

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



# The Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX No. 30

PRICE 4½d.

JULY 26th, 1958

## THE MODERN TONGUES MOVEMENT

A Reply by F. B. Phillips

IT grieves me very much to have to reply to my good friend E. W. Rogers's article "The Modern Tongues Movement." It also amazes me that such a Bible teacher as he undoubtedly is could write an article so unconvincing.

It seems to me that he starts off on the wrong foot by suggesting in his first paragraph that speaking in tongues was God's way of validating the genuineness of the Gospel at the beginning of the Church period, whereas there is no scripture to suggest any such thing.

Secondly, by taking the words of 1 Corinthians 13:8, "whether there be tongues they shall cease," completely out of their context he gives them an entirely wrong meaning, for there is nothing in the context to suggest that tongues will cease before the Lord comes.

In his second paragraph Mr. Rogers goes to some pains to show that the New Testament "tongues" were a known language *as though* "pentecostal people" do not agree with this. Experience proves they are known languages. For instance, my own sister spoke fluently in Welsh, not knowing at all what she was saying until another sister present who happened to be Welsh told her. This is only one case out of very many which could be cited.

But now Mr. Rogers becomes bolder, and I even sense a little modernism in his interpretation of these two gifts of the Holy Spirit, for he suggests that neither the New Testament "tongues" nor "in-

terpretation of tongues" were "altogether super-human" or "ecstatic utterances"; thus he brings these two spiritual gifts down to the level of the normal intellectual speaking of foreign languages.

I doubt whether Mr. Rogers dare go so far as to suggest that the "tongues" of chapters 2, 10 and 19 of the Acts of the Apostles were not ecstatic utterances, and if he admits they were he is making out that the "tongues" of the Acts are entirely different from the "tongues" of 1 Corinthians.

Now notice how Mr. Rogers waters down the inspired Word of God, which emphatically states in 1 Corinthians 14:4: "He that speaketh in an unknown tongue edifieth himself." Mr. Rogers writes: "The speaker *might* receive some *indefinable* spiritual benefit" (*italics are mine*).

In the same paragraph Mr. Rogers writes: "Paul insists . . . that *its exercise was never to be done without the presence of an interpreter.*" He might have been more correct if he had added "in the church," but he evidently holds the popular but erroneous idea held by so many outside the pentecostal movement that the gift of tongues is mainly, if not altogether, to be exercised within the church accompanied with the gift of interpretation. The Bible and experience, however, show that this is not the case. Rather is this public administration of the gift far less common than the private manifestation. Verse two of 1 Corinthians 12 says: "He that

(Continued next page, right column)

# CHILDREN'S

## STRIP

Conducted by Bernard H. Norris

Hello again!

First of all, as promised, here are the winners of last month's competition: Iris Tunnicliffe and Carol Evans. Both have been sent a voucher for 2/6, which can be used to purchase any book from the Elim Publishing Company.

Now here is a report from Iris of the Sunday school anniversary at Oxford.

"We began at 3 p.m. with a hymn and a prayer, and then there were quite a number of items by the children. The youngest, aged three years, recited, and the eldest, fourteen years, played the piano. Then in the evening the children took over and we again had the theme of 'The Bible.' There were a variety of recitations, readings, choruses and song medleys. Four children whose ages ranged from four to six years recited a poem called *Love*. Our own Pastor E. Scrivens was the speaker."

And now we go over to Sheffield for a report from Peter Sargent. "Pastor I. R. Moore (Uncle Scissors) came for our anniversary. Solos and recitations were given by all sections of the Sunday school, and we all had a very happy time. Our theme was 'I am the Way,' and each service was opened by the children singing 'I met Jesus at the crossroads.'

"With his paper cutting, Uncle Scissors showed how our lives could be patterned by Jesus Christ. The patterns were given to the children after the meetings."

Thank you Iris and Peter. It was good to hear from you, and from the other Sunday schools. I am sorry we haven't room for any more reports, but if you have anything really special to tell us, then write and let me know.

Now in my last little bit of space let me ask you a question. Do you go to church on Sunday evening? I am surprised at the number of children who only go to church on Sunday afternoon. Now come on. You get along to church next Sunday evening and take your parents. One young girl of eleven not only comes to our church in the evening, but she plays the hymns on her violin (excellently too) to help the singing. What about you?

Cheerio for now and God bless you.

BERNARD.

## The Modern Tongues Movement (*continued*)

speaketh in an unknown tongue speaketh not unto man, but unto God." Thus he edifies himself. He also prays and sings in the Spirit (verses 14 and 15).

Now strangely enough Mr. Rogers states that speaking in tongues (i.e. ecstatic utterance) at both Cornelius's household and at Ephesus was clearly a case of endorsement of the truth of the message of the Gospel. In other words he deigns to believe that *these* ecstatic utterances in tongues were really of God; but in Corinth, oh no, in spite of the fact that the Apostle Paul writes to them two whole chapters listing "tongues" and "interpretation of tongues" as two of the nine gifts of the Spirit and saying that he would not have them ignorant concerning these spiritual gifts. Further, in chapter 12, verse 28, he says: "God hath set [*tithemi*] some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts, helps, governments, diversities of tongues." The same word for "set" is used in verse 18: "But now hath God set [*tithemi*] the members every one of them in the body, as it hath pleased Him." My brother, "the gifts and calling of God are without repentance."

In chapter 14 the apostle gives explicit instructions as to how these gifts of the Spirit are to operate in the church, and exhorts the members to desire and covet spiritual gifts. In verse 5 he even says: "I would that ye all spake with tongues," and in verse 18, "I thank my God that I speak in tongues more than ye all."

I need not remind Mr. Rogers that this epistle to the Corinthians was written to the Church of God "with all that in every place call upon the name of Jesus Christ our Lord."

The apostle concludes chapter 14 very significantly: "If any man think himself to be . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord . . . forbid not to speak with tongues."

In Mr. Rogers's last argument he suggests, because "it is not altogether unknown for women to exercise this gift nowadays" and "Paul insists that women are to be silent in the church," that the Spirit Himself would be leading an action which contradicts His own writings. It seems necessary to remind Mr. Rogers that "tongues" is a *gift* of the Spirit which can be used by the recipient either at his will or through the prompting of the Spirit of God. If this were not so, how is it that Paul gave instructions that they were not to speak in tongues in the church unless there was interpretation? And in verse 17 with respect to giving thanks in tongues he says: ". . . for

thou verily givest thanks well, but the other is not edified.”

Finally, it is the greatest pity that Mr. Rogers has to descend to “mud slinging,” for there will always be the black sheep and the hypocrites. Our Lord suggested that the tares would grow up among the wheat. They are in every flock. But Christ said: “Ye shall know them by their fruits,” and not a few leading men among Brethren have had to and do acknowledge that very many “pentecostal” people are undoubtedly godly and spiritual people. But how few they know compared with myself, who has been associated with them for fifty years. Literally hundreds of pentecostal people have left home and country to carry the Gospel to the heathen the world over, and many have laid down their lives for the cause of Christ. In this country tens of thousands of lives have been won for Christ through the dedicated lives and preaching of “pentecostal” Christians. May I repeat, “Ye shall know them by their fruits.”

Mr. E. W. Rogers’s article appeared in the May issue of *The Harvester*, and Mr. F. B. Phillips’s convincing reply in this month’s (July) issue of the same magazine.—EDITOR.

---

---

## 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, JULY 30th, 1958

Programme : 10.15 to 10.30 p.m.

Speaker : J. McAvoy (Portsmouth)

Subject : “Taking sides.”

The programme also includes :

London Crusader Choir singing

“Jesus keep me near the cross” and “Like a river glorious.”

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.

---

---

## Women’s Column (continued)

let in the mercies, but ‘narrow outward’ to let forth praises” (1 Kings 6:4—Bishop Reynolds).

Do you know the first verse of Psalm 89 in chorus form? “I will sing of the mercies of the Lord for ever; with my mouth will I make known Thy faithfulness to all generations.”



---

---

# Women’s Column

---

---

By Gladys Gorton

## GRATITUDE

“A FARM woman at the end of a heavy day’s work set before her menfolk a heaping pile of hay! When they indignantly demanded whether she had gone crazy, she replied, “Why! How did I know you’d notice? I’ve been cooking for you men for the last twenty years, and in all that time I ain’t heard no word to let me know you *wasn’t* just eating hay!”

I read this humorous story in a book written by a well-known author giving hints to married men on how to treat their wives!

Many women feel indeed like this, *doing, doing DOING* without a word of thanks from any of their family. Let one of them give her an honest appreciation or pay a small tribute to her and she will take on a new lease of life.

A patient shows her gratitude to the weary nurse by giving her a small box of chocolates. The scholar shows gratitude to the teacher by giving a bunch of wild flowers, The church members show their gratitude to their minister by occasionally thanking him for his message. These observations touch only a few aspects of life. But the vital thing is, even though we may be grateful do we express our gratitude? “Give me the grace of gratitude,” said a patient in hospital, extremely thankful for all that had been done for him by the doctors and nurses.

“It is a good thing to give thanks unto the Lord.” Jesus clearly revealed the longing of His own heart when He said, “Where are the nine?” and even *more* the desire for gratitude from His *own*, for He went on, “There are not found that returned to give glory to God, save this stranger” (Luke 17:17, 18).

“As the Dead Sea drinks in the river Jordan and is never the sweeter, and the ocean all the rivers, yet is never fresher, so we are apt to receive daily the mercies from God and still remain insensible of them, unthankful for them. Our hearts in this case are like the windows in the temple, ‘wide inside’ to

(See previous column)

## Homecoming of Elim Executive Council visitors to Africa

### SPIRITUAL HEALTH

A GREAT deal of time, skill and energy and a vast amount of money are being spent, and rightly so, in preserving and improving the physical health of the nation. This is done because it is considered essential and important to keep the nation fit. Only in this way can the nation make its way in the world, meet its obligations and emergencies, and make a useful contribution to the welfare of humanity in general.

It is equally vital and necessary, in fact more so, that the Christian Church be kept in a condition of spiritual health in order that her effectiveness in the world will not be impaired and that her Christian witness will be virile and dynamic. This entails, among other things, the preaching and in particular the practice of holiness. This is very necessary and imperative in view of the careless living, the cold indifference and the spirit of compromise exhibited by so many Christians in these days of moral and spiritual declension.

Spiritual health is not only the desire of God, but also His *will* for Christian men and women everywhere. Paul makes this explicitly clear in his first letter to the Thessalonians: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ . . . For this is the *will* of God, even your sanctification" (chapters 5:23 and 4:3). God decrees that Christians should live holy lives, and the fact that this is His will for them should settle the question of holiness for them, and serve as an impetus to a deeper devotion to God and the cause of Christ among men. Holiness is simply another word for health, both being derived from the Anglo-Saxon word *halig*, meaning whole and complete. It is, therefore, God's will that the Church should be spiritually healthy.

Christians must be healthy in spirit. The spirit is not a possession of man; it is *the man* himself—he is a spirit. It is the God-conscious part of him, therefore the Christian's spirit is linked to God in community of life. Because of the vital importance of maintaining this spiritual health and inner contact of the Christian's spirit with God, he should be set apart unto or wholeheartedly dedicated to God in His service.

Christians must be healthy in soul. Life is the seat  
*(Continued on opposite page)*

EXACTLY three minutes ahead of schedule the aircraft carrying Pastors J. T. Bradley and H. W. Greenway touched down at London Airport on Monday, June 30th. This completed a highly successful tour of Elim's mission stations in Africa, which was enthusiastically welcomed by every missionary



as well as by the many hundreds of Africans visited by the Secretary-General and the Dean. Their reports will be published later, but here we present the pictures of their welcome at London Airport by the Missionary Secretary, the National Youth Secretary (who deputised for the Dean during his absence) and all the students of the Elim Bible College.

On their return to the Elim Bible College the staff expressed their welcome in a practical form of a most acceptable meal. It was also attended by the Field Superintendent, Pastor W. G. Hathaway.

J.H.D.

### Editorial (continued)

of the spirit, and expresses itself through the soul and body. Science teaches that the soul's faculties are many: the mind, will, etc. It is the will of God that the Christian's mind and will are set apart unto Him. Because of this Christians must guard against loose and impure thinking. If the Lord is given full control of the Christian's thinking faculties he will be able to obey the injunction of Paul, and *think* upon whatsoever things are true, honest, just, pure and lovely (Philippians 4:8). This principle should govern the minds of Christians—they must gird up the loins of their minds (! Peter 1:13) as a prerequisite to holiness of life. This is essential to spiritual health.

It follows that when the Spirit is rightly adjusted to God's will, and the mind surrendered to His kingship and authority, the Christian's body will be under His control. In Romans 12 the Christian is exhorted to present his body a living sacrifice to God (v. 1). The figure underlying this verse is that of a priest laying an offering upon the altar. The offered lamb is the symbol of a life presented and surrendered to God. Peter refers to Christians as priests unto God (1 Peter 2:5), and Paul appeals to them to present and surrender their bodies as a *living* sacrifice to the Lord.

It is only as the members of the Christian Church live sanctified in spirit, soul and body that she will be kept spiritually healthy, maintain her spiritual glow and render effective service to God and the world.

# Adventure Unlimited

## Each One - Reach One

YOU may have seen the first part of the following poem before, but it will be of interest if you read this poem right through. It was sent to us by one of our ministers, who suggested that it might be helpful in our campaign for personal evangelism. We are happy to publish it for your perusal.

### Ten Little Christians

From Salendine Nook Baptist Church "News Letter."

*Ten little Christians standing in a line ;  
One disliked the preacher, then there were nine.  
Nine little Christians stayed up very late ;  
One slept on Sunday morning, then there were eight.  
Eight little Christians on the road to heaven ;  
One took the lower road, then there were seven.  
Seven little Christians got into a fix ;  
One disliked the music, then there were six.  
Six little Christians very much alive ;  
But one lost interest, then there were five.  
Five little Christians wishing there were more ;  
But they quarrelled, then there were four.  
Four little Christians, cheerful as could be ;  
One lost his temper, then there were three.  
Three little Christians knew not what to do ;  
One joined a sporty crowd, then there were two.  
Two little Christians—our rhyme is nearly done—  
Differed with each other, then there was one.  
One lone Christian won his neighbour true ;  
Brought him with him to the church, then there were two.*

*Two earnest Christians, each won one more ;  
That doubled their number, then there were four.  
Four sincere Christians worked very late ;  
But each won another, then there were eight.*

Eight splendid Christians, but nothing rhymes with sixteen, so we simply note that in a few more rhymes there would be 1,024, which would be quite a churchful. Please let us know of your successes in this campaign.



# *It will happen only once this year*

**O**NE of the problems which seems to confront many people when choosing a place and a time for their holiday is to cater for their spiritual needs at a time when they want to refresh themselves physically and mentally. This is understandable, because we realise the importance as Christians of obtaining adequate spiritual refreshment—without it a holiday is not complete.

Last year some 600 people made their way to one of Britain's loveliest seaside resorts for the Annual Conference of the Elim Churches. From reports which have reached us their late summer holiday was a huge success; excellent weather, delightful company, very comfortable guest houses and first-class evening convention meetings at the Town Hall, with hundreds of Elim ministers and members present.

We would strongly recommend that you join the Elim Conference this year for another rich holiday, which we are convinced will be most satisfying to you, and certainly stimulating. We can make all the arrangements necessary in finding a pleasant place for your stay. All that you have to do is to send your name and address to the undermentioned minister, who will furnish you with full particulars.

An outstanding feature of this conference will be the induction of Pastor E. J. Phillips as President.

Mr. Phillips has declined this honour in the past on the grounds of his numerous duties and burdensome tasks at Headquarters, but with his semi-retirement he has accepted this honour conferred on him by the Conference, which will be the occasion for a public address on the Monday evening.

In addition, there will be the highly interesting reports of the Secretary-General and the Dean of the Elim Bible College on their visits to all the Elim mission stations in Africa, and at that time colour pictures will be shown of the work as they found it.

This year could be the greatest of the Elim conferences if you decide to come, and with an expectancy of great blessing. It is the only event in the year when so many of the Elim family can congregate together for fellowship, relaxation and united witness.

Write now to:

Pastor S. Penney,  
84 Namu Road,  
Winton,  
Bournemouth.

The dates ?

**October 6th to 10th**

Public meetings on 6th, 7th, 8th and 9th at 7.30 p.m.  
United Communion Service on the 8th at 9.30 a.m.

---

*Photo shows Pastor J. A. Wright and deacons standing on the new pulpit of the Southend Elim Church.*

*A brother of the church (a signwriter) painted the motto and another gave £100 towards the cost of the new pulpit.*

---



# TWENTY-FIVE YEARS — IN VAIN ?

By Peter Baxter

“WE are very privileged to have with us this afternoon the London Crusader Choir and its conductor, Rev. Douglas B. Gray.” Such an announcement has been made many times—over 800 times as a matter of fact—during the past twenty-five years in Her Majesty’s prisons and Borstal institutions; for it was twenty-five years ago, on Sunday, June 11th, 1933, that prison gates were first swung open to usher in the London Crusader Choir with its unique method of presenting the Gospel of Jesus Christ in music, song and message. It can be said that on that Sunday in 1933 a new era had commenced during which tens of thousands of men and women were to hear, in some instances for the first time, that God loves the sinner, that in Jesus Christ He reconciled the world to Himself, and that shattered lives could, by the indwelling of the Spirit of Christ in our lives, be made to vibrate once more.

Never before had members of a Gospel choir dedicated themselves to be musical prison visitors. For while some people infrequently visit prisons, maybe in quest of novelty or personal gain, the choir has systematically and consistently visited the major prisons of Britain (thirty-three establishments in all) during the past quarter of a century, freely, voluntarily and above all gladly and prayerfully. To quote the words of the conductor and founder, Douglas B. Gray, “Even during the difficult war years the choir’s ministry went on.”

The choir was not merely to be a musical prison visitor; it was to become an evangelical chorale. Not winning souls by rhetoric or verbose arguments, but by simple Gospel hymns and songs, extracts from the oratorios, religious poems set to tunes often from the great masters, negro spirituals, trumpet solos, brass ensembles and any other items to catch the attention and interest of those who perhaps normally had little time for the things of God or knowledge of the Christian message. In fact *music with a message* was born.

Twenty-five years is a long time. Many changes in personnel have taken place, changes in the music

repertoire, in presentation, in the standard of the singing, and above all in the lives of many of those to whom the choir has sung on so many Sunday afternoons. One thing has *not* changed, that is the message which is sung. But of all the events in the past years probably one of the most memorable and certainly most moving was on Sunday, June 8th, 1958, the twenty-fifth anniversary of *prison evangelism*.

Direct from Broadcasting House, London, the choir journeyed to Wormwood Scrubs prison, where so long ago it had sung its first pieces “inside.” A moving welcome was afforded the choir and its conductor as they entered the spacious and beautiful chapel. After the service the choir was entertained to tea in the officers’ lounge, where was a huge birthday cake, beautifully decorated and inscribed: “1933 Silver Jubilee 1958. ‘Sing unto the Lord.’” Such a gesture and the words spoken by the governor, chaplain, Church Army captain and others were deeply appreciated by the choir, for these words were the sentiments and wishes of tens of thousands of men and women who at one time have so respectfully received these musical evangelists. It brought to our minds the saying of George Fox, “There is in every man that which is of God.” It is through the presentation of the Gospel in song that the choir desires to make known the mercy, grace and love of Jesus Christ. Many have received Him “and to them gave He the power to become the sons of God.”

Twenty-five years—in vain? Praise God, *no*. Eternity will reveal many to whom the opening announcement will have meant not merely a Sunday afternoon’s “entertainment,” but a time and place where many a wretched soul has found pardon, peace, love, joy and eternal salvation—not with society alone *but with God*.

A tribute must be paid to Douglas B. Gray, not merely for seeing a vision but for his determination and sincerity and the manner in which he has made the vision a reality, and thus made it possible for the “*whosoever will*” to come.



**T**HIS parable is one of the series of stories which Jesus told "by the seaside," and it is unique in that it is recorded only by Mark. In some respects the story is similar to the better known parable of the sower, but the message which it contains is quite different; the message of the sower is that the seed will obtain diverse results according to the soil in which it is sown, but this story is concerned with the actual growth of the seed planted.

In the parable is contained a simple tale of work and mystery in everyday farming life—it seems a pity that we can become so used to the mysteries of nature that we treat them as commonplace, take them for granted and are indifferent to the wonder of it all. The Lord Jesus told how a man went and broadcast seed on his land, then left it and carried on with his other everyday activities; yet while he slept by night and worked by day the seed was constantly and silently growing. He did not know how it grew—had he wanted a full explanation of this mystery before he sowed the seed it never would have been sown—but he certainly saw the effects of growth; first the blade, then the ear, after that the full corn in the ear. When the corn was ripe the farmer reaped his harvest though he did not understand all the mystery associated with it.

The meaning of the story is clear, for the Lord Jesus Himself has given to us vital clues. The seed is "the word of the kingdom" (Matthew 13:19) and the field in which the seed is scattered is the world (13:38). We see, therefore, that the Gospel message is to be sown in all the world, and that men do not need to understand how the Word can grow in people's hearts before they do any sowing. There certainly are deep mysteries connected with the growth of the seed, the birth of souls and the workings of the Spirit of God, but it is not necessary for these things to be understood before the Gospel can be preached.

Further, men do not need to cease doing other work in order to watch the seed grow, for if they do sow faithfully the seed will surely bear fruit. As the labourers co-operate with God the harvest is certain, for while their part is to plant, His part is to cause the seed to grow; then eventually the whole harvest will be reaped at the coming again

of the Lord Jesus Christ, the Lord of the harvest, and all who have laboured will rejoice together with Him in the joy of that glorious harvest home.

An important question must now be answered: *who* is to sow the seed in all the world? Strictly speaking, the sower is the Son of man (Matthew 13:37), but as the Lord Jesus is no longer here in person it is evident that He had others in mind. The point is, of course, that although others are called to sow the seed they do it on His behalf,

---

---

# *The Seed Grows in Secret*

---

---

*By F. Lavender*

*(Minister of Elin Church, Loughboro')*

---

---

for Christ's sake, possessing His authority, and as they preach the Gospel it is exactly as though He were there preaching it in person! When the Lord Jesus was leaving His disciples in order to return to the Father He gave to them, as the representatives of the then unborn Church, the command and authority to "preach the Gospel to every creature." The fact that this was a command to all believers is borne out by the plain declaration that the Christians who were scattered by persecution went everywhere preaching the Word (Acts 8:4), but that the apostles who actually received the original command remained in Jerusalem (8:1).

If, therefore, we are truly disciples of Christ, we are called and authorised to be His witnesses

and to play our part in preaching the Gospel to every creature. We are called, first, to sow the seed in the place where God has set us, both as individual believers and as churches. It has been pointed out that individual Christians have contact each week with far more unconverted people than would normally be brought into an evangelistic campaign; they are rubbing shoulders with them constantly in workshops, offices, buses, shops and across the garden wall. There is, there-

*“ And He said, So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear. But when the first is brought forth, immediately he putteth in the sickle, because the harvest is come.”*

(Mark 4 : 26-29)

fore, a marvellous sphere of personal evangelism open before all who are prepared to take the opportunities which each day provides ; we must be willing to speak to all with whom we are able to hold conversation.

Again, as local churches we have a field of evangelism on our very doorsteps, and we should see to it that the whole area around us is persistently and consistently sown with the Gospel seed. Also, as a Movement born of the Holy Spirit to follow the vision of pentecostal world evangelism, we must play a full and increasing part in sending the Gospel to every creature. In addition, then, to local responsibilities as individuals and churches we have a duty to see that both men and finance are forthcoming to enable the “ uttermost part ” to receive the Word.

Now there is one demon who works overtime to prevent such work from being accomplished—discouragement! We do not always see immediate results for the work which we do—certainly we do not ever see the full results at once—and we get discouraged because it seems that the seed we have sown has been lost. Recently a brother was telling me of a packet of seed which he once bought and which was marked: “ This seed is slow to mature,” and warning the sower not to be discouraged if results were not quickly obtained. This is a lesson which all sowers of spiritual seed should remember—we must not allow disappointment to turn us from the work that our Lord commands us to do. We had an example of this a few days ago. Last year we did a house visitation in connection with a campaign which we were holding, and on a recent Sunday a man who was contacted during that visitation a year ago came into the church and made a decision for Christ. At the time that he received the invitation he did come to one or two meetings yet without seeming to be really touched by the Gospel, but he told me that circumstances had so moved during the past months that he knew he must give himself wholeheartedly to the Lord. It is a law of nature that seedtime shall be followed by harvest ; and it is a Divine law that when the Gospel seed has been sown it shall result in a harvest being reaped. The seed which we have sown is even now secretly and silently growing in many hearts, and perhaps if we could see beneath the surface we should be amazed at those in whom the seed is springing up ; some of the hardest faces and bitterest words may be hiding hearts and consciences which are being deeply stirred by the movings of the Holy Spirit.

I would, therefore, pass on to you one final word of exhortation ; do continue faithfully to work and witness for the Lord Jesus, and wait patiently for Him to bring the word we have sown to fruition. Remember, He has given to us the assurance that we shall reap in due time if we do not faint (Galatians 6:9). Having such a promise from our faithful Lord, let us resist the attacks of discouragement, and continue to sow the seed until He comes again and calls us to share in the joy of the harvest.

# CHURCH NEWS FLASH

## PETERSFIELD TWENTY-FIFTH ANNIVERSARY

For twenty-five years the pentecostal message has gone forth in this place. The assembly had its beginning in a small room, but it became too small and so an "upper room" has been obtained in a more prominent part of the town. What times of blessing have been witnessed there!

So to 1958 and Whit-Monday. The day began with a communion service, when Pastor Barker, of Ryde, ministered to us with great blessing. We had hoped to have our first dear pastor, V. J. Walker, with us, but he was prevented from coming. However, we were able to have Pastor John Lancaster, of Eastbourne, who went from our assembly into the ministry. The night meeting was held in the Congregational Chapel and was a glorious climax. Both Pastor Barker and Pastor Lancaster spoke and brought rich blessing to our souls.

We remember with gratitude all our past pastors and pray for our present pastor and his wife, through whose ministry we look forward to even greater things.

LEWIS LANCASTER.

## VAZON (GUERNSEY) SISTERHOOD ANNIVERSARY

The Vazon Sisterhood anniversary services attracted large crowds. The guest speaker was Mrs. H. Berry, grand-daughter of the late Smith Wigglesworth, and pioneer missionary in the Belgian Congo. The convener was Mrs. H. W. Fardell.

Services were held in the morning and evening. Mrs. Berry's morning subject was based on prayer (Matthew 6:6). The speaker stressed the value and necessity of individual prayer.

Mrs. Berry's evening message was concerned with the text 2 Corinthians 4:3. Her ministry was illustrated with vividly descriptive experiences and stories from the mission field. Members of the Sisterhood contributed to the services by giving items in recitation and song. A special item was a hymn sung in French. Both services proved of great blessing to all.

AUDREY WELCH.

## PORTADOWN

The second week-end in May has come and gone for another year, yet the memories of the services still linger in the minds of all who were privileged to attend the annual convention in the Elim Church, Portadown. The Lord's blessing, happy fellowship and lovely weather combined to make one of the best conventions ever held in the church, and the clear-cut and challenging messages delivered by the "galaxy of speakers" gave much cause for heart searching. It seemed as if all those who ministered had previously got together and planned their subjects. This surely indicated that the Holy Spirit was guiding throughout.

The services were convened by the minister, Pastor Nelson, and contributing items in song and on musical instruments were a source of blessing to all.

J.C.

## ELIM CHURCH, SOWERBY BRIDGE

A happy event recently took place here when Rev. and Mrs. Hopkins returned after their marriage. It commenced by the presentation of a bouquet to Mrs. Hopkins by Miss V. Inwood.

An excellent meal was prepared by the deacons' wives, and a rich time of fellowship was enjoyed around the supper table. Mr. A. Pearson, treasurer, extended a hearty welcome to Mrs. Hopkins. The scriptures were then read by Mr. R. Wills. Miss A. Naylor spoke on behalf of the trustees and messages of welcome were given by Mr. N. Butterworth, church secretary, and Miss P. Butterworth, Crusader secretary. Mr. W. Hargreaves (superintendent) brought greetings and a gift from the Sunday school, and Mrs. W. Hargreaves presented a gift from the Junior Crusaders. A presentation from the church was made by Mr. J. Inwood, and a prayer by Mr. W. Kneen brought to a close a time of rich fellowship.

N. BUTTERWORTH (secretary).

## ROTHERHAM ACTIVITIES



*Rotherham Elim "March of Witness."  
Archie Biddle and a section of his Kimberworth Park  
Sunshine Corner.*

## 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.

**Published every Saturday** by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

**Quantities:** 4/3 per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co. Ltd.

**Manuscripts:** Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 363 Norton Way South, Letchworth, Herts.

**Headquarters Offices:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telegrams:** Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch, London."

**Telephone Nos.:** Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

## VIC RAMSEY EVANGELISTIC AND HEALING CRUSADE

(Gorleston-on-Sea, May-June 1958)

**D**ESPITE all the opposition of Satan and the gales, torrential rain, hail, thunder and unseasonably cold temperatures, the blessing of God and the warmth of His presence were felt nightly by those gathered in the tent at Gorleston.

The initial crusade, under the able leadership of Rev. Vic Ramsey, extended from May 17th to June 10th, and work is scheduled to continue throughout the summer months with a view to establishing a church in this town.

Night by night the Word of God was proclaimed with faithfulness and fervour, and, above all, under the precious anointing of the Spirit of God. Seventy adults signed decision cards. It was a particular joy to see people saved during the Yarmouth crusade in February bringing their friends along, and to see them making the same decision for Christ.

Large children's meetings were a feature of this crusade, and Pastor Malcolm Smith, of Yarmouth, had the privilege of leading many of them to an experience with God. One five-year-old boy went home in such a state of excitement that his mother came along to see what it was all about. She was saved, healed and baptised in the Spirit, and is now awaiting water baptism.

Many are rejoicing in the healing touch of God upon their bodies. Amid exclamations from the congregation a young lady unwound yards of bandages and removed a wooden support from a wrist injured in a road accident. She was instantly healed. A man paralysed with disseminated sclerosis can now wash his own face for the first time in five years, and get out of bed into an armchair unassisted. The man and his wife and son have all made decisions for Christ.

Braving torrential downpours on Whit-Monday, we were greatly blessed by the anointed ministry of brother Rudkin of Epsom in addition to that of our evangelists, brothers Ramsey and Hubbard.

As we thank God for all we have experienced of His goodness during these past weeks, He encourages us to look beyond these mercy drops to the great deluge of revival blessing soon to fall.

J. E. M. HUBBARD.



**THE FAMILY ALTAR**  
 and  
**ELIM PRAYER CIRCLE**

**Scripture Union Portions. Notes by H. L. Dawson**  
 (Minister of Elim Church, Andover)

**Sunday, July 27th.** Matthew 9 : 27-38.

There are two miracles in today's portion. The first is the healing of two blind men. How wonderful is the touch of Jesus—that, in response to one touch, blind eyes, eyes that have never seen the beauty of the Master, should now be opened to gaze upon His face of love, and see the compassion in His eyes of pity. Can we remember when Jesus opened our own eyes—the day the veil of blind unbelief was removed and the blessed light flooded our lives? Then look at the second miracle and see the lesson we Christians must take to heart. A man who is dumb, his vocal chords gripped by a devil, is set free and speaks, bringing glory to Christ. We have been healed of blindness, but do we speak for Christ, or is the Devil keeping a seal on our lips?

Thought for today: "Ye shall be witnesses unto Me."

**Monday, July 28th.** Matthew 10 : 1-5.

What an assortment these men were whom Jesus called to be His disciples: men of different personalities, different backgrounds and from different walks of life, yet Jesus was able to use them all in His service. Many Christians were rough diamonds like Simon, and some were as twisted as Matthew, but Jesus taking up this poor material produces jewels for His crown. Notice that **He** equipped these men and **He** sent them forth to minister in **His Name**. The prime purpose of our salvation is to work for Christ, but may we never forget that without Him we can do nothing. If we are successful, His is the praise; but should we fail, ours must be the shame.

Thought for today: Dependence upon Christ is not weakness.

**Tuesday, July 29th.** Matthew 10 : 16-33.

Jesus did not offer His disciples an easy pathway; instead He painted a very gloomy picture, a picture with heavy storm-clouds rolling down the valley through which the path of discipleship winds, but, said He, "Fear them not." Let us confess that the fear of man is the greatest hindrance to personal witness, and it is the Devil who puts this fear into our hearts to seal our lips and keep us silent. We should not be afraid of men, nor care about their sneers and cynicism. When I was a boy we had a saying, "Sticks and stones will break my bones, but calling will not hurt me." If they do become more violent, the worst they can do is destroy the body. May the spirit of boldness, which enabled the martyrs to face the fires of persecution, become the badge of all disciples of Jesus.

Thought for today: Boldness is the victory of faith over fear.

**Wednesday, July 30th.** Matthew 10 : 34-42.

It is the unique quality of the Christian life which Jesus emphasises here. We are not enlisted in the ranks of King Jesus by flattery, nor by offers of ease; the only thing we are offered is a cross. If we fail to take up our cross Jesus says we are not worthy of Him. What is the cross? Certainly not what many people think, an illness, or an infirmity of

some kind. His cross is to suffer for His sake—what Paul called the "fellowship of His sufferings" is the true cross.

Thought for today: No cross, no crown.

**Thursday, July 31st.** Matthew 11 : 1-19.

John's question, "Art Thou He that should come, or do we look for another?" is very human. In the dank, dark den of his prison, the awful doubt assailed his mind that perhaps after all he had made a mistake. In his hour of trial he forgot the time at Jordan when he stood in the swirling waters to baptise Jesus. He forgot the wonder of that experience, when the heavens opened and the Spirit in the form of a dove came upon Jesus, and in confirmation of John's own words God, from heaven, said, "This is My beloved Son, in whom I am well pleased." We all have these moments at some time in our Christian experience. In the dark hour of trial the tempter sows his seeds of doubt, but Christ can reassure us.

Thought for today: Faith is a better guide than feelings.

**Friday, August 1st.** Matthew 11 : 20-30.

How enlightening verse 27 is: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Before Jesus came God was not fully known, but Jesus has revealed Him by His advent. A little girl said, "Mummy, I am drawing a picture of God." "But no one knows what God is like," said Mummy. "No," but they will when I finish my drawing" was the child's reply. Is it not true to say that Jesus in His life and death has drawn a picture of God? Jesus said, "They that have seen Me have seen the Father also" Do you know God? You can know Him by becoming acquainted with the Lord Jesus.

Thought for today: "God was in Christ."

**Saturday, August 2nd.** Matthew 12 : 1-21.

What a pitiful picture the wrangling Pharisees make, always ready to criticise. They were so blind that they could not see good in anything, for even when the man with the withered hand was made whole they condemned Jesus. Their infirmity was greater than that of the deformed man, for their disease was of the heart. They had a withered heart, for they had lost their love of man in their blind zeal for the law. There are many Christians too with withered faculties. It may be a withered hand which hinders them from witnessing for Him, or even a withered heart that has lost its love for Jesus and perishing souls. Let us bring our withered faculties to Jesus that we might be healed.

Thought for today: "Stretch forth."

Now available . . . . .

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

Price 2/- (by post 2/2)

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

from **ELIM PUBLISHING CO. LTD.**

Clapham Crescent, London, S.W.4



## Making a living or making a life?

**W**HAT is life to you?

On the banks of the Congo it is worth a tusk of ivory. India and China kill their children as a ritual. The Japanese revenge their enemies by committing suicide on their doorsteps. In America and this country scores of thousands are killed on the roads every year.

What is the value of a human life?

The Bible reckons a life beyond the price of lands or gold. The payment for a life was the life of another. And the scripture concludes: "What shall a man give in exchange for his life?"

Here is the value of youth work emphasised. Youth worker, take heart; this is a work of inestimable worth. The Roman Catholic Church invests its wealth in the establishment of schools, convents, reform homes and orphanages, and the capture of children of mixed marriages. The Communists concentrate on youth through their educational programme and youth clubs, and continue their subtle schemes for indoctrination the world over.

Now here we encounter the apathetic Christian who, with Bible in hand, ponderously declares "No Sunday schools mentioned here." and points to the Book. Admittedly the responsibility for the religious education of the child was placed upon the parents' shoulders. The Jewish parents are responsible for the instruction of the children. But the rabbi was also given the task of teaching the youth by memory training. However, that is all very well for children who are blessed with godly parents, but what of those without such a privilege? Will you cast them aside with such a heartless reply? Shame on you, Christian, if you think that way.

Youth work is a task for the resourceful, the

"stickers." This work is not the plaything of reputation seekers. It is hard graft, learning how best to teach those who need to learn what is truth. Children are quick to recognise those who are too lazy to know their subject, too busy to prepare as they should. This is vital work, and far more important than much of what the Christian Church expends its time doing.

Youth workers everywhere, encourage yourselves with the thought that you have the care of precious lives that will know no end. Through your faithful instruction and exemplary living, souls will be saved from eternal destruction.

Consider by comparison the millions who drift through life merely making a living, while you have the priceless privilege of *making a life*.

Remember this also in the midst of your oft wearisome task: whereas every man has a beginning, no one has an ending.

*(Continued next page, right column)*

*Have you ever thought of  
the value*

*of school-teaching?*

*Not only at home,  
but on the mission field?*



# British Pentecostal Rally held in Cardiff

It was a damp, dismal afternoon when we met, rather typical of the uninspiring initial welcome that visitors to Wales often receive. The occasion that brought us together in Cardiff, the cosmopolitan capital of this progressive principality, was the ministerial conference and public rally arranged by the local committee of the British Pentecostal Fellowship for June 21st. As the afternoon progressed the sun broke through upon the fluttering pennants and pendent draperies which bedecked the city in honour of the Festival of Wales and the Empire Games soon to be held there. We, however, were occupied with greater glories than the glittering glamour of a city gone gay, for the subject under discussion was the imminence of our Lord's return.

Speaking to a gathering of some forty-five ministers from member movements of the fellowship, Pastor D. T. Rennie, President of the Apostolic Church, based his remarks upon 1 and 2 Thessalonians, drawing our attention to the inspiring goal and well-founded expectation of our belief, the quickening urge to further endeavour, the incentive to personal sanctification, the certainty of present consolation, the challenge to alert observation and the glorious prospect of consolation. Prefacing his remarks by reminding us that we stand united in our belief, Pastor Rennie did not prevent the spirited exchange of ideas which his clearly stated and concisely intelligent address provoked. The meeting was ably convened by Pastor Eric Dando, of the Assemblies of God.

In the evening we gathered in Wood Street Congregational Church for the public rally under the chairmanship of Pastor T. W. Walker (Elim). A goodly congregation of God's people made the building ring with the songs of Zion. Pastor Dando, preaching from Revelation 19:12 (R.V.), "on His head many diadems," showed the emergence of Christ as the central figure of the revelation of God,

until as the glorious consummation He is crowned King of kings and Lord of lords. Pastor W. G. Hathaway (Elim) showed how literally are being fulfilled the scriptures concerning the last days, referring to the "day of His preparation" as a period marked out in history. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

We sang to close our day, but we did not end with the singing, for we shall not cease from mental strife, nor shall our sword sleep in our hand, until we have built the new Jerusalem.

K. J. HATHAWAY.

## Youth Page (continued)

The value of personal interest is revealed in these two photographs:



*Mrs. Morrison (wife of Pastor R. Morrison, also in the picture) with her Young People's Bible class, Kingstanding.*



*Mrs. Urch (wife of Pastor W. H. Urch) with her Dundee Junior Crusaders on a boat trip in Aberdeen harbour on the occasion of a week-end visit. The boatman is Mr. Couper, treasurer of the Aberdeen Church.*

# COMING EVENTS

(Please pray for these services)

**BARKING.** Aug. 2-4. Elim Church, Ripple Road. August Convention. Sat. 7 p.m., Sun. 11 and 6.30, Mon. 3 and 6.30. Tea provided. Speakers include A. R. T. Whittal.

**HEREFORD.** Aug. 2-7. Elim Church, Clive Street (next to Ledbury Road). August Convention. Sun. 11 and 6.30; Mon. 11, 3 and 6.30 (sandwiches and tea available). Speakers: H. W. Greenway, I. Wynne Lewis. Mr. Raymond Rees (Cwymytyrch) will minister in word and song on Monday. Convener: D. E. Dean (Pastor). Note: All meetings in the church. C.895

**PONTYPRIDD.** Aug. 2-10. Elim Church, Thurston Road. Annual Convention. Sats. 7.15; Suns. 11, 2.30, 6 and 7.45; Tues. 3 and 6.30; Wed. 7.15; Thurs. 2.30 and 7.15. August Monday in Penuel Church, Town Centre, 3 and 6.30 (morning at 11 in Elim Church). Speakers: L. W. Green, W. G. Hathaway and F. James Slemming. Convener: T. W. Walker. Sat. 2nd, Items by Swansea Christian Male Voice Choir. We welcome your support. C.877

**ROMSEY.** Aug. 2-4. Elim Church, Middlebridge Street. Annual Convention. Sat. 7; Sun. 11 and 6.30; Mon. (in Baptist Church) 3 and 6.30. Tea between meetings. Speakers: Tom Hamblin, George Thomas, F. Hardstaffe. Convener: W. George. C.892

**WORTHING.** Aug. 2-4. Elim Church, Grosvenor Road. August Convention. Sat. 7.30, Sun. 11 and 6.30. Mon. (Bank Holiday) 3 and 7. Cups of tea provided. Speakers include O. G. Miles (Leeds), F. F. L. Frost (Clacton). Convener: V. J. Walker. C.899

## LONDON CRUSADER CHOIR

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

August 10, Holloway prison; 24, Harold Hill; 31, Canterbury and Dover prisons; Sept. 7, Brixton; 14, Wormwood Scrubs prison and Barking; 21, Maidstone prison; 28, Worthing; Oct. 4, Festival of Praise, Friends Meeting House, London; 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

## SUNNY BLUNDELL TOUR

July 22-31 (inc.), Aldershot; Aug. 9-14, Hove; 16-21, Langley Green; 23-28, Bolton; 30—Sept. 4, Whitehaven.

## MISSIONARY TOURS

Miss O. M. Jarvis, prospective Elim missionary to India, will visit the following churches: July 29, Oxford; 30, Banbury; 31, High Wycombe; a Valedictory Service for Miss Jarvis will be held in the Elim Church, Waylen Street, Reading, on August 12th at 7.30.

## Sunny Southend-on-Sea AUGUST BANK HOLIDAY CONVENTION MEETINGS

Sunday, August 3rd, 11, 3 and 6.30  
Monday, August 4th, 3 and 6.30 (tea provided)

Speakers: G. H. BOFFEY (Gravesend)  
DOUGLAS QUY (Luton)

**MUSIC! SINGING! COME!**

REV. W. RONALD JONES  
and the members of

**The City Temple, Jamaica Street (Stokes  
Croft End), Bristol 2**

request the pleasure of your fellowship at the annual

## WEST OF ENGLAND PENTECOSTAL CONVENTION

for the Great Day of the Feast

**August Monday**

**at 11 a.m., 3 p.m. and 6.30 p.m.**

*Other services:* Wednesday and Thursday (July 30th and 31st), Friday and Saturday (August 1st and 2nd) at 7.30 Sunday at 11, 3 and 6.30

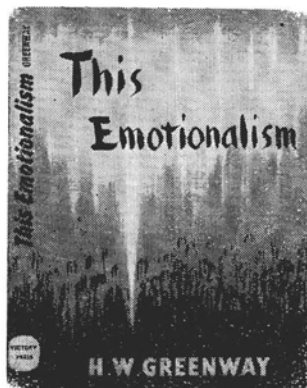
*Speakers include:* REVS. P. S. BREWSTER,  
J. GARDINER and W. MAYBIN

Musical features by Caerphilly Male Voice Choir

*Cups of tea between services—you'll be glad you came*

An important book on a vital subject  
which you ought to read.

**THIS EMOTIONALISM. H. W. Greenway.** Crown 8vo., 161 pages, cloth boards, 7/6 net (by post 8/2).



"Here is a most helpful psychological study, but no one need be frightened by that much-overworked adjective. The book does not claim to be high-brow; it is a common-sense criticism . . . of that quality on which English people pride themselves—the suppression of the emotions." — *The Christian*.

"A sensible and interesting book." — *The Harvester*.

"Here is an interesting book, giving much food for thought." — *Evangelical Christendom*.

You can obtain a copy from your church  
bookstall or direct from

**ELIM PUBLISHING CO. LTD.**  
Clapham Crescent, London, S.W.4

## CLASSIFIED ADVERTISEMENTS

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

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

### BOARD-RESIDENCE, ETC.

**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

**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.

**Hove.** Small Christian Guest House; h. and c. basins; liberal table; happy fellowship; comfortable beds; few vacancies August and September; moderate terms. Mrs. Gubbins, 50 Rutland Gardens, Hove 3, Sussex. Phone 38910. C.900

**Ilfracombe, Devon.** Maranatha Christian Guest House, Torrs Park. Home from home: happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

### BIRTH

**Rogers.** On July 7th, to Mr. and Mrs. T. Rogers, members of Elim Church, Longton; God's gift of a daughter; a sister for Andrew. C.903

### WITH CHRIST

**McCloy.** On June 27th, Mrs. McCloy, faithful member of Elim Church, Greenock. "With Christ." Officiating minister at funeral: W. J. Hilliard. C.906

### SITUATION VACANT

**Wanted.** a young Christian girl for housework; sleep in. Good home and outings. Worthing, Sussex. Box 10, "Elim Evangel" Office. C.898

### PROFESSIONAL

**Massage which gives healing.** Local patients visited by appointment; fees moderate. Write to: L. J. Oxby, 24 Orford Road, Birmingham, 18. C.907

*Have you been to the Holy Land?  
Perhaps not but you can enjoy a fascinating  
tour by reading . . .*

## **Through the Holy Land**

by Leonard T. Pearson, B.A.

*135 pages, 32 photo illustrations and map*

*Wonderful value at*

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

"This is a delightful book . . . and we commend it most warmly."

*The Life of Faith*

"This admirable book . . . is descriptive of a personal tour. Next to going to Palestine oneself is to read this little volume."

*The Witness*

From your church bookstall or direct from

**ELIM PUBLISHING CO. LTD.**

Clapham Crescent, London, S.W.4

## **TWO PHASES OR ONE—Christ's Second Coming**

by Samuel Gorman

(Editor of THE ELIM EVANGEL)

**Price 1/- net**

*(by post 1 2)*

*Pastor S. Homer writing in THE ELIM EVANGEL said:*

"The book is characteristic of the style of the author—displaying the charity with which he dispenses with differing opinions. He shows, beyond all doubt, that the 'Blessed Hope' of the Church is deliverance 'from the wrath to come,' and answers most adequately the distressing question—Will the Church pass through the Tribulation?"

"The third section is conclusive, and in my humble judgment there is no argument that can stand against it."

"Mr. Gorman's book breathes authority and assurance, while the low price brings it within the reach of all. I have every confidence in recommending the book for study, and am sure it will have a very wide circulation."

From your church bookstall or direct from

**ELIM PUBLISHING CO. LTD.**

Clapham Crescent, London, S.W.4