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The

Elim Evangel

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

VOL. XXXIX. No. 35

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AUGUST 30th, 1958

The Elim Bible College

REPORT OF THE ELIM BIBLE STUDENTS' FAREWELL SERVICE

What an afternoon! Torrential rain and tropical thunderstorms made it look as if the farewell service to the Elim Bible College students would literally be a washout. But what a meeting! From the minute one entered the building one was conscious that God was in the place. Almost every seat in the Clapham church was taken. There were Crusaders from all over London and bus loads from distant churches. All said that the meeting was wonderful. From the singing of the opening hymn the meeting was a series of steps, each one taking us from glory to glory. Inspiring singing by the students' quartet and choir, exciting testimonies from the foreign students, and a straight-from-the-shoulder message by our Secretary-General, Pastor H. W. Greenway, were all anointed by the Spirit of God. It was good to see that beloved veteran of the Pentecostal Movement, Pastor Donald Gee, on the platform—a symbol of the unity existing between the Assemblies of God college and our own.

It speaks well for the future of our Elim work when one sees such a fine group of young men going out to churches from the college. Congratulations to the dean, Pastor J. T. Bradley, and all the faculty of the college for the great work they are doing in training our young men for the work of the Lord.

JOHN C. SMYTH.

AN APPRECIATION

Some nine months ago, four young men entered Elim Bible College to prepare themselves for full-time service. At 9.30 on the night of their arrival

three of them were to be heard, rather than seen, washing up. This marked the birth of the Elim Bible College Students' Quartet.

From such humble beginnings we were encouraged by the dean, Pastor J. T. Bradley, to go on to greater things for God. By God's grace and plenty of hard work we did. We have travelled over 1,600 miles together, singing the Gospel of our Lord and Saviour. Experiences have varied, but wherever we have been the blessing of the Lord has followed and souls have been saved.

Special thanks are due to the never-failing guidance and invaluable assistance given to us by Pastor Douglas B. Gray, whose readiness to help at all times has been greatly appreciated. Mention must be made, too, of our dear friend Geoff. Cooper, who so willingly gave of his time to accompany us in some of our practices.

To the churches we have visited and the friends we have gained during our brief ministry as a quartet we should like to extend our heartfelt thanks for the fellowship we have enjoyed with you and for the encouragement you have given. As we go forth to our various spheres of service we shall carry with us many blessed and happy memories of the churches in London and in the provinces.

Elim Bible College opened up to us a sphere of service about which we had not thought previously, and we thank God that we were able to dedicate this service to Him. God called, and we answered to His glory.

May God bless you each one, and make you a blessing.

PETER SMITH (*Elim Bible College Quartet*).



The Friend of Sinners

By **A. J. Harries**

(Minister of Elim Church, Mason Street, Hull)

THE Pharisees and scribes murmured, saying, "This man receiveth sinners" (Luke 15:2). In examining this verse of scripture it must be remembered that this word receiveth means to receive unto oneself. It follows, therefore, that these sinners were themselves drawn to the Lord. What was this influence that our Lord exercised over men in the days of His flesh? Surely His purity was sufficient to isolate Him from the rank and file of everyday life, and yet it is interesting to observe the magnetism the Lord evidently displayed in drawing sinners to Himself. All who are born of the Spirit of God discover as they grow in grace and in the knowledge of our Lord and Saviour that they become ever more capable of detecting those who are clean-hearted, and those who are not. Yet many times the best of Christians are deceived by righteous disguises, but our Lord was ever able to complete an immediate diagnosis of all hearts that came to Him (John 2:24, 25).

From a natural standpoint there is no affinity between good and evil. The good-living man separates himself from him who is evil lest he lose his reputation, while at the same time the bad character shuns good company, thinking that he stands the risk of being reproved. Yet our Lord—"He who knew no sin"—found multitudes of sinners seeking His presence.

This did not go unnoticed, least of all by the religious leaders of that day. Soon their jealousy became so acute that they were heard to cry out, "Behold a gluttonous man, and a winebibber, a

friend of publicans and sinners" (Luke 7:34). This was just another of those occasions when the utterances of Christ's enemies, while endeavouring to distort the truth, only vindicated Him, for this was the very task that our Lord came to perform.

He was the friend of sinners because

Sinners were drawn by His holiness

With very few exceptions all men aspire to a mode of life superior to that which they now experience. This is so with spiritual matters too. What person is there who does not admire someone for his or her spiritual qualities, saying, "I wish I could have his faith" or "I wish I could pray like her"? This was so 1,900 years ago when God manifested Himself in the flesh and Jesus became our Immanuel. Sinners flocked after Jesus, unconsciously endeavouring to regain that beautiful fellowship which once existed between God and man. Here at last was a holy man. Within the heart of men of every age there is that silent, mystical recognition of perfect holiness. Those sinners were absorbed with the thought that because of the Lord's purity He knew the depth of their sin. Amazing as it may seem, this did not deter them in their approach; yea, rather it was the very means by which they were drawn. In every heart, although there is a strong determination to hide one's sin, there is also a simultaneous wish and even a stronger desire to confess it.

This is where an important part can be played by a true friend or companion. How blessed to know someone in whom to confide. It has been said, "A friend is someone who knows all about your faults and loves you just the same." If this be so of human friendships how much more complete is the trust that man can exercise toward God.

These sinners beheld the Lamb of God, and as they did so His spotlessness so fascinated them that even to stand in His presence was tantamount to a confession of their sin.

Sinners were drawn by His compassion

Jesus hated sin and loved the sinner. He had the profoundest sympathy with fallen mankind, and His compassion was apparent in every action He made. How often we hear the glib words "I'm sorry," but the sympathy expressed ends there. True sympathy is the key to understanding. When once you enter into any man's feelings you have the clue to the labyrinth of his motives, and can follow the tangled maze of his conduct. You can understand a man's behaviour when you have yourself realised his position and stood as it were in his place. Thus the key to true compassion is to have passed through the experience and endured it, learning its secrets and making them your own. It is written that Jesus knew no sin, but He had an infinite knowledge of the sinner. Ever He beheld the multitudes as sheep requiring a shepherd, fully aware that soon He would lay down His life on their behalf. Not once do we read of our Lord, with all His immaculate goodness, ever giving any sinner the impression that He was thinking, "Keep from Me. I am holy, and thou art not"; rather His words were, "The Son of man is come to seek and save that which was lost." He hated sin as God hates it, yet He never judged the sinner harshly; instead He loved him and desired to save him. It is this wonderful combination in Jesus of a perfect purity and an unlimited compassion which leads us to a better understanding of why sinners were drawn to the Lord.

Sinners were drawn because He had the authority to forgive sins

Compassion should be active, yet to many it merely amounts to the shedding of a few tears under an emotional strain. Jesus wept when moved with compassion, yet feelings thought by many to be purely passive must of necessity be put into action if succour is to be provided for the sufferer. To a conscious sinner, bowed down with Holy Ghost conviction, sympathy goes only a very short way. The awakened conscience is repeatedly bringing to the sinner the deathly catalogue of sins committed by him. A person in this state desires one thing, namely *the forgiveness of sins*. Nothing apart from the assurance that God has blotted out his transgressions will satisfy his longing soul. Jesus publicly demonstrated His authority to do just that. For centuries the papal authorities blinded the nations by means of false doctrines, one of them being the priestly authority to absolve men from their sins. However, the Lord Jesus in His three years of concentrated ministry not only uttered words such as "Thy sins be for-

given thee," but spoke with such convincing authority as He exercised this high power of absolution that the penitent sinner before Him left with no shadow of doubt that he now had received forgiveness.

It was not possible for those sinners to recognise the Lord in the same way as we do today. We are in the Church age with centuries behind us. We can see how perfectly the Old Testament types and prophecies concerning Christ's advent, ministry, suffering and death have been completed, yet, nevertheless, the rejoicing of sinners saved from sin today, or nineteen centuries ago, is exactly the same. Whether it be King David or David King, both can say, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity" (Psalm 32:1, 2).

Sinners were drawn as they considered the lasting effects of Christ's forgiveness

If Jesus had not given these forgiven sinners any assurance that they would be saved from their sins in the days that lay ahead, it would have made the whole act of forgiveness nothing more than a transient dream. The journey from the cross to the celestial city was as hazardous to them as it appeared to John Bunyan. Jesus was more aware than anyone of this weary pilgrimage and was able to present to them a power whereby they could dedicate their members to righteousness. There is much information handed down to us concerning the actions of many who received forgiveness at the hand of Jesus. We read of Zaachaeus giving half of his goods to feed the poor, and Mary Magdalene willing to identify herself with her Saviour even when all the disciples had forsaken the Lord and fled. We read of thousands receiving the same benefits, following the preaching of the apostles, and shining like beacons in the night.

The conversion of Paul, who described himself as the chief of sinners, was indeed a wonderful spectacle. Thirty years after his conversion he wrote, "I know whom I have trusted, and I am certain that He is able to keep what I have put into His hands, till the great day." Paul often confessed that his knowledge was very limited. For instance, he declared, "We know in part, and we see through a glass darkly," and "We walk by faith, and not by sight." He acknowledged that the highest aspirations gave a man only a limited vision, and although meditating on things which were Divine he could not always rely on his own conclusions. But here and there he found a place from which no power on

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EDITORIAL

"FACING BOTH WAYS"

THIS was the heading of a statement in a daily newspaper regarding the decision of a local National Liberal-Conservative Party to drop the words National Liberal from its title, indicating that from now on it will fight under its true Tory colours. The writer commended this decision, but condemned the National Liberals generally because of their "facing-both-ways" attitude. He said: "All the National Liberals do is to muddle the voters. They have no separate policy. But they have two separate entries in the telephone directory. One is listed under the National Liberals. The other is listed under the Liberal Nationals . . ."

The foregoing is illustrative of the no-fixed-principle attitude that is widespread in the world today - an attitude that in various ways touches all branches of society. Almost everywhere when an important and imperative decision has to be made between policy or expediency and principle the former triumphs. One reason for this is the attitude of policy or expediency to take the way of convenience and least resistance. The attitude of Pilate to Jesus illustrates this most vividly and revealingly. Principle dictated that he should release Jesus, but policy made clear that it would not be expedient, for to do so would bring him into disfavour with the authorities and the people. He found a way out of his dilemma by adopting a "facing-both-ways" attitude. He decided in favour of policy and expediency, and handed the Lord Jesus over to the authorities to be crucified. However, as he did so he endeavoured to ease his conscience, to silence the voice of principle arbitrating within him, by washing his hands in water as he testified to Christ's guiltlessness. Incidentally, it is this type of attitude in the world today that favours and feeds the arrogance of truce-breaking dictators.

It is regrettable that even in the Christian Church this attitude is to be found. In some religious circles where the fundamentals and ethics of the Christian faith are accepted theoretically there is very little practical evidence of real and firm convictions concerning them, and so much that is indicative of compromise with the unrighteousness and unstable spirit of the age. This reveals all too clearly that in these circles the spirit of the Master is not being emulated, for He held tenaciously to His beliefs and was uncompromising in His attitude. One illustra-

tion will suffice. Measured by human standards Nicodemus was in every respect very admirable. His moral life was of the highest. As a Pharisee he was devoutly religious, was bound by tradition, and in the very essence of him a ritualist, setting great value upon ceremonies and observances. His phylacteries revealed him as a Pharisee of great influence and high social standing. He was evidently very conscientious, and the sanctity of his life had won him the approval and good opinion of his religious colleagues, inasmuch as they had assigned him to a high position on the National Council. He was a Master of the Sanhedrin, a Master of Israel. Yet to this great and good man Jesus was uncompromising, for in a forthright way He told him the unadulterated truth that he needed a moral and spiritual re-birth. This is the spirit that must characterise the whole of the Christian Church.

Wherever any community of Christians manifest fixed principles and an uncompromising attitude, they not only reveal stability of Christian purpose and character, but they make their impact upon others. For instance, a significant illustration of this is the report that after forty years of militant and subversive attacks against religion there are more evangelical Christians in Russia today than at any period in her history. This has become so alarming and disturbing to atheistic Communism that current issues of Russian newspapers vehemently declare that "scientific atheistic propaganda" in the U.S.S.R. is losing out, and call for intensified endeavour in spreading atheistic doctrine and Communist propaganda.

Christians everywhere need to live constantly under the Lordship of the Master. They need His power and authority, thus enabling them to live noble and effective lives. The shake and tremble of life would then give place to rocklike firmness; loose principles would be changed into steadfast and righteous convictions, and the whole life would be energised, quickened and sustained by the power of God.

THE ELIM EVANGEL

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Only THUNDER?

By Don Mallough

THERE are varying degrees in the ability to hear. A wild beast can perceive the sound of a human voice but the sound has no meaning. A trained animal receives commands and acts in accordance with them. It does not understand the words but reacts primarily to the repetition of certain tones. Only man can discern the various words, decipher their meaning, and thoroughly grasp the thought which is transferred from one mind to another.

The ability to hear involves more than just having ears that function perfectly. Even those who have sensitive physical faculties do not always hear that which they should. A willingness to hear is just as important as the ability to do so. Our Lord repeatedly emphasised this fact by saying, "He that hath ears to hear, let him hear."

On one occasion, Jesus paused in His public teaching to breathe a prayer to His Father. He said, "Father, glorify Thy name." Suddenly a voice rang forth from the heavens, saying, "I have both glorified it, and will glorify it again." In both instances the utterances were brief; but it is interesting to hear the testimonies of the onlookers as to just what happened.

The Scriptures record those reactions: "The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to Him" (John 12: 29). Many people were witnesses to what went on, and all of them not only had the ability to hear but claimed to have heard all there was to hear. Yet their testimonies varied greatly. God spoke distinctly, but some only got an impression of a majestic noise in the heavens. They explained it by saying it was a natural phenomenon, thunder. There were others who discerned that it was a voice but misconstrued the source. They thought it was that of an angel. If they had thoroughly understood the utterance they would have known it came from God, because Jesus' words were addressed to Him and the voice answered in the first person. They heard, yet they did not hear. They either could not or would not hear what God said.

If they knew it was the voice of God, they were loath to admit it.

Even in our day when God speaks many hear only thunder. He expresses Himself clearly through the Bible, but they do not discern it as the Word of God. They see it only as history; a book of intriguing stories, folklore, excellent literature, poetry. To them it is only thunder. They attribute the source of the message to mere mortals who lived in the dim, distant past. Among many modern listeners the voice of God is not even attributed to angels, but to fellow human beings.

God speaks through the wonders of the physical world, but men hear only a muted message. The psalmist understood the truth and said, "The heavens declare the glory of God; and the firmament showeth His handiwork."

Men see the same handiwork, but talk vaguely of Mother Nature, as if all of these things came into existence by themselves.

Through providential leadings and events, God makes His ways known to men. To the individual attuned to His voice such providences become guideposts in knowing the will and purpose of God. The average person does not perceive the message, but recognises events as only coincidence and "happencence." God speaks in several ways, but many hear only thunder, the voice of angels, or at best a garbled message.

God does not speak just to hear Himself talk or to make a mumbling noise. His purpose is that men may hear and understand. In this scriptural instance where there was a difference of opinion as to what happened, Jesus reminded them, "This voice came not because of Me, but for your sakes." The whole plan of God is thwarted if the message He utters is not heard or understood. He speaks for the benefit of man and is disappointed if man does not get the message. It is not enough to know that God speaks. We must understand that it is He and we must comprehend what He says.

(Continued on page 556)



AT ninety years of age the death has occurred of one of Ireland's oldest ministers, the Rev. J. Dean. In 1893 he was called to the Presbyterian Church of Richhill, Co. Armagh (my wife's home village). He remained there until his death, having retired in 1950. Few churches or ministers would desire such a long pastorate—the Stationing Committee might be happier with some less frequent changes! I only saw Mr. Dean on one occasion when, complete with clerical collar, he was driving the horse-drawn plough in one of his glebe fields. I find it difficult to have the time necessary for my garden, and when I do it has to be without “the collar.” and in the almost vain hope that there will be no other “caller.”

☆ ☆ ☆

Hearing my Scots accent, the man behind the counter told me he intended touring Scotland by car. He asked me if I believed in the Loch Ness monster. Of this I was critical, having once seen the loch, but not the monster. The young lady customer beside me spoke up to inform us she was born and bred by the shores of Loch Ness, and sincerely believed in the monster's existence. You never know who is beside you. The moral is, be sure you are competent to speak about your subject, whether it be the beast of Loch Ness or the beast coming out of the sea that Daniel and John saw.

☆ ☆ ☆

After noting the above, while reading Dr. Van Oosterzee's *St. John's Gospel* I came to these words. “I might also affirm that though ignorance in our

day slays its thousands, it is half knowledge which slays its tens of thousands.” Yes, “a little learning is a dangerous thing.”

☆ ☆ ☆

John French, the converted actor, has been with Dr. Billy Graham to testify at the great meetings in San Francisco. Mr. French has also been witnessing by radio and television. His story of conversion through Billy Graham in London is remarkable, but an article in a leading American Christian magazine gives our friend a greater build up than ever he found in theatre-land. Why must there be this prevalent tendency to over-dramatise personalities. It is not commendable even when true.

☆ ☆ ☆

Everything is mixed with mercy. It is looked upon as a national characteristic—and privilege—to complain about the weather. Certainly we have had plenty of rain this summer, but it has not yet rained “cats and dogs.” The nearest I know to that happened recently in a district of the French-Swiss Jura mountains, when in a freak storm there rained “thousands of tiny live frogs mixed with hailstones!” In ancient times there was a day in Sodom when “it rained fire and brimstone from heaven.”

☆ ☆ ☆

The Happy Life is a book written by W. Mauleverer, M.A. The writer relates wonderful testimonies of Paul, Teresa, Sadhu Singh, Starr Daily and others, and his own personal testimony. Of himself he writes, “I experienced very definitely what is called conversion; but there were shocks to come, for my conversion was mainly supported by a crutch which was afterwards to collapse—the doctrine of an infallible Bible.” He goes on, “I was led into a direct faith in Jesus independent of any infallible crutch.” Such writing by a supposedly evangelical minister is more harmful than outright modernism. The Bible is described by many metaphors and similes. It is a lamp, a sword, a hammer, as honey, milk, meat, etc. It is not a crutch. Only cripples require such, and God's Word makes people whole.

☆ ☆ ☆

When the U.S. submarine *Nautilus* sailed under the North Pole ice-cap, a venture of great skill and importance, the commander of the vessel said, “The big thing about navigation under the ice is that you have no stars. If you are not careful you find yourself going around in circles.” That also defines the situation of many people and nations today. The Christian alone can steer a safe course, by the Word as a light and Christ as the Day Star (2 Peter 1:19).

Opening of the New Elim Church, Thornton Heath



On Saturday, July 12th, the newly acquired premises of the Elim Church, Thornton Heath, were opened.

The building, formerly a dilapidated mission hall, had been transformed by hard work carried out under the supervision of Mr. W. E. Richards. Contrary to the style of orthodox church buildings, the walls were painted ocean blue and pale yellow. Special glass—reputed to give fourteen times more light than normal glass—was used for the windows, with the result that the building has a light and cheerful appearance.

The opening ceremony was conducted by Pastor

C. J. E. Kingston, who had been presented with the key by Mr. Richards.

The services of dedication that followed were supported by a number of visiting pastors and friends, and the congregation was thrilled by the ministry of Pastors H. W. Greenway and C. J. E. Kingston. Musical items included pieces rendered by Wimbledon Crusaders and the Elim Bible College students. In the evening service Pastor Greenway drew our attention to the great truth in John 3:31, "He that cometh from above is above all," reminding us that Jesus Christ is superior to every principality and power in heaven and on the earth. At the close of this service Pastor J. C. Smyth was inducted as our new minister.

On the first Sunday in the new church we had our Sunday school anniversary services. The items by the children included a special feature by the newly formed recorder band. This is attracting many young people and we hope to use it to bring them to know the Lord Jesus as their Saviour.

Pastor Smyth preached in these services, and with joyous anticipation we look forward to his ministry in the future. We trust that God will save souls, and thus we can make our contribution to the universal Church whose builder and maker is God.

(MISS) E. HUNNISETT.

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An Analogy to Progressive Christian Experience

Written for young believers

by

Wm. H. Holohan

(Minister of Elim Church, Annaghanoon)

AT least nine times in Matthew, chapter 2, we find the Lord Jesus Christ presented as "the young child," that one for whom the wise men of old searched diligently.

In following the story of Christ's earlier years, as recorded in the first five chapters of Matthew's Gospel, we discover six significant events which form a spiritual parallel to progressive Christian experience. The Lord Jesus Christ is the believer's *great exemplar*. In Him alone can be found the perfect pattern of Christianity, even He who suffered for us, "leaving us an example, that ye should follow His steps" (1 Peter 2:21). As we now retrace the path of "the young child" we shall find out the *true* pattern for the young Christian, for Jesus said "I am . . . *the truth*" (John 14:6).

To begin our analogy we turn to Matthew 1:20, 25, which teaches us that the young child was

BORN OF THE HOLY GHOST

The Holy Ghost, who was the agent in the incarnation, is also the agent in regeneration. Before His incarnate birth our Saviour was an infinite being. He is, in fact, "the beginning of the creation of God" (Revelation 3:14) and "the firstborn of every creature" (Colossians 1:15). "Life from nothing began through Him, and life from the dead began through Him" (Colossians 1:18—J. B. Phillips's translation). As the head of the new creation He is "the firstborn among many brethren" (Romans 8:29); these are "the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). All who are born of the Spirit are members of the "church of the firstborn" (Hebrews 12:23).

Continuing the parallel from Matthew 2:15, 19-21, which tells us about "the young child" being

BROUGHT OUT OF EGYPT

three important factors affected the position of the young child at this time. First, the factor of *prophetical fulfilment because of the young Child's destiny Godward*. The history of ancient Israel is one of deliverance and destiny. God of old called the sons of Israel out of Egypt, and now in prophetical fulfilment He calls out His own Son (v. 15). Jesus the life-giver, like Moses the ancient law-giver, "forsook Egypt." Moses led God's people out; but, alas, he failed to lead them in; Jesus "brought us out from thence, that he might bring us in" (Deuteronomy 6:23), and hallelujah! He leads us on to greater deliverance and destiny. Concerning His own, Jesus said: "They are not of the world, even as I am not of the world" (John 17:14).

"Called from the world and its idols to flee,
Called from the bondage of sin to be free."

Secondly, there was the factor of *providential forewarning because of the young Child's danger worldward*. An angel warned Joseph of Herod's destructive intention toward the young child (Matthew 2:13). Likewise Satan is ever seeking to snatch and to snare the young Christian.

Thirdly, there was the factor of *parental fidelity because of the young Child's dependence manward*. Being a young child, He had to be carried out of Egypt. So likewise the young Chris-

tian is entirely dependent upon those among whom he is born. Such responsibility is not only pastoral but vitally parental.

Up to the present our analogy has been built around Christ as "the young child," but from this point onward we must build it around Christ the young man; for, before we come to our next phase, we are told that "*the child grew.*" He grew physically—He waxed strong in spirit. He grew mentally—He was filled with wisdom. He grew spiritually—the grace of God was upon Him (Luke 2:40). So while the period is different, the *person and pattern* for the young Christian remain the same.

We now turn to Matthew 3:13-16, where we shall stand still a while in holy contemplation of

THE YIELDED CHRIST AND HIS BAPTISMS

Let us consider first the *symbolical* baptism, i.e. baptism in water. Concerning Christ's baptism we read: "Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him" (v. 13). John here represents the *law*, Jesus the *lamb* and Jordan the place of *death*. This baptism symbolised His approaching death (Luke 12:50), thus we behold the Lamb of God in righteous submission to the Law, being put down into the place of death. This typical ordinance found literal fulfilment in Christ's death on the cross.

Concerning Christian baptism, two comments must suffice here. (1) *Its meaning.* Believer's baptism signifies renunciation sinward, regeneration Godward, identification Christward, separation worldward and sanctification selfward. Christ in His baptism of death on the cross identified Himself with our sin, and to follow Him through the waters of baptism signifies our identification with His substitution, thereby we are "baptised into His death" (Romans 6:3).

(2) *Its mode.* Scripture corroborates the mode of immersion, e.g. "John also was baptising in Aenon near to Salim, because there was much water there" (John 3:23). Aenon means fountains, a place noted for its copious springs. Acts 8:38 informs us that Philip and the eunuch "went down both into the water . . . and he baptised him," and we also read that Jesus, "when He was baptised, went up straightway out of the water" (Matthew 3:16). A dear misguided brother on one occasion endeavoured to dis-

courage a would-be candidate for believer's baptism, suggesting to her that if she was "baptised in water it would put the fire out." John the Baptist practised the ordinance of water baptism and at the same time preached the baptism with the Holy Ghost and fire (Matthew 3:11). Both doctrines stand or fall together. Ask yourself the question, "What doth hinder me to be baptised?" (Acts 8:36).

There was the supernatural baptism (i.e. the baptism with the Holy Ghost). Terminologically, Christ's enduement here is not so called, but typologically it is contained. Verse 16 is particularly typological. At Calvary Jesus underwent the baptism of death; at His resurrection He went up straightway out of the waters of death; at His ascension, "Lo, the heavens were opened unto Him," and having received the promise of the Father (Acts 2:33), the Spirit of God descended from Him on the day of Pentecost and lighted upon the waiting disciples at Jerusalem.

On that day there was "a voice from heaven" and the beloved Son was thereby glorified among men. The following scriptural clarification should be carefully noted. The Bible speaks of the "doctrine of baptisms" (Hebrews 6:2). Through the Divine agency of the Holy Ghost the believer is baptised into Jesus Christ, i.e. "into one body" (Romans 6:3; 1 Corinthians 12:13), and this baptism is simultaneous with regeneration. The Divine Agent of the baptism with the Holy Ghost is Christ (Matthew 3:11), and this baptism is subsequent to regeneration.

For those seeking the baptism with the Holy Ghost, here is a threefold directive:

- (1) *Faith in the doctrine stimulates faith for the experience.* Search the Scriptures, particularly the Acts of the Apostles. The acid test is "What saith the scripture?" Remember that "faith cometh by hearing, and hearing by the word of God" (Romans 10:17).
- (2) *Prayer in faith.* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Your heavenly Father gives the Holy Spirit to them that ask Him (Luke 11:13).
- (3) *Faithfulness in prayer.* "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49).

(Continued on next page, right column)



Women's Column

By Gladys Gorton

THE TWO DOROTHYS

“THEY have brought great joy to our church,” the pastor told me “because so often we have seen Jesus in them.” Both these persons bear the same Christian name of Dorothy. One is a spastic and the other through contracting a germ when she had scarlet fever at the age of nine has never grown. How lovely it is that they both know Jesus to be their Saviour, love Him, and in their own way are fully serving Him.

They are a challenge to those who have *not* consecrated their lives and talents to His will and service. God wants to use anybody and everybody who is willing to be used.

If you were to meet the mothers of these two Dorothys you might ask them if they feel the strain heavy. I am convinced that they would answer, “Why, no! Nothing is too irksome or tiresome. I love her, you see.”

Love makes all the difference, doesn't it. There were two sisters absolutely devoted to each other. One suffered for years with creeping paralysis. The time came when she laid like a log in her bed, only able to turn her eyes or raise her eyebrows. She was in this condition for a number of years. Her sister faithfully and uncomplainingly nursed her until the end. Why? Because there was love between them.

I used to visit an aged mother who for years had nursed her daughter who suffered from sleepy sickness. Did she ever complain? No! She loved her daughter so much that it never gave her a thought about her own feebleness. For nearly forty years this mother looked after her until she died.

Mrs. —'s husband became an invalid through an accident at work shortly after they were married. For years she wheeled him in a bathchair out into the fresh air. Actually the time came when she had to do everything for him; wash, shave, dress and feed him. Did she ever complain? Why, no, because she loved him as she could never love another man.

In the midst of a world torn by hate and strife, it cheers our drooping spirits to think upon such as these dear folk who unhesitatingly devote their lives to those whom they love and who suffer.

“The love of which I speak is slow to lose patience—it looks for a way of being constructive. Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen” (From 1 Corinthians 13—modern translation).

An Analogy (continued)

Matthew, chapter 4, presents

THE YIELDED CHRIST BATTLING IN THE WILDERNESS

On leaving the river Jordan, Jesus was “led up of the Spirit into the wilderness to be tempted [tried or proved] of the Devil.” Temptation is inevitable during our sojourn in this worldly wilderness of want and wickedness. 1 Corinthians 10:13 teaches that temptation is common [human] to man. Let us briefly observe four things concerning temptation. (1) *Its sources*. In Christ's temptations the three main sources are evidenced, namely the world, the flesh and the Devil. (2) *Its seasons*. Satan usually attacks the downcast believer and in moments of weakness, weariness and loneliness he steals in upon us. It was after forty days fasting that the Lord encountered temptation. Satan also comes against us after some mountain-top experience or perhaps after a season of blessing. We recall how Jesus was tempted just after that glorious experience on the banks of the Jordan. Elijah also after his experience on Mount Carmel became depressed and even wished for death (1 Kings 19:4). Satan ever seeks to bleed those whom God has blessed, but sometimes we must bleed to bless. (3) *Its solaces*. We have one who *sympathises*, for He “was in all points tempted like as we are, yet without sin” (Hebrews 4:15) and He *succours* them that are tempted. (4) *Its signals*. Temptation follows closely on the track of the progressive Christian and can be a signal of approaching blessing. “Blessed is the man that endureth [remains under] temptation” (James 1:12). Quite often Satan lures God's children after some big thing simply because he wants us to lose something bigger which God has in store for us. Temptations are various and sometimes can be vicious, but praise God they can also be victorious and, like the Master,

we can return in the power of the Spirit and in the fullness of the blessing of God.

“When the tempter comes to try you and you feel you cannot win,

Plead the blood, the precious blood.

When you struggle with the burden of the heaviness of sin,

Plead the precious blood of Calvary.”

Matthew 5:1 transports us to the mountain top, where we behold

THE YIELDED CHRIST BLESSING THE MULTITUDES

Having followed the footsteps of the Master thus far, we have reached a fitting climax—the blessings of the mountain top. The path of progressive Christian experience entails a heavy climb, but it leads to the heights sublime, and the climb is well worth while in view of the climax—the blessing of the multitudes. As we ourselves are blessed so shall we bless.

The Friend of Sinners *(continued)*

earth or in hell could remove him, declaring with profound emphasis, “I know.” This was the language of self-abasement, of weary years of conclusions that never could be altered, though severely tried and tested. He, too, like many sinners we have considered above, had literally contacted Jesus. He had held more than one conversation with his Lord. To Paul, and all forgiven sinners, Jesus was and is a living, loving Lord, ever present, mighty to help, and able to keep all His promises. This was no fanciful dream, illusion, or debatable opinion. This was a certainty with no room for doubt—“I know.” The people of that day believed that they had found a personal Saviour, one who had forgiven and lived with them to keep them from sin. Thousands still believe this today. Jesus is still able to save to the uttermost all who come unto God by Him. The knowledge of a personal Saviour was to every one of them a sword in the hand, the armour on the breast, and the rock under their feet. A host of articles, doctrines or opinions could not produce this. They knew a person, and by that knowledge, and believing on Him, they had received forgiveness of sins.

CRITICISM

Don't mind criticism. If it is untrue, disregard it; if it is unfair, keep from irritation; if it is ignorant, smile; if it is justified, learn from it.

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Competitions

Here are the winners of this month's competition: June Fardell of Guernsey, and Paul Stevens of Ireland, Well done. Your 2/6 vouchers have been sent to you. They can be used to buy any book from the Elim Publishing Company.

But once again—no entries from Wales or Scotland!

There will be another prize competition next month, but here is a puzzle for you, sent in by Iris Tunncliffe of Oxford. How many times in Genesis chapter 1 does the word “God” appear, and how many times in Isaiah chapter 65 does God refer to Himself as “I”? (be careful here). I will give you the answers next week. There are no prizes for this.

Stamps

You have certainly been good with your stamps; they just keep coming in. At the moment everyone at Headquarters is passing me all the envelopes with Commonwealth Games stamps on. I am getting quite a pile. Remember these stamps can bring in money for our missionary work, so please send them in, and any foreign stamps, and any British over 3d.

Aucans

While we are thinking of missionaries, do you remember our story of the five men who tried to take the Gospel to the Aucans in South America? Well, there was one Aucan woman named *Dayuma* who had left the tribe years ago, and from her the missionaries managed to obtain some Aucan words and phrases. When the men were killed, their book of phrases was lost, and one of the wives went to *Dayuma* again. We were asked to pray that *Dayuma* might become a Christian, for she is the only person in the world who knows the Aucan language. Well, I have just learned that God has answered prayer. *Dayuma* is saved, has been baptised in water, and is now in the U.S.A. helping people understand the Aucan language, Isn't that grand? God does hear and answer prayer, so be sure to pray. (Read the last eight words of James 4:2).

Cheerio, and God bless you. BERNARD.

PS. I am coming to Chelmsford Church this weekend. Do come and say “Hello” if you can.



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by J. H. Sainsbury
 (Minister of Elim Church, Ipswich)

Sunday, August 31st. Matthew 23 : 1-12.

The last part of verses 1-3 delights us with those poignant words of Jesus concerning the scribes and Pharisees. "But do not ye after their works, for they say, and do not." Mark, however, that Christ exhorted His hearers to obey their exhortations, but not to imitate their works in relation to what they said, for if they did they would do nothing!

The non-practising professor is a pitiful character in any age, and is an illustration of what we ought not to be.

Monday, September 1st. Matthew 23 : 13-22.

"Ye compass sea and land to make one proselyte" (v. 15). Even today, as we are so well aware, the religious zealot, who has little to offer in the realm of experience, manifests a zeal like that of the scribes and Pharisees mentioned above, amazing in its intensity. An ex-Pharisee paid tribute to the zeal of the saints at Corinth (2 Corinthians 9 : 2) and to the zeal of Epaphras (Colossians 4 : 13). How great their zeal must have been!

The zeal of the true man of God should not "match" that of the empty professor—it should exceed it.

Tuesday, September 2nd. Matthew 23 : 23-39.

There are few words which express so deeply the anguish of the heart of Christ as the closing words of verse 37. "Ye would not." We have here the revelation of an unfulfilled desire—the emphatic declaration that He was limited in His desire to save by the obstinacy of man. This was the cry of a rejected Saviour, the breathings of an unrequited love, the agony of a prophet who knew the consummation of their folly.

Wednesday, September 3rd. Matthew 24 : 1-14.

Our portion for today opens with the information that "Jesus had left the temple and was going on His way" (Weymouth). The disciples, however, being proud of the temple, desired to show Him its wonders. They may also have hoped that Christ would be so impressed with what He saw that the temple would be excluded from the judgment of desolation predicted in yesterday's portion (chapter 23 : 38), but, as Christ made abundantly clear, this was not to be (v. 2).

Thursday, September 4th. Matthew 24 : 15-31.

During His remarkable discourse on the Mount of Olives, of which the portion for today forms a part, Jesus said, "Behold, I have told you before." He gave His disciples advance knowledge of the claims of false Christs, of wars and other events which would precede His coming again, so that they would not be surprised or deceived by them.

We may also enjoy this privilege (1 Thessalonians 5 : 4) and rejoice in the equanimity of faith it produces, no matter what the circumstances.

Friday, September 5th. Matthew 24 : 32-51.

This passage contains a challenge to our state of readiness in view of the Second Coming of Christ. That person who is

concerned only with having a good time (v. 38) is not ready, neither is the drowsy one ready (v. 43), and still less is the backslider prepared to meet the Lord (vv. 48 and 49). They are ready for His appearing who continue to the end in active fulfilment of their Lord's commands (vv. 45 and 46).

Our attitude to service may be a revelation of our readiness, or otherwise, to meet the Lord. Remember, the Church is full of willing people; some are willing to work and others are willing to let them!

Saturday, September 6th. Matthew 25 : 1-13.

The parable of the ten virgins accents again the need of readiness in view of the return of Jesus Christ: "They that were ready went in with him" (v. 10).

We may observe that the ten virgins were identical in many respects—they were morally pure, they were professors and they had the same purpose. It was, however, not the similarities but the difference that was vital. Some had a possession which kept alive the flame of profession; others did not have this and the return of Christ exposed the difference. How suggestive this is in respect of Christendom!

Only Thunder? (continued)

The person who cannot hear is to be pitied. The one who *will* not hear is in a worse condition, but has no one to blame but himself. He deliberately disregards that which is spoken for his own good. He closes his mind to that which was intended specifically for him.

Jesus understood and understood the voice of God because He had heard it before. Whether it was shouted or whispered, He got the message. Happy is the man who, like our Lord, develops the art and practice of listening to God. He not only has the ability to hear but the willingness as well. Along with this comes a submissiveness to the will of God. With that combination there will be the sure result of Divine blessing.

God still speaks today. He speaks through the Bible, through His ministers, through circumstances, and in a variety of other ways. He has given us eternal souls with which to hear His message. Are you hearing and doing His will, or have you dismissed His message as a natural phenomenon? Have you accepted His message, or have you shrugged your shoulders and said it was only thunder?

THE WORK OF THE SAVIOUR

(Hebrews 9:24-28)

Introduction : The new covenant and the better sacrifice (vv. 16-28).

1. Commenced on earth (v. 26). "Suffering for us." He came, He died, He rose for us.
2. Continued in heaven (v. 24). "Interceding for us" because He is now living for us.
3. Completed in the air (v. 28). "Coming for us" that He might receive us to Himself.

WALTER ROTHWELL.



S U I C I D E

"COME on, Jim. Come on! Light up."

"Yeah, Jim, Mom is a long way from here."

"Aw, quit it fellows, will you?" I begged.

Four of us had been selected to attend a seminar on "Publishing a High School paper." On the trip and in the evenings at our hotel, the fellows kept urging me to smoke. They finally persuaded me, but I didn't see anything particularly enjoyable about it.

Later, I began to reason with myself: "Why follow the crowd? When I enter a race I don't care to be one of the 'also rans.' I run to win." Then I was converted and entered the race to gain an incorruptible crown. I was never again tempted to smoke.

But such was not the case with two of my companions on that trip. Paul, who was not as strong and healthy as the rest of us, became a chain smoker. He died of tuberculosis. Judging from current reports on the harmful effects of smoking on the circulatory and respiratory systems, it is probable that cigarettes were a contributing factor to Paul's death.

A short time later, another of my companions died—a suicide. Smoking may not have caused his death. However, the person who will not pause to think about the effects of cigarettes may not have the moral stability to reason in an emotional crisis.

Craving for a cigarette has even caused men to take their lives into their own hands. During World War II, I was on night outpost duty beyond the front lines in France. On several occasions I begged my pal not to smoke. The answer usually was "I must have a cigarette!" He would cover his face as best he could with his raincoat and light up. Some of our men would not have been killed if they, or one of their pals, had not betrayed their position to the enemy by lighting a cigarette. The sudden flare of a match can be seen for miles, particularly when all lights are blacked out.

Some folk say the Bible does not condemn smoking, but the Apostle Paul admonished Timothy, ". . . neither be partaker of other men's sins: keep thyself pure" (1 Timothy 5:22). Smoking is an impure habit, to say the least; it is sin to harm a strong, healthy body—a body clothing a heart wherein Christ dwells.

Both the *Army Aviation Digest* and the *Navy's Approach Magazine* state that smoking impairs vision. The action of nicotine constricts blood vessels and decreases the flow of blood to the eyes. The *Approach Magazine* says, "Tobacco acts in a way similar to alcohol as far as vision is concerned." It has been reported that inveterate smokers have had sudden blackouts of their vision. This could be extremely serious if they were flying an aeroplane, working around moving

ON THE INSTALMENT PLAN

machinery, or driving a car when it happened. It makes me wonder about some heavy smokers I knew: they were killed while driving alone on a straight stretch of road—crashed into culverts or overturned in ditches for no apparent reason.

I have read the reports on the prevalence of lung cancer among habitual smokers. Continuing tests have found that tars from cigarette smoke, when painted on mice and rabbits, caused skin cancer. Surely if the smoker gets the flavour from a cigarette he gets the tars into his lungs, filter or not!

But the statistics come to you with greater force when someone you know dies of lung cancer. One of my neighbours, a strong, raw-boned man, died several months ago of this disease. He was a heavy smoker.

There is satisfaction in looking back on good decisions you have made in life. I figured it out long ago, but the passing years have made me more certain: smoking cigarettes is suicide on the instalment plan.

J. E. ADAMS.

FIVE POINTS FOR YOUNG CHRISTIANS

Five things, if remembered, will help you each day; Obeyed, they will keep you from going astray; Though Satan may tempt you and trials betide, You surely will conquer, and in Christ abide.

“Keep looking to Jesus,” He never can fail
And walk in His footsteps in every detail;
The world’s vain allurements will vanish from sight
By “looking to Jesus,” your Saviour and Light.

“Read daily your Bible,” if you would be strong
To witness for Jesus and overcome wrong;
“The Author,” “the Book,” and “the doer” abide,
But they who neglect it will surely backslide.

“Pray without ceasing.” This will bring you to Him
Who cleanses and keeps you a victor o’er sin;
There’s nothing so great that our God cannot do,
And nothing so small but He’ll undertake too.

“Confess Him to others.” be bold for your King
To those who are lying in darkness and sin;
What help can you better to all recommend
Than this blessed Jesus—the needy one’s Friend?

“Do something for Jesus,” He did all for you.
Your joy find in willing His sweet will to do;
So seeking to please Him through life day by day,
His presence shall gladden each step of your way.

J. MCINTOSH.

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WITH CHRIST

Chapman. On August 2nd, Miss Jane Chapman, faithful member of Elim Church, Cowleigh Road, Malvern. Officiating minister at funeral, E. R. Oliver. C.929

Dunk. On August 5th, Mrs. S. R. Dunk, faithful member of Elim Church, Hove, and mother of Pastor Gilbert Dunk (New Zealand). "Now beholding the Lily of the Valley." Officiating minister at funeral, J. J. Way. C.928

Windiate. On July 15th, Joseph Windiate, faithful member and secretary of Elim Church, Wigan. Free from much suffering, now in the presence of God. Cremation service conducted by T. E. Francis. C.933

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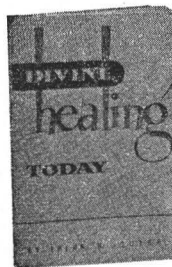
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