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

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The

Elim Evangel

**VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL**

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Photo by

C. Bean

SUNDAY SCHOOL ANNIVERSARY DEMONSTRATION AT YORK

(See page 458)

¶ Following many requests, we print this week the first part of an address given by the Editor at the Elim Church Incorporated Conference.

THE RISE OF NATIONALISM

By Aubrey D. Hathaway, B.A.

ONE of the predominant features of this mid-twentieth century is the gradual ending of colonial rule in Asia and Africa and the emergence of new nations which, after long years of subordination, are now taking their place in the councils of the world alongside the older powers.

This transition, on the whole, has been a difficult one, and in many cases has been accompanied by violence and bloodshed. In India, partition and the ending of British rule were followed by the slaughter of something like 1,000,000 people and the uprooting of about 10,000,000 people from their homes through fear of persecution—a fear not without cause. In Indonesia, Burma, Malaya and Cyprus, in North Africa and Kenya, in Israel and Egypt, nationalism has attained its goal only at the cost of many lives and serious damage to property.

What is the background of this great worldwide movement ?

The eighteenth and nineteenth centuries were the great age of empire building and colonisation. Let us not imagine that colonisation was always an evil thing—though today it is a bad word to the majority. "The alternative," says Stephen Neill in *The Unfinished Task*, "was not liberty or subjection, but extortion or protection." Though trade follows the flag, frequently and generally trade preceded the flag—and what a trade: the slave traffic which so stirred the heart and mind of men like Sir William Wilberforce, and generally the extraction of wealth in raw materials in exchange for worthless baubles, beads and finery. Moreover, the territories in which the colonising powers now sought a stakehold were not enjoying primeval bliss (if such a thing has ever existed since the fall), but misery, poverty, inter-racial warfare, and the rule of the witch doctor. In India infanticide, the burning alive of widows, the exploitation of the outcastes, a great army, by the caste Hindu, and a multitude of other crimes against humanity, were the lot of its people. Colonisation was a benevolent despotism, eradicating the errors of both western trader and eastern tyrant and inaugurating a rule of law and justice, with the benefits of unification and peace. Education now

flourished, and prosperity hitherto unknown came to ruled as well as rulers.

There were black spots—the protection of Indian maharajas who made treaties with the British Government; the unscrupulous who made large fortunes through near-slave labour. But on the whole colonisation helped and benefited the national as well as the foreigner. Recently in West Africa a Liberian spokesman referred to the benefits Ghana enjoyed as a result of its years of colonial government. Many Indians too have acknowledged this.

Whence then comes the desire for self-government ?

It is the outcome of a benevolent colonialism and the education it has brought. The natural corollary of education is the desire for entire freedom and self-rule on the pattern of the enlightened colonising power. What is good for the ruler must be good for the ruled: Note how in the majority of cases the constitutions of the new nations embody the basic principles of parliamentary democracy borrowed from their erstwhile rulers. Hence nationalism is the natural product of benevolent colonialism.

What are the dangers in the rise of nationalism ?

First a lethargic approach by the administering power. Many are convinced of the need of surrender of power, but always after their own time. They feel that much more education is needed. Undue lethargy, unfulfilled promises, a too-slow tempo of transfer of power to national hands—these are the root causes of strife and bloodshed. Colonialism, benevolent or otherwise, can only be a passing phase in the developments of free nations. Of course, there is also danger in too speedy a transfer, or too hasty a withdrawal. Undoubtedly this was disastrous in India; decades of slow, too slow, movement—followed by a hasty, ill-considered withdrawal. The lesson has been learned, but at what a cost!

Secondly, there is a danger that nationalism which is justified may be linked with reversion to the old ways of barbarism as in the Mau Mau movement in Kenya. Here it is clear that education must precede surrender of power in the interest of the majority.

Democracy cannot work without education. Democracy had its home in Greece, but when it came into being in Athens Greece already had a culture going back many hundreds of years. Today events move much faster, but still universal education must pave the way for universal participation in government as in western democracy.

Thirdly, there is the very real danger that nationalism may mean only the exchange of a benevolent colonialism for a despotic form, of which the clearest example is communism. See what has happened in China. Communism today will back every nationalistic move, supply its supporters with arms, not for their good, but simply to foment trouble and gain a foothold. Here again education is the answer.

Now let us consider the Christian part in this move

Christians are involved, missionaries especially, because they are usually first in the field of education. Many national leaders have been trained in mission schools. Here we may note the danger of education which is purely secular. Civilisation kills the tiger, but breeds the fox. What an opportunity is ours to train and teach nationals in the ways of the Lord.

Because they are better educated, Christians will often rise to higher positions—as for example Dr. Nkrumah in Ghana. The story is told of a Christian who was cautioned by a local British administrator against going to a nationalistic meeting. “Where will you be after *swaraj* [self-government]?” he said. The man went, and was elected to the chair at the meeting. Afterwards he met the administrator and said: “Now I know the answer to your question. When *swaraj* comes I shall be in the chair.”

There are great possibilities for Christians to occupy places of authority. This is happening in parts of Africa. They are respected as men who can be trusted. Remember too that Christians form a good proportion of the population in some parts—fifty per cent in Uganda and nearly twenty-five per cent in Belgian Congo (though many of these are Roman Catholic). In India, unfortunately, they are only two per cent and in Pakistan less than one per cent.

What then should be our attitude to nationalism ?

(a) We need to realise that over-emphasis on political matters is dangerous to spiritual growth. We are strangers and pilgrims. In South Africa the work of the churches is hindered by nationalistic feeling and undue interference in politics.

(b) There is a danger too in Christians becoming

too identified with the ruling class, especially if this is foreign. What will happen when the foreigners leave? The Christian may be at a considerable disadvantage. Here is one of the perils of the mission station complex. More of this later.

(c) We may have to stand by and watch and refrain from criticism as, for instance, in China, where Christians often co-operate with the government. Before we criticise unduly let us ask ourselves what we would do. Remember too how Jesus Himself paid His taxes and never counselled revolt against a tyrannical power. Remember how Paul used the benefits of Roman citizenship, and how the scripture enjoins obedience to the powers that be, though Rome was tyrannical and in opposition to the Church, and is even denounced mystically in Revelation under figures readily understood by its readers. Let us remember it is easy to criticise the attitude of others—of believers in other lands—when we ourselves are not so involved.

Let us sum up

We need to realise that the pattern of nationalism is not a new one—it has happened before in Europe and America. Maybe now it is accelerated, but this is the result of the spread of education and to some extent too of Christian ideals. The motto of the American colonies inscribed on the famous liberty bell was taken from Scripture. “Proclaim liberty throughout all the land, to all the inhabitants thereof.” How can we wonder that men still desire freedom however ideal the conditions of bondage may be? Let us take great care in our approach to this problem to avoid (a) undue identification with nationalism, realising that this world is not our home, that we are pilgrims and strangers, and (b) an undue aloofness which may suggest that Christianity is a foreign religion and inseparably linked with colonialism.

Provided that nationalism is not merely a cloak for communism or the revival of heathenism, the Christian Church has nothing to fear, and in fact may even gain from recognition that it has no link with colonialism and exploitation, but can find its true place in a free and independent country.

We are grieved to hear, as we go to press, of the sudden passing of our dear brother, Pastor V. J. Walker, of Worthing. We extend, on behalf of our readers, our deepest sympathy to his dear wife and family and assure them of our prayers.

EDITORIAL

RENEWED outbreaks of violence at Little Rock, Arkansas bring the thorny problem of racial integration and the colour bar again to the fore. For years now this problem has divided people, in South Africa and America especially, where there are large communities of differing colour living in close proximity. Until recently the question for us in this country has been somewhat of an academic nature, but now, with an increasing number of coloured people in our midst, we too are facing problems.

Naturally these tend to be exaggerated in the popular press. For every incident of racial discrimination there must be a hundred cases where relations are exemplary, but these problems do appear.

The visit of Dr. Nkrumah to this country and his visit to the Queen and the Royal Family at Balmoral reveal that at the higher level colour proves no barrier. However, it is rather ironic that the Queen's honoured guest was once turned away from a boarding house because of his colour.

"If you dislike me because I am ignorant, I will learn," a dark-skinned man is reported to have said. "If you dislike me because my living standards are low, I will work to raise them. But if you dislike me because I am of a different colour, then you are

unjust in your judgment, for God has given me that, and I cannot change it."

How strange that this summer many will have travelled far, spent many hours in the sunshine, coated themselves with various preparations, all in the hope of making themselves darker, and then returned to show hatred towards those who have achieved this hue without any chemical assistance!

What has Scripture to say about this problem? God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." And do not let any of our South African brethren quote the "bounds of their habitation" as signifying a justification for the policy of apartheid, or we may ask just when the bounds were made—before the white man came to Africa or after! Or we may also ask who uprooted the African and carried him off to the slave markets of the new world! Remember, it was Simon of Cyrene, a black man (called Niger, the black), who carried the Cross for Jesus—the only man who bore His burden (though He bore a far heavier one for Simon, and for us all). Philip preached the Gospel to the Ethiopian eunuch, and did not ask to ride in a separate compartment in the chariot! Solomon's beloved was "black, but comely"—and above all, Jesus Himself, living under the eastern sky, would scarcely have had the white complexion of an Englishman.

May we, as Christians, reveal the spirit of Christ in our dealing with those of different races with whom we may come increasingly into contact in the coming days, remembering that in Christ there is neither Jew nor Gentile, neither bond nor free—and, we may well add, neither black nor white—but all are one in Christ Jesus.

THE ELIM EVANGEL

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Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, SEPTEMBER 9th, 1959, at 10.15 p.m.

(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: W. J. Maybin (Worcester)

Subject: "Christ on the threshold of the human heart"

The London Crusader Choir and Radio Orchestra play and sing some of the great hymns.

Programme produced and announced by
DOUGLAS B. GRAY (Director of Music)

Listeners are invited to join the IBRA Listeners' Federation. Write for full particulars. Meanwhile we ask for your prayers and your gifts towards the Elim radio work. Kindly send your gifts to the Elim Music Department at Headquarters.

**From
my
Diary**



By T. H. Stevenson

COMMENTING on the appointment of a speech-training master by Hatfield Grammar School, an editorial wisely said, "The ability to speak plainly and distinctly is a worthwhile asset. But it is what you say, not the way you say it, that matters." And yet I remember words of a ditty, "It's not what you say, it's the way that you say it." Accent, diction, vocabulary are all important, but speech can reveal more than one's country or culture. Our manner of speech may reveal our character, which is most important of all.

☆ ☆ ☆

Paul wrote: "You have become a sort of sounding board from which the word of the Lord has rung out" (1 Thessalonians 1:8, Phillips). He also wrote of "sounding brass." We might well ponder the contrast and discover just what sound rings from our speech and life.

☆ ☆ ☆

Opposite the Science Museum, Kensington, a temple costing £300,000 is being erected by Mormons. Four elders from America took their stainless steel spades to dig the soil at a dedication. The soil, after the long dry summer, was too hard to make any impression. As a last resort they gathered a heap of dust, and without effort created quite a dust-up as they turned it over with their spades. Which thing is a parable. The ground is certainly hard in this country, and to get results superficial stunts may be used to make believe. Better to acknowledge the hard condition and trust God for refreshing showers of blessing to soften the ground on which we labour.

☆ ☆ ☆

A group of youthful communists were conversing outside their local committee room on a Sunday

evening as I passed on my way to church. Distinctly I heard a young man say "We must spread it abroad." "Yes, get it among the young people," added an equally zealous female. What their plot was I don't know, but I coveted the communist zeal and astuteness, features often lacking among Christians. Are we as ambitious and adventurous to spread abroad the Gospel, and to capture the young for Christ?

☆ ☆ ☆

The lovely Selby Abbey in Yorkshire has been saved from becoming the repository for Sir Jacob Epstein's eleven-foot-high statue of Christ. Epstein offered this statue, showing Christ crowned with thorns, as a gift to the abbey, but over 430 parishioners objected to this monstrosity, which has remained in the sculptor's studio since 1935 when the work was executed. At that time one critic wrote, "A turnip is more like a rose than this primitive object is like the Divine face." We do not know what the face of Jesus looked like, but we know what it was not like; certainly not as Epstein's crude interpretation.

☆ ☆ ☆

Should Christians attend theatre? The answer may be found in a new book, *The Psychology of the Actor*, written by Yoti Lane, a woman producer, with the help of the editor of *The Stage* and a Harley Street psychiatrist. One young actor, questioned by Miss Lane, said: "When I go into a company, I find it safest to assume that every male there is a homosexual until I have found proof that he is not. I count myself lucky if there is one normal man among them." Another, an out-of-work actor, said: "As far as I can see, it is the only way to get ahead in the theatre." And one such homosexual actor declared: "We are more artistic, sensitive and perceptive than the ordinary male and that makes us better actors." Well, should a Christian attend the theatre?

☆ ☆ ☆

Contemplating the meetings between Eisenhower and Khrushchev, a commentator writes: "There can only be one way to world peace: world law," and suggests: "Set us a conference to plan a world authority backed by a world judiciary and a world police force." Without even any such design, that is the way that great and small nations are moving today, but its end will not be world peace. Man needs not only the sceptre of peace, but the rod of iron. And each can only be effective in the hand of Christ in His reign over this earth.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray, F.R.S.A. (*Director of Music*)

JOSEPH HAYDN (1732-1809)

AMONG musical dates that are being remembered this year is the 150th anniversary of the death of the great composer Joseph Haydn. There are many who would consider Haydn to be among the six greatest composers who ever lived. He was known lovingly as "Papa Haydn." This nickname was given him by his great contemporary, Mozart.

The music of Haydn finds a limited space in the *Redemption Hymnal*. It is to be hoped that revisionists of some future decade will remedy this lack. The three grand tunes, however, that have found a place are, of course, Salzburg (No. 447), Foundation (No. 679) and Austria (No. 734).

Why not make use of these tunes on some occasion? And maybe some of your congregation might be more than interested in knowing something about the man whose music millions still cherish.

Haydn was born in 1732 at Rohrau, Austria, of a poor, though musical family. At a tender age he was taken to a choir school in Hainburg. These were days of early discipline and hard work that in after life meant so much for so many. Haydn said, "I shall be grateful to that man [the master of Hainburg school] as long as I live for keeping me so hard at work, though I used to get more flogging than food." Haydn spoke modestly in later life of his musical prowess in these early days. "Almighty God, to whom I render thanks for His unnumbered mercies, gave me such facility in music, that by the time I was six I stood up like a man and sang in the church choir, and could play a little on the clavier and violin."

To singers, Haydn's best known compositions are the two oratorios *The Creation* and *The Seasons*. At one time *The Creation* ranked with *Messiah* and *Elijah*. How many of us have enjoyed at some time singing the great chorus "The heavens are telling the glory of God." A hymn tune named *Creation* has been adapted from this master-work and has been well sung by many Elim choirs and published in *Evangelical Songster*, No. 5. Haydn was rightly described as the "father of the symphony." He also cared much for minuets and wrote many lovely examples. A story is told that once, while out walk-

ing, the young musician and a friend heard one of these being played in a little wayside inn by a wayside violinist. "Whose minuet is that you are playing?" asked the composer. "Haydn's," answered the fiddler. "It's a very bad minuet," remarked Haydn, whereupon the angry performer rushed upon him and might have broken his head with the fiddle if he and his companion had not beaten a very hasty retreat.

Haydn was a kindly man, and his music reflects his bright, happy nature. When he was in London, he heard three young musicians play one of his trios and one of the players unfortunately momentarily lost her place. After the rendering she went to the composer and apologised. Haydn looked at her kindly and said, "Any of us can lose our place, but we are not all so clever at getting in again quickly as you did."

This great man made one last appearance in public about a year before he died, on the occasion of a very special performance of *The Creation* at the University in Vienna. As the great choral recitative telling of the birth of light began—"And God said, Let there be light, and there was light"—the composer was much overcome and, pointing upwards, exclaimed, "It came from there." As he was carried home, exhausted, the audience crowded to take leave of him, and the young musician Beethoven bent to kiss his hand and forehead. Haydn looked on his talent quite simply, recognising all that its responsibility entailed, as a gift from God to be used for His service. Throughout his life he employed the same inscription for his compositions; as a heading he would write *In nomine Dei* ("In the name of God"), and at the end inscribe the words *Laus Deo* ("Praise to God"). In composition, when he felt his inspiration flagging, he would often rise from his instrument and kneel in prayer, after which he said his ideas would come again freely. The final words in a closing speech he made to the Vienna Cathedral choristers in the latter days of his life were, "Be good and industrious boys, and serve God continually." His music is as loved now as it was 200 years ago. This is a true test of greatness.

“Be thou wise, likewise”

By Hugh Sawyer

“The fear of the Lord is the beginning of wisdom” (Psalm 111:10)

THIS must certainly be a thorn in the flesh to materially minded intellectuals who dispute and deny the existence of Almighty God: to be aware that despite their greatness they still lack the ability which made Solomon great.

Knowledge is not wisdom; but Solomon possessed both. He faithfully worshipped Him whom the intellectuals would deny and God honoured him for it. “Ask what I shall give thee” was the invitation God gave Solomon, and in reply to his request for knowledge and wisdom he got this assurance: “Because . . . thou hast not asked for riches, wealth or honour . . . wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.”

Denying the Fount of all wisdom, how can worldly intellectuals be endowed from on high? God’s greatest gift to mankind, salvation through the shed blood of a crucified Christ, is not reckoned in degrees of education, but is freely given to all who believe that Jesus Christ is the Son of God who gave His life as an atonement for the sins of mankind.

The religious intellectuals of Jesus’ day denied His divinity and scornfully refused to accept Him. On the other hand, the common people heard Him gladly with beneficial results to themselves.

“The fool hath said in his heart, There is no God.” That is God’s classification of all who would deny Him. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Surely spiritual bankruptcy indeed!

On the other hand, the contempt of God for the worldly wise is expressed in 1 Corinthians 3:19: “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.” It is also written that God has chosen the foolish things of this world to confound the wise.

Jesus spoke as One having authority. Was He not able to look deep into the hearts and read the scheming minds of His intellectual critics? Did He not decipher their very thoughts before they could find words to express them, and with cool and calm assurance did He not rebuke and confound their subtle efforts to discomfit Him?

This same Jesus, now the resurrected Christ, has a message of vital importance today for all who will heed it. He reveals the will and knowledge of God to all who will receive it! He makes us wise regarding salvation! He offers us a life of eternal bliss with Him in His heavenly kingdom! “Greater love hath no man than this, that he lay down his life for his friend.” Jesus did that! He died for you and me! With His life He paid the price of our sins that we might go free!

Learned intellectuals, stiff-necked in their worldly wisdom but spiritually blind to the things of God, turn a deaf ear to the appeals of a loving Saviour, content to wrap themselves around with the cloak of humanism and bask in the delights of literary culture.

Despite the cultured mind, the Word of God says that the heart of man is desperately wicked and full of deceit. Worldly culture is a garden full of delicate blooms, very beautiful to behold, but so fragile and at the mercy of every temperamental breeze which may arise. And they who tend them, what of them? Their days are as grass, as flowers that flourish, and the wind passes over them and they are gone! Gone where? Not to where Christ abides; because in the words of John 3:18 we are told: “He that believeth on Him is not condemned; but he that believeth not is condemned already.”

The Word of God speaks not as the wisdom of the world but the wisdom of Him who created the world. Paul declares to Timothy that the “scriptures . . . are able to make thee wise.” More precious than rubies; he who would possess this wonderful gift must first seek the Lord; “for the Lord giveth wisdom: out of His mouth cometh knowledge and understanding.”



Praying and

By Alexander Tee (Member of the E)

TEXT: "But as his part is that goeth down to tarrieth by the stuff: they sh

ELIM is a movement born of God under the ministry of pioneer men who believed the mighty Foursquare Gospel. Like Paul, we are proud of the Gospel, for it is the power of God unto salvation. The Foursquare Gospel is being denied by multitudes in these perilous days, but Elim is a glorious oasis in the desert. The healing waters still flow, bringing blessing, power, deliverance and victory to those who will stoop down and drink. Bless God that today we still are enjoying the fulness of the Foursquare Gospel! One of our campaigners often used to say "It is our privilege to contend for the faith once delivered to the saints."

However, there is something better than being on the defensive. We do not need to defend omnipotence. Some time ago a man reared a lion cub in his home. When it was fairly well grown he used to take it for a walk, chained to his hand of course. Lots of tiny yelping pups and dogs used to come up to the young lion, tormenting it. The owner said to a friend, "Whatever can I do to get rid of these barking nuisances?" The man calmly replied, "Let the lion off the chain." That is all we need to do with the mighty Foursquare Gospel. Some want to question Divine healing. On one of my own campaigns three students from an infirmary in Liverpool came to one of the services, and when the time came for us to pray for the sick they moved right from the back to the second front row to watch. At the close of the service I spoke to them. They had come to inquire about Thelma Smith, whose blind eye had been opened earlier in the campaign. They had seen the X-ray plates and knew that it was impossible for this eye ever to see again. However, there was Thelma; her eye was perfectly restored. Two of the students gave their lives to Christ before they left, the other was hard and did not respond. Let the lion

off the chain! Let the Lord prove it to the critic. "And beholding the man which was healed standing with them, they could say nothing against it" (Acts 4: 14).

Elim, like an army, is on the move. Since the war literally tens of thousands of converts have been won for Christ, and a host of new Elim churches have been opened, but soon we are to see a new thing. Three pioneer campaigns are to be launched in the month of September. Elim's policy is progress. Three towns have been selected, and here they are. Derby is to be campaigned by our veteran campaigner Pastor Brewster, Middlesbrough is to be campaigned by Pastor David Hathaway and Paisley is to be campaigned by myself. Derby lies in the heart of England with 141,250 population. Middlesbrough lies in the north of England with 147,250 population and Paisley is the biggest town in Scotland with no Elim church—it has a population of 97,000. What a challenge our movement issues to every Elim member. We must pray as never before. Literally hundreds of thousands are going to see the advertisements of these Elim crusades. Hundreds and hundreds are going to hear the message we have to offer. Therefore, beloved, we ask you desperately to pray. Pray as you have never prayed before. September offers an event we have never seen in our movement before. We have often heard that Elim is a family. Well, now we are going all out to see three new Elim churches born in September. Triplets indeed! Can God still do signs and wonders? Can God still open the windows of heaven and pour out floods upon the thirsty land? Can three Elim churches be born in September? Bless God, I say *yes!*

In the month of September three pioneer campaigning article is a call to prayer that three soon as Zion travailed [in pr

Pioneering

ic Committee)

, so shall his part be that
like.”

When you look into the Acts of the Apostles you will find that the early Church sent forth Paul and Barnabas with prayer and fasting (Acts 13:3). Prayer and pioneering must ever go together. In an army and also in a family each member must play his or her part. One great Englishman once said on the eve of a vital battle: “England expects every man to do his duty.” May I alter it to read “Elim expects all its members to do their duty.” It is surely your duty to uphold these pioneer campaigns before the Lord—not just once or maybe twice in a passing sentence in your general prayers; I ask you sincerely to spend special times of prayer specifically for these campaigns. Pray for the Holy Spirit to have His way. Pray for deep, deep conviction to fall upon the listeners. Pray for the singer and the song leader. Pray for the sermons that they will be like polished arrows. Pray for the health of the members of the teams. Pray for healings and miracles. Pray for the men at the door. Pray for the money to come in to meet the ever-rising cost of things. It will shock you when I say that although Paisley is the smallest of the three cities we are right now committed to pay £197 for the hire of the hall for three weeks without Saturdays. What a fortune of money! No doubt you will find that the other buildings are equally expensive. Advertising today is a ridiculous price, and now with the increase in wages and conditions of the printers following their dispute it will simply mean that things will be even more expensive. However, Elim is an evangelical and pentecostal movement. We mean to go forward. We mean to face the almost impossible situation of godlessness, and even though at such great cost we believe that every Elim mem-

to be launched by the Elim movement, and this
new Elim churches will be brought to birth. “As
brought forth” (Isaiah 66 : 8).

ber will rise to the occasion and see the work which we all love driving forward again.

What about your giving a little gift towards these campaigns? Write to our head office assuring us of your definite prayer support. Stand right behind the men who are out in the front line. Listen again to this unique verse: “But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff” (1 Samuel 30:24). The front line soldiers of David had won a great victory. David here said that the folk who behind the scenes had played their part were to have an equal share of the spoil even though they were not in the front line of the battle. Dear reader, you might not be the one who is to preach the sermons or sing the solos on these campaigns, but in the end I do believe that God will reward you as much as the preacher if you will prayerfully intercede and support these coming efforts. Pioneering needs prayer. “You in your small corner and I in mine.”

ONE-MINUTE SERMON

By Selwyn Hughes

THE Californian State Senate Judiciary Committee reports some alarming developments in electronic eavesdropping and wire-tapping. One of these is the new wireless unit which, concealed in a car, can pick up conversation as well as record and transmit signals to another car, following perhaps a good distance behind. How interesting are the inventions of modern science! Yet God has been doing this for years. The Bible claims that not only is our conversation known to Him, but also our behaviour and our thoughts. Would you like anyone to hear at times your most secret thoughts? God knows every one of them. But not only has He the power to record them; He can also obliterate them. It is surprising to learn how many thousands of people each year through the waiting rooms of the psychologists and psychiatrists longing to rid themselves of fears, complexes and troublesome thoughts. Before you see anyone else, for inward rest and satisfaction let me tell you about Jesus, the mighty Son of God. By one stroke of His omnipotent hand He can cleanse your soul from every secret and evil thought. It is His royal prerogative to undertake to forget every sin, thought and deed of the past. But you too must do something: ask Him into your heart today, seek His forgiveness this very moment, and into your heart will come the pardon He so freely loves to bestow.

NEWS from the FIELD

YORK SUNDAY SCHOOL ANNIVERSARY

The children presented a song service entitled "The Old Ship Zion." We are glad to be able to report a record attendance at that service, and many declared that the children's song service was the best ever.

A. LAWRENCE.

WOOLWICH

Great blessing and a deepening of spiritual life has been the result of our campaign at Woolwich under the ministry of Pastor A. K. Phillipose, of India. Souls found Christ and the sick were healed. On the last night of the campaign Pastor A. Whittall baptised seven recent converts in water.

A. WHITTALL.

BARKING SUNDAY SCHOOL ANNIVERSARY

On a recent Sunday forty of our scholars took part in a demonstration entitled *The Light of the World*. It gave us great joy to see many parents present.

On Monday evening Mr. Terry O'Neill, from Bethel Church, Dagenham, passed on a challenging message to both parents and children, and presented fifty-five prizes and certificates to the children who had passed the national scripture examination.

The Lord is indeed blessing our school and increasing our numbers.

C. SPURGE.



Barnsley branch Sunday school.

largest estate in the town. The response from the children was really thrilling: we have had numbers up to 200, and at present have 165 kiddies who attend regularly. We are endeavouring to raise funds for the purchase of a piece of ground upon which we could erect a church and Sunday school.

H. BENFELL.

WE WON'T GIVE UP THE BIBLE

These words, in song, were voiced by the Sunday school scholars of Covenant Hall at their anniversary services. On Saturday evening the whole time was taken by the Junior Crusaders. On Sunday afternoon and evening the Sunday school scholars continued with the theme of the Gospel message in song and recitation. On the Monday evening the scholars rendered their favourite items from the programme. An address was given by the guest speaker, Rev. Jackson, Vicar of Christ Church, Stone.

MRS. E. JONES.

RUGBY

Henry Shave the evangelist held a very successful nine-day campaign at Rugby. A number of people raised their hands during the campaign to signify that they had taken Christ as their Saviour. Those who had hands laid upon them for sickness testified, too, to the healing power of the Lord. The visit of Henry Shave coincided with the Sunday school anniversary.

JOHN GAMBLE.

HASTINGS

It was with full hearts that we welcomed our President at a recent Saturday evening rally. There was not a dull moment in the programme as we listened to solos, duets, recitations and the singing of the choir. We were privileged to hear him sing and then read the Scriptures, this being followed by his message on the singular love of God in making us His sons. Thank you, Pastor Burton-Haynes. We shall long remember with joy your fellowship with us.

GRACE COATES.



Barking scholars take part in a demonstration.

BARNESLEY BRANCH SUNDAY SCHOOL

It is approximately eighteen months since we obtained permission to use one of the newly erected day schools to open up a Sunday school on the

NORWICH

After a year of Elim's work for God in Norwich perhaps this is a good time in which to assess the progress that has been made.

The spiritual tone of the services is excellent, and to hear the young converts pray is a revelation. One dear sister, once completely paralysed, now attends the services without even a stick.

In spite of very heavy commitments our weekly needs are covered, and about £1,500 has been donated to the building fund. Hymn books, chorus books and a beautiful communion set have all been supplied by gifts.

Our recent first anniversary service was a tremendous blessing, and 500 people attended the first evening service.

The Council has offered us an excellent plot of



Rev. L. Reeves with Communion set given to the Norwich church.

ground, quite near the centre of the city, and we hope to begin building in the near future.

A. GANDY.



Women's Column

By Gladys Gorton

A NEW TECHNIQUE

THE coach we hired for our Sisterhood outing was certainly the last word in luxury. The seating arrangements of the driver and passengers were combined. Our driver was such a pleasant man and now and again he commented through the microphone on the places of interest and scenery through which we passed. Going through a small picturesque Dorset village, he said, "You will notice the church on your left. A strange story is told about the vicar [we were all ears]. He refuses to bury anybody living in his parish." (The penny did not drop for some seconds!)

Altogether we had a most enjoyable day, passing through some of beautiful Britain's best scenery. We were all somewhat taken by surprise to hear the driver say, on our return journey, "And now, ladies and gentleman [we had one brother with us], thank you for a very happy day which has given me great pleasure. I have enjoyed your genial company and trust you have enjoyed the drive in this modern

coach and my service. Thank you, too, for the one who has organised everything so well [that wasn't me!] and for your generous tip." With this we gave him a hearty clap and murmured "How nice," "What a difference," "Never had this happen before," "Must be a new idea, like the telephone."

Undoubtedly this is a new technique, or a revived one; not old-fashioned humbug but good old-fashioned courtesy in new clothes. Let's hope it will be adopted and practised in other directions. What about ourselves? Do we say unkind words or do we bustle along irritated and disturbed when things don't go "our way"? Words once spoken are irrevocable and some folk never forget either. They tenaciously "hang on" and "harp on" when they think the occasion demands, whereas a little courtesy given smooths away the harshness and criticism and helps to foster unity.

The motto of the transport department of a big British city is: "There's always time for courtesy." Instead of dashing off letters of complaint people have been on the look-out for something nice to write about. This has amazed the employees.

Whatever our station in life is let us strive to be "gentlewomen." The Holy Spirit working through a yielded life will mould and make it Christlike. After all, a Christian is Christ's-one. As He was gracious and courteous, so must we be, not giving way to our feelings, nor speaking our minds, but exercising the fruit of the Spirit, self-control.

Text: "A word fitly spoken is like apples of gold in pictures of silver" (Proverbs 25:11).



Elim minister W. J. Maybin asks you to consider :

The Limit of Your Vision

I ALWAYS feel intrigued by the horizon. What lies beyond that line where earth and sky appear to meet? It is that which lures us on. There is always something beyond.

What if you and I lived only within the limits of the horizon that bounds us? How very limited we should be in our educational activities, our business pursuits and our Christian witness. Indeed, as far as the latter is concerned, Jesus removed the horizon when He said to His disciples: "Go ye into all the world, and preach the gospel."

Columbus felt the call of that which lay beyond his sky-line, and sailed out into the unknown and discovered the new world. Livingstone pioneered beyond the horizon of parochial interests, and opened up Africa to the Gospel.

WE NEED VISION!

"Without a vision the people perish." Lack of vision within the Church means loss of souls. Christians suffer with varying degrees of myopia, congregations are bereft of outside support, and worst of all, hell gains!

Paul had a vision of Macedonian need, and took up the challenge with the result that a church was founded in Philippi. He pioneered beyond the limits of Judaism and transplanted the Gospel into Europe.

Abraham saw the invisible. The world around his feet was not the limit of his vision. Indeed, he saw Christ's day, and seeing Christ he saw His Church, you and me: Abraham's children by faith.

Dean Inge once told the Worshipful Company of Spectacle Makers: "We clergy are spectacle makers, whose job is to help people with every degree of myopia to see the invisible—a difficult job."

Said an attendant at a petrol filling station to a minister who had called for service: "I wouldn't like your job, padre. You deal with intangibles." And how true! "The things that are unseen are eternal." "Whom having not seen we love." Paul's

argument was with those with restricted vision, those whose hopes and aspirations were bound up with this world. He wrote to the Philippians (3:18): "This world is the limit of their horizon" (J. B. Phillips). What is the limit of your horizon? I should sincerely hope that your vision leads on beyond the horizon of time and sense. Paul writes in 1 Corinthians 15:19: "If our faith in Christ were limited to this life only, we should of all mankind be the most to be pitied" (J. B. Phillips). But because our faith is in Christ it is not limited to this world, for He not only died and rose again, He ascended, assuring us: "Because I live, ye shall live also."

I am plodding my way at present through a book entitled *Why I am not a Christian*, by Bertrand Russell, that modern prophet of blatant, atheistical rationalism: a very morbid exegesis of the secularist creed. He says: "I believe that when I die I shall rot, and nothing of my ego will survive." With the first part of his statement we heartily concur. Earth-worms are not in the least particular, and rot he will once he "shuffles off this mortal coil." But with the latter part of his assumption we cannot agree. Bertrand Russell's ego, whatever we may think about it, however he himself views it, will, in spite of his literary attempts to persuade himself or his readers to the contrary, survive. I think it was Shakespeare who said "The evil that men do lives after them," and the influence of this very versatile humanist will outlive him in the soul-damaging words he has put in print. "No man dieth to himself," and Russell will be no exception. He will survive as to his influence here, and consciously in eternity.

But the melancholy of this volume I have just referred to stands out in contradistinction to the music of countless other writers who were and are fully persuaded that beyond this brief span of life there is a land of fadeless day for those who know Christ. You, like me, might find it very laborious to

follow Russell around the many tortuous bends in the exposition of his so-called logic, but "God has hidden these things from the wise and prudent, and revealed them unto babes." In your heart and mine is the music of heaven, and we are sure that in a day still to be we shall share in the song of the "home-comers."

IS YOUR VISION LIMITED ?

We read of Lot lifting up his eyes to behold the well-watered plains of Jordan. His vision was no higher than the things of time and sense. He chose the plains and lost his all, even his testimony, and got out eventually with his life.

Young reader, live for God and eternity. If you hanker after the things of the world, they will distract, degrade and destroy. Like Abraham, get to the hills with God, and you will hear Him say in reassurance: "All things are yours." Let the carnal and earth-bound grovel where the serpent has cast his slime, but you lift up your eyes to the eternal hills, where God will fill your soul with hope.

In contrast to Lot we read of Moses, who "endured as seeing Him who is invisible." Moses'

vision penetrated the veil that divides this brief life from the eternal, and by faith "looked steadily at the ultimate, not the immediate." Oh that we could develop that fixed gaze at the ultimate, and forget the present with its attractions and privations. "At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face" (1 Corinthians 13:12, J. B. Phillips).

The ultimate! God is working to that end, and will work in you till the day of Christ. God has created you in His Son to inhabit spheres yet uncreated, Don't let the fleeting things of life rob you of this hope. Don't let a little discouragement drive you into by-paths of bitterness. Don't allow an unruly boy or girl in your Sunday school class to make you stop the fight. This world is not the limit of your vision. For you and me "the best is yet to be." With George Eliot we are content with the thought of the "choir invisible." Indeed, "eye hath not seen nor ear heard, the things that God hath prepared for them that love Him."

"Toil on, and in thy toil rejoice."



Calling Boys and Girls

By Bernard Norris

Hello again!

After last week's adventures you will be glad to know that the old car has had another spring fitted, and is chugging along once again.

We trundled down to our church early in the morning for our Sunday school outing to Hove. We prayed for a safe journey, no accidents, and good weather, and the Lord was very good to us and gave all we asked for.

At the end of our day we went for tea, and when we had eaten all we could the cafe owners put all the cakes and sandwiches in bags and gave them to us to eat on the way home!

Our coach driver was ever so pleasant, and took us the nicest way there and back—two different routes.

We all enjoyed ourselves very much.

Then, on the Sunday, we had our Sunday school anniversary. One of our young girls played a violin

solo, and her young brother, who is only five, played his accordion! There were recitations and singing of course. Everyone seemed to enjoy the service, so we had a fine week-end.

Our pastor told us the story of Mephibosheth (hope you can say that), which you can read for yourself in the ninth chapter of the second book of Samuel.

Do you remember David's great friend? That's right, he was Saul's son Jonathan. Now Jonathan had a son, and he was called Mephibosheth. He had something wrong with his feet, and was lame.

When David heard of him, he demanded that Mephibosheth be brought to him, and because of David's love for Jonathan he said he would take care of Mephibosheth for the rest of his life. He had done nothing to deserve it, yet David would feed him at his own table—Mephibosheth would feed with the king!

Then our pastor, John Fry, told us that we did not deserve God's love because we had sinned against God, but because of God's love for His Son, and because of what Jesus had done for us, we could be saved and would one day feast at the table of the King of kings.

I wonder, will you be there?

Cheerio for now, and God bless you.

BERNARD.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Maybin
(Minister of Elim Church, Worcester)

Monday, September 7th. Psalm 116 : 1-16.

This psalm contains an underlying reference to the deliverance from Egypt and also to the deliverance from Babylonian captivity. The writer passes from national deliverance to his personal experience of redemption and sings his song of thanksgiving. It begins with prayer—answered prayer. Such ever incites to love and gratitude. It ends with thanksgiving. Indeed "praise is comely." How can we withhold from God that which is His due? Thanksgiving and praise are linked together inseparably by Paul (Philippians 4 : 6). Prayer changes things, and so does praise. "Whoso offereth praise glorifieth Me" can be translated thus : "Whoso offereth praise maketh a way whereby I can work."

Tuesday, September 8th. Psalm 117; Psalm 118 : 1-14.

The first of these two psalms is the shortest in the Bible, and its centre. Small as it is, it is full of world-wide spirit, beseeching the nations to praise the Lord. Indeed it gives us a foregleam of the inception of Gentiledom into God's covenant mercy. The second psalm bespeaks the chastening of God and is believed to be that sung by Jesus and His disciples before they went to Gethsemane. Luther says of this psalm : "This is my psalm, the one which I love." We should read it with the thought of Jesus and His followers in mind the night He instituted the Lord's Supper. He was able, even then, to give thanks. We too should be able to praise the Lord at all times.

Wednesday, September 9th. Psalm 118 : 15-29.

Still in this psalm of chastening, bearing in mind its Messianic relationship, note the unmistakable allusion to the resurrection in verse 17. Indeed, He was the stone refused by man, destined by God to be the head-stone of the corner (v. 22). See Matthew 21 : 42; Acts 4 : 11; 1 Peter 2 : 4-7. Turning to verse 26, we see the words which were chanted by the crowd just a few days before the crucifixion. These same words will probably be on the nation's lips when Zechariah 14 is fulfilled. In verse 28 we see how the psalmist weds two great truths together. New light demands devoted service.

Thursday, September 10th. Psalm 119 : 1-16.

This lengthy psalm is chiefly devoted to extolling the Word of God, which it mentions in almost every verse under one designation or another. It is a wonderful aid to meditation. It is broken into twenty-two short sections to make it easier to commit to memory. Our portion today includes the first two sections, and they deal respectively with the undefiled and their blessednesses, and the sanctifying influence of the Word. We cannot fail to note the connection between the two. Jesus taught sanctification through the truth of God's Word (John 17 : 17). Bunyan said of the Bible : "This Book will keep me from sin, or sin will keep me from this Book."

Friday, September 11th. Psalm 119 : 17-32.

These two sections of this great psalm deal respectively

with the aspirations of the godly life and a cry for revival. We see the inwardness of the Christian in his experience (verse 20). May the Lord bring us there! We see too the destitution of his experience and his supplication (v. 25). We want a revival according to the Word of God. Much has been passed off as revival which has not reflected well on the character of God's Word. The Holy Ghost is the great Revivalist and He will revive according to the Book. May the Lord grant us a Holy Ghost, Holy Bible revival.

Saturday, September 12th. Isaiah 40 : 1-17.

Today we enter the closing section of Isaiah prophecy—a great Messianic poem. Isaiah's prophecy is a miniature Bible, consisting of two divisions of thirty-nine and twenty-seven books respectively. This latter section, commencing at chapter 40, introduces a new note—comfort. These seventeen verses reveal the cry of the prophet (taken up years later by John the Baptist), the message of good tidings : "Behold your God." Here we see Jesus in His incarnation, not only the Son of God but God the Son. Here we trace an interweaving of His greatness and gentleness. Compare them with the Christ of the Gospels and how they fit.

Sunday, September 13th. Isaiah 40 : 18-31.

Twice over the prophet interrogates : "To whom then will ye liken God?" (vv. 18, 25). Following upon the first inquiry he very ably outlines the puerility of idol worship. "A man can never make a god bigger than himself" (Parker). God cannot be worshipped with men's hands, but through their spirits directed by the Holy Spirit. The second inquiry is followed by a lurid description of the titanic vastitude of God's universe, and the overwhelming suggestion that such a God should give us His attention. "He giveth power to the faint." This can be the portion of the humblest if we fulfil the condition (v. 31).

EVERYONE IS INVITED TO THIS EVENT
but with a special emphasis on

YOUTH

Bring the teenagers from your church
your Bible classes
your Junior Crusaders and the Seniors

NATIONAL YOUTH RALLY

at the

FRIENDS MEETING HOUSE
EUSTON

(very near to underground stations)

SATURDAY, SEPTEMBER 19th

3.30 p.m. Teenagers Catch Fire

6.30 p.m. Youth Evangelistic Rally

Speaker : REV. P. S. BREWSTER

Leader : REV. J. HYWEL DAVIES

Also taking part

REV. H. W. GREENWAY, REV. T. W. WALKER,
REV. CHAS. BROOKES AND
SOUTHAMPTON YOUTH CHOIR

Theme for the day : Elim Youth on Fire

Elim members, old and young, come and
support us

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. September 5. Elim Church, Graham Street. Great combined Youth Rally and Ordination Service. Speaker: H. W. Greenway. Massed Birmingham Youth Choir. Special tape feature. Gospel songs by Alan Caple. Convener: J. J. Morgan. Plan to come to this outstanding service. 7 p.m.

BIRMINGHAM. September 12. Elim Church, Graham Street. British Pentecostal Fellowship Rallies. Speakers: J. J. Morgan, L. Mantle, G. Newsholme, K. Rowlands, J. Templeton. Conveners: John Dyke and V. Wellings. 10.30 ministers' meeting. 3 and 6.30 public rallies.

COULSDON. September 12. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Elim). Leader: R. W. Down (A.O.G.). Singing party from Croydon Elim Church. 7.

GATESHEAD. Commencing September 5. The Big Tent, West Street. Revival and Divine Healing Campaign conducted by David J. Ayling and party. 7.30. Continuing Suns. 8.15, week-nights 7.30.

LONDON. September 19. 3.30 and 6.30. Friends Meeting House, Euston. National Youth Rally. Speaker: P. S. Brewster. Song Leader: J. Hywel Davies (National Youth Director). Visiting choir: Southampton Elim Youth Choir. Free seat reservations for church parties; write to the National Youth Director, 20 Clarence Avenue, London, S.W.4.

PONTARDULAIS. September 12-14. Beulah Elim Church, Twyniogo. Sisterhood Week-end. Speaker: Mrs. E. F. Cole (Swansea). Convener: Mrs. Eileen Smith. Sat. 7, Sun. 6, Mon. 7.15, Women's Rally.

SOUTH LONDON District Presbvtery Children's Rally. September 26. Elim Church, Clapham. Children's Choir led by D. B. Gray. Sunday school examination prizes presented by J. H. Davies. Items by Sunday schools and scholars. Musical items and special speaker. Convener: F. J. Slemming. Gallery reserved for adult friends.

WESTCLIFF. September 5-7. Elim Church, Westborough Road (near Chalkwell Park). Annual Convention. Speakers: Elisha Thompson (Kenley A.O.G.) and Thomas Stevenson (Ilford). Convener: George Backhouse. Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 20 and 22. Sisterhood Anniversary. Return visit of Mrs. Maud Backhouse (City Temple, Cardiff). Sun. 6.30, Tues. 3 and 7.

THE PRESIDENT'S ENGAGEMENTS

The President, the Rev. H. Burton-Haynes, will visit churches in the Reading and District Presbytery during September as follows: Sept. 5, Reading (Rally); 6, Reading; 7, Oxford; 8, Banbury; 9, High Wycombe.

The President, the Rev. H. Burton-Haynes, will visit churches in the North London Presbytery during September and October as follows: Sept. 26, Letchworth; 27, a.m. Letchworth, p.m. Watford; 28, Romford; 29, Islington; 30, Barking; October 1, Holland Park; 2, Woolwich; 4, Norwich.

LONDON CRUSADER CHOIR

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

September 6, Holloway prison and Romford; 12, Lancing; 20, Wormwood Scrubs prison and Hounslow; 26, Maidenhead (Town Hall); 30, Homerton; October 3, Kingsway Hall (Annual Festival); 4, Maidstone (A.O.G.); 10, 11, Ealing; 18, Maidstone prison and Croydon; 23, B.P.F. London rally; 31, Tooting Central Hall.

Scottish Pioneer Campaign

PAISLEY TOWN HALL

Seating 1,350

Commencing Sunday, September 6th, at 8 p.m.

Every night (except Saturday) at 7.30 p.m.

Conducted by

REV. ALEXANDER TEE AND HIS PARTY

(Paisley is Scotland's largest town with no Elim Church. Please pray much for us.—A.T.)

Preliminary announcement

SYMPHONY OF PRAISE

Kingsway Hall, London

Saturday, October 3rd, 1959, at 7 p.m.

presented by the

LONDON CRUSADER CHOIR

with

RENE ROBERT (Swiss Gospel Radio singer)

and the

UPPER NORWOOD (Crystal Palace) BAND

Reserved seat tickets now available 2/6 each from Headquarters. Special rate for parties of ten or more.

BOOK EARLY PLAN TO COME PREPARE BY PRAYER

PIONEER CAMPAIGN

We are launching out in the town of
DERBY

REVIVAL AND DIVINE HEALING CAMPAIGN

Conducted by

Rev. P. S. Brewster and party

in

**THE CENTRAL HALL
EXCHANGE STREET, DERBY**

Opening night

Sunday, September 6th, at 8 p.m.

Every weeknight at 7.30 p.m.

WILL ALL ELIM MEMBERS PLEASE PRAY

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. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.147

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

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.29

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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.

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

Isle of Wight. "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

HOUSES, FLATS, ETC. FOR SALE, TO LET AND WANTED

Large Family House wanted to rent or buy for National Evangelist; country or coast preferred, any district. Box No. 352, c/o J. E. May, 19 Ludgate Hill, London, E.C.4. C.164

FOR SALE

500 Shares in the Elim Publishing Company for sale. Replies to Box 21, "Elim Evangel" Office. C.165

"Steek" pianola almost as new; suit church or hall, £50; sound projector, "Gebescope," 16mm., accessories, spares, £40; portable organ, "Faber," four octaves, £7/10/-; Newberry Bible, unused, 6in. x 9in. x 1½in., £2/10/-. 14 Hove Park Way, Hove. 54918. C.167

BIRTH

Smith. On August 10th, to Doreen (only daughter of Mr. and Mrs. Brown, Crosbie Hall Christian Hotel, Florence Road, Boscombe) and Peter; God's precious gift of a daughter, Gillian Frances. C.166

SAVE MONEY if you buy now!

WONDERFUL VALUE

All Silvertone and Golden Chords records reduced to 3/4 each (plus 2/6 per order for postage and packing)

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and his guitar**

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King Jesus reigns

**Charles Smart (organ)
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Eric Ball (piano)**

GC108
The Lord's my Shepherd

GC109
Saviour, again to Thy dear Name

Nella Coomer (soprano)

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No greater Love

**The Berkeley Brass
Quartet**

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Tunes you will remember. No. 1

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Bryan Gilbert with
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The Woodlands Trio

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London Crusader Choir

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