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*The*

# *Elim Evangel*

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

Vol. XXXIX. No. 4

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## **The New Extension for Youth Activities at the City Temple, Cardiff**



REPORT ON PAGE 51

# A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

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

## (3) The Epistle to the Galatians

**O**UR outline for this study remains just the same, viz, 1 The Place. 2 The People. 3 The Churches. 4 The Epistle. 5 The Themes.

1. **THE PLACE.** Galatia was a territory in central Asia Minor, directly south of the Black Sea. It was a rich country surrounded by Bithynia on the north, Pontus and Cappadocia to the east, Pisidia and Pamphylia on the south and Phrygia on the west. It had but few cities, the main ones being Tavium, Pessinus and Ancyra. Looking at modern maps we would locate this territory in what is now known as central Turkey.

2. **THE PEOPLE.** The inhabitants originated from the folk of ancient France, then known as Gaul. This tall and valiant race, some 270 years B.C., poured south, crossing the Rhine, moving along the Danube and flooding Italy, Macedonia, Greece and Thracia, and their invincible name became a terror to all. King Nicomedes of Bithynia invited them to join in an alliance with him, and offered them part of his territory as a reward. This was accepted and they finally settled in Galatia, or Gaul—Asia, under their own kings. They were a Celtic people but strongly mixed with German blood, and retained their Gaulish language until well into the fifth century A.D., being variously known as the Celtæ, the Galli, the Galatæ and the Gallogræcia—the latter name means Greek-Gauls. They were real barbarians and went about almost naked. Their religion was of a gross, sensual and debasing kind, and they worshipped the "mother of the gods," called Agdistis. Lightfoot reports them to have been a foolish, fickle type of people given to drunkenness, niggardliness, vanity and quarrelsomeness, eager about new ideas and given to hideous mutilations in the ceremonial of their worship.

3. **THE CHURCHES.** It is not easy to ascertain just when or by whom these churches were founded, but the fatherly authority with which Paul writes to them clearly suggests that he had much to do with them. Most probably the first message was carried there by people from the surrounding areas who

were present at Jerusalem on the day of Pentecost. Then Paul and Barnabas on their first missionary journey travelled all around this area (Acts 13:49; 14:6), and upon his return to all these cities (Acts 15:36) during his second missionary tour we find the "region of Galatia" mentioned (Acts 16:6). Upon his third missionary itinerary Paul also visited these churches (Acts 18:23). Hence we are not far wrong if we assume that Paul was mainly responsible for the establishment of these churches.

4. **THE EPISTLE.** There is no challenge at all as to who was the divinely inspired *author*, namely *Paul*, and it differs from the rest of Paul's church epistles in the fact that it was written to a circuit of churches in a particular area and not to one individual church. The general consensus of opinion would suggest that the date of the epistle was somewhere between A.D. 56 and 58. The place from which it was written is also a little controversial—Corinth, Macedonia, Ephesus and even Rome have been suggested. If the exact date were known it would be fairly easy to locate the place. The stern tone and hurried style suggest that the letter was quickly written to meet a dire emergency. Note that the letter opens without one word of salutation and ends without any request for prayer—how could they who were backslidden pray for others? The epistle has been well called the "Magna Charta of the Church," and it presents Christ as our great emancipator from the bondage of the law and ritualism.

5. **THE THEMES.** There are several themes running through the epistle, but I think there are four main divisions, namely:

1. Vindication of Paul's apostleship (chap. 1 to 2:21). This we could call personal.
2. Verification of justification by faith (chap. 3 to 4:31). This could be called doctrinal.
3. Valuation of Christian liberty (chap. 5 to 6:10). This is departmental.
4. Valediction from the writer (chap. 6:11-18). This is again personal.

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## Deputy Mayor of Cardiff says "THIS CHURCH HAS THE ANSWER"

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THESE words were spoken by the Deputy Mayor of Cardiff when he addressed the vast crowd gathered in Lower Cathedral Road for the opening of the Elim City Temple extension buildings recently. He was referring to the question of juvenile delinquency, and said that the youth activities in this live church provided an answer to the crime problems which troubled so many city councils in these days. His admiration for the spiritual success of those engaged in this youth programme was reflected in the glowing terms he used.

Provision had been made by the police to control the traffic and crowds during the opening ceremony. The building itself is modern and tastefully designed to accommodate the growing youth branches in the City Temple. From the road one is impressed with the wide, well-lit porch with a facade above that carries a sign plainly seen by all who pass on the main roads—The City Temple. On the lower floor



*The Deputy Mayor addresses the people outside the building.*

are vestry, board room and a prayer hall, while on the upper floor provision is made for the many young people's meetings held throughout the week in a hall seating between 250 and 300; this hall has a modern kitchen adjoining.

Tribute must be paid to the enterprise and energy of the minister, Rev. P. S. Brewster, for his vision and work in connection with this scheme, and it was fitting that he should lead the crowds which had gathered both in the short service out in the street and in the great rally which followed in the Temple.

The crowds were already singing choruses when Mr. Brewster mounted a chair to announce the first hymn and explain the purpose for which the hall had been built, and the happy, excited spirit of that opening continued right through the week-end. Singing was greatly helped by the City Temple Youth and Swansea Male Voice choirs under the direction of Mr. Monk and Mr. W. Ll. Bell respectively. Rev. E. J. Phillips offered the dedicatory prayer following the encouraging words from the Deputy Mayor.

A very wise arrangement had been made for all the friends who had shown such a keen interest to view the premises before the official opening and

*(Continued on page 54)*



*Rev. E. J. Phillips leads the people in prayer.*



## The basis of spiritual knowledge

**T**HE Lord Jesus taught that obedience to God's will is the basis of spiritual knowledge. He said, "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John 7:16,17). These words were addressed to Jews who considered that the only source of wisdom was learning. They looked upon Jesus as the son of Joseph, who to their knowledge had received no scholastic education, hence the amazement at the depth of wisdom and knowledge contained in His discourses. They said, "How knoweth this man letters, having never learned?" The secret lay in His absorption of the Father's will, and He would have them understand that obedience to the Divine will is the basis of wisdom and knowledge. Professor Henry Drummond writes, "Obedience, as it is sometimes expressed, is the organ of spiritual knowledge. As the eye is the organ of physical sight; the mind of intellectual sight; so the organ of spiritual vision is this strange power, obedience." The condition on which knowledge of the truth is obtainable is obedience to the will of God. The knowledge of His will not only relates to truth but also to judgment and practice. To know it in relation to these three things one must obey God; His will must have the pre-eminence and pre-dominance. Firstly, in the counsels of the mind. On reading the life of Jesus recorded in the Gospels one marvels, as did those who heard Him, at His unerring judgment. One incident will suffice to illustrate this. When questioned by the Pharisees concerning the tribute money He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Pharisees had hoped that in answering this question He would bring Himself into disfavour with either the people or the Roman authorities. If the Master had answered "Render it to Cæsar," they would have stirred up the people against Him, say-

ing "He puts Cæsar before Jehovah"; and if He had said "Render it to God," they would have accused Him before Pilate of speaking against the dignity and power of Cæsar. But the wisdom of Jesus outwitted them. What was the secret of His unerring judgment? The Master supplied the answer: "My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me" (John 5:30). He could not make a mistake or give an unwise, untimely answer, because He lived and moved in the atmosphere of God's will. This comes not by learning or study (except that portion of it already revealed in the Word), but by obeying God's voice and the leading of His Spirit.

Much good work for God is spoiled through ill-judged method because of a lack of knowledge concerning the Divine will. A man may perform some particular ministry for the extension of God's kingdom, and yet act unwisely in the performance of it, through not seeking to know and act according to God's will concerning the course of procedure he should adopt. For instance, a man is prompted by the Holy Spirit to speak to another concerning the salvation of his soul, but without waiting for the Spirit's leading regarding the manner of approach he rushes up to the individual and issues in a commanding tone the challenge, "Are you saved?" The other person is ruffled and immediately adopts an independent and indignant attitude; thus further conversation is impaired or rendered impossible. We have known this to happen on more than one occasion, and such unwise methods witness to the necessity of our judgment being according to the will of God.

Secondly, in the formation of character. God de-

*(Continued on page 55)*

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# CHURCH NEWS FLASH

## EAST HAM SUNDAY SCHOOL RECORD MISSIONARY OFFERINGS

Just over two years ago we started a real drive to stimulate interest in missionary work in the Sunday school. The result is that this year we have reached a record of 24,960 farthings—£26. This money has been distributed among Elim missionaries, and in addition we have £20 in hand towards the purchase of a loudspeaker for one of our missionaries in India.

We are thrilled to have one of our Sunday school teachers in training for the mission field, and two others waiting to enter the Bible College.

This truly has been a great year for our Sunday school.

W. J. HOLMES (Superintendent).

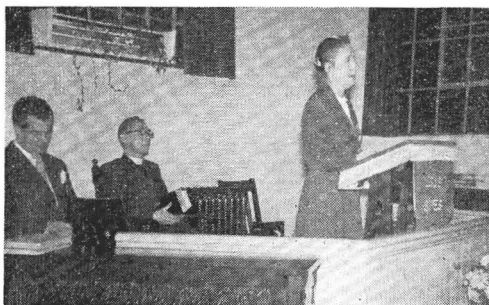
## YORK : TAPE-RECORDED SERVICE IN HOSPITAL

A unique service was provided by *Tape Communications* in the city of York for all the "shut-ins" and aged.

This year it was very interdenominational in that Dr. A. M. Ramsey, the Archbishop of York, Baptist, Methodist, Elim and Salvation Army ministers joined to bring the message of the Incarnation to the people.

## NEWS FROM KINGSTON : ACTOR TALKS TO PACKED CHURCH

The Elim Church was packed on Sunday, December 8th, when Mr. John French, an actor, described



Mr. J. French, Rev. F. J. Slemming and  
Mrs. M. Hamilton.

his experience of the Christian faith. Solos were contributed by Mrs. Marie Hamilton (mezzo-soprano).

The church recently held its annual fellowship tea. Reports indicated real progress during the year, a number of people having been converted and baptised. The church had also been redecorated.

Recent visitors have been Pastor Douglas B. Gray, conductor of the London Crusader Choir, who brought tape recordings of prison evangelism, and a team of Bible college students from Burgess Hill, Sussex.

*The Surrey Comet.*

## RYDE, ISLE OF WIGHT

"To God be the glory, great things He hath done."

The tide of blessing is rising; on Saturday evening, November 23rd, 1957, five Crusaders and two



*The candidates for baptism, and the Secretary-General, Rev. H. W. Greenway, the visiting speaker.*

adults, having gladly received the Word of God, were baptised according to Acts 2:41. A promise from the Word was given to each sister and all gave a short testimony to the new birth.

Two of the Crusaders have recently received the baptism of the Holy Spirit. Each candidate was radiant after passing through the waters, and full of determination to continue steadfastly in the apostles' doctrine. The candidates were baptised by Pastor F. Coop, assisted by Mr. Peter Rowe.

An inspiring message was given by Rev. H. Greenway.

Great is His faithfulness.

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"Higher criticism is the anæsthetic that is given a man to relieve the pain while his religion is being removed."—William Jennings Bryan.

# CHILDREN'S

## STRIP

Conducted by Bernard H. Norris

Hello again!

And goodbye January!

Doesn't the time whizz by! Our next issue will be dated February 1st, so nearly a month of the new year has gone already, and some of you have been thinking of writing to me but haven't yet found time. Well, sit down and do it now. Then perhaps you meant to write for your copy of the full colour "Robinson Crusoe" tract, so that you could hand it to an unsaved friend, but you didn't find time. Well, with a fresh supply I can make the offer again. Send me a stamped addressed envelope and I'll let you have a copy.

I wonder if you made any new year resolutions; and if you did, how you are getting on? Did you resolve any of these: to bring someone else to church, to read the Bible and pray every day, to please God in all you do, to help others? Life is much happier if you can do all these; but it isn't easy, for the Devil tries to stop you.

Someone once wrote in a new diary:

"Twelve months lie before you  
Like a path of driven snow.  
Be very careful how you tread.  
For every step will show."

If you kept a diary in this way, writing down each mistake you made, what a mess it would soon look! Isn't it grand that Jesus can forgive our sins if we confess them to Him, and keep our record clean (1 John 1:9)? But it is much grander if we make no mistakes.

Well, here we are, with the time flying by, and so many things we want to do just aren't being done. Come on then. Let's really get down to it, and make a start on those things right now. (See John 2:5. the last two words.) What about starting with an unsaved friend? Get him or her to church *this Sunday* and do write and tell me about it, won't you?

Cheerio until next week.

God bless you.

BERNARD.

PS. Here are the answers to the questions of last week and the week before. The bottomless pit is

mentioned in Revelation 20:1, and the stone not cut with hands which becomes a mountain is referred to in Daniel 2:34, 35 and 45.

### Deputy Mayor of Cardiff (continued)

to have light refreshments together; this avoided confusion at the opening ceremony and enabled us to continue with the rally in the main auditorium without unnecessary delay.

Mr. H. M. R. Burgess, A.R.I.B.A., F.R.I.C.S., and his son, H. W. D. Burgess, Dip.Arch., A.R.I.B.A., the architects, were present, to whom we are indebted not only for their skill but also for their interest in our work. Three councillors attended to show the high esteem in which the Elim work at the City Temple is held in official circles. The writer had opportunity to converse with them and found all unstinting in their praise of Mr. Brewster and his workers.

Special meetings continued over the week-end and throughout the following week, when the ministry was provided by H. W. Greenway, J. H. Davies and A. Tee. Wide appreciation was expressed of the message given by Mr. Phillips at the Sunday morning service.

H.W.G.

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## Editorial (continued)

sires and decrees that His children should be holy, that they live well-pleasing in His sight, and as epistles read of men to the glory of His name. Such a standard can only be attained and maintained in the life where the Father's will predominates. Strong Christian character accrues from the knowledge of God's will and the translation of it into holy living. To be Christlike in character the onus rests upon the Christian to submit daily to the revealed will.

Thirdly, in the circumstances of life. To possess spiritual knowledge, God's will must be sought and accepted as the ruling factor in every detail of life. It may definitely be made known beforehand concerning some of the circumstances of life. Paul knew beforehand certain circumstances of his life. The significant forecast of Christ concerning him was, "I will show him how great things he must suffer for My name's sake" (Acts 9:16). Possibly that revelation contained some of the things narrated by Paul in later years when writing to the Corinthians: "In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Corinthians 11:26). On the other hand, the will of God may only become intelligible in the process of some circumstances of life. Philip was commanded by the angelic messenger of God to go to the desert Gaza. He was not told why, but he went immediately without questioning the mind of God. In the desert he met and pointed the Ethiopian eunuch to the Saviour. On the outward journey from Samaria he may have wondered what could be God's purpose in this sudden change of events, but the meeting with the eunuch answered all the reasonings of his mind and heart, and he then understood God's plan. At first John may have wondered concerning his banishment to the lonely island of Patmos, but later he understood, for in the circumstances of Patmos he received and wrote the *Revelation*. Bunyan may have wondered why God permitted his imprisonment in Bedford jail at a time of persecution when the weak in the faith needed his help, but in the gloom of his cell he wrote *Pilgrim's Progress*, a book that has been an inspiration and blessing to thousands. Christian, passing the way of trial and difficulty, and seeking the will of God without receiving any indication of it, whatever your circumstances may be, rest in His love and He will make Himself known to you by perfecting that which concerns you. In seeking to follow in the Master's steps may our prayer be, "Help me, Lord, to conform more and more to Thy perfect will."



## Women's Column

By Gladys Gorton

### AN EVANGELIST INDEED

"MEET my sister Amy," she said as she introduced us to each other. I had wanted to meet Amy for a long time, as I had learned from her sister that she was a very keen Christian. "How were you converted Amy?" I asked. "It was during the war," she replied. I raised my eyebrows in surprise and then she continued, "When women were drafted to work in industry I went to work in a factory in Birmingham. My job was making cardboard boxes. There was a rather elderly little woman who always seemed bright and cheerful. Most of the women would take the best from the stack instead of taking what came first, because it was piece-work, but she always took them as they came. Often she would have the roughest, which would take longer to make into boxes. This would happen many times each day, but she never complained.

"'Why don't you stand up for yourself?' I urged. 'It's not fair, everyone should take what's there and not pick and choose.' But she only smiled. This made me watch her more closely. 'What do you hum or sing,' I asked her another time. She seemed always to be humming or singing tunes which I did not know, and that was something new to me as I knew all the popular hit tunes. 'Choruses,' she answered. 'Whatever are they?' I inquired. 'We sing them at our meetings.' Then she told me of her church and how she was converted. I was amazed, as I had never met a real Christian before. She got me to promise to go with her one Sunday to the meeting. I went. As I heard the glorious Gospel preached for the first time in my life, the Holy Spirit convicted me of my sin. I went again for a few times, and then I accepted the Lord to be my own personal Saviour. Oh, how my life was changed!"

Amy then became a soul winner. Her husband and son became Christians; her three sisters, includ-

(Continued on page 62)



# "The Dean sent me to Jerusalem"

By Ken Matthew  
(Pioneer Evangelist and Minister of Elin  
Church, Worcester)

**H**AVE you ever listened to a debate and come to the conclusion that both sides are wrong? I always feel like that when I hear people arguing about what they consider to be the best method of extending the kingdom. One says that it is scriptural to win souls one by one and therefore we should not depend on huge campaign efforts. Another says that the best way is by pioneer evangelism and the more big campaigns the better; after all, did not Peter win 3,000 souls at Pentecost? This is the scriptural way.

They are both wrong. They are also both right. Our Lord and Master knew all the thrill of the big revival. He addressed 5,000 men, besides women and children (without a microphone . . . what a voice!), and then provided them with a good meal. I always think that folk who condemn church teas as being unpentecostal rather overlook the feeding of the 5,000. I forget which evangelist said, with expressive hyperbole, "The whole world is gone after Him." Someone has just said it; that's right, it was John when quoting the dismay of the Pharisees. Jesus was the greatest crowd evangelist of all time. And He was the greatest personal worker. See Him with Nicodemus. Look as He deals with the Samaritan

woman. Behold as He adds a personal word of warning and converses with the man who lay for thirty-eight years by Bethesda's pool. Jesus used both methods of soul winning, they are both scriptural. To say that either method is the only way is error.

We all have our preferences; we may support the one method of soul winning we embrace. What odds, as long as we go after souls for Christ? You may expect me to cast my vote in favour of mass evangelism. It is true that I have seen many thousands of people won to the Master this way. I love doing this work who would not? There is a great thrill in seeing 100 men and women stand in one meeting for Christ. But my choice is for the other method of soul winning.

Only some are called to be evangelists; all are called to be witnesses. Within our own Movement, if four evangelists conduct four pioneer campaigns per year (a record not yet reached, by the way) we might see in sixteen campaigns about 8,000 converts. Very good, and may we see more and more of this endeavour, but the individual method is far more rewarding. If every Elin member wins one soul every year and the convert sets out to do the same there is no comparison; the latter method wins outright. The snag is in getting every member to do his or her part. To get Christians active in this field would need a long-term policy of education. If every convert to Christ were only impressed with the need that he must bring others we should certainly see greater results. I make it a policy so to instruct my campaign converts. At the time of writing this article I am campaigning in the Eastbourne Town Hall. This morning I went into a newsagent's, and a woman behind the counter said, "I have been to four of your meetings; the last time I came I brought seven with me." She had that idea only from hearing announcements that they should go and bring others to the meetings. Keep on plugging, and in due season you will reap. A convert in a Leeds campaign brought, I think, eleven to a meeting and nine of these accepted Christ as Saviour (Rev. O. G. Miles will correct me if I am wrong, but I think it was something like that).

Personal evangelism is a *must* for every Christian unless you want the Lord to say you have neglected your job. Did not the Master say to the man of Gadara, "Go home, and tell thy friends what the Lord hath done for thee"? The pioneer evangelist is tutored in the same school. The night I was converted I knew that the Lord had called me to the ministry. Granny Walshaw wrote to the Dean of Elin College about me. He wrote to me and said I

could start at Jerusalem. I was thrilled at the prospect of a trip to Palestine—who wouldn't be at sixteen years? Then I was told the plain unvarnished truth. I must start at *home*. This is most reasonable when one comes to consider the matter. If one cannot speak about Christ to one's kin it is most unlikely that one is fit to speak to another.

I started in a barber's shop. I had to start somewhere. The shop was empty apart from the youth with the scissors and myself. It wasn't too bad. I told him about my conversion, but to my horror the shop was filling; I had to go on. Not having completed my testimony, the hair having been attended to, I had no alternative but to request a shave. The youth was a sport and kindly made no reference to the fact that there were no whiskers to take off (not at sixteen), and I finished my witness. Later that day I led him, my first convert, to Christ.

From that day I endeavoured to speak to someone every day. It was a kind of mutual agreement between God and me. I recall having to get up one night after midnight because I had forgotten my part of the bargain. It took me quite a while at that time of night to find a person to whom I could witness without at the same time causing him some anxiety lest I should seek to strangle him. However, I achieved my goal.

The day I entered the Elin ministry was April 1st. I didn't mind being a fool for Christ, and I was soon witnessing to a man in the railway compartment. It seems that in no time at all we were down on our knees together, he accepting our Lord. We changed trains at Manchester, and again I had the precise experience and knelt with convert number two. That was an unusual day, maybe it was God giving me a double witness of my future ministry, but it is the greatest thrill in the world.

One day I had to change trains in Carlisle. When I alighted I saw a man going along a train from one compartment to another giving out tracts to each person. It was Joseph Smith, our Irish Superintendent, practising what he always preaches and witnessing to individuals. (I was keeping this little bit to use in praise of a great worker for Christ should we ever be so unfortunate as to lose him. On second thoughts it seems more fitting that Pastor Smith reads the tribute himself, for, to quote one of his favourite poems, "He cannot read his tombstone when he's dead.")

I know this article is all about myself. I know him best. I cannot talk about how others win souls; I can only say that the personal way still works. Travelling to the Hastings campaign last February,

I saw a man in naval uniform. I was about sixty miles away from my home in Worcester and stopped to give him a lift in the car. He, seeing my collar, commented that he was going to see his minister that night to ask him about conversion. "My friend," he said, "tells me I should be converted; he tells me I ought to hear an evangelist; he says I ought to try to hear Ken Matthew because he explains conversion simply." And then to me, "Do you know Ken Matthew?" I murmured something about having heard of him and then seized the chance afforded and gave him the simple story. When I shook him by the hand as he alighted I gave him my name—he was dumfounded. So was I. The God who knew about the coloured man alone in a chariot in the desert and who instructed Philip to go to him with the Gospel is still arranging similar meetings in 1958, and He calls upon you to stand ready for action at a moment's notice.

"Many of God's servants, who do excellent sacrificial work in other directions, find themselves overpowered and tongue-tied when they are confronted with the problem of dealing with individuals about the supreme question of their soul's welfare. This experience has been shared by many of God's greatest servants. Dr. Trumble, one of the most successful personal workers, states, after fifty years of work during which he spoke to many thousands personally regarding salvation: 'I find it as difficult to speak about it at the end of these years as in the beginning. Never to the present day can I speak to a single soul about Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now.' Bousset, the eminent French preacher, stated: 'It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons ready to listen to everything on condition of forgetting all.' Lionel Fletcher declared that he still finds personal work a very difficult task, and adds when he hears some talk of it being an easy matter: 'We need not covet such unabashed approach.' Did not Paul say to those whom he won for the Master at Corinth, 'I was among you in fear and in weakness and in much trembling'?"

"Is it strange, then, that we should feel ourselves trembling as we approach such work? There is good reason for such feeling. Whatever we do or say will help to decide the fate of a human soul for eternity."

—BY A MISSIONARY.

# POWER THROUGH PRAYER

By E. M. Bounds

APOSTOLIC PRAYING IS AS INDISPENSABLE AS  
APOSTOLIC PREACHING FOR THOSE WHO WANT  
APOSTOLIC POWER AND APOSTOLIC SUCCESS

**T**HE apostles knew the necessity of prayer to their ministry. They knew that their high commission as apostles, instead of relieving them of the need of praying, committed them to it by a greater urgency.

They put prayer first. "We will give ourselves continually to prayer," they said. They were exceedingly jealous lest some other important work should exhaust their time and prevent their praying as they ought. Their relation to prayer is most strangely expressed—"give ourselves to it." They made a business of it, surrendered themselves to praying. They put fervour, urgency, perseverance and time into it. "Night and day praying exceedingly," said Paul. How these New Testament preachers laid themselves out in prayer for God's people. How they put God in full force into their churches by their praying!

Apostolic praying was as taxing, toilsome and imperative as apostolic preaching. They prayed mightily day and night to bring their people to the regions of faith and holiness. The prayers of apostolic, saintly leaders do much to make saints of those who are not apostles.

If the Church leaders in after years had been as particular and fervent in praying for their people as the apostles were, the sad, dark times of worldliness and apostasy would not have marred the advance of the Church. Apostolic praying makes apostolic saints, and keeps apostolic purity and power in the Church.

What loftiness of soul, what purity and elevation of motives, what unselfishness, what self-sacrifice, what exhausting toil, what ardour of spirit, what Divine tact are required to be an intercessor for men! Preachers are pre-eminently God's leaders. They are primarily responsible for the condition of the Church.

"If I should neglect prayer but a single day, I should lose a great deal of the fire of faith," said Luther.

Prayer is one of the eminent characteristics of strong spiritual leadership. A prayerless ministry among clergy or laity is the undertaker of all God's truth and for God's Church. The plea and purpose of the apostles was to put the Church to praying. They were not ignorant of the place which religious activity occupied in the spiritual life. But in the apostolic estimate, nothing could compare with the importance of prayer. The most sacred and urgent pleas were used, the most fervid exhortations. The most comprehensive and arousing words were uttered to enforce the all-important obligation and necessity of prayer. *Put the saints everywhere to praying.* This was the burden of apostolic effort, and the keynote of apostolic success.

To pray is the greatest thing we can do. More prayer in the early hours would transform many a decayed spiritual life. It would revive and invigorate in a miraculous manner. True praying brings the largest results for good, and poor praying brings the least. We cannot do too much of real praying. We can get along without the sham. True praying requires an outlay of serious attention and of time which flesh and blood do not relish.

"A little talk with Jesus," the children sing. But mature saints need more. We must demand and hold with iron grasp the best hours of the day for God and prayer, or there will be no praying worth the name.

This is not a day of prayer. Few men and women there are who really pray. Where are the Christian leaders who can teach the modern saints how to pray, and put them at it? *The Church of this generation has reared a brood of prayerless saints.* Where are the apostolic leaders who can put God's people to the business of praying? Let them come to the front and do the work, and it will be the greatest work which can be done.

More praying will not come as a matter of course. Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to impress the vital importance of prayer in the heart and life of the Church. None but praying leaders can have praying followers. Praying apostles beget praying saints. Prayer in the pulpit will beget prayer in the pew. We sorely need someone who can set the saints of God to this business of praying through.

It is our most sober judgment that the great need of the Church in this age is men of such commanding faith, of such unsullied holiness, of such marked spiritual vigour and consuming zeal, that their prayers, faith, lives and ministry will be of such a

radical and aggressive form as to set the Church ablaze for God—not in a noisy, showy way but with an intense and quiet heat that melts and moves everything for God.

That which has been done in the past can be done again. Christ said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also." The past has not exhausted the possibilities or the necessity for doing great things for God. *The church that is dependent on its past history for its miracles of power and grace is a fallen church.*

God wants dedicated men—men out of whom self and worldliness have gone by a severe crucifixion, by a bankruptcy of pride which has so totally ruined self and the desire for what the world offers that there is neither hope nor desire of recovery—men who by this insolvency and crucifixion have turned toward God with all their hearts, and have given themselves to prayer.

—*The Pentecostal Evangel.*

## IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE: 20.2, 26.5, 30.3 metres

WEDNESDAY, JANUARY 29th, 1958

Programme: 9.15 to 9.30 p.m.

Speaker: J. Woodhead (York).

The programme also includes:

Dorothy Pollard and Anne Wilton with W. Hall at the organ featuring:

"I sought for happiness" and "Why was He there?"

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

### EVANGEL SECRETARIES PLEASE NOTE

If you have to alter the quantity of your standing order for "Evangels," you **MUST** notify the Elim Publishing Co. Ltd. ten days before the date of the issue concerned. (E.g. Any changes to take effect from the issue of February 8th must be received by the Publishing Co. by January 29th.)

The same notice must be given for changes of address.

No credit can be given for excess copies returned if ten days' notice has not been given of the change of quantity.

## WHY NOT TRY THIS IN YOUR CHURCH?

### Bristol City Temple Sympathy Fellowship

A VERY successful means of making new contacts has been adopted by the Bristol church. A card bearing a message of sympathy, comforting words of scripture and the offer of a visit from the City Temple minister is sent to every bereaved family in Bristol. A team of six send out the cards to the addresses which are found in the death notices in the local evening paper. One person is responsible for each night. Read the following press letter to see how effective this new form of approach is proving.

"My family have just suffered a sudden bereavement and among the letters of sympathy was a card from W. R. Jones, of the City Temple. Inside was printed a poem and a text—lovely words of sympathy and hope.

"No member of my family knew of this church or its minister, whose signature and telephone number were on the back of the card with his wish that we ring him if he should call, and also an open welcome to his church.

"This card lifted me out of a deep pit of grief. When I read it I was ill in bed, alone in the house while the rest of my family attended my father's funeral.

"I'm quite sure that with such a minister at its head this church must always be full. Would that more followed his pattern; perhaps then we should once again become a Christian country."—(Mrs.) G. M. Farr, 317 Hotwell Road.

—*Bristol Evening Post.*

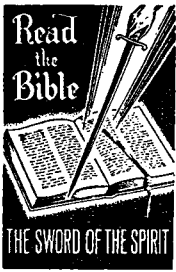
### THE WORK OF THE SAVIOUR

(Hebrews 9: 24-28)

*Introduction:* The New Covenant and the Better Sacrifice (vv. 16-28).

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

—Walter Rothwell.



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

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

**Sunday, January 26th.** 2 Samuel 18 : 19-33.

"The king was much moved . . . and wept" (v. 33). David had his share of sorrow. He often wept. So did Jesus! He was "a man of sorrows, and acquainted with grief" (Isaiah 53 : 3). Now He is "touched with the feeling of our infirmities" (Hebrews 4 : 15), and is "able to succour [help]" (Hebrews 2 : 18). What is more, He actually died for us (v. 33). Little wonder, then, that He can "deal gently" (v. 5) with us!

**Monday, January 27th.** 2 Samuel 19 : 1-15.

"Are ye the last to bring back the king?" (v. 12). Some events culminate in anti-climax. Here is one. Victory turned into mourning, because of David's grief over Absalom's death. David had learned to love his enemies (v. 6)—a New Testament truth! However, the chief event was to bring back the king (v. 12). Are we speaking a word (v. 10) about Christ's return, or are we the last to do so in these days of anticlimaxes?

**Tuesday, January 28th.** 2 Samuel 19 : 16-30.

"Shall there any man be put to death this day in Israel?" (v. 22). Sinners and traitors are usually cowards at heart. Shimei cursed David when he was down; he now cringed before him. Mephibosheth tried to run with both the hare and the hounds—not very praiseworthy of him after David's previous kindness (v. 28). But David was kingly in heart as in position. Love gives and also forgives! "Sinners, Jesus will receive!" "not willing that any should perish" (2 Peter 3 : 9).

**Wednesday, January 29th.** 2 Samuel 19 : 31-43.

"Barzillai was a very aged . . . and . . . a very great man" (v. 32). Today a word of encouragement and praise for our aged readers. (Psalm 92 : 12-15; Hebrews 6 : 10.) We cannot help getting aged; we can do something about being "very great" at that period, thus qualifying for the king's kiss and blessing (v. 39). Righteousness and substance-giving to God's Davids bring their own reward in due time. The younger folk cannot taste what you eat or drink (v. 35)—those are things of old age—but they are happy to know of your compensations for right living. May you long enjoy them in your "own place" (v. 39)!

**Thursday, January 30th.** 2 Samuel 22 : 1-16.

"The Lord . . . worthy to be praised" (v. 4). Fine phraseology here! Waves, floods, sorrows, snares, distress—David's portion. Rock, fortress, deliverer, shield, horn, high tower, refuge, saviour—God's power! It is because of His power to "do" that He "becomes"! He did so much for David. He became so much to David. Troubles and trials do but challenge the Lord's delivering might, and when He begins to work who or what can hinder Him? He is worthy to be praised!

**Friday, January 31st.** 2 Samuel 22 : 17-32.

"By Thee I have run through . . . leaped over (v. 30) . . . into a large place" (v. 20). Not always at the time, but often afterwards one realizes the "plus" of power, wisdom or skill received in the crisis. "By Thee!" How often we have to admit this! We have repeatedly proved that "it shall be given thee what to say" or do. Paul said: "I can do all things through Christ which strengtheneth me." Yes, run through, or leap over. He provides a way of escape—round, through, under or over; and always into a large place of blessing, praise, victory!

**Saturday, February 1st.** 2 Samuel 22 : 33-51.

"Thy gentleness hath made me great" (v. 36). The word "gentleness" is rendered "humility" in the margin. Think of our Lord's humility (Philippians 2 : 5-11; 2 Corinthians 8 : 9)! This indeed makes us great, raising us from the dunghill to sit with princes. Gentle, lowly Jesus is no childish sentiment. Conversely, should not His greatness make us gentle and humble? Moffatt renders it: "Thine answers to prayer have raised me," which is only putting it in a little different way!

**HAVE YOU PLANNED YOUR HOLIDAY?**

WHY NOT VISIT EASTBOURNE AND STAY AT

**ELIM'S OWN HOTEL?**

Write Miss D. Phillips,  
Lascelles Private Hotel,  
Lascelles Terrace,  
Eastbourne, Sussex.

**GENERAL**

- What Mean Ye by These Stones?** by W. F. P. Burton. 1/6, by post 1/9  
**Afterward,** by E. D. England 8/6, by post 9/3  
**Queen of the Manse,** by Elise Brogan. 8/6, by post 9/3  
**I Fished for Criminals** 3/6, by post 4/-  
**The Story of Two Spiders,** by R. H. Belton. 2/6, by post 2/11  
**Knowing God's Will,** by H. Lockyer, Litt.D. 2/6, by post 2/11  
**Brother Indeed,** by Frank Holmes. 6/-, by post 6/9  
**Keeping in Touch,** by Donald Gee. 2/6, by post 3/-  
**Teaching the Child,** by H. W. Greenway. 2/6, by post 3/-

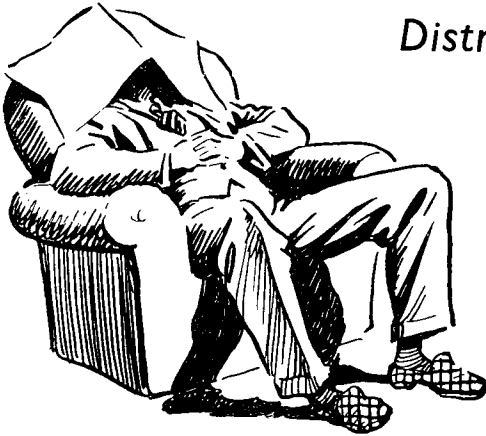
**PENTECOSTAL**

- What Meaneth This?** by Carl Brumback. 7/6, by post 8/3  
**The Pentecostal Movement,** by Donald Gee. 7/6, by post 8/3  
**Sound from Heaven,** by W. G. Hathaway. 2/6, by post 2/11  
**Spiritual Gifts in the Church,** by W. H. Urch. 6d., by post 9d.  
**Holy Spirit and Primitive Mind,** by J. W. Westgarth. 2/-, by post 2/5

ELIM PUBLISHING COMPANY LIMITED  
Clapham Crescent London, S.W.4

Conducted by  
National Youth  
Secretary

# youth page



District Youth Commissioner David Ayling  
writes—

LET US PUT AN END TO . . .

## **CHAIR-BORNE CRUSADERS!**

**C**HAIR-BORNE"—the word was born out of the disgust which a fighting man had for the host of desks and offices that kept him at the front. In these days of mechanisation it takes twenty men behind the battlefield to send eight men to it. However, in the days of the Crusades it was not so. You heard the impassioned plea of Peter the Hermit, took your sword, and went; no chair-borne Crusaders there!

So you see, a chair-borne Crusader is a paradox. You cannot have both. To be chair-borne you cannot be a Crusader. To be a Crusader you cannot be chair-borne. But are we in danger of falling into this humiliating position? Can Dean Inge's satirical rendering of the hymn be applied to us?

"They climb the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To travel by the train."

Is that our position? Then it is time we caught again a vision of the holy things for which we fight.

Are we chair-borne in **example**? There are some who hear that impassioned plea for the "Holy Land." They know all about the theory of crusaderhood, but imagine they can lead the crusade from the armchair! I have generally found that all you can do with such is to push them—arm-chair and

all! They know all the things we believe: the power of the Spirit, the glories of Zion, the blessings of Christ as captain; but their example is chair-borne. They know all these things in theory, and can probably give you a treatise on each of them, yet as for the disciplined life of crusading, they know nothing of it. God keep us from having wonderful doctrines we believe in but do not know experimentally!

Are we chair-borne in **enthusiasm**? Edward I, after the Holy Land had been left to the Turks again, had a proclamation read in his camp every evening. It was that all those who bore the sign of the Cross should stand before their tents and say three times "The Holy Sepulchre!" This was to remind them of the things for which they were fighting. Do the most holy things for which we have joined battle mean more to us than that? Is our enthusiasm platform talk, or is it really holy zeal for holy things? There was many an outcry for the crusades by people who never went and did not intend to go. Such sham enthusiasm will never win souls or storm citadels for God.

Again, enthusiasm for holy causes ought to prevent us allowing small, petty things to come between us and our goal. The greatest tragedy in the history of the crusades was the great crusades that failed, not because the enemy was too powerful, but because the soldiers of the Cross could not agree. In

the moment of victory the French Army left the battlefield in umbrage against their fellow Crusaders of Prussia and England. Need that moral be pressed home?

Are we chair-borne in **evangelism**? This, to me, is the greatest danger and therefore the greatest challenge. We practise things in Crusader meetings that we do not afterwards put into practice. One great danger for an army is to be so overtrained that its drill becomes mechanical. I fear that may happen to our Crusaders.

We have "indoor open air meetings" for training, but when do we put them into practice and go out? We have imaginary "shipwreck" nights, but have we ever set sail? We have training to win souls, but when did we last speak to one? All these programmes are good but not in themselves. They are only good when we put into practice outside what we learn inside, otherwise we can become little more than sanctified club houses sitting around taking each other's spiritual temperatures!

A Crusader asked me the other day whether our Crusader meetings were for the Christian young person or to reach the unsaved. My answer was "Both." They are to train the Christian to reach the unsaved, but unless we follow up our training with service our life as Crusaders becomes mechanical, bogged down, and eventually chair-borne.

The essence of Crusaderhood is in our too-often-forgotten motto, "Our best for God; God's best for us." If that is fulfilled in our lives we shall be too busy to be chair-borne. That reminds me, I had better stop writing and get out of this chair!

### Women's Column (continued)

ing the one who introduced me to her, and *her* husband. You see, it was all through the witness and life of that little woman in the factory. Are you trying to be a soul winner? Let our motto be, "Every reader of the *Women's Column* an evangelist."

Who knows, *you* may be instrumental in winning someone to Christ who will eventually be mightily used in His service and in preaching the Gospel. There was Andrew, who found Peter and brought him to Jesus, but it was Peter who became the great apostle.

We have all heard the masculine joke that there are three ways to spread news: telegram, telephone, telewoman! With some pride we can recall that the woman of Samaria could have been the first evangelist of salvation, and that it was Mary Magdalene who was the first to proclaim the resurrection of Jesus Christ.

So let us tell the joyful news, *Jesus saves*.

You can still obtain a copy—if you buy now!

## THE SACRED ART CALENDAR, 1958

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# COMING EVENTS

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(Please pray for these services)

**COLERAJNE, 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).

**HOVE.** Feb. 12-23. Elim Church, Portland Road. Fred Squire Revival Crusade Party (including international quartet). Week-nights 7.30, Suns. 6.30. Sunday after church 8.15 Hove Town Hall. C.642

**KINGSTANDING.** Feb. 2. Elim Church, Warren Road. Pastor and Mrs. R. J. Morrison's seventh anniversary. Special speaker at 11 and 6.30 Alex Tee, with campaign following each night at 7.30. Mon., Tues., Wed., Thurs. and Fri. only. Items by Kingstanding Mixed Choir and Male Voice Party.

**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 Caple (tenor soloist), Heavenly Gate Trio. Guest visitor "off the boat train." Convener: F. Jas. Stlemming. 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.

## 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.

## MISSIONARY ITINERARY

**Pastor W. H. Francis**, Elim missionary on furlough from Transvaal, Africa, will visit the following churches: Jan. 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. 25, Nelson; 26, Burnley and Accrington.

## SUNNY BLUNDELL TOUR

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

## EVANGELIST EDDIE SMITH'S TOUR

Feb. 1-23, Belfast (Melbourne Street); Mar. 1-15, Ballymoney; 16-29, Belfast (Abbey Street); dates not yet fixed, Newtownards; Apl. 13-27, Lisburn. C.648

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## WHY WORRY?

Jesus said, in the twelfth chapter of Luke (vv. 22, 23): "Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. For the life is more than food, and the body more than the raiment." From these words of Jesus and the comments following we reach four conclusions:

1. *Worry is needless.* "Consider the ravens, that they sow not, neither reap; which have no storehouse nor barn; and God feedeth them; of how much more value are ye than the birds?" (v. 24).

2. *Worry is hopeless.* "And which of you by being anxious can add a cubit unto the measure of his

life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (vv. 25, 26).

3. *Worry is faithless.* "If God doth so clothe the grass in the field which today is, and tomorrow is cast into the oven; how much more shall He clothe you, O ye of little faith?" (v. 28).

4. *Worry is useless.* "And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things" (vv. 29, 30).

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## HAVE YOU CONSIDERED

leaving a legacy to the Elim work?

Here is a form of bequest which may be incorporated in a will or codicil. Any inquiries addressed to the Secretary, Elim Headquarters, 20 Clarence Avenue, London, S.W.4, will be dealt with in strict confidence.

I bequeath to the ELIM FOURSQUARE GOSPEL ALLIANCE, of 20 Clarence Avenue, Clapham Park, London, S.W.4, the sum of £..... free of duty for the general purposes of their work and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.



# 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 number 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.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

## BOARD-RESIDENCE, ETC.

**Austria, Switzerland, Italy, Germany, Dolomites, Venice, Paris, Vienna, Brussels, Scottish Highlands;** luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central; two minutes Elim Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven, Newquay. Phone 2979. C.624

**Bangor, N. Ireland.** Rathmore House, Sealcliffe Road; seafront; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

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

**Bournemouth.** Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

**Bridlington.** The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

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

**Dawlish Warren.** "Welcome Stranger" Caravan Park. 22ft. four-berth, new, modern caravan; five minutes sea, station; all amenities. Eales, 31 Upper Street, Totterdown, Bristol 4. C.638

**Eastbourne.**—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. Phone 633.

**Exmouth, Devon.** "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June—September. "Croylands," Isca Road; Exmouth 3372. C.635

**Exmouth, Devon.** "Haldon Court" for happy Christian holidays; everything for your enjoyment and comfort provided; delightful situation near sea; h. and c. all bedrooms; children's corner; laundry room; table tennis; tours, fishing, rambles; good ministry; reasonable charges. "Haldon Court," Douglas Avenue. C.634

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

**Scarborough.** "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Walters, enclosing s.a.e. Telephone; Cloughton 276. C.633

**Tal-y-Bont,** near Barmouth, 1957 four-berth caravans. Small site; flush sanitation; shop; safe sandy beach. Fully booked July 26 to August 9. Stanton, 79 Cooksey Lane, Birmingham, 22c. C.639

## MISCELLANEOUS

**Theological** books wanted as gifts (or at reasonable prices) for our New Church Building Fund. Every book is listed and sent to the students of our colleges. You can help us and them by sending us a parcel, however small. All carriage refunded. List of 1,000 books on request. The Bookroom, 92 The Avenue, Bournemouth. C.622

## BIRTH

**Hunston.** On December 25th, to Rev. Ramon and Mrs. Hunston, of Dowlais, God's gracious gift of a daughter, Rosemary. C.643

## MARRIAGE

**Hallard : Randle.** On December 21st, at Elim Church, West Bronwich; Stanley Hallard to Brenda Randle (both Elim Crusaders). Officiating minister: H. Fisher. C.644

## SILVER WEDDING

**Kennedy : Corker.** On January 21st, 1933, at Elim Church, Portsmouth; J. Craig Kennedy to Miss M. M. Corker. C.650

## TRADE

Let us print your Posters, Handbills, Invitation Cards, Letterheads, etc.; reasonable prices; quality work. L. Edwards (Printer), 16 Hurst Park Road, Blackheath, near Birmingham. C.646

## SITUATIONS VACANT

**Young Lady** (15-17) required for junior post at Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London. S.W.4. C.607

**Assistant** required for Elim Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

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