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The

Elim Evangelist

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

VOL. XXXIX No. 39

PRICE 4½d.

SEPTEMBER 27th, 1958

Converts Become Evangelists

BARKING CAMPAIGN

FROM the opening service of the revival and Divine healing campaign conducted by Rev. Ron Jones and party there has been a remarkable sense of the presence of God. At the end of the opening service we looked anxiously for the first convert of the campaign and were thrilled to see a lady weep her way to the cross. Others came with her, and so far 137 have found peace with God. It has been grand to see them come back to the tent, their lives changed and so radiantly happy. The first convert brought four people with her to a later meeting, one of these being her husband, and they all decided for Christ. One particular lady came almost every evening to the service and each time the appeal was made she would walk out of the tent, obviously under deep conviction. "I wish I had never come to the meetings," she told Mr. Jones. But she came! At last, one night she yielded to the claims of Christ and the very next time we saw her she had a Bible under her arm and her daughter by her side, who also made a decision for Christ.

Many have testified to the healing power of Christ. One young lady who was about to go into hospital because of a growth on her foot was delighted to

find that the growth had disappeared after prayer. A person who had been deaf for many years heard every word in one of the services. A lady has been healed of a heart complaint, and it is a joy to see her prove God day by day.

A feature of the campaign has been the oil paintings completed by Mr. West during the week-night services and given away to the person bringing the most visitors for the evening. One young lady brought twelve members of her family to a service and won a very beautiful painting. During the first week of the campaign the congregations were good, but the second week saw a marked increase and many more men and women found Christ as Saviour. In addition to these new converts a large number of Christians have testified to the challenge they have received from God's word and have made their decision to live for the Master as never before. Please pray for these fine converts and for continued blessing on the work at Barking. Do not forget to support our fine evangelists as they seek to proclaim the Gospel.

ALAN CAPLE (song leader and soloist).

"Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15)

Some Things Your

Pastor Cannot Do

By Ernest S. Williams

(For many years Mr. Williams was the esteemed Chairman of the Assemblies of God of the United States of America)

THE pastor has his duties to perform and is responsible to the Lord for doing them faithfully and diligently. But there are some things he cannot do. The pastor cannot do the praying of his people for them. Many expect to have God's blessing upon the services and to see souls saved, believers filled with the Spirit, and the work of God prospering, but they fail to pray, or else they do not continue in earnest intercession until God answers.

Much unjust criticism is heaped upon the pastor because things do not move as they ought. But if the time spent in faultfinding were devoted to earnest intercession on his behalf and on behalf of the work, all would be different.

People sometimes forget that the pastor is human, just a fellow Christian. He feels pressure as well as others. He knows heartache and discouragement. And when the spiritual tide is low he likely feels it more keenly than any of his flock. While some of the people in the pews may be sitting back and finding fault, he is wrestling in prayer, seeking to pull what may be an almost "unpullable" load. He must be actively engaged in seeking to lead the service up into the atmosphere of God, searching the Scriptures, and trying to minister the Word. At the same time, unsympathetic hearts may be hindering his message by their unresponsiveness and their lack of spiritual burden, prayerlessly failing to co-operate with him in his conflict against the unseen powers of darkness.

How different it might be if the saints all took the work to heart and earnestly upheld their pastor with loving sympathy and prayer. C. H. Spurgeon was one of the greatest preachers of the last century, but back of his message was a united official board who were in prayer in an adjoining part of the building while he preached. Charles G. Finney is well known for the wonderful revivals that accompanied his preaching. but while he preached Brother Nash was concealed in his bedroom, wearing his life away in wrestling against the forces of evil that the Word of

the Lord might have free course and be glorified.

If only the people knew the load it lifts off a pastor's heart to see an appreciative smile or hear the earnest petitions of the saints on behalf of his humble ministry, surely they would pray more. But in many of our churches there is no prayer before the service begins; instead of there being the quiet hush or the earnest prayer the people listlessly look about or idly talk until the opening hymn is announced. There is no burden, no apparent concern! These people have likely come from prayerless homes for a service, and expect the man behind the pulpit to bring the power to flood the room with glory. They suppose that at the impulse of his word a revival will ensue. Then if the results are not forthcoming, instead of taking things to the Lord in prayer they start whispering, "We need a new man here, one who can meet the need, for things are drying up." Then, too, after the pastor has toiled in preaching, and seeks to bring souls to the altar and get them through to God, the church sometimes becomes a babel of voices. There is no burden for souls. Folk just greet one another and have a little social time, while a few faithfully try, amid the confusion, to help some wanderer into the fold or to hold on to God in prayer. Such a church is far from revival. Instead of laying the blame on him who has stood between the living and the dead, the church members need to bewail their own indifference and unbelief.

God honours faith: "Without faith it is impossible to please Him." This is true in regard to the success of our services, as with anything else, but the pastor cannot do it all. The success of Peter and of the other apostles was as much the result of the united faith and faithful prayers of the believing church as it was of their own consecrated labours. What preacher could not succeed with such backing as these men had when the church lifted its voice with one accord and said, "Lord, Thou art God. . . . Grant unto Thy servants, that with all boldness

they may speak Thy word." The place was shaken where they were assembled, not by the praying of Peter and the other apostles, but by the united believing prayer of a consecrated and sympathetic church.

Too many in our churches insist that the pastor have all the faith. Some expect him to trust God for his salary, whether or not they contribute to his support. They expect him to pray them back to health when they are sick and to accomplish every other requirement of faith. And if he fails, or if they think he has failed, they do not blame themselves but put the blame on him, seeming to think he can do the impossible. No, my friend, there is a limit to the pastor's faith, just as there is to yours. Paul knew his need of faithful brethren and said, "That I may be comforted together with you by the mutual faith both of you and me." And the pastor needs the prayerful faith of all the members of his church if his ministry is to be a success.

The pastor cannot do our personal work for us. We go to church and hope for a crowd—we go, that is, if the weather is fair—and if the crowd is not there we think our need is a pastor whose pulpit ability will draw the people in. How much have we done towards trying to interest the people? Many have not invited one soul during the entire week. What the church needs is live, wide-awake, believing, praying men and women who will become personal workers, going out into the highways and hedges, giving forth the Gospel and inviting the people in.

Many of us are almost entirely asleep to our calling and opportunity. The Bible has not said, "Sinner, come to the church and be evangelised." It says to the Church, "Go ye . . . and preach the Gospel to every creature." We cannot get every creature into the local church to hear, but we can go outside the church to every creature.

The major part of the harvest reaped by the church is the fruit of personal ministry. People will pay evangelists and spend hours in meetings, seeking a blessing for themselves, while they do not give one hour to personal evangelism. Then they wonder why there is no revival. They are too selfish, too engrossed in seeking their own pleasure, and too unconcerned about their fellow men. People saved are fruit, and most of them (often the best of them) are hand picked. Paul preached publicly *and* from house to house; and if the church neglects the house-to-house and heart-to-heart aspect of evangelism it need not look for great revival.

Much of this personal evangelism cannot possibly be done by the pastor. If he is a faithful shepherd,

by the time he has ministered to the sick, called on the bereaved and other members of his flock, and performed a multitude of other duties of which his congregation is unaware, he is pressed for sufficient time to prepare his sermons. The principal part of personal evangelism must therefore be carried on by the faithful church members. Then, after getting the people into the house of worship, while the united church prays in faith, God makes His Word quick and powerful; and the fruit of our united labour is revival and joy in our own hearts.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers," and "go ye . . . to every creature."

The Pentecostal Evangel.

The Unchanging Christ

The Son of God came down to live on earth,
And died to make atonement for our sin.

The wondrous story of His lowly birth,
His life and sacrifice, is found within

The Word of God—His boundless love and grace,
And deep compassion for the souls of men.

The crowds were drawn to Him in every place,
And heard Him speak eternal truths, and then
Amazed, they saw His mighty power to heal

The sick! And oh what joy to us it gives,

That in these days we still may know and feel
His power divine, for this same Christ now lives
Exalted high at God's right hand above.

Unchanging in His power and grace and love!

F. D. WALKER.

Prayer requests

Please pray for Pastor Walter Urch, who is seriously ill after undergoing a major operation. Remember also Pastor James McBurney, now recovering from a severe operation for mastoid.

We regret to announce the passing of our dear brother Pastor E. Harford following a serious operation. Please remember Mrs. Harford in prayer.

THE POWER OF INFLUENCE

THE Christian's influence upon others can be powerful either for good or otherwise. It all depends on the way he conducts his life and affairs before other people.

On numerous occasions Christian people have stated that in the first place they were influenced to accept the Lord Jesus by the way other people lived who professed Him as Saviour and Lord of their lives. On the other hand, alas, too many people outside the churches point to the hypocritical lives of some of those inside as their excuse for not being Christians. In view of all this it is important that Christians realise they are either exercising an influence for good and the Lord's glory or the contrary.

There was the occasion recorded in John 21 when Peter impulsively resolved to do a certain thing which had an unfortunate influence upon his companions. He and six others were a number of miles north of Jerusalem in the province of Galilee. Jesus had told them He would go before them into Galilee and meet them there. As they waited for Him to join them they became impatient and restless. Suddenly Peter, usually the spokesman for the others, impetuously and impulsively declared "I go a fishing." Immediately the others intimated their willingness to participate in this with him. They had been called from this occupation to become fishers of men, and they were sent to that spot not to fish but specifically to await the arrival of the Master. It is not to be wondered at that their fishing expedition ended in failure, for Peter had exercised a wrong influence over them. On the other hand, he was such a strong personality and leader among them that had they made the resolve to "go a fishing" and he had been against it the expedition would have been called off. Of course, it must be said in fairness to Peter that there were many occasions when his influence over others was for good and to the glory of God.

It is very necessary that the Lord's people make sure concerning the kind of influence they are exerting over others. Of course, there may be times when they are unconscious of their influence over others, as, for instance, in the case of Moses. He had been in the presence of God for forty days and nights, and as he descended the mountain he was unaware

of the fact that the glory he had imbibed he was rediffusing to others even his face was radiating it, to the utter amazement of the people of Israel, who were overawed by it (Exodus 34:30). It is simply and significantly stated that "Moses wist not that the skin of his face shone" (verse 29). Unconscious of it as he was, it was an influence for good.

Contrary to the above, an evil influence can be brought to bear upon the child of God. This can happen, among other things, through wrong associations. For instance, we have the illustration of the subtle and evil influence of Delilah over Samson, of which he was unaware and which stripped him of his power and usefulness. Little did he realise that through his continual association with her, and by playfully evading her persistent inquiries to know the secret of his power, he was unconsciously weakening his resistance. Eventually he succumbed to her wiles and persistence and revealed the secret of his strength. He was as unconscious of his decline as he was of her influence over him. He came to his senses too late! "The Philistines be upon thee, Samson," she cried. "And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord had departed from him" (Judges 16:20).

In view of the foregoing, two thoughts are paramount: the Christian should at all times watch his every thought, word and deed, so that his life might ever be an influence for good over all with whom he comes into contact, and he should ever guard against coming under the influence of those who are not like-minded, lest by association with them his testimony becomes marred.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: J. Craig Kennedy (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, E. J. Phillips, J. Smith.

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The dates . . . 6 - 7 - 8 - 9 October

REALLY MATTER

YOU cannot gauge the value of Christian fellowship by figures and facts, questionnaires and quotes. It has qualities hidden from the natural gaze of man, but its potentialities are limitless. A few days together for the Elim family has the power to stimulate the life of our Movement to an extent beyond our most ambitious imaginations. And this opportunity is presented each year at the Annual Conference. These dates really matter spiritually as well as on the level of the mundane matters of church business.

You must come to this year's Conference for the public meetings even if there is only the slightest opportunity presented to you. Come for the four days, attend the evening meetings, enjoy the united public communion service on the Wednesday morning at 9.30, and do not miss this great time for Christian fellowship. But come, if only for one meeting. All the effort you expend to get there will be more than repaid in blessing and spiritual uplift. You will be able to meet hundreds of Elim ministers, members and friends. You can visit the exhibition stands and see the latest ideas and presentations of the different departments of our work. On Wednesday morning, following the communion service, you can attend the discussion entitled "Outstanding present-day signs of our Lord's return: political, providential, social and supernatural." Rev. John Dyke will introduce "The Middle East in prophecy" and Rev. W. G. Hathaway "Supernatural signs." Of course you must come.

Now, to whet your spiritual appetite a little further, we present the full programme for the week:

ELIM ANNUAL CONFERENCE, OCTOBER 1958

The Week's Programme

- | | | |
|--------------------|---|-------------|
| ★ MONDAY
6th | — INDUCTION of the PRESIDENT, REV. E. J. PHILLIPS, and
ORDINATION of MINISTERS | — 7.30 p.m. |
| ★ TUESDAY
7th | — CONFERENCE CONVENTION TIME | — 7.30 p.m. |
| ★ WEDNESDAY
8th | — UNITED CONFERENCE COMMUNION SERVICE | — 9.30 a.m. |
| | — EVANGELISTIC RALLY | — 7.30 p.m. |
| ★ THURSDAY
9th | — ANNUAL RALLY of the
ELIM MISSIONARY SOCIETY | — 7.30 p.m. |

Speakers and Conveners:

J. T. BRADLEY, JOHN DYKE, SAMUEL GORMAN, H. W. GREENWAY,
J. J. MORGAN, E. J. PHILLIPS, T. H. STEVENSON, ALEX TEE

Song services every night at 7 o'clock

All arrangements can be made for your accommodation in one of Elim's many Conference house parties. Write for details to:

Rev. S. Penney
84 Namu Road, Winton, Bournemouth (tel. Winton 1091)

TOWN HALL, The Square, BOURNEMOUTH

We'll be looking for you, so come !

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

"STRANGE OBJECT ON THE SEA BED"

Mrs. Shrimp, Mrs. Lobster, Mrs. Eel and Mrs. Nautilus were having afternoon sea-water together when Mrs. Shrimp remarked on the strange object which she had seen slither across the sea bed the day before. "It looks like one of your relations," she said to Mrs. Eel.

"I can assure you," she replied, "that not one of my relatives is as big. Why, you can't see the beginning or the end of the creature. It stretches as far as you can see in both directions. Besides, it doesn't move, and it hasn't any little fins as far as I can see."

The others agreed, and several ideas were given as to what the strange object could be. They were puzzled because it didn't move at all.

Then finally Mrs. Nautilus spoke. "I know what it is."

They all stared at her, especially Mrs. Cod, who had just arrived with the seaweed jumper she was knitting.

"Yes, I know," repeated Mrs. Nautilus. "It's a thinking machine!"

"What?" they all chorused.

"Let me explain," continued Mrs. Nautilus. "Away above this world of water in which we live there is another world where humans live. They don't live in water, but on dry ground, where they walk around on two legs."

"Ridiculous," shouted Mrs. Lobster. "With all my legs it's as much as I can do to get around sometimes, and as for dry ground—well!"

"But what is this object?" asked Mrs. Cod, disentangling her ball of seaweed from Mrs. Lobster's many legs.

"It's a thinking machine," said Mrs. Nautilus. "These humans think, and then they send their thoughts from one dry ground to another through this strange object which they call a cable."

"I've never heard such nonsense," said Mrs. Eel.

(Continued on next page)

Book Reviews

OPERATION RELIEF, by Fred. Squire. Obtainable from Hook Place, Burgess Hill, Sussex. Price 8/6 (by post 9/1).

Here is a story that will capture one's imagination and hold one's interest from cover to cover, a story that takes one back in thought to the days of the second world war and the time of stress and strain immediately following its cessation. It tells of the common sense and sane approach of a man, whose heart was filled with compassion, to the gigantic task of sending relief and taking spiritual comfort to those still in dire need and great distress on the European continent. With sanctified audacity this man rushed in where angels feared to tread, and in a way that was nothing short of a miracle obtained a visa and flew to Holland free of charge in a military plane in the company of a British general and other high-ranking officials of the British and Dutch Governments. From *Operation Relief* one passes to the vivid and colourful story of the founding of the International Bible Training Institute—an amazing history of what one man can accomplish if he has vision and a life consecrated to God.

MARJORIE GORMAN.

HE DARED TO BELIEVE: THE LIFE STORY OF ERNEST LUFF, by Jean A. Rees. Obtainable from Elim Publishing Co., Clapham Crescent, London, S.W.4. Price 7/6 net (by post 8/3).

Mr. Luff has been an inspiration to all who have known him, and all who read this book concerning his life-work cannot but be influenced. The way in which he was led to Christ and converted, the wonderful growth of grace and faith in his life, the way God led him, and above all the founding of what was known as the "Pilgrim Preachers," makes a thrilling story. I was unable to leave the book alone until I had finished it. Many Christians feel that a life of faith is possible only to such people as Hudson Taylor and George Müller, but here is a man who has proved God in the past, and today is still proving Him in his work of providing an old people's home for the inhabitants of Frinton-on-Sea.

I have every confidence in recommending this book, and feel sure it will have a very wide circulation.

A. P. THOMAS.

THREE DEADLY FOES AND HOW TO DEAL WITH THEM, by Henry Durbanville. (B. McCall Barbour, 5/6 post free, or through church bookstall.)

"The dominant emotion everywhere in the world is fear."

"The loneliness of life under the most favourable circumstances becomes at times distressingly real."

"Worry has pencilled more brows with tell-tale lines than the years have done."

I cull these statements from a new book just passed to me for review. How true they are. Have we not seen them portrayed in other lives and known them in our personal experiences?

The writer speaks with great understanding of the glorious possibility of fears dispersed, worries removed from the heart, and loneliness overcome when we know the experience of the peace of God guarding our hearts and minds in Christ Jesus.

The quotations from hymns and poems, in addition to scriptural references, are really beautiful and particularly appropriate. This book must be a blessing to all its readers. I heartily recommend its purchase for personal reading and also suggest it as an acceptable yet inexpensive present for a fellow believer.

W. F. SOUTH.

Children's Strip (continued)

"You really can't expect me to believe all that. Where are all their thoughts?"

"Oh, you can't see them, or feel, taste, smell or hear them, because they all pass through the cable," replied Mrs. Nautilus.

"Well, we just can't believe in things we can't see, hear, taste, smell or touch," they all said, and the party broke up and they all left Mrs. Nautilus alone. But she was right.

Have you ever found that people won't believe you about heaven and spiritual living? Next time tell them about Mrs. Nautilus!

Cheerio for now, and God bless you.

BERNARD.

PS. I'm coming to Wimbledon this Sunday evening. Do come and say "Hello."

TEACHERS URGENTLY NEEDED

on Elim mission stations in Southern Rhodesia. This is an opportunity for effective service for the Lord Jesus and at the same time meeting a real need. For fuller information please write to: Missionary Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.



Women's

Column

By Gladys Gorton

YOUR HEAVENLY FATHER GIVETH MUCH MORE

TWO exemplary Christians—husband and wife—who are very well known to us were experiencing great hardship. There was a verse of scripture that kept coming to the husband's mind. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matthew 7:11). He could not get it out of his mind, or in other words he could not get away from it. It kept recurring at various times.

One day he had an inquiry from one of his clients. Could he do an urgent piece of work immediately? He could, so within a short space of time he came around to his business accompanied by his customer, who was a millionaire. While he worked away on the job the two men who were waiting near him talked. Our friend was deeply impressed by what he heard the American millionaire tell. "There was a time when all I possessed in the world was eight shillings [just over a dollar]. I was out walking with my little girl and we looked into the window of a toy shop. There was a lovely doll, priced eight shillings, and my little daughter pleaded with me to buy it for her. My heart was sad in that I appeared hard in refusing to buy her the doll, but eight shillings was all the money I had. Years went by, and one morning my daughter came into my office: 'Come downstairs into the showroom; I want to show you something,' I said to her. We went along. 'You see that car.' 'Yes,' she said. 'Do you like it?' 'I should say so; it's smashing,' she cried animatedly. 'But why do you ask Daddy?' 'It's yours, I've bought it for you.' 'But why Daddy? I don't understand. I haven't asked you to buy me a car.' 'Do you remember when you were a little girl and you pleaded with me to buy that doll which we saw in the shop window? You didn't know how I longed to get it for you and couldn't because all the money I had was the price

(Continued on page 620)

The Supr

IN this study we purpose considering Christ the Supreme Mystery. It is very important that we distinguish between the use and meaning of the word *mystery* as generally understood and interpreted today and the scriptural usage and meaning. The word is commonly understood to mean something half hidden, partially illumined, and partly lost in obscurity, only revealing vaguely the truth, thus leaving mankind to strain their powers of imagination in an endeavour to interpret what lies beyond that which is only partially revealed.

How different is the mystery encircling itself around the first advent of Jesus Christ into this world. The Scriptures present it as a revealed mystery, in spite of the arguments of human and sceptical reasoning, so revealed that it is gloriously possible for any believing soul to apprehend it to his eternal satisfaction and peace. In other words the Scriptures are stupendously clear and emphatic in setting forth the certainty and reality of the mystery. Christ manifested in the flesh. This being so, wherein does the mystery lie? In the lack of the human mind fully to comprehend it because of sensibilities dulled by sin inherited through the fall, and not in the obscurity of the scriptural revelation given.

THE MYSTERY OF GODLINESS

"Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The apostle here reveals that the great mystery of godliness is God manifested in a human body. The Incarnation was the visible manifestation of the invisible one, the eternal Word made flesh. After claiming Christ as the great mystery, God manifest in the flesh, the apostle proceeds to give confirmatory evidence substantiating the claim made.

He was justified in the Spirit. The Spirit's powerful operations in and through Christ in a most unique and wonderful way sealed Him as God incarnate. He was born of the Spirit, guided by the Spirit, and baptised with the Spirit. Under the Spirit's power He summoned dumb elements into obedience, devils shrank from before Him, and the grave gave up its dead.

The Spirit indwelling Him was not only manifested by miraculous demonstrations of power, but

also in marvellous wisdom, calling forth from men this testimony: "Never man spake like this man" (John 7:46). The final proof of the Spirit's justification of Christ's claim to deity was given after Jesus had been reproached as a sinner, impostor and blasphemer by the Jews, and crucified; when by miraculous power the Spirit raised Him from the dead on the third day (Romans 8:11). Jesus was put to death not because He was a sinner, but for our sins, and raised by the Spirit for our justification (1 Peter 3:18).

He was seen of angels. Turning again to the Word of God, we find these remarkable words, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them . . . unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:9-11). Here we learn that an angel appeared to the wondering shepherds, announcing the first advent of Jesus into this world, and in verse 13 of this same chapter we read that He was accompanied by an angelic choir who sang praises to God and the message "Peace, good will toward men." In another portion of God's Word, Matthew, giving account of that stupendous conflict between Jesus and Satan in the wilderness, states that at the end of it angels came and ministered to the victorious Son of God. Then we have recorded the events which took place on that memorable day when Jesus Christ rose from the dead. Angels delivered God's comforting message of hope to the disappointed disciples who sought their Lord. What a wonderful message it was—"He is not here, but is risen" (Luke 24:6). As an astonished company of disciples watched their risen Lord ascend to heaven,

By Samu

e Mystery

they were comforted by angelic messengers, who announced that Jesus would come again in like manner as they had seen Him ascend into heaven (Acts 1:11).

“Preached unto the Gentiles, believed on in the world.” The message of Jesus Christ as the world’s sin-bearer has been preached throughout the world, with the result that millions have believed on Him, as is evidenced in innumerable regenerated lives and transformed homes.

“Received up into glory.” If Jesus had been false in His statements, as the Jews argued He was, God, who is holy and righteous, would not have received Him up into glory, and no such mighty manifestation as His bodily resurrection and ascension into heaven would have taken place.

THE MYSTERY OF THE SAVIOUR’S HUMILIATION

This is described in Philippians 2:5-8: “Let this mind be in you which was also in Christ Jesus: who, being in the form of God, counted not equality with God a thing to be grasped, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”; and in 2 Corinthians 5:21: “For He [God] hath made Him to be sin for us.” These verses set forth the incarnation of Christ as a great humiliation.

For instance there was *the nature of His humiliation*. Examination of the four forms of expression used, form of God, form of a servant, likeness of men, and fashion as a man, reveal the nature of His

humiliation. Beyond the words “form of God,” we see Christ the pre-existent one in the bosom of the Father, upholding all things by the word of His power, receiving the homage of the angels; while in the words “likeness of men” and “fashion as a man” we see Him who possessed the nature of God assuming at His birth the nature of man, and thus we understand the nature of His humiliation. It is further revealed in that He not only became man, but took upon Himself the form of a servant, not only a servant to God but also a servant to men. The Revised Version interprets the word *servant* as “bond-servant,” meaning a slave. Marvellous is the nature of His humiliation. Divesting Himself of His glory, and setting aside His kingly robes, He became the slave of mankind.

The voluntary character of His humiliation. “He humbled Himself.” God the Father did not force upon the Lord Jesus this awful humiliation: an angel did not humble Him; nor was it the work of Satan. Jesus voluntarily humbled Himself. That stoop of the Invisible into the visible was the willing act of the Lord Himself. The gift of Christ to the world was the outcome of God’s love (John 3:16). The humanity which veiled His deity was the work of the Holy Spirit (Matthew 1:20), but the act of indwelling that prepared body is ascribed to Jesus alone.

The depths of His humiliation. “He hath made Him to be sin for us.” This surely was the profoundest stoop of His humility, that in assuming our nature He also became a sin-offering for us. Paul, writing to the Galatians, uses a similar expression: “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree” (Galatians 3:13). Dying on Calvary as a sin-offering. He was also made a curse for us; He came under the wrath of God in hearing the penalty of the law (death) for sinners. The depths of such a humiliation cannot be fathomed, but only wondered at; so we pass on to consider

THE MYSTERY OF HIS SUFFERING

We will turn to the prophecies of David, Isaiah and the Master Himself for a picture of His sufferings as the Saviour of the world.

His suffering prophetically portrayed by the psalmist David. What a revelation of the Lord’s suf-

Christian

ferings is given to us in the prophetic language of Psalm 22. There we see the Son of God derided and spat upon by men—"They gaped upon Me with their mouths as a ravening and a roaring lion." "I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted within Me"; "They pierced My hands and My feet"; thus we behold the blessed Lord crucified on Calvary. That these words are not applicable to David is revealed in the fact that he never had his hands and feet pierced. This is indeed a most remarkable prophecy concerning the Lord's death, for these prophetic words were given utterance to about 1,000 years before the Lord's death, when under the Jewish economy the mode of capital punishment was by stoning; at the time of Christ's death Jerusalem was under Roman rule, which decreed that crucifixion should be the mode of capital punishment. How the Master must have suffered under the intense agony of such cruel treatment! Had He so desired, He could have come down from the cross and thus escaped its awful pain and anguish, but He chose to suffer and die, the Just for the unjust, that He might bring us to God. No wonder His strength was dried up like a potsherd, and His tongue clave to the roof of His mouth!

His sufferings were prophetically portrayed by the prophet Isaiah. In the beautiful fifty-third chapter of Isaiah we get a prophetic record of the mystery of the Saviour's sufferings. Is it any great wonder then that this chapter is so precious to the child of God, and that Luther exhorted the saints of his day to commit it to memory? What deep anguish and suffering underlies such quotations as these: "Stricken, smitten of God, and afflicted . . . wounded for our transgressions, bruised for our iniquities . . . poured out His soul unto death." Concerning this portion of God's Word one has well said, "His [Christ's] blessed Person dominates it, and His sufferings fill it."

His sufferings prophetically portrayed by Himself. On one occasion James and John made request of Christ that they might be granted the seats of honour by His side when He came into His glory. Jesus answered them, "Ye know not what ye ask; can ye drink of the cup that I drink of, and be baptised with the baptism that I am baptised with?" Here the Master refers to His suffering under a twofold symbol, the cup of sin and suffering, and a baptism in suffering. In reference to the first-mentioned, it is necessary to go back in thought to that memorable night in the garden of Gethsemane. The three disciples who accompanied Jesus into the garden are fast asleep, and just a stone's throw away

Christ their Master is in soul agony. The awful cup of sin and suffering is before His gaze; He knows that in a short time now, if He is to be the world's Redeemer and Saviour, He must drink its contents. How dreadful that cup must have appeared in all its hideousness to the sinless Son of God, but He drank it at Calvary. In drinking that cup He provided for sinful man the cup of salvation. He drank the cup of cursing, that man might drink the cup of blessing, containing the soothing, refreshing ingredients of pardon, peace and forgiveness.

As to the baptism in suffering, it will help us to understand what Jesus actually meant when He likened His sufferings to a baptism if we consider the meaning and mode of baptism. The word for baptism in the Greek is *baptiso*, and means to plunge, dip or immerse. The word *baptism* is associated with burial, and is used in this sense by our Lord concerning His suffering. In Romans 6:4 we read "buried with Him in baptism," and the same expression is used in Colossians 2:12, showing that the mode of baptism is burial. When Jesus was immersed by John in the waters of Jordan it was a foreshadowing of His going down into the waters of death on Calvary. There He was not merely sprinkled with suffering, but immersed in it and overwhelmed with sorrow, and in the prophetic language of Psalm 42:7, He cried, "All thy waves and thy billows are gone over Me." What a baptism in suffering: the sin of the world upon Him, the venom of hell stinging Him, His Father's back turned upon Him, untold anguish in His body and the insults of the mob hurled at Him! Who can fathom the mystery of such suffering? Yet He bore it all on behalf of sinners. The angels of heaven ceased their songs of praise, and Nature decked herself with mourning; for on that cross passing through the deep waters of Divine judgment was the Son of God, the Redeemer of the world.

For those getting married soon, this book will prove a real blessing.

IN CONFIDENCE. H. R. Jones. Talks on Christian marriage. Foreword by F. P. Wood. 4/6 net (by post 5/-).

"We welcome this volume as a valuable contribution to the correction of the appallingly low view of marriage which is prevalent today."—*The Christian*.

From
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city of churches, mission halls and denominations. There are at least about twenty-eight Pentecostal congregations in this city, including eight Elim churches, others of the British Pentecostal Fellowship, and numerous others. Dr. Edwin Orr describes Belfast as the most evangelical city in the world. Some have called it "the evangelist's paradise." And for religious tramps it affords a happy hunting ground.

☆ . ☆ ☆

It is more true that Romanism itself is in decline. In giving statistics, Rome is not backward to include whole nations as included in the flock, yet a writer has declared that 9,000,000 of Italy's supposed Roman Catholics voted Communist, while only eight per cent of the adult Paris population attends mass. In 1956, 144,000 left the Church of Rome to join the Episcopal Church of America. It is said that one-third of the ministry of that church are ex-Roman Catholic priests.

☆ ☆ ☆

HAVING a few hours in Belfast during my holiday in Ireland, I had opportunity to see the new Elim Church at Alexandra Park Avenue, with Pastor Joseph Smith as my guide. It is an attractive and compact building with ample ground for extension. My special interest lay in that during the war years we acquired a vacant building, several Elim ministers working to transform it into an Elim church. The work was well forward when it was destroyed in an air raid—destroyed before it was used. Maybe this was one of the "all things," as the new building far excels what the amateurs would have done.

☆ ☆ ☆

Elim's wells are filled with blessing
Like the ones of long ago;
Israel found in them refreshing,
May you also prove it so.

I asked Pastor Smith for permission to quote these words—he is the author of them. We have long known Mr. Smith's ability and versatility, but I was ignorant of his poetic interest until seeing the above as an attractive poster outside his church.

☆ ☆ ☆

A Roman prelate in Ireland has expressed that the Protestant religion in that country is dying. It may be so in Eire, by depopulation, but he could not have seen the church notices in the Saturday edition of the *Belfast Telegraph*. There can be no city anywhere to compete with Belfast for multipli-

Sir R. Watson-Watt, the Scottish radar pioneer, said at London Airport on arriving from Canada: "I really think it is monstrous that having mismanaged our own planet we should attempt management of any other planet in space." He added, "It is perfectly legitimate for world scientists to poke their noses into space. It is when politics come into it that I feel we should draw the line."

I remember a friend, a keen astronomer, saying he could not believe that God would ever allow man to invade another planet after so corrupting the one in which God gave him dominion.

☆ ☆ ☆

The Rev. Stuart McGhee signed on as a ship's chaplain to visit China. He told in Singapore how in Communist China he saw huge portraits of Communist leader Mao Tse-tung on walls behind the altars of Shanghai's Episcopal churches. He found that churches were used for Party meetings six days a week—and for services on Sundays.

☆ ☆ ☆

Today I was speaking at a factory mid-morning meeting for workers. A prayer, a talk, a prayer was the order of the service. I chose to speak about the several scriptures describing the coming of Christ as a thief. I thought this important theme was also an appropriate one that would be appreciated by these workmen. They are employed in the production of scientific burglar-proof appliances.



THE FAMILY ALTAR

and

ELIM PRAYER CIRCLE

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

Sunday, September 28th. Psalm 72 : 1-20.

The language of this psalm reaches out beyond the borders of any human kingdom or empire and speaks to us of the coming universal kingdom of Jesus Christ that will be set up on the earth—a dominion in marked contrast to anything this world has ever known, for in this kingdom there will be abundance of peace, and the righteous shall flourish (v. 7), the oppression of the poor will be ended (vv. 12-14) and war will be unknown, for all kings and nations will be subject to Him (v. 11), etc. Thy kingdom come!

Monday, September 29th. Psalm 73 : 1-14.

"But as for me . . . my steps had well nigh slipped" (v. 21). The reason for this experience in the life of Asaph, the author of this psalm, was a situation which still prevails and troubles some saints today—the prosperity of the wicked (v. 3). He had grown to envy them, and in view of their undeserved progress had begun to doubt the goodness and the justice of God until he almost slipped from the rock of faith.

How easy it is to make the same mistake as Asaph and to suffer from a declining faith because of the injustices of life. Remember, it is the end of life that matters most. (Psalm 72 : 17).

Tuesday, September 30th. Psalm 73 : 15-28.

"But it is good for me to draw near to God" (v. 28). These words are a refreshing contrast to yesterday's text, which informed us that Asaph's faith in God had declined because of the injustices of life. He had, however, the good sense to take his problem to the Lord. In the sanctuary alone with God (v. 17) he found the answer to what seemed an inexplicable difficulty, and left the house of the Lord with renewed faith.

The experience of Asaph warns us that human reasoning, because of its imperfection, can be a destructive force in the realm of faith, and also that divine illumination is a constructive force in the same realm. Consider Proverbs 3 : 5.

Wednesday, October 1st. Jeremiah 1 : 1-19.

"I have made thee . . . a defenced city . . . an iron pillar . . ." (v. 18). Jeremiah had just received from God his call to the prophetic office. In view of the unpopular message he had to declare (v. 15) it would seem that he had begun to contemplate a little fearfully the reaction of the people. God, however, makes it clear to him in the descriptive words of the above verse that He has made him an invincible force. This did not mean that Jeremiah would not have trouble—he would. It meant that he would not be overthrown by it.

This confidence may be ours also: "If God be for us, who can be against us?" (Romans 8 : 31).

Thursday, October 2nd. Jeremiah 2 : 1-13.

Jeremiah in his first message condemns the backslidden state of Judah by an illustration in contrast (v. 13). Consider the symbols he used: a fountain suggested purity of source, an inexhaustible supply and continual freshness. A cistern, on the other hand, suggested impurity of source, a limited supply and continual stagnation! Even this water was difficult to retain in the leaky cisterns of Jeremiah's day.

What a contrast! Having forsaken God, the fountain of living waters, these people are left in no doubt regarding the inferiority of the way of life they have chosen. May we ever desire the fountain of living waters.

Friday, October 3rd. Jeremiah 7 : 1-20.

With the exception of verses 3 to 7 our portion for today is a continuous message of judgment directed against the religious life of Judah, which was characterised at this time by gross hypocrisy—by a profession the reality of which their actions utterly refuted (vv. 8-11). God's hatred of such a state was clearly shown in that He commanded Jeremiah to go to the centre of their hypocrisy—to "stand in the gate of the Lord's house, and proclaim there" (v. 2). How nauseating hypocrisy must be to the nature of God.

Saturday, October 4th. Jeremiah 9 : 23-26; 10 : 1-13.

In chapter 9 : 23, 24 Jeremiah brings into direct contrast two opposing forms of "glorying." The first he condemns because it is concerned only with man's possessions and accomplishments, and indicates the presence of a rather foolish pride. The second form of glorying, however, he recommends, for it concerns the knowledge of God, which is of more true value than anything else that man may possess or accomplish. This glorying in the knowledge of God, unlike that described in verse 23, does not indicate the presence of pride but rather of humility, for it springs from a conception of God's goodness and His greatness.

Women's Column (continued)

of that doll. I determined to get on until the time came when I would be able to give you a far greater gift. Here it is, your car."

This story greatly encouraged our friends. It seemed to interpret and illustrate the text that kept coming to the husband's mind: "*How much more shall your Father give good gifts . . .*" God was faithful to His promise and in due course He gave them something even better than that for which they had been asking.

The mine of God's promises is for all His children. We all know how a particular verse is given for a particular circumstance, and God in His own way and time fulfils it. Some years back my husband and I were looking to the Lord for guidance, and in a remarkable way a promise was given to us together and separately, time and time again, until we had to believe it—Isaiah 50 : 10.

Don't forget to order your copy of the
ELIM MISSIONARY EVANGEL
October-December issue on sale next week

Conducted by
National Youth
Secretary

youth page



Another report

from Jean Ayling on a holiday visit to British Guiana

MY holiday this year was once again promising to be a very exciting one, and I was flying south towards the equator, and towards the sun!

I flew to Antigua, a small island in the West Indies, to visit some friends for one week, and then flew farther south to Georgetown, where our missionaries, Pastor and Mrs. MacInnes, were waiting to welcome me.

Looking down from a height of 15,000 feet I could see below me the coastline of British Guiana, and on the mainland the jungle, forest and rivers which go to make up this great country. Eighty-six per cent of the country is jungle, almost untouched by the Gospel, and, owing to the lack of roads, railways and other facilities for travelling, reaching the people with the Gospel is somewhat difficult. This is a land of mixed races, and therefore mixed religions. Hindus, Moslems, Roman Catholics, a small number of Anglicans, and born-again Christians all live together, and it was to this country I was going to visit our missionaries, and see what they are doing in this far-off land, I aimed to see as much as I could in one week of what Pastor MacInnes is aiming to do in British Guiana in Elim's effort to spread the Gospel to every creature.

I landed at 9 a.m. and there was my reception party waiting for me—the entire MacInnes family and two boys from the church. It was wonderful to feel the warmth of the welcome I received there, although an icy one would have been welcomed on such a hot day! This is the first thing you notice on stepping out of the cool aircraft; it is like stepping into an oven! The strain on our missionaries must

be terrific, especially when even the coloured people were saying how hot it was!

My first day was spent on a picnic. We travelled a little way into the interior of the country, down a jungle track and through thick forest to a creek where the boys were able to swim. Picnics out there do not consist of packing sandwiches and vacuum flasks, but freshly cooked food in dishes and as much lemonade as possible! It was a wonderful feeling travelling along these narrow tracks, with the monkeys chattering in the trees, but apart from that no sign of life at all!

My first day, a Sunday, was one I shall never forget. The Sunday school was at 10 a.m., with the lovely little children coming along in their "Sunday best" to see the visitor from England. There were 192 there that Sunday, and their singing was really wonderful. After they had gone home we had the morning worship service, and had a wonderful time round the Lord's table. It is a wonderful place; it makes you forget all colour bar, all racial difficulty, and we are all *one* in Christ round His table.

There was no sermon this Sunday, but testimonies from the people of what the Lord had done for them. Would you have believed that thirty-six people could tell what the Lord had done for them in fifteen minutes? I wouldn't, but this is what happened on this Sunday morning! I think it would be wonderful to hear that a little more often in England, don't you?

That afternoon we went to visit two smaller Sunday schools in outlying villages, one among African children and one among the Indian children, and

once again the singing was really worth hearing.

The evening service was the most outstanding of them all. This wonderful church building, that has recently been completed by Pastor MacInnes, was packed to capacity with 119 children and 129 adults for my "welcome" service. It was a really thrilling service, seeing so many children taking part, and at the end of it seeing five souls led to Christ. What a wonderful day it had been!

Pastor MacInnes tells me he now faces the worry of working out how to enlarge the church. It is great to hear such reports from our mission field, isn't it?

I had a great many more wonderful experiences that week, rushing round the countryside and trying to do as much as possible in so short a time. I wish I could tell you about it all, but space is short, so I will concentrate on the most important side of the work I saw.

I should love to tell you about the sail down the Essequibo river, and the Christians we met on a small island who had prepared the most wonderful meal I can ever remember eating. I should like to tell you of the exciting food which you find out there, the fruit and vegetables, such as yams, cassava, caleloo, bananas, mangoes and pineapples.

I will tell you of my visit to see the lepers in the hospital at Mahaica. I was told on my arrival that it was arranged for me to visit the lepers, and although I was pleased I felt a little apprehensive of what to expect, but I need not have worried at all. We hear in England such awful stories about leprosy that we wonder what to expect when we come to meet it, but instead of what I had expected I met the happiest band of born-again Christians I have ever seen, rejoicing in the Lord in spite of their affliction. I had to speak a few words to them in the service, and although I was totally unprepared the Lord helped, and the reception they gave to me was wonderful. One dear soul got up to thank me for visiting them, saying that so many people visited Georgetown, but no one would ever dream of visiting the lepers in Mahaica. How pathetically true this is. They are absolutely outcast by society, but the Lord remembers even these. How much we have to be thankful for in England, and how much more we should pray for these poor folk in far-off lands and that our missionaries may be kept in good health to be able to serve people such as these.

The week was past and over, and once again I was back at the airport saying goodbye to the friends I had made in that week. What a lot had happened, but once again I have years to remember all that I saw and did, and the wonderful Christians I met over there. It makes me look forward all the more

to that "great and glorious day" when we shall all meet again and be together for evermore.

(Miss Ayling is willing to visit your Crusader meeting to show coloured pictures of her visit to British Guiana.)

Obtain your copy of this quarter's

EYM YOUTH CHALLENGE

Features cover the important topics of
Love — Courtship — Marriage

Two special articles by two Crusaders:

What I want in a boy! By a Girl.
What I want in a girl! By a Boy.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
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SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, OCTOBER 1st, 1958

Programme: 10.15 to 10.30 p.m. (B.S.T.)

Speaker: **J. C. Kennedy** (Retiring President)

Subject: "Repentance"

The programme also includes:

Alfred and Meryle Garr singing

"How sweet is His love"

and Alfred Garr singing

"If with all your hearts"

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

Every Saturday morning at 7.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over **IBRA Radio**. Please remember this programme in your prayers.

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

THE DYING HERO

(2 Timothy 4:6-8)

1. A Farewell Recognition

"I am now ready to be offered up, and the time of my departure is at hand."

2. A Satisfactory Reflection

(a) "I have fought a good fight."

(b) "I have finished the course."

(c) "I have kept the faith."

3. A Glorious Anticipation

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day."

CLARENCE H. BENSON.

COMING EVENTS

(Please pray for these services)

INGATESTONE. September 20—October 5 (inc.). The Elim Pentecostal Church, High Road. Evangelistic and Divine Healing Campaign by Pastor and Mrs. A. Chuter. Suns. 11, 3 and 6.30; Sats. Rallies 7 p.m.; week-nights 7.30. Divine Healing Services, Tues. 3 p.m. Sick prayed for each night. C.943

LONGTON. September 27, 28, 29. Elim Church, Five Ways, Lightwood Road. Harvest Thanksgiving. Speaker: Harry Fisher (West Bromwich). Sat. and Mon. 7.30, Sun. 11 and 6.30. October 4 at Baptist Church, Trentham Road (kindly loaned). Baptismal Service, 7.30. Officiating minister, John Coleman. C.961

SUNNY BLUNDELL TOUR

September 27—October 2, Porth; 3-5, Salisbury; 11-13, Carlisle; 14-17, Dumfries; 18-20, Kirkintilloch; 21-24, Alloa; 25-27, Aberdeen; 28-30, Dundee; 31—November 2, Dunfermline; 4-6, Greenock.

LONDON CRUSADER CHOIR

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

September 28, Worthing (Assembly Hall and Elim Church); October 4, Festival of Praise, Friends Meeting House, London; 5, Hornchurch; 11, Church House, Westminster; 12, Wimbledon; 18, 19, Portsmouth and Parkhurst prison (Isle of Wight); 26, Croydon.

PRESIDENT'S TOUR

September 27 and 28, Swindon; 29, Christchurch; 30, Winton; October 1, Springbourne; 2, Weymouth; 3, Salisbury; 4, Wimborne; 5, Merriott (morning), Yeovil (evening).

MR. F. B. PHILLIPS'S ITINERARY FOR DEVON AND CORNWALL

October 13, 14, Exeter; 15, 16, Paignton; 17, 18, Torquay; 19-21, Penzance; 22, 23, Newquay; 24, Bodmin; 25, Truro; 26, 27, Falmouth; 28, Camborne; 29, 30, Plymouth.

IT'S HARVEST TIME !

Pray for and attend the great
**ALDEBURGH (Suffolk) PUBLIC REVIVAL
AND DIVINE HEALING CRUSADE**
in the beautiful **JUBILEE HALL**

conducted by

REV. VIC RAMSEY and PARTY
(Elim Pentecostal Churches)

Commencing **OCTOBER 4th**

Week-nights at 7.30. Mondays-Wednesdays at 3
Sundays, 6.30 and 8 C.951

GREAT NATIONAL RALLY

of the
BRITISH PENTECOSTAL FELLOWSHIP

will be held in
THE METHODIST CENTRAL HALL
Old Market Street, Bristol

on **Saturday, November 1st, 1958, 3 and 6.30 p.m.**

Chairmen: W. R. Jones (Elim) and I. Macpherson (Apostolic)

Speakers:

H. Shaw (I.B.T.I.), L. F. Woodford (A.O.G.), P. J. Brooke (U.A.F.C.), J. T. Bradley (Elim)

SPECIAL MINISTERIAL CONFERENCES

will be held in
THE CITY TEMPLE, Jamaica Street, Bristol
on **Friday, October 31st, 1958, at 3 and 7 p.m.**

Subject: **THE LORD'S TABLE**

(a) Its Doctrinal Aspect and Importance; (b) The Responsibility of the Minister; (c) The Heart Preparation of the Communicant; (d) Worship, Prayer and the Ministry of the Gifts.

Chairmen: F. A. Gilmore (P.J.M.), F. A. Hodge (S.E.E.S.)

Speakers:

Owen Roberts (Apostolic), J. Salter (C.E.M.), G. Stormont (E.P.C.), E. Crew (A.O.G.)
The Ministerial Conferences are open to all Pentecostal Ministers, and there will be open discussion.

CLASSIFIED ADVERTISEMENTS

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

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 per cent 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.

TRADE

Printing. Let us print your circulars, posters, letterheads, cards, tracts. Addressed notepaper 4/6 per 100 sheets. Rubber stamps made to order. L. Edwards, 16 Hurst Park Road, Blackheath, Birmingham. Phone: BLA 2038. C.947

SITUATIONS VACANT

Christian man required as Salesman-Collector to small clothing business in Southend. For further particulars apply Box 14, "Elim Evangel" Office. C.960

Matron required for Elim Eventide Home, Eastbourne. Write for particulars, giving age and experience, to the Secretary, 363 Norton Way South, Letchworth, Herts.

Young lady (16 to 18), preferably (but not necessarily) with previous office experience, required for 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.

BOARD-RESIDENCE, ETC.

Eastbourne. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

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

FOR SALE

A 1957 Thames 5-cwt. Van. A very useful vehicle for only £300. May be seen at Victory Press, Clapham Crescent, London, S.W.4. Phone: MACaulay 2981.

300 shares in the Elim Publishing Co. Ltd. offered for sale by the executors of a deceased member of the Company. Please write Box 13, "Elim Evangel" Office. C.938

BIRTHS

Cameron. On July 16th, to Mr. and Mrs. R. Cameron (both members of Elim Tabernacle, Ballymoney); God's gift of a daughter, Sharon Elizabeth. C.957

McIlreavy. On March 6th, to Mr. and Mrs. W. McIlreavy; God's gift of a son, William Maurice. Dedicated on June 21st at Elim Tabernacle, Ballymoney, by Keith Harris, resident minister. C.956

DEDICATION

Gage. On June 21st, at Elim Tabernacle, Ballymoney; Robert Jack Robinson and Catherine Elizabeth, children of Mr. and Mrs. R. Gage, were dedicated to the Lord by Keith Harris, resident minister. C.958

MARRIAGES

Bentley: Woolley. On September 6th, at Elim Church, Longton, Staffs; Joseph Bentley to Lily Woolley. Officiating minister: John Coleman (resident minister). C.953

Logan: Boreland. On July 14th, at Elim Tabernacle, Ballymoney; George Logan to Margaret Sarah Boreland (both members of Elim Church, Coleraine). Officiating minister: Keith Harris. C.959

ENGAGEMENT

Streeter: Shadlock. The engagement is announced between Philip Edward, only son of Mr. and Mrs. P. Streeter, and Patricia Ann, twin daughter of Rev. and Mrs. F. Shadlock, Hastings.

NOTICE OF REMOVAL

Petersen. Mr. and Mrs. Walter H. Petersen have left 62 Cranbrook Rise, Ilford, and are now residing at 42 Silver Lane, West Wickham, Kent. They send loving Christian greetings to all with whom they came into contact within Pentecostal circles in the east of London since 1924 when they joined Elim. Golden Wedding Day, September 26th, 1958. C.952

Festival of Gospel Music and Song

in the

FRIENDS HOUSE, EUSTON ROAD, LONDON, N.W.1

(opposite Euston Station)

Saturday, October 4th, 1958, at 7 p.m.

presented by the

LONDON CRUSADER CHOIR

with the

Croydon Gospel Singers

and the

Walthamstow Male Voice Choir

Speaker:

TIMOTHY BUCKLEY (London Bible College)

Chairman:

REV. H. W. GREENWAY (Secretary-General)

Programme directed by

REV. DOUGLAS B. GRAY

Reserved seats 2/6. Special rates for parties.

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Full information from Headquarters.