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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

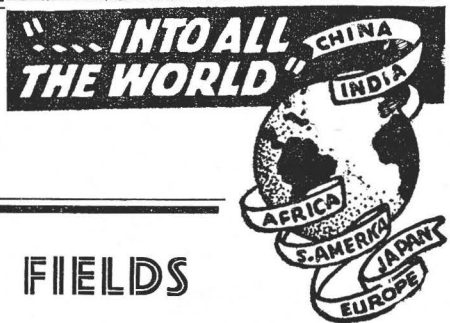
VOL. XXXIX No. 3

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JANUARY 18th, 1958

OVERSEAS MISSIONS

By G. H. Thomas (Missionary Secretary)



NEWS FROM THE MISSION FIELDS

REPORTS from our missionaries on the different mission fields speak of blessing and people turning to Christ. The printed page plays an important part in the conversion of peoples in lands overseas, and Pastor and Mrs. J. MacInnes write from British Guiana: "Communists, Jehovah's Witnesses and Seventh Day Adventists all spend thousands of dollars in literature crusades, while the Church of Christ lags behind. We are endeavouring to do our little bit in reaching the people by systematic distribution of suitable literature, and in one month have given out 7,700 magazines and almost 3,000 Gospels and tracts. Our experiences in going from house to house are varied. Some houses welcome the literature. Others, thinking we are selling, say 'Not today, thank you'; then, when they discover that the literature is free, gladly accept it. Some want to pay; others, not satisfied with one piece of literature, ask for more for each member of the family, but we make it a rule to place one piece in each home. At one home our Philip handed a magazine to a man, who accepted it, then scanned the contents, and on seeing what it was made the sign of the cross and tore the magazine to pieces. On the other hand, a

magazine was given to a woman in her home and the next day she came to our service and remained behind to inquire the way of salvation.

"During the past few months we have had the joy of distributing Christian literature over most of British Guiana with the co-operation of others—to Amerindians in the hinterland, Negroes mining in the steaming jungle, East Indians in the rice and sugar estates, Portuguese in the dry goods stores and Chinese in the grocery stores. The hospitals are not forgotten, and twice a month I go to the leper colony, where there are 300 lepers. On these occasions I have been able to give each leper a Gospel, tract or magazine, and these are gladly received. I have also been able to visit the patients in the tuberculosis hospital and distribute Gospels; the prisons, too, have been visited in this literature crusade.

"Since 1950 we have been conducting services in the prison, and in almost all these meetings there have been those who have signified their desire to accept Christ as Saviour. We are not restricted in any way, and are free to sing hymns or choruses and make the appeal to surrender to Christ. Those

(Continued on page 37)

A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

By R. B. Chapman (*Minister of Elim Church, Sheffield*)

(II) The Epistles to the Corinthians

IN our study this week we shall follow the same outline as previously: 1 The Place, 2 The People, 3 The Church, 4 The Epistles, 5 The Themes.

1. **THE PLACE.** Corinth is situated at the southern end of the narrow isthmus joining the mainland of Greece to the Peloponnesus and was founded by Sisyphus long before the siege of Troy, being then called Ephyra. It became one of the greatest commercial centres of the world, being served by the two ports of Cenchrea on the east and Lechaum on the west. It was known as the "market of Europe and Asia" because it linked the east and west in commerce. It was also famed for its shipyards, Isthmian games and gladiators' contests. It was devastated by the Roman soldier, General Mummius, in 146 B.C., but restored by Julius Cæsar; also destroyed by an earthquake just 100 years ago, but once more rebuilt. The city became a place of uncleanness, immorality, vice and impurity, and was known as the "most dissolute city of its day." It was visited by Paul on at least two occasions, about A.D. 52 and 58, the population then being around 400,000.

2. **THE PEOPLE.** The inhabitants were mainly Greeks, but well mixed with Roman colonists, Phœnician settlers, immigrants from all round the Mediterranean shores and many Jews. In general they were an unwarlike people, who loved luxury and were proud of their learning, oratory and philosophy. Their commerce provided them with much wealth and gilded gaiety, and they became effeminate, vice-ridden, sensual, licentious and immoral to the last degree—virtually sex addicts. One of the main causes for this was their religion. They were heathens who worshipped gods, but the principal deity in Corinth itself was Venus, the goddess of love, or more correctly licentious lust. A great temple was built to her, and by law 1,000 beautiful women had ever to officiate as courtesans before the altar—really they were public prostitutes, and wars were financed by the money gained from the wealthy people and foreign merchants who practised vice with these temple girls. It is clear to see how the

city became a place for debauched, dissipated, impure and immodest people.

3. **THE CHURCH.** The church was founded by Paul, who visited it during his second missionary itinerary (Acts 18). Upon arrival, Paul contacted Aquila and Priscilla (Jews expelled from Rome) and carried the Gospel to the Jewish Synagogue, but because of their opposition he turned to the Gentiles and continued to teach of Christ, in the house of Justus, for eighteen months. Many, including Crispus, the chief ruler of the Synagogue, and his family, turned to Christ. Paul was succeeded in the leadership here by Apollos, an eloquent and learned Jew. It would appear that two great evils from the national life began to creep into the church, namely the moral impurities so abundant in the city, and a quarrelling partyism so common among the Greeks. Nevertheless, this became one of the greatest and strongest churches, wielding much influence by the second century, thus proving the power of the Gospel to triumph over inherent impurities, much heathenism and generally uncongenial circumstances.

4. **THE EPISTLES.** There is strong belief that there were originally three epistles (1 Corinthians 5:9), but that the first was either lost or the Holy Spirit deemed its preservation unnecessary. The author of the remaining epistles was, unchallengeably, *Paul*.

(a) The First Epistle, called the Pentecostal Blue Print. The date is generally accepted as A.D. 57, and there is strong evidence to suggest it was written at Ephesus (not Philippi). Evidently a communication had been sent to Paul seeking his guidance (chap. 7:1), and this epistle forms his reply, and makes it known that verbal information had been conveyed to him (chap. 1:11), which is also dealt with in the letter. Additionally, items of doctrine and conduct are presented.

(b) The Second Epistle, called the Ministerial Blue Print. This epistle could be dated some six to twelve months later than the first, perhaps early in A.D. 58, and written from Philippi in Macedonia. It forms one of the most personal Paul ever wrote, and is a strong defence of the reality of his apostleship, revealing the inner heart of Paul in a very intimate

way. It forms a vital treatise concerning the minister and his ministry.

5. THE THEMES

(a) First Epistle. Salutation (1:1-9).

(1) Deploring church disorder (chapters 1:10 to 6:20).

Chapter 1: Against divisions (v. 10).

Chapter 2: .. human effort (v. 4).

Chapter 3: .. vain service (v. 13).

Chapter 4: .. pride (v. 6).

Chapter 5: .. immorality (v. 11).

Chapter 6: .. worldliness (v. 11).

(2) Exploring church order.

Chapter 7: Concerning marriage (v. 38).

Chapter 8: .. weaker brethren (v. 13).

Chapter 9: .. the ministry (v. 9).

Chapter 10: .. conscience (v. 23).

Chapter 11: .. worship (v. 18a).

Chapter 12: .. spiritual gifts (v. 1).

Chapter 13: .. love's operations (v. 8a).

Chapter 14: .. operation of gifts (v. 40).

Chapter 15: .. the after life (v. 51).

Chapter 16: .. finances (v. 1).

Benediction (16:10-24).

(b) Second Epistle. Unlike most of Paul's writings this letter is somewhat disjointed and difficult to divide into sections, suggesting he was writing under great emotional strain.

Salutation (1:1-11).

(1) Personal testimony. Chapter 1:12 to 7:16, where Paul vindicates himself and his motives.

(2) Plea for benevolence. Chapters 8:1 to 9:15, regarding special collections for the poor saints.

(3) Pronouncement of apostolic authority. Chapters 10 to 13:10; this authority Paul again emphasises.

Benediction (13:11-14).

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CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Have you found the references yet? If you are entering for the Sunday school examination this year you should find one, and the other is in the last book in the Bible. That gives you another chance to find them and write to me. Next week I'll give you the answers (actually the Bible speaks of a stone cut without hands which became a mountain).

The other day I heard of a wonderful mission station model which had been made by a young lad of twelve. I was so interested that I wrote to find out more about it, and here is what David's father tells me (of course, David is the name of the person who made the model).

"He made it with balsa wood, with corrugated cardboard painted silver for aluminium roofing. Native huts were made with cardboard, using raffia for roof thatching. The hospital was a replica of the Drs. Briens hospital at Penhalonga, which David saw on a coloured slide. Trees were made of cardboard tubes for trunks and green crepe paper for leaves and branches. The hospital and house buildings were painted white, the church in red brick, and the native huts in a grey brown mud colour which David mixed himself.

"There was no previous plan. He made the hospital first, and then kept the other buildings in scale with that. The Land-Rover was a 'Match-box Series' toy.

"The baseboard measured three feet by two feet, and on it were glued some wooden blocks of various sizes. Over this was laid some strong white paper which David painted to represent river, road and grass. The blocks under the paper simulated the rise and fall of the ground.

"The buildings were then mounted in position and the finished effect was quite good. It was his own idea entirely, and carried out by himself."

Well done, David! And now that we have the new "Send the light" scheme, what about some of you boys thinking up something to encourage young people to give? Let's hear from you.

And that's all for this week, so cheerio, and God bless you all.

BERNARD.

EDITORIAL

TRUE BELIEF IN GOD

THE Lord Jesus believed and taught that the acceptance by man of God's will for his life is the basic nature of true belief in God. He said: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven." But some person may say: "How can any man do God's will?" The answer of the Bible is that the first step in the doing of God's will is to be saved. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). This statement clearly reveals that the first thing God wills for man is his salvation from sin and his acceptance of Jesus Christ. On man's part it means he must resolve to accept God's will for his life from the moment he partakes of God's salvation in and through the Lord Jesus. The Christian life is one involving moral choice, a moral resolution to accept Jesus as Saviour. Immediately a man decides to accept God's will for his life, that resolution involves moral revolution. In other words, the man undergoes a radical change; he becomes a new creature in Christ Jesus.

Peter points out the effective outworking of this radical change in a man's life. He says: "If any man suffer as a Christian let him not be ashamed; but let him glorify God on this behalf" (1 Peter 4:16). A Christian then is one who glorifies God. The natural man, not having exercised true belief in God, is therefore not saved, consequently he does not glorify God in his life.

This can only be accomplished in the life of the man who has exercised saving faith in the Lord Jesus and accepted the will of God for His life. This means that the life, influence and intention of the man who becomes a Christian is revolutionised. From the moment of his conversion his intention is to please God, therefore his influence upon others is for their good and the Lord's glory. Think of Saul of Tarsus and the way his exercising of saving faith in the Saviour changed his character, intentions and influence. He was, in spite of his religion, living outside God's will, and persecuting the Lord's people. When on his way to Damascus intending to bring the Christians back to Jerusalem to suffer imprisonment and possibly death, he was confronted by Jesus and so challenged that he cried out, "Lord, what wilt Thou have me to do?" He expressed a willing-

ness to do God's will, knowing that for him it would involve a change of character, intention and influence. And it did! Later he returned to Jerusalem a changed man, fully intent on preaching the Christ he had previously denied, and to influence the people to accept Him as Saviour.

In view of the seriousness of the social problems which face the Christian Church today it is not enough merely to enunciate great spiritual truths, set forth high moral standards, make strong protests and pass lofty resolutions relative to the evils of the present day, while inside the Church there is at least a partial departure from basic morality and consistent Christian living and practice. In this connection it is worthy of note that Paul in the Epistle to the Romans, after dealing with the great truths relating to the Saviour's person and work, emphasised the moral and ethical standards that should characterise Christians. This is an age when Christians should be *doers* as well as *hearers* of the Word.



Rotherham's Senior and Junior Crusaders meet at an informal gathering prior to Youth Rally.



Torchlight procession through Rotherham after Youth Rally (report on page 44).

Overseas Missions (continued)

who raise their hands come out publicly to the front, where they are dealt with personally. At our last service there were seven decisions. The service lasts about an hour; we could go on longer if we wished, but have to limit our time because Sunday school follows as soon as I get back. Our Sunday school continues to grow and has reached the record attendance of 197. In Alexander Village we get an average of thirty East Indians and in our new Sunday school in Ruimveldt we have about thirty attending."

HONG KONG

Miss Vera McGillivray, working in over-crowded Hong Kong, also praises God for His blessing on the work in that needy part of the mission field. Our sister writes: "We are so happy that, after a year of struggle and prayer, we have at last got a shop in a place called Tai Wo Hao, which is a big resettlement area in the mountains just out of Tsun Wan, so we now have a branch work. We are having a few meetings in it already, but cannot get it going properly until the place is equipped, and this calls for extra funds.

"This term we have added another class to our little day school by renting another room, so we now have ninety children every day as compared with forty-five last term.

"Back in September we held another baptismal service, when another twelve people followed the Lord in this step.

"Yes, we do praise God for His blessing, but please keep holding on in prayer with us that He might do the seemingly impossible and give us the larger building which we need so terribly. It is hard sometimes not to feel harassed and frustrated meeting under cramped conditions. We just dare not have special meetings, as it might get us into trouble with the police by causing obstruction as the people struggle and push to get in. Last week, for just the usual weekly prayer meeting, we had over fifty present, and, as at home, this is the smallest attended meeting of the week."

INDIA

Pastor and Mrs. C. D. Stockdale are now back in India following their furlough in the homeland and have settled down to their work. Here is an extract from Mr. Stockdale's letter: "The annual *mela* (religious fair) at Tilothu started just before our field conference, and Pastor Seth Daniels and I cycled there last Friday and again yesterday. In all we sold about 260 books, although not finding the crowds

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Women's Column

By Gladys Gorton

THE SMALL SHOVEL

THE small bronze shovel sighed as it hung on the fire-tidy which stood on the tiled surround of the hearth in the breakfast-room. "Ah me! I do wish that I was more in use, even in *daily* use like the big black shovel. I've hung on this fire-tidy for years, and have only been used on special occasions. The brush and the poker have been so well used that they have 'died out,' and now I'm expected to get acquainted with the new brush and poker and be as gracious to them as I can! These, I heard the mistress telling, came from Woolworths of all places! Really, I'm 'proper hurt' when they are taken down and used and I'm left hanging here. I'm only an ornament, that's what I am. I remember the first time we—tongs, poker, brush and myself—attached to the tidy were brought into the home. For some years we were kept in the lounge, and then later were removed to the dining room, and now we have moved into this house we have been relegated to stay in this position here in this breakfast room-cum-kitchen. How I hate it! For so long I've longed for full employment that now I've nearly lost heart. I feel that I'm a back number."

These were the thoughts of the small shovel, and as the days went by it lost its bronze brightness and took on a dull attitude to the situation. One morning hope began to revive in its heart. It heard somebody remark to the mistress, "That shovel is just right to bring the ashes from under this small grate." Later the mistress knelt before the hearth and picked it up. "Yes, you will do this job very well." With that she plunged it under the grate to bring out the ashes. "We have had you for a long time, and haven't used you very much, so now at long last you have come into your own, for you are the very thing for this grate."

Let us make the supposed complaint of the small shovel into a parable. Do not be satisfied in being

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FINAL NEWS OF THE EASTBOURNE CAMPAIGN



Mrs. Mary Morley

A WOMAN stood to her feet and interrupted the preacher, the Rev. Ken Matthew, to tell the people in the Eastbourne Elim Church how God had saved and healed her during the three-week campaign conducted by the evangelist and party. Mrs. Mary Morley said: "My husband and I were converted on November 10th in the afternoon . . . hearing you preach and reading my Bible, I have been overjoyed to come to know God and Jesus Christ as I have never known them before. Oh the joy I have in my heart. I was healed of a sickness that I had for more than ten years, by God's power through you. I have taken thousands of pills for fainting fits which left me soaked in perspiration; the turns were as frequent as every ten minutes. I have not had one attack, nor one tablet, since the second day of the campaign. I sleep through every night. . . ."

The Eastbourne campaign was not wonderful for the numbers supporting, but it was wonderful for healings, for there were *more healings than in any previous campaign*, and people who hobbled on to the platform walked off delivered instantly. The Lord has certainly done a great work among these reserved people.

Mrs. N. Stuart was deaf for three years; she was instantly healed of her affliction. Three weeks later

she gave her deaf aid to the campaigner. "I shall never need that again," she remarked; "*I can hear a clock ticking.*" Others testify to sight restored, and many to arthritis banished and pain gone.



Mrs. N. Stuart

The Eastbourne Elim Church was nearly full twice on the last Sunday of the campaign at the two evening meetings. The Rev. J. Lancaster has been inducted by the Field Superintendent of Elim Churches, the Rev. W. G. Hathaway. Mr. Lancaster will need much prayer as he seeks to shepherd the new converts as they mingle with the older friends.

"*The party never had a chance*" said one person, referring to the communion service. Mr. Matthew had asked the converts to take part in worship and to rise one after the other to thank God for salvation or healing. "Members of the party will start," he said, but the converts were too quick for them. One after the other, with wonderful spontaneity, they took part in united thanksgiving for salvation and healing.

In the final meetings the people were ministered to by the Rev. Corsie, pianist, and the Rev. R. Lighton, song leader, as well as by messages from the campaigner. Two hundred and thirty people signed decision cards. The party acknowledges the support given by members of Headquarters staff and their wives, the London Crusader Choir and the International Bible Training Institute students.

IMPORTANT

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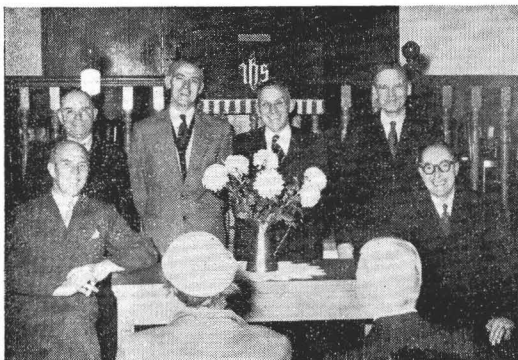
Dudley Church Silver Jubilee



The cutting of the cake.

With thanksgiving and praise to God we end our twenty-first church anniversary celebrations.

During the past twelve months we have been holding special services in which we had the pleasure of the ministry of many of our former ministers; their different messages brought to us great joy and blessing. Also during this period we have enjoyed the ministry in song, word and testimony of the different choirs in the presbytery, which was greatly appreciated by all. Then, too, we were privileged to have a week's campaign by the Welsh revivalist Idris Davis, whose stirring messages brought us face to face with the claims of God. The climax of our celebrations was reached when members and friends, including Pastor and Mrs. Dyke, enjoyed a celebration tea. The power of God was manifest during the



Pastors J. Dyke and G. J. Jones with church officers.

final service, when Mr. Dyke ministered the Word.

We do thank God for the untiring and faithful ministry of our present minister (Pastor G. Jones), who is ably assisted by Mrs. Jones, and under whose ministry many souls have been saved and a number added to the church.

J.T.H.

Overseas Missions (*continued*)

that we expected. We also preached to several groups of people as well as having individual conversations regarding the Gospel. This is the first time we have been there since we left for Surguja in 1953. As on previous occasions, we found that the Muslims were very much in evidence, and as well as selling quite a high proportion of our books to them we had some interesting conversations with them. I have been encouraged to find that my Hindi is coming back steadily and I was able to preach at some length."

Our missionaries on these respective fields are looking to us at home to stand with them in prevailing prayer as they take the Gospel to these places where the powers of evil are so manifest.

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"OH, Mr. Tee, I've just won a soul for Jesus!
It is wonderful, really it is, just great."

"I'm so thrilled," I replied, "but tell me all about it."

"Certainly; it is so exciting that I feel I want to tell everybody."

So went a recent conversation when one of our younger Crusaders burst into a meeting the other week. Soon I was as excited as the Crusader, for to hear the story was nearly as good as being out on the job.

I believe that *every* young member of the Elim Movement should and simply *must* become a soul-winner! It is no good saying that you cannot do it, or that you are too shy, or that you don't know just how to go about it. Believe me, beloved, these answers will be of no avail when you stand before your Lord to give an account of how you have used your ten, or five, or two, or one talents. That hour will surely dawn, and I only pray that this article in the *ELIM EVANGEL* will be the means of saving some of our members from the dreadful embarrassment of meeting their Lord and Master without ever having brought *one* soul to the Lord.

Dear reader, very lovingly I ask you to read this article right to the end, for I want to inspire and help you to be able to win at least *one* soul for your Saviour every year. Just one per year. Do you sincerely think that that is too much for any Elim member? The year 1957 was one of pentecostal evangelism, but let me ask you, "Can you point to *one* soul who is now regularly attending your local church because you won him or her for Christ?" The vision I want you to catch is this: if every member of your church could find every year *one* new regular attender who would also get converted—just one per member per year—Elim would be one of the foremost denominations in all the nation in only ten years! Thus my vision for you personally, dear reader, is that you *win one*. I repeat, *win one!* Yes, one. Win one! Now what about it? One soul this year!

There are four things you will need. However, if you set about this task it will revolutionise your Christian life, it will stop all your grumbling, it will make you keen, it will make you inspire others to do the same thing. You will set your church alight with joy and fresh encouragement.

Its members will see you getting on with the job so much that they will feel ashamed of their laziness. I can prove this, for as soon as you have managed to win one you will go all out to win two! Beloved, I know that this is the very thing that God would have you do. It is thrilling to win people for Christ!

"Mr. Tee, that is all very good, but tell us how



YOU

C-A-N

WIN ONE!

to go about this winning one. What are the four things you say we will need?" In one word you will first need *enlightenment*. "He that winneth souls is wise"; if you will not be wise you will never win anybody. The other Sunday, just outside the church, I saw a young man stand with his Bible open, giving it hot and heavy to the point of embarrassment to a fine man who had come into our evening revival service for the first time. There he was in the street turning over the Bible, and the man seeking all the time to get away, as he did not want the public to see him get this lecture from this person. Now the worker was keen, but not wise. Ask the Saviour to help you with all you say, in your attitude and approach.

To begin with I would advise you to focus your prayers. Take the most likely person in all the world whom you think you could win if you tried hard enough. Better to start easy and win than set out to win the biggest drunkard in the area only to find that you have become discouraged by failing. I suggest that you begin with trying to

win someone about eleven or twelve years of age. This is a vital age, an age when a person is mouldable, and if you win such a person for the Lord you have won a life as well as a soul. Last Sunday morning in our Motherwell church over thirty young people of this age walked into our morning service after having been an hour in the Bible class. What a thrill it gave the members. Would you not like to see this in your church? Well now, begin with an easy target. You might be the means of winning a great evangelist or a splendid missionary for the Lord. Invite your "prospective convert" to your home, maybe to a meal on a Sunday evening when there is a real good Sunday night service with some special attraction. Our annual youth week-end saw many of our Crusaders doing this, and on the Sunday night we had difficulty in getting all the people seats. Since then we have had a number of new young people attending regularly.

I suggest to you that you ask the Lord to show you just which young person you should begin praying for, then set yourself to pray at least twice per day for him or her. You will find that within three weeks of your really getting down to business for God on this matter an opportunity will come your way for the proposed invitation up to your home, or to some other Christian's

By A. Tee

(Pioneer Evangelist and Minister of Elim Church, Motherwell)

home if your circumstances make that sort of thing impossible. Don't hammer at your prospective convert, show great interest in him, ask about his hobbies, etc., and slowly win your way right into friendship, and soon, with wisdom and the guidance of the Holy Spirit, you will find it much easier than you think to lead him right to the Saviour. I tell you, it can be done, and, what is more, I am sure beyond any doubt you can win one!

The next thing you will need is a ministry of *encouragement*. If you leave your newly born convert to struggle on like an orphan you will find he will not go on with the Lord as easily as he would if you were to keep on mothering him with sincere love and prayer. Paul was like a nurse in 1 Thessalonians 2 : 7: "But we were gentle among you, even as a nurse cherisheth her children." Once again, do not be overhearing, use great wisdom. If you choose to make your prospective convert a person who has recently been bereaved or who has undergone much trouble, you are very likely to win him, but much encouragement mingled with wisdom will need to be forthcoming.

Then, too, there is another thing which lies very near to my own heart. You will need *enthusiasm*! I have often been ridiculed by people for being an enthusiast. Even ministers have looked down on me for being so fervent. But, dear reader, I assure you that, as it was in *Pilgrim's Progress*, cold water does not put the fire out because behind the wall there is an angel pumping through an ample supply of oil (oil in the Bible is a type of the Holy Ghost!). Apollos was fervent in spirit (Acts 18:25); Paul was an enthusiast—hear him in Romans 1:15: "As much as in me is, I am ready to preach the gospel." Later he tells everyone in that mighty church to be "fervent in spirit, serving the Lord" (Romans 12:11). Thank God for a bit of good enthusiasm!

Can you give me one single scripture which says I should be half-hearted? Lukewarm service is hated in the book of Revelation. In the early days of the Elim Movement every meeting was filled with revival and joy, enthusiasm and blessing. These days will only return when our God-inspired enthusiasm gets going. Now I do not mean by enthusiasm that we are to be ridiculous or queer, nor will we be doing things which are silly. Surely we can be refined, wise, gentle, and yet enthusiastic! It is one thing to be fervent, it is quite another thing to be foolish. Actually, beloved, I would like to make an earnest appeal for much more fervour in our work, in our worship and in our witnessing. There are people who hold erroneous teachings, but they can put us to shame by the way they get out and get on with

(Continued on page 46)


 **STORIES OF OUR GREAT HYMNS AND THEIR TUNES** 

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



CHARLES WESLEY (1707-1958). Last month we celebrated the 250th anniversary of this English hymn writer. One national daily carried an article entitled "Songster of Methodism." Another weekly musical magazine portrayed Charles Wesley as "Hymn writer superlative." Wherever the English language is spoken his hymns are sung. No one knows how many he wrote, but something over 7,000 is the accepted estimate.

In our own hymnal (*Redemption Hymnal*) there are over fifty of Charles Wesley's hymns included. We do not propose to list these. It is never a time ill spent to peruse your hymnal. The reading of hymns can always be spiritually refreshing and stimulating. Nevertheless, we might quote just a few of, shall we suggest, the greatest of Wesley's hymns: "Oh, for a thousand tongues to sing of my Redeemer's praise"; "Jesus, lover of my soul"; "Hail the day that sees Him rise"; "Hark! the herald-angels sing"; "Rejoice, the Lord is King"; "Love divine, all loves excelling"; "Come, Thou everlasting Spirit"; and "All things are possible"—but there are hundreds of others that still girdle the earth with heavenly song.

May we just mention a little about the Wesley family? We are told they originated from Welswe, near Wells, Somerset. Charles, the eighteenth child of Samuel and Suzannah Wesley, like his father, flew into verse at the slightest provocation, but little did he realise that he would some day astound the world with poetry likened to that of John Milton. We learn that historically Charles Wesley was the originator of Methodism, for while at Oxford he formed a society of pious young men of high Christian principles. Later he was joined by his brother John and George Whitfield. These young men penetrated the most neglected parts of England and set the country singing. One outstanding characteristic of Wesley's hymns is the content of sound doctrine with a consistency unmatched in their time, and it was recorded by a contemporary rector of the State Church that "where one person has been won away from the Establishment by the preaching of the Wesleyans, ten have been won by their singing." And so each succeeding generation echoes in tongues of

all nations the majestic and meditative messages and melodies of this "hymn writer superlative."

If asked to name the greatest and the best of the hymns of Charles Wesley, what would be *your* choice? Please do not ask me, there are so many "favourites," and to me much depends on the season of the year, the prevailing personal circumstances, the need of the moment and the trust for the future. However, for our immediate consideration I have chosen the great hymn "Jesus, lover of my soul."

What was its genesis? What were the circumstances in which it was written? It is known that many of the hymns of the Wesleys owed their origin to some incident in the history of those great men.

During one of Charles Wesley's early evangelistic tours he was overtaken by a storm, and the courage and skill of the seamen were tested to the last degree of endurance. In the violence of the tempest, a bird seeking shelter made its way to the vessel labouring in the gale, and alighted upon the breast of Charles, utterly unable to hold out any longer. To a nature so sympathetic, so full of pity (and poetry), such an incident must have been both impressive and suggestive. The sight of such helplessness on the one hand and such a storm on the other could hardly help but bring before him the helplessness of a sinner amid the storms of broken laws and crushing penalties, and at the same time the tenderness of Him who rides the storm, and whose love many waters cannot quench, nor the floods drown.

It is a wonderful hymn and has a splendid history. It touches all classes and, maybe, was never more appropriate and to date than for our present generation. Henry Ward Beecher, speaking of it, says: "I would rather have written that hymn of Charles Wesley than have the fame of all the kings that ever sat on the earth. It is more glorious. It has more power in it. I would rather be the author of that hymn than hold the wealth of the richest man in New York. He will die. He is dead already and he does not know it. He will pass after a little while out of men's thoughts. What will there be to speak of him? What will he have done to stop trouble or

(Continued on page 46)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. A. Gordon
(Minister of Caterham and Coulsdon Elim Churches)

Sunday, January 19th. 2 Samuel 15 : 1-12.

"So Absalom stole the hearts of the men of Israel" (v. 6). What personality Absalom possessed! But how he misused it! A noble ambition (v. 4) was spoiled by self, which took advantage of "their simplicity" (v. 11) to gain its own ends, and so their hearts were stolen. How different from Jesus, our judge and king, who says: "Come unto Me!" (Matthew 11 : 28). We may bring Him our suit, or cause, and get justice. But it is His love, not His cunning, that wins our hearts, though we be as simple as they.

Monday, January 20th. 2 Samuel 15 : 13-23.

"Even there also will thy servant be" (v. 21). David's dealings with Ittai were like Naomi's with Ruth. Newcomers (vv. 19, 20) sometimes display more sincerity and loyalty than "old stagers." But if they can pass the test, then they are welcome. Kidron (v. 23) reminds us of greater David (Jesus), who also passed over towards His way of the wilderness (Calvary). Are we as whole-heartedly with Jesus as Ruth and Ittai were in their respective cases, in spite of the brook and the wilderness?

Tuesday, January 21st. 2 Samuel 15 : 24-37.

"David went up . . . mount Olivet, and wept" (v. 30). Hosts of lovely thoughts in this portion, but this must suffice. How like Jesus! Olivet figured much in His life, and blends with ours. The disciples heard news about the end of time there (Matthew 24 : 3). The journey to Calvary commenced there (Matthew 26 : 30). His ascent from earth to heaven took place there (Acts 1 : 9), and His descent from heaven to earth will end there (Zechariah 14 : 4). It was a place of separation, prayer and weeping for David, Jesus and the disciples; but weeping will give way to rejoicing when He comes to reign!

Wednesday, January 22nd. 2 Samuel 16 : 1-15.

"All . . . came weary, and refreshed themselves there" (v. 14). Before David had gone far he proved the meaning of Jehovah-Jireh—the Lord will provide (vv. 1, 2). Met with cursing, he returned good, believing God able to turn the curse into a blessing (v. 12). And He is! There is a rest unto God's people. A series of them through to the eternal rest. We know such a place, on the "hill's side," where coming weary we refresh ourselves again and again.

Thursday, January 23rd. 2 Samuel 17 : 1-14.

"Thy father and his men, . . . they be mighty men" (v. 8). The enemy talks big—"weary and weak-handed"; "we will light upon him as the dew falleth upon the ground"! Secretly, however, he knows of mightier and more valiant

lion-hearted men than he possesses—men bitter of soul because of his usurpation. The Devil always tries to belittle God (remember his "Hath God said . . . ?"—Genesis 3 : 1). Yet one man, with God, is always in the majority. "Strong in the strength which God supplies through His eternal Son." We can still realise this.

Friday, January 24th. 2 Samuel 17 : 15-29.

"A wench went and told them . . . a lad saw them, and told Absalom" (vv. 17, 18).

Who says the Bible is a dull book? Here is drama galore and in fascinating detail, involving a girl, a lad, a woman, a well, some corn, and even a suicide! There is always a lot of "seeing" and "telling," so let us "walk worthy . . ." The girl went and told them. The lad saw them, and told Absalom. A nameless woman hid and saved David's helpers. (Rahab hid and saved the spies. A woman at the well "saved" the Gentiles. Women have their place in God's economy.) It is surprising what God can lay His hands on when His people are in need (vv. 27-29)! A table in the wilderness (Psalm 78 : 19)! He can do anything but fail!

Friday, January 24th. 2 Samuel 17 : 15-29.

"Thou art worth ten thousand of us" (v. 3).

In this case, 20,000 (v. 7). But what say the noble army of martyrs, the host of lone missionaries, the millions of humble, faithful workers and witnesses through all time and eternity? The same! Our Jesus is worth all the sacrifice, love, devotion, persecution and dying His followers have made, or may be called upon to display. "Worthy is the Lamb." Often the wood (jungle) devours more than the sword (v. 8). Few are martyred, but many "die daily" in the "daily round, the common task"!

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BURSTING WITH YOUTH

THE month of December was packed to capacity with youth activities, with over 1,400 miles added to my car's mileometer, and in each place young people have come forward to accept Christ as their Saviour.

Pastor T. W. Walker writes of our visit to Rotherham, and a week later found us together in Cardiff, another hive of youth activity.

THIS IS WHAT MR. WALKER HAS TO SAY ABOUT ROTHERHAM

The N.Y.S. and the editor of the *Teachers' Handbook* recently visited the Rotherham Elim Church. It was an exhilarating experience. Pastor A. A. Biddle and his energetic workers are to be congratulated on their enterprise and spiritual vision. We were told that about forty of the members of the church are actively engaged in Sunday school work. This is a grand record and challenges our Elim Sunday schools throughout the country.

After many years of patient toil and prayer, opportunities have presented themselves to Mr. Biddle and he has grasped them with the full support of his elders and members. David dodged a javelin, but the two visitors jumped into one—a Jowett Javelin! Guided on our tour of Rotherham and district by David Biddle, we went to four Sunday schools. Richmond Park was the first call and about seventy children were being joyfully led by their superintendent, a man with a bright smile and an appealing manner. After a few words, on to Scholes, where we found a senior department in the front room and the primary in the back room of the house of Mr. Middleton. Well done, sir! Pastor T. W. Walker led a few choruses in the front room while the N.Y.S. said a few words in the back room! Off again, and this time to the Elim Church, the "mother" school, where the visitors brought greetings and good wishes. Foot well down, the N.Y.S. shot us off to Kimberworth Park, a new estate on the outskirts of Rotherham. Here, getting on for 200 children were singing lustily under the direction of Pastor Archie Biddle, their superintendent. How they sang! This is the latest addition to the work, and it is in a very thriv-

ing condition. Pastor J. Hywel Davies spoke to the children in his own inimitable style and, as we say, it went well. When we heard that Mr. Biddle was the chaplain of two hospitals, and had to fit in visits with singing parties on various Sundays in addition to his Sunday school work, we felt humbled by the vision of this servant of God.

Here is a place where opportunity has offered itself and has been grasped with both hands. How about your area? Is there room for a branch school? Let's catch the Rotherham vision!

The other services of a week-end which will long live in our memories were all devoted to youth work. Friday night saw teachers from Barnsley and Sheffield as well as Rotherham gathered for a teachers' conference. We were grateful for such fine support, and specially welcomed the presence of Pastors R. B. Chapman and L. W. Tranter. There was a fine tea on Saturday, at which about 100 young people gathered and there were forty from Nottingham as well, including Pastor Geoffrey Harpin. Mr. Biddle succeeded in getting a quart into a pint pot in that most were able to have tea at the first sitting. A great rally followed and about fifteen young people were dealt with in the inquiry room afterwards. The visitors also ministered on the Lord's day and on the Monday, and there was rejoicing as more decisions were registered on the Sunday evening. A feature of the Sunday evening after-service was the tape recordings presented by the N.Y.S. These are available from the Music Department, by the way—contact Pastor D. B. Gray at Headquarters.

Well done, Rotherham! May God bless your labours in an even greater manner. Thank you for your grand Yorkshire welcome!

T.W.W.

AND HERE IS MY REPORT ON OUR VISIT TO CARDIFF

The City Temple, Cardiff, had just opened its new extension—a breath-taking place. If I were to describe this place to you as a future prospect you would probably dismiss the description as a "castle in the air." This magnificent extension is a reality, and

something like 200 young people tested the soundness of its construction during one of the evenings when we were present. It was the Wednesday evening Crusader meeting, a week before Christmas, and the Crusaders who were free to attend were asked to invite young people with whom they work and study to this "coffee squash." Mr. Walker counted more than 110 young ladies present, and I counted over seventy young men, and more came into the meeting after the count was made. Eight young people decided for Christ that night; five of them were young men, and they all came forward and told us of their decisions.

What is the secret of the success of the Cardiff Crusader branch? There is no one secret, there are many secrets. The minister interests himself in all that takes place; he is "in" on everything, and is always at the Crusader meeting. Brenys Thomas is an excellent secretary in his unassuming manner, always busily planning, and the meetings are on a high spiritual level. The Crusaders are keen and energetic in the work of the church, and this spirit is infectious, so that newcomers are immediately affected and join the "keen types." However, that is not all. The city of Cardiff is systematically "ringed" by Miss Louie McKendrick and her persistent band of youth workers, who search after the young teenagers. This is where the Junior Crusader Movement was born, with Pastor Alex Tee as one of the pioneers, when he assisted Pastor P. S. Brewster some years ago.

I arrived in Cardiff at 4.30 on the Monday afternoon. Soon after 6 p.m. we visited the largest Junior Crusader branch (there are seven branches), and walked right into their Christmas party. Over 150 teenagers, including some of eleven and twelve years and none above sixteen, with more than fifty of the number boys, stopped in the midst of their party games to give me rapt attention as I spoke of the Christian life. It was a thrilling sight, and one I shall long remember.

How are these youngsters channelled into the life of the City Temple Crusaders and eventually the church? Each Wednesday evening there is a "Headquarters Night" for the Junior Crusader branches, when all the young people are encouraged to visit the united Junior Crusader meeting at the City Temple. Previously the workers have been working

under serious accommodation difficulties, because, although the main auditorium is large, there has been only a small minor hall for this work. Now the workers have been given the "all clear" signal, and the young people in these branches in this vital age group are being attracted to "Headquarters," where their meeting is planned to run slightly ahead of the Senior Crusader meeting, so that when they reach the upper age group they can stay for the older meeting.

Perhaps you are thinking: "We haven't the facilities of the City Temple, Cardiff." Admittedly, but the Cardiff junior youth work was commenced nearly ten years before they solved their accommodation problems. They did not allow themselves to be deterred because their ideals could not be immediately realised. You can start with the resources you now possess. This gallant band of workers, led by men with vision, hired halls, schools and any premises they could grasp, and started this work, which today is providing the answer to their supply of young men and women as Elim Crusaders and future members of the great church.

When are you going to begin?

NATIONAL YOUTH CONFERENCE

JANUARY 20th TO 23rd

at

The City Temple, Cowbridge Road, Cardiff

The above conference has been arranged by the Elim Youth Committee for District Superintendents and District Youth Commissioners to meet members of the committee to discuss matters affecting the youth work of the Elim Churches

Public Meetings

TUESDAY, 21st ; WEDNESDAY, 22nd ; THURSDAY, 23rd
Each evening at 7.30

Six guest speakers—the President, two District Superintendents and three District Youth Commissioners supported by choirs and youth items from the South Wales Presbytery

The following conference session will be open to Elim ministers and Elim youth workers

THURSDAY at 2.30 p.m. (23rd)

Subject: Co-ordination of youth activities (review of each activity in the Elim Youth Movement)
Introduced by the National Youth Secretary
Questions may be placed before the members of the Elim Youth Committee

Elim youth movement

You Can Win One! (continued)

the job of spreading their views. Here we are with the glorious Foursquare Gospel and we seem to be settling down to a good-going Christian life. Friend, how is your enthusiasm?

Last of all you will need *endowment* from on high. Have you got the four words? *Enlightenment, encouragement, enthusiasm, and now endowment.* Beloved, I ask you, when did you last receive a fresh filling of the Holy Spirit? I am almost sure that if it was more than a month ago you are not on fire for God! I mean that, brethren! The apostles received their baptism of fire in the Upper Room, then went right out to preach and win the people for the Lord. The very next thing they did was to go back to the reservoir for another filling, and right away get back out on the job of *winning one!* (Acts 4:31). God will not fill human vessels with heavenly oil to lie stagnant. Oil is meant to flow and to burn! A man has no right to say he is pentecostal unless he is flowing with rivers of truth to a barren wilderness—truth for the sinner, truth for the backslider, truth for the sick, truth for the dying. How many of us are really doing it even though we all say, "Amen, brother Tee?" Are you a Bible pentecostal or a stagnant pentecostal? To burn means fire, fire means fervency! Now I close with a face-to-face challenge. Are you willing to try to win one? That is the question. Are you willing to seek God's face and confess your slackness, then your weakness? In God's holy name, today, dearly beloved, I pray that this will not just be another article in a magazine, but that you will let something really start in your life which will transform your Christianity into becoming a force for God. Begin now and WIN ONE!

Women's Column (continued)

only an ornament for God. Seek His will to be made useful in His hands. If you know that He has some work for you to do never lose heart, because His purposes for your life will unfold in His way and time, and then at the time and place He has appointed for you He will use you.

Moses waited forty years until God needed him to deliver His people. David was a fugitive and a wanderer for many years before He was crowned by Israel to be their King. John the Baptist lived in the desert till the time came for him to appear publicly to Israel (Luke 1:80). Jesus at twelve years of age in the temple declared, "Wist ye not that I must be about my Father's business?" but it was not until

eighteen years after that He commenced His public ministry.

TEXT. "Wait on the Lord: be of good courage, and He shall strengthen thine heart" (Psalm 27:14).

Stories of our great hymns and tunes (continued)

encourage hope? His money will go to his heirs and they will divide it. Then they will die and it will go to their heirs, growing smaller by each division. In three or four generations everything comes again to the ground for redistribution. *But that hymn* will go on singing until the last trump brings forth the angel band, and then I think it will mount up on some lip to the very presence of God."

We can never assess the blessed influence of the hymns of Charles Wesley.

To mark Charles Wesley's anniversary a neat little volume containing fifty of his hymns (words and music) has been produced. To select such a small number out of more than 7,000 hymns have been problematic. Doubtless there are many of our readers interested in hymnology and we commend this book, entitled *Fifty Hymns by Charles Wesley*, selected by J. Alan Kay and published by the Epworth Press, price 7/6.

Our next meditation will focus on John Newton, whose 150th anniversary we have just remembered: 1807 (December 21)—1957.

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ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: Feb. 24, Hastings; 25, Hove; 26, Southampton; 27, Bournemouth (Springbourne); Mar. 5, Oxford; 10, Bristol; 11, Gloucester; 19, Birmingham (Graham Street); 20, Worcester; 26, London (East Ham); 29, Essex (Leigh-on-Sea); Apl. 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

COMING EVENTS

(Please pray for these services)

BECONTREE. Jan. 18-20. Elim Pentecostal Church, Green Lane. East London Revival Rally. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 7.30. Guest speaker: W. J. Patterson (Salisbury).

BLACKPOOL. Jan. 18-23. Elim Church, Fredora Avenue, Marton. Missionary Exhibition. Speakers: A. D. Hathaway (India), L. Wigglesworth (Belgian Congo), G. H. Thomas (Missionary Secretary), Miss S. F. Beardwell (India). Missionary films and filmstrips. Sat. 7, Sun. 6.30 missionary meeting. Week-nights 7.30.

CARDIFF. Jan. 21-23. The City Temple, Cowbridge Road. Three public evening meetings in conjunction with the National Youth Conference, conducted by the Elim Youth Committee. Tuesday, Wednesday, Thursday, at 7.30. Speakers: the President, two District Superintendents and three District Youth Commissioners. Supporting items from Elim youth.

COLERAINE, N.I. Jan. 18—Feb. 2. Elim Church, Killowen Street. Revival and Divine Healing Campaign conducted by J. Smith and G. L. W. Ladlow (Belfast). Week-nights 8 p.m. (Fridays excepted).

ILFORD. Jan. 28-30. Elim Church, Serafton Road. Visit of Mr. F. B. Phillips. Special addresses and films on Elim missionary work in Africa and the work of Elim Publishing Company.

KINGSTON. Jan. 26. Elim Church, Thames Street. Visit of London Crusader Choir. 6.30.

LONDON. Easter Monday, April 7. Preliminary announcement, Trafalgar Square Open Air Rally at 11; Royal Albert Hall Youth Rally at 3; Royal Albert Hall Evangelistic Meeting at 6.30.

LONDON. Jan. 25. Bridewell Hall, Eccleston Street (near Victoria Coach Station), S.W.1. Saturday Night Special, 7. Guest speaker: David Ayling (Birmingham Youth Commissioner), Singers: Alan Cuple (tenor soloist), Heavenly Gate Trio. Guest visitor "off the boat train." Convener: F. Jas. Slemming. At the piano: Geoff. Cooper. (Youth Rendez-vous follows from 8 to 9. Refreshments available.)

LONDON. Feb. 1. Elim Central Church, Clapham Crescent (off Parsons Corner). Radio and Film Festival, 7. Directed by H. W. Greenway. Features include: Film Flashes (visit by film to various Elim activities), Home Evangelism (use of recordings), Filmstrip Crusades, Radio Evangelism. Held in conjunction with the President's 30th anniversary in the Elim ministry.

MISSIONARY ITINERARY

Pastor W. H. Francis (Elim missionary on furlough from Transvaal, Africa, will visit the following churches: Jan. 18, 19, Barking; 21, Rochester; 22, Rye Park; 23, Hayes; 25, 26, Letchworth; 28, Waltham Abbey; 29, Romford; 30, Watford. Pastor Francis will be showing slides in connection with his work in South Africa.

Miss S. F. Beardwell, Elim missionary on furlough from India, will visit the following churches: Jan. 18, 19, Southport; 21, 22, Blackpool; 25, Nelson; 26, Burnley and Accrington.

SUNNY BLUNDELL TOUR

Jan. 18-23, Armagh: 25-30, Camberwell; Feb. 1-6, Guildford: 8-13, Old Hill; 15-20, Pontardulais; 22-27, Accrington.

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WITH CHRIST

Carter. On December 28th, Dorcas Carter, aged 61, beloved wife of F. C. Carter, passed away at Selly Oak Hospital. "With Christ, which is far better." Officiating minister at funeral, J. Osman. C.636

MISCELLANEOUS

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