fraction of what they could. They listen to others pray, applaud—or more often criticise—what others do, dream wistfully but sentimentally of a great revival, but never make any real personal effort in supporting the work. How can we expect God to send His Spirit into a church which is virtually incapable of activity?

It is an encouraging sign that our Elim Movement is this year placing stress on the need for *Every Member Evangelism*, for this is a step in the right direction. We must not simply sit and wait for a revival, we must rather ensure that the body into which we trust the Spirit will come is efficient. How active are you? When did you last witness for Christ? When did you last stand and pray in the prayer meeting, or set aside extra time for intercession at home? When did you last invite someone

By John Lancaster (*Minister of Elim Church, Eastbourne*)

2. The Restoration of the Mechanism of Activity

Skeletons are not men! They cannot live and move and have their being. They are but the framework on which the human body is constructed. Nor is unity the only thing the Church of God needs today. To hear some church leaders talk, one would imagine that this alone was sufficient, but unity without activity is static.

The second phase of God’s work in the valley of death was to restore to these reconstructed skeletons the physical and nervous machinery by which they would be capable of movement. “I will lay sinews upon you,” said God. Sinews connect muscles to bones, thus enabling the bones to move. Without these the skeletons would remain rigid, inactive, unable to give expression to life. Thus upon the bones God laid flesh, sinews, muscles and the whole intricate system of nerves by which they would be able to stand and walk, see and speak. This has an exact and striking parallel in spiritual experience. The body of Christ (His Church) must be a moving, active thing if it is properly to fulfil its function. May it not be that one great reason why we know so little of the living power of the Spirit in our midst today is that we have denied Him the means through which He can be active?

To bring this down to practical terms, is it not

to the Gospel service? Do you sit at home on Sunday afternoons when you could be helping in the Sunday school? Are you giving generously to the work of God in your own church and to missionary work? Are you a spectator or a member of the team? There is a place for you in the work of your church—have you looked for it? It is time that the members of Christ’s body became active, time that spiritual muscles and nerves were toned up in readiness for the incoming Spirit.

3. The Restoration of the essential Spirit

When this work of preparation was complete there came the final momentous work of God. Again Ezekiel was commanded to utter the word of God: “Prophesy unto the wind, prophesy, son of man,” came the Divine command, and as the prophetic voice echoed through the silent valley there came the responding breath of the Spirit.

Until this moment there had been no life in the valley. The skeletons had been transformed into bodies, but “there was no breath in them.” There was improvement but not revival! And the secret of revival lay in the coming of the Spirit. Only He could infuse life into the dead; only He could bring the flush of health into the pallor of those faces; only He could make them stand upon their feet as

living beings. This was the glorious climax of God's reviving process, and without this all that had gone before would have been inadequate. Only God the Holy Ghost can quicken and empower. There may be happy fellowship, efficient organisation and zealous activity in our churches, but unless there comes a moving of the Spirit there can be no true revival.

The prevailing conditions of Ezekiel's day are poignantly expressed in verse 11: "Our bones are dried and our hope is lost." But into this hopeless, heart-breaking situation came three vital factors - the Word of God, the Spirit of God and a consecrated man—and the impact of these three was so tremendous that the whole situation underwent a dramatic transformation. Out of the despair and defeat of the past emerged a new order of men—men revived by the power of the living God—and out of the valley of death marched an army "terrible with banners." The once silent valley now echoed to the thunder of marching feet as the hosts of God's new men surged towards the hills. This was the final triumph, and it is this for which we yearn and for which we should seek the face of God. O God, look down into this valley of our spiritual desolation and send Thy Word and the sweeping winds of Thy Spirit that we may live again the vibrant life of the Spirit. Revive us again!

A Prince is Welcomed Home *(continued)*

when he was finally lowered into the grave, and now I believe that the many whom he has won are singing him into the "everlasting habitations."

You've gone, my dear old brother, but your fragrant memory will linger on in the many whom you have won, and I'm glad that I shall be there to shout "Hallelujah" when you receive your crown in the presence of the Lamb.

Women's Column *(continued)*

who is mastered by Christ is the master of every circumstance."

Desire that radiance which will be attractive in "all weathers." "They looked unto Him and were radiant" (Psalm 34:5—marginal rendering).

WANTED. Trained school teachers for Elin mission fields in Southern Rhodesia. Splendid opportunity for Christian service. Apply to Missionary Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Adventure Unlimited

Each One - Reach One

We have asked the editor of the EVANGEL to reserve this corner for us so that we can publish stories as they come in from time to time from our members engaged on house-to-house visitation.

If you have had some interesting experience, perhaps a conversion, or a contact that has helped your church, or any adventure you feel would stimulate others in this important campaign, please write your story and send it to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, and mark the envelope *Adventure Unlimited*.

The days in which we live are full of problems and the way seems impossible before us. But that is the time to advance. Israel were in a desperate plight when they came to the Red Sea, but when it seemed that they would be engulfed and destroyed the order of the Lord was given to Moses: "Go forward" (Exodus 14:15). The time of greatest danger and difficulty is often the hour of greatest opportunity, and can become an occasion of the mightiest victory.

Midlands Regional Rally

A splendid crowd gathered for both services of the North Midlands Regional Rally held at Sandiacre. Pastor Morrell, the resident minister, started the meetings with choruses led in real pentecostal style. The meetings were ably convened by our Youth Commissioner, Pastor F. Lavender, in the afternoon, and Pastor R. Chapman in the evening. The open air service between the meetings was very well supported.

The preacher for the day was our dear brother Pastor Beresford from Blackburn, and as we listened to his searching messages we knew that here was a man in whom the Word of God dwells richly in all wisdom. In the evening, a fine company of young people from Sheffield sang "When I survey the wondrous cross," which blended ideally with the message that followed by Pastor Beresford. Again the Gospel call went forth and we believe His Word will not return to Him void. Many stood to their feet signifying their desire for a closer walk with God.

T.B.

● World Conference News Release

***Dr. Lewi Pethrus* of Stockholm**

DR. LEWI PETHRUS, who is pastor of the famous Philadelphia Church, Stockholm, Sweden, will be the speaker at the Sunday morning communion service of the Fifth World Conference of Pentecostal Churches, which will convene in the Canadian National Exhibition Park, Toronto, Canada, September 14th-21st. The seventy-four-year-old Swedish cleric is pastor of what is believed to be the largest Protestant church on the continent of Europe. Organised in 1910 with twenty-nine members, the Philadelphia Church now has an adult voting membership of 7,000, and has a major responsibility in the support of 400 overseas missionaries. The church edifice seats more than 4,000.

Not confining his interests to strictly evangelical activities, this cleric, who is a typical quiet, dignified, unhurried Swede, has occupied himself with the social, economic, intellectual and political life of his country and his fellow Christians throughout the world, and in publishing and radio in particular.

In 1916 he initiated the publication of *Evangelii Harold* (*Gospel Herald*), a religious weekly with a circulation of 60,000. In 1945, in collaboration with Karl Ottoson, a Swedish industrialist, he founded *Dagen* (*The Day*), a daily secular newspaper which currently has a circulation of 25,000 and is sold on the news stands throughout Sweden. Believing that Christians should control their own economic welfare as well as church life, in 1952 Dr. Pethrus led his colleagues in establishing a saving and credit bank, which in turn helps to finance sound church undertakings.

In 1955 the pastor-statesman had the distinction of winning a moral victory over the Socialist Government that has held power in Sweden since World War I. The Social Democrats, a slightly left-of-centre political party, while allowing competition and a degree of private enterprise in some areas, has rigidly imposed a state-controlled radio system on Sweden in which no private radio stations are allowed. Not only does it control the technical aspects, such as wavelengths, but reserves the right to censor content

in the religious field. Notwithstanding the fact that the Pentecostals are the largest nonconformist group in the country—second only to the State Church—the state radio limited the entire Pentecostal community to three broadcasts per year, and insisted on censoring out biblical supernaturalism. When after several years of negotiation it was impossible to secure remedial action, Dr. Pethrus took steps to organise the IBRA radio station in Tangier, North Africa. After the ground work was completed, equipment and franchise acquired, the Swedish Socialist Government tried to block the Tangier radio station by forbidding the Swedish Pentecostal people the right to export £13,500 raised for this purpose.

The issue broke in the Swedish Parliament, where the government action was the subject of sharp debate for three days. Members of both opposition parties (Conservative and Liberal) charged that in view of the hundreds of thousands of dollars which the government allowed to be exported every year for pornographic literature allegedly without any restrictions, its refusal to let church people export their money for a missionary radio station was the rankest of religious discrimination and the denial of the right of free speech. Finally, Prime Minister Tag Erlander sent for Dr. Pethrus in an effort to find a face-saving solution. The IBRA radio station now broadcasts on three wavelengths, five hours a day, with more than 150,000,000 known listeners. Now the Swedish Government boasts that it has a "dual" radio system, pointing to IBRA as its second outlet! IBRA's radio programmes appear in 225 daily papers throughout Sweden, along with the programme listings of the State radio.

Of late, Dr. Pethrus has been active in the problems of Stockholm's 17,000 alcoholics and the election of committed Christians to the Swedish Parliament on a non-partisan basis, crossing both party lines and church membership. In this he has been closely allied to clerical and lay members of the State church and the Salvation Army.

E. N. O. KULBECK.



ELIM YOUTH excel themselves in their “*SEND THE LIGHT*” Crusade

TWO years ago boys and girls of our Sunday schools, teenagers and older young people in our mid-week youth activities rallied together to “Lend a Hand” to their representatives across the sea in distant lands who had gone to take the Gospel of the Lord Jesus Christ to those who had not heard of Him.

Eager to repeat their expression of practical support, requests for another youth missionary project were received at Headquarters from all parts of the country, and so this year a new scheme was launched under the slogan “Send the Light.” This was to enable the same boys and girls and young people to contribute from one penny per week to one penny per day for a maximum period of eight weeks to provide electric generating plant. This plant would then be installed on mission stations in jungle and bush country, away from the conveniences of modern civilisation, to provide much-needed electric light.

The target was £1,000, but the enthusiasm with which the crusade was received quickly swept the target away in an avalanche of contributions varying from a few pennies to tens of pounds. So we now proudly announce that up to the time of going to press we have almost reached £1,700, and still contributions are being received.

Here are a few extracts from the large stack of correspondence in our “Send the Light” files:

The Sunday school superintendent of one church which contributed over £60 wrote, “I think this figure is treble the target set. I should say we were very agreeably surprised here when the Girls’ Guild, a handicraft class which meets on Thursday evenings each week (girls from 9 to 15), brought in the amount of £29/8/11. I would like to add that of this figure one girl contributed over £14—she is Beth Maxwell, of Ulster Temple.” This is a remarkable

achievement, and we feel sure that God will be well pleased.

And so the letters tumbled into our letter-box with such remarks as, “You will find enclosed cheque for £2/9/-. Our boys and girls send it to you with God’s richest blessing.” “I am glad to say the children have more than trebled their target and took a great interest in the effort.” “Enclosed please find £30 for the ‘Send the Light.’ It was a joy to participate in such a wonderful scheme.” (This was from a church just over one year old.) “At the outset of the campaign we decided to set ourselves a target of £5, but this was realised during the first week and so we had to keep on advancing our target because the children overwhelmed us with their gifts.” “Please accept the £5 enclosed on behalf of the children, which they have given from their own pocket money for ‘Send the Light.’” “You will no doubt be thrilled to know that our Sunday school has reached the ‘Send the Light’ total of £9/9/-. which is nine times the target you set.” One Crusader secretary writing of the enthusiastic support given to this scheme concluded his letter, “You can depend on our church to give you full support for any other funds or projects in the future.” “As you will see, every target set for each department has been more than reached by all. Seven departments of this church all doubled their targets.” Another church which more than reached its target added in its letter, “I wish we could have reached more, but the assembly is small, and raised £300 last year for missionary work.”

And so we could continue to quote from these letters, which make interesting and inspiring reading from our youth workers, who repeatedly say how thrilled they and their young people are to have an opportunity to do something for our missionaries in this collective manner. I have been particularly touched to read of boys and girls who contributed at

great sacrifice. Then there have been some amusing points to note, such as this one from a Crusader secretary: "One crusader gave me a pound note and said he had promised the Lord he would give it towards the 'Send the Light' campaign if he passed his driving test. Needless to say he did." An achievement these days! Another sent his donation with this remark, "£4/16/- heavy. Trust it won't fuse the light."

* * *

It was a special pleasure to write to the mission stations at Inyanga (Rhodesia), Kondoa Irangi (Tanganyika) and Ngerengere (Tanganyika), as well as India, to give the good news that Elim Youth were able to supply electric generating plant for their mission stations. Light to teach children, preach the Gospel to the adults and tend the sick in the hospitals. This generating plant will also give power to drive machinery, to build new stations and provide much-needed assistance for the mother in the home.

The generating plant which we are now able to purchase is one of the latest designs and will enable missionaries to switch on light in their own rooms without having to walk across dark missionary compounds to the engine house to start the generating plant. This will be a great asset when women are left alone on the mission stations, for to walk out at night is to walk in danger of prowling wild animals.

One church has followed up our "Send the Light" project with an offer of a much-needed refrigerator for a mission station, to preserve food and medical supplies in the very hot climate.

I can do no better than conclude this report on this great achievement of our young people by quoting from a letter received from Pastor Mervyn Thomas, who was a scholar in our Cardiff City Temple Sunday school not many years ago and is now a missionary in Tanganyika: "I wish you could have been here just outside our post office at 4.30 today, for at that time we collected your letter with the wonderful news about the generating plant. Bless you! Thank God for your vision! We were on our way home and Pastor Arthur Bull read out the contents of your letter. I was driving the Land-Rover, and together we laughed and praised the Lord and shouted 'Hallelujah'! How the car kept on the road

I don't know, because my hands weren't on the wheel when we praised the Lord! A few weeks ago I already had contacted Gailey and Roberts, and my uncle had said we would need a 2.5kw. set, so I had here all the gen from 1kw. to 10kw. We had looked at the 'posh' Start-o-Matic, and had thought how nice to have that, but never dreamt or imagined this would be the very one we would get. Thank God for everyone who has given. I am writing by the light of an oil lamp now, and it will be good to say goodbye to them! God has undertaken in this matter. I have 600 and more lovely black, big-eyed, lovable African 'rascals' to look after. What a wonderful youth movement they make—precious souls for Jesus—E.Y.M. (Tanganyika Branch)! Some of them have even made their own EYM badges from the photos of others wearing them in the EVANGEL."

Thank you Elim Youth, for your thrilling support

Other letters will appear in next issue of the EVANGEL.

NATIONAL S.S. EXAMINATION 1958

Presentation of the National Shield

will take place at the Elim Church, Southwell Road, Bangor, Northern Ireland. on

Saturday, June 28th, at 7 p.m.

by

REV. T. W. WALKER

*(Editor of S.S. Teachers' Handbook,
member of Elim Youth Committee)*

Elim youth movement 



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Sunday, June 15th. 2 Kings 10 : 18-31.

Verse 31 demonstrates the character of Jehu. He tried to serve God and mammon. He was a strong man, even a ruthless man, but religion to him was more a political weapon than anything else. He determined that there would be only one religion, but we cannot commend or imitate his methods (v. 19). We can admire his energy and drive but not his way. Jehu serves as a warning rather than an example because he probably could have turned the nation right back to the ways of the Lord, but "he took no heed" (v. 31). Our thoughts run on to the messages to the seven churches in Asia (Revelation 1-3), where so many times we read, "He that hath an ear, let him hear"—or heed.

Monday, June 16th. 2 Kings 11 : 1-10.

Verse 9 sets forth one of the choicest characters in the Word of God: **Jehoiada** (known to Jehovah). There are several of that name mentioned in Scripture, but here is the greatest among them. He occupied his high office during the reign of Queen Athaliah, an ambitious and ruthless woman, and used his great powers for good during the early years of the young king when he acted as regent. How great his life and example were is seen by verse 17: he made a covenant with the nation whereby they would be the Lord's people. We read in 2 Chronicles 24 : 15, 16 that he was buried among the kings because he had done good in Israel. He was a prince indeed. What an influence for good a godly, gracious life is!

Tuesday, June 17th. 2 Kings 11 : 11-21.

The root of the mischief that had to be dealt with by Jehoiada was sown by a good king, even Jehoshaphat. He made an alliance with the wicked house of Ahab by marrying his son to the daughter of Ahab and Jezebel. Athaliah, who brought into Judah the idolatry of her father and the blood-thirstiness of her mother. Going back to chapter 8 : 18 we see that king Jehoram did evil because of her. What powers for good or evil a woman has! Christian wives and mothers seldom realise what power they have for strengthening their husbands' faith and moulding the lives and characters of their children for Christ.

Wednesday, June 18th. 2 Kings 1 : 1-15.

We are confronted with the picture of **faithless priests** (v. 8) and **faithful workers** (v. 15). It is commonly said, "Like priest, like people," but here, thank God, is the exception to the rule. They dealt faithfully. There can be no greater tribute to any one of us. Let us see to it that we deal faithfully, first with our father God and Saviour Jesus Christ, and then with our church, our family and all men. "More easily said than done" might be the thought in our hearts, but not greater than the resources at our disposal. It is required of a steward that he be found faithful, and we are all stewards of the mysteries of God.

Thursday, June 19th. 2 Kings 13 : 14-25.

The lesson of verse 19 is that the action of the king was only **half-hearted**; he fired three times instead of six. He may have considered that the prophet's queer command was just the drivelling of an old man. While he recognised the past might of Elisha by saying, "You have been more to

Israel than chariots and horsemen" (v. 14), he was too proud, lazy or indifferent to use every arrow in his hand. Let us use every power and weapon we have for God, remembering that the weapons of our warfare are not carnal but mighty through God. The king was all right when someone else was helping him, but soon tired alone.

Friday, June 20th. 2 Kings 14 : 1-20.

"Come, let us look one another in the face" (v. 8). What tender words! How sweet they sound, but the sweetness was only in the words. We might properly think that an attempt was being made to heal the division, but the gentle words hide the sting of a serpent; the velvet glove conceals a dagger. The words of James come to mind, "Let your yea be yea and nay, nay." We are not at liberty to twist the meaning of words; we must speak truth with our neighbour; we must be known as those whose word is their bond. Perhaps there is room for a timely reminder that we should be careful in our use of adjectives, such as wonderful, marvellous, smashing, etc.

Saturday, June 21st. 2 Kings 14 : 21-29.

Our reading tells us something about Azariah, king of Judah, and Jeroboam, king of Israel. Azariah did right in the sight of the Lord (15 : 3). Jeroboam did evil (v. 24). It is a remarkable thing that after the division of the kingdom, while Judah often had a good king, Israel never had even one. How are we to account for this? Basically because of the sin of idolatry, the golden calves at Bethel and Dan. This was their "darling sin." The inevitable end of a nation or individual is foreshadowed when the word of the Lord is flouted. The descent becomes ever more steep and rapid until the final plunge.

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE : 20.2, 26.2, 32.3 metres

WEDNESDAY, JUNE 18th, 1958

Programme : 10.15 to 10.30 p.m.

Speaker : W. J. Maybin (Mountain Ash)

Subject : "The common people heard Him gladly."

The programme also includes :

J. L. Timbrell and Ted Kingham,

featuring :

"Behold the Lamb of God" and "Sometimes when thinking of Jesus."

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.

Children's Strip (continued)

Now I must finish. Next week I have a report from Ipswich about their Sunday school anniversary. What was yours like? Write and tell me.

Cheerio and God bless you,

BERNARD.

R	L	C
S	P	D
H	B	N

COMING EVENTS

(Please pray for these services)

BECONTREE. June 21-23. Elim Pentecostal Church, Green Lane. East London Revival Rally. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30. Speaker: George Backhouse. Testimonies by Elim Bible College students; other items. C.853

MISSIONARY TOUR

Pastor J. K. McGillivray will visit the following churches to speak about his work in Formosa and will show slides in connection with his work among the Chinese in that part of the great mission field: June 14, Exeter; 15, Plymouth; 16, Penzance; 17, Falmouth; 18, Newquay; 19, Torquay; 20, Loughborough; 21, United Rally at Beeston; 22, Mansfield; 23, Sheffield; 24, Barnsley; 25, Ashbourne; 26, Burton-on-Trent.

LONDON CRUSADER CHOIR

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

June 15, B.B.C. broadcast and Maidstone prison; July 13, B.B.C. broadcast; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

SUNNY BLUNDELL TOUR

June 14-19, Beeston: 21-26, Colchester; 28-July 3, Glossop.

PRESIDENT'S TOUR

The President will visit the following churches: June 21, Birmingham (Botanical Gardens), 3 and 6.30; 22, Graham Street, 11 a.m., and Sparkbrook, 6.30; 23, Selly Oak; 24, Blackheath; 25, Erdington; 26, Kidderminster; 28 (Sat.), York, 7.30, and 29 (Sun.), 11 and 6.30; 30, Scarborough.

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JUNE 14th to 28th

7.30 nightly (except Thursdays), Sundays 6.30 to 8 p.m.

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Evangelist EDDIE and Mrs. RHODDA SMITH

Continuing nightly until June 29th (Fridays excepted)

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of

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and the Assemblies of God

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WOOD STREET CHURCH, CARDIFF

on Saturday, June 21st, at 6.30 p.m.

Special speakers:

REVS. W. G. HATHAWAY and D. T. RENNIE

Afternoon Service at 3 o'clock to be held in the City Temple, Cowbridge Road, Cardiff, for ministers and church leaders only. Chairman: Rev. T. Walker.

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Bournemouth. Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

Blackpool. Adjoining promenade, comfortable guest house (Pentecostal), for happy holidays with Christian fellowship; families welcomed; h. and c.; from 5 to 5½ guineas. Mrs. Goacher, 5 Alexandra Road. Telephone 25843. C.807

Caravan holiday near Rhyd. Four-berth, fully equipped; three minutes sea; ideal camp. Vacancies June 21st to July 5th, August 16th to September 27th. S. Smith, 60 Wheatley Road, Warley, Birmingham 32. Phone Woodgate 2745. C.848

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.637

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

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Ifracombe, Devon. Maranatha Christian Guest House, Tours Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

Southsea. For your holidays; convenient all churches, sea and shops; Christian home and fellowship. Mrs. Harfield, "Hebron," 114 St. Andrews Road, Southsea, Hants. C.747

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

ADOPTION

Stormont. Rev. and Mrs. George Stormont, an infant son, Andrew John. C.857

BIRTH

Evans. On May 8th, to Mr. and Mrs. Daniel Evans, both members of Elim Church, Treherbert; God's gracious gift of a son, Philip. C.851

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ELIM EVENTIDE HOME

The Aga Cooker fund is still open, and gifts should be sent to

The Secretary,
363 Norton Way South, Letchworth, Herts