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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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HARROGATE—VENUE OF THIS YEAR'S ELIM CONFERENCE

(See page 295)

A CAPTIVE'S RELEASE

"Master, I have brought unto Thee my son"

(Mark 9:17).

By Evelyn Green

THIS story of the healing of the demon-possessed son is possibly one of the most dramatic of all the Gospel narratives; certainly it is one of the most significant, not only because it embodies so many aspects of the Gospel and of New Testament doctrine, but also because it illustrates a common spiritual circumstance—the desperate condition of the unsaved soul, his danger, and his Deliverer. It therefore contains a challenge to all who have, or who should have, an interest in the souls of men, and should be of particular comfort to godly parents who today stand spiritually in the shoes of this distressed father, contemplating their offspring, whose spiritual state is as frightful as was the mental condition of this child.

To get the complete picture we need to look at the background, at the events immediately preceding the miracle of release performed by the merciful Saviour. A little while ago He had taken three of His disciples up into a high mountain, apart by themselves, leaving behind Him the remainder of His band of chosen followers. Why did He take but these three? Why did He leave the others behind? Was it to test their worth as His representatives? If so, they miserably failed Him, for, confronted with the fearsome spectacle of the child held in the grip of demon-possession, they seem to have been

COMPLETELY NONPLUSSED.

And these were the men who earlier had been commissioned by Him to spread abroad His teachings, and equipped by Him to exorcise unclean spirits! (Mark 3:14, 15; 6:7).

Why, then, were they now powerless? Had they misspent their time and energies in that interval between Christ's departure to the mountain top and His return from the scene of glory and revelation? It may have been so, for His reply to their question—"Why could not we cast him out?"—was as forcible as it was brief: "This kind can come forth by nothing, but by prayer and fasting." And who should know better than He who spent so much time in prayer, and who frequently "fasted," not

necessarily from natural food, but from those things as congenial to the human heart and mind as is food to the physical body.

This, then, was the scene to which the Lord and the three privileged disciples came, fresh from the wonder and splendour of the transfiguration of Christ: a multitude of people; some scribes, who possibly were rejoicing in the disciples' failure; a distracted father; his tormented son; and the impotent servants of the Lord.

"Master, I have brought unto *Thee* my son, which hath a dumb spirit," cried the father of the boy (v. 17). There seems to be an emphasis upon the word "*Thee*," and underlying it we can hear the note of desperation. The man had applied to another quarter for help, but had been disappointed. He had received no assistance from those to whom had been delegated the power to help in situations such as this, and from whom, in the very nature of things, he had every right to expect it. This is one of the bitterest lessons we have to learn—"the arm of flesh will [or is very likely to] fail you." Nevertheless, this may well pave the way for us to prove that

JESUS NEVER FAILS.

"Bring him unto Me," said Jesus (v. 19). Is there a note of despair in the voice of the Son of man as He says this—despair that those whom He had endowed with the ability to minister in His name should have proved so ineffectual? For while it is good for every human soul to recognise that it is Christ Himself who is the fount of every blessing, the failure of His chosen channels to convey to others His life and light is none the less deplorable. There was, however, a slight redeeming feature about the disciples' behaviour at this point; for when bidden to bring the child to Jesus they neither quibbled nor delayed, nor nudged their comrade to perform the task. "They brought him." And notice "they": it was a *united* effort.

"Have compassion on us, and help us," pleaded the father as his son fell on the ground in yet another seizure. Notice that the man said not "help *him*,"

but "help us." The father himself needed no such help as that which he was seeking for his son, yet he identified himself with that pitiable object writhing on the ground in front of Jesus. "Help us!" We might pray more productively if we prayed more passionately and felt more deeply; if we entered more fully into the need of those for whom we pray. There is today far too much dry-eyed prayer (and preaching, too, for that matter). When our inmost self is stirred to its depths, and our eyes become a fountain of tears through grief over another's woe or dire need, then will our supplications be most like those of the Son of God, and, entering thus into the experience of Christ our suffering Saviour, we shall be able to pray acceptably. Incidentally, our subsequent utterances to those in distress or danger will then be shorn of the hurtfulness that has marked them heretofore. It was after Ezekiel had "sat where they sat" that he was in the condition to receive the Word of the Lord and to speak it (Ezekiel 3: 15-21). "Help us"—here is exemplified the

FELLOWSHIP OF SUFFERING.

"Lord, I believe; help Thou mine unbelief" cried the father tearfully, in response to the Lord's statement that all things were possible to him who believed. The man believed, and yet there was mixed with his faith some element of unbelief. How the Lord must have loved this man for his honesty, his frank confession, his humble, tearful awareness of the incompleteness of his confidence! So often our refusal to recognise our limitations holds fast the hand of the Almighty.

Jesus then rebuked the foul spirit, saying to him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" (v. 25). The King's command! Said the Preacher in olden times: "Where the word of a king is, there is power: and who may say unto *him*, What doest thou?" (Ecclesiastes 8: 4). If a mortal sovereign has the right to speak and to act unquestioned, how much more the King of heaven and earth. Notice that Jesus not only rejected the evil spirit, He also prohibited his re-entry into the human body he so long had tormented. When God does a thing He does it properly and completely. He not only saves men by the *death* of His Son, He also maintains them in spiritual life and health through the throne-life of His Son (Romans 5: 10).

"And the spirit . . . came out of him: and he was as one dead; insomuch that many said, He is dead." The mistaken judgment of the ignorant and unbelieving! They judged by what they *saw*, and they saw an apparently lifeless body. It was doubtless

their opinion that the matter, far from being improved, was worsened; for, they would argue, while there is life there is hope. Strangely enough, like that of the troubled father, our faith is sometimes subjected to such testing. Far from showing any change for the better, the soul for which we supplicate may even seem to be farther still from the heavenly Father's household; so far away, in fact, that it seems as though those wandering feet will never step over its threshold, so dead do they seem. Ah, they *seem* so. But while the ignorant throng spoke of what they *thought* they *saw*, Jesus acted upon what He *knew*.

"Judge not the Lord by feeble sense,
But trust Him for His grace."

"JESUS TOOK HIM BY THE HAND,

and lifted him up" (v. 27). Christ ignored the semblance of defeat, and so must we. He did more than that, however. He ignored also the repulsive state of the erstwhile demoniac; it does not require much effort of the imagination to visualise the condition he must have been in: his garments in disorder and probably evil-smelling and filthy from contact with the public highway, his flesh dusty and foam-bespattered. The Pharisees would not have so much as thrown him a look of compassion, but would have passed by with averted gaze. The Levites, fearful too of ceremonial defilement, would have made a wide detour to avoid contact with him. But Jesus, risking the soiling of His own person, lifted him up.

"And he arose" (v. 27). The result fully justified the anxious father's faith. He received in effect a new-born son, for from his childhood the boy had been so very otherwise. It is not difficult to imagine the joy and delight that now filled the father's heart as he beheld one who instead of being a ceaseless burden would grow up to be his companion and bear a part in the life of the household.

ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts, which we thankfully acknowledge:

Gifts to work of Elim: F.L. £10; F.L. £10; Wigan £1.

Campaigns: E.M.J. £2; E.M.J. £1; Croydon £2; Anon. 2/-.

Elim Missionary Society: E.M.J. £2; Ted £25; Clapham Crusader £1; Anon. £4; Birmingham 3/-; Late Clapham Crusader £1; Guernsey 10/-; Hopeful £5; Eastbourne £50; Wimbledon £65.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

RANSOMED!

THE whole world was shocked by the recent kidnapping of the little son of the French motor manufacturer M. Peugeot. The distracted parents, anxious for the safety of their son, hastily submitted to the demands of the captors and paid the ransom of £35,000 in order to secure the return of the child. What sighs of relief when the child was found unharmed, and what inexpressible joy when he was returned to the loving arms of his mother! It would be difficult to tell whose was the greater joy, that of the boy or his parents.

And is it not so with our redemption? Christ has paid the ransom for us, and a princely ransom indeed, even His own precious life-blood. What joy now is ours—the bliss of the redeemed! Yet no less is the joy of the Father, as we see in the parable of the prodigal son.

Ring the bells of heaven! there is joy today
For a soul returning from the wild.
See! the Father meets him out upon the way,
Welcoming His weary, wandering child.

Yet there is another aspect: what anxiety throughout the world at the loss of one child! Rightly so, indeed, and yet are we as concerned for the thousands who are lost—doomed to eternal separation from God's loving arms? What a man-hunt for the captors of that child, what a relentless search was made for the child! And shall not we pursue the souls of men with equal assiduity?

Before we sink into lethargy, bemoaning the changed times and the difficulty of winning souls, let us make sure we have applied ourselves with the diligence and urgency that such a task demands. No let-up for the police while a child remains missing—nor should there be for us, whether by prayer or witness, until that loved one, that neighbour, be ransomed too.

Has the joy gone out of our service for the Master, has our Christian life lacked the thrill we once knew? Then here is the remedy: "There is joy . . . over one sinner that repenteth." May God make us as diligent as those who sought a lost child, and as anxious for men's salvation as that father who willingly paid such a fabulous ransom. Without doubt we shall then see comparable results.

Great Inter-College Demonstration

Great congregation crowds the new Metropolitan Tabernacle

Combined operations between students from the Kenley Bible School (Assemblies of God), the International Bible Training Institute and the Elim Bible College fired enthusiasm and attracted a great crowd far beyond the expectations of those responsible for the planning of this grand united witness. The rebuilt and beautiful Metropolitan Tabernacle, London (so closely related to that great prince of preachers Charles Haddon Spurgeon), proved a wonderful venue and was a choice setting for the great student body (nearly 100) present. From the beginning to the final stanzas of "To God be the glory" there was never a moment missed for powerful witness and stirring messages. Mr. Donald Gee (Principal of the Kenley Bible School) very ably convened this packed and powerful gathering. Mr. Wesley Gilpin, Principal of the Elim Bible College, brought the first great preaching challenge of the evening. Each college presented in varying ways and with methods so new and acceptable a most convincing witness in word and song to the saving grace of Christ and the possibility of consecrated personality in the cause of the kingdom of God. The choral items by the combined students and their modern orchestra, in contributions ranging from the old hymns to the lilting melodies of present-day Gospel songs, introduced something very new but nevertheless something that stirred and stimulated both the old and the many young people present. The musical programme was directed and prepared by Douglas B. Gray. The closing message based on the great theme "Decision" and preached by Fred Squire, of the I.B.T.I., brought this great occasion to the climax for which hearts had hoped and prayed. Many on this great inter-college night made that personal decision and joined with some 1,400 people in their final stanza:

O perfect redemption, the purchase of blood,
To every believer the promise of God;
The vilest offender who truly believes,
That moment from Jesus a pardon receives.
Praise the Lord . . .

And give Him the glory; great things He hath done.

Reader's Letter

Dear Sir,

Many pastors and other preachers speaking from our pulpits and public platforms have often mentioned the fact that they carry out their private devotions on their knees. There is no doubt that the kneeling posture for praying is the most reverent and gives one a deeper sense of the prayer atmosphere than just sitting down. True prayer, we know, comes from the heart and spirit of a person, but nevertheless the act of kneeling must have a more telling effect. We read that our blessed Lord spent whole nights in prayer, and all the pictures we have seen of our Lord in prayer have depicted Him as kneeling on the ground. There are many who through physical disability or through circumstances would be unable to adopt the kneeling attitude, but for some of us who are more fortunate I feel that it is a habit we should cultivate. The same applies to our church services. Could not we in our Elim church services adopt the same attitude and method?

In the established Church kneeling is always carried out during times of prayer in the services, hassocks being provided for this purpose.

If we would adopt this method in our public worship it would no doubt make for greater reverence and a deeper attitude of prayer.

WILL E. SAMPSON.

STOCKTON-ON-TEES CRUSADE

Conducted by **Rev. John Woodhead, F.R.G.S.**

"Jesus sets me absolutely free!" The words of this little chorus have characterised the whole of our Stockton-on-Tees crusade as day by day we have seen individuals and families emancipated from the power of sin and brought to rejoice in Jesus Christ.

This has been our first major pioneer crusade of 1960, and how we rejoice that in this friendly little northern town, where over a century and a quarter ago George Stephenson built the first steam locomotive, a fine work has been established for God and brought into the ranks of Elin.

On March 13th Rev. John Woodhead and party conducted the opening services of this crusade. The attendance on that first night was not overwhelming, but at the close we found that an aggregate of twenty people had signed and returned decision slips. Immediately the fervour began to grow and the attendances increased nightly, so that within four weeks of the crusade commencing well over 300 people had registered their commitment to Jesus Christ as Saviour and Lord.

One of the wonderful characteristics of the crusade has been the consciousness of the presence of God in every service. As the scores of sick and infirm people have come for prayer God has met their need and many have testified that they have been completely delivered in the name of Jesus. After prayer, a lady who had suffered from cancer went to see her doctor for a check-up and found that now there was no trace of the complaint. A person whose hands had been rendered practically useless by arthritis was able to grip the evangelist's hand firmly at the close of one of the services. A lady who had had a deformed foot since birth was able to walk perfectly after over sixty years of infirmity. The power of God has indeed been present to heal, and many are today rejoicing in complete deliverance in answer to prayer.

An outstanding feature of the crusade was the special one-day visit of Switzerland's beloved Gospel singer, Rev. Rene Robert, accompanied by Radio Monte Carlo evangelist Rev. Herman Parli. The ministry of these brethren in song and spoken word thrilled and inspired the congregation of almost 500 people.

After a period of four weeks the evangelist held his final services in Stockton-on-Tees on Palm Sunday. As we now continue in our follow-up hall we are asking friends and prayer partners everywhere to join us in praying for a continuation of the blessing and for a mighty spiritual revival in this area. We wish to express our sincere appreciation for practical and prayer support which we have already received for this crusade. "As Zion travailed, she brought forth her children."

EDDIE LAMB.

Pictures :

Top : Stockton Crusade Team, including Pastor Woodhead, Miss Gubbins, Pastor E. Lamb and the York Quintet.

Centre : York Gospel Quintet.

Bottom : Section of the congregation.

Photos by Charles Bean



Many miracles of healing at Paignton Campaign

Conducted by Rev. George Canty and party

In February 1959, Rev. George Canty preached one evening in the little converted garage in Paignton which is being used as our Elim church there. An extraordinary work of the Spirit was sensed, and at least one outstanding healing took place (testimony below). Subsequently arrangements were made to launch a two-week campaign in a café hall.

The event was well advertised, but the publicity brought little response from the general public initially, to our disappointment, and indeed the feature of Divine healing provoked some determination locally among some circles not to support the campaign. Whatever the public decided to do, God decided to bless, and the first night saw His power at work when a lady (testimony below) was delivered from arthritis and another testified at the end of the campaign that from the first night after prayer she had had no further signs of angina pectoris and could walk up hills without distress.

Some came into the meetings prepared for criticism, but went out marvelling. The Spirit of God was vividly and movingly present. Many touching testimonies of His strange work in the lives of individuals were received. Interest was created as the campaign progressed, and night by night decisions for Christ were forthcoming more freely and numerous than at the beginning. Among the names on a decision card was that of an entertainer from the West End of London, who had reached a state of desperation. Despite all that London could put before this person, the meetings here proved to be the real answer.

The oil paintings executed by Pastor Canty created a sensation, and in this series of meetings he excelled all his past work in this field—that was the verdict of those who have seen his artistry before. The singer, Terry Sharp, also created great surprise and brought much blessing with his now maturing voice, together with Mrs. Canty's lovely songs. Maurice Peacey, of the Gloucester church, gave up his annual holiday to lead the singing in this campaign, and gratitude was due also to Mrs. Grace Smith, organist of the Gloucester church, who worked very hard all through the two-week effort.



Platform party at Paignton campaign.

Mr. Terry Sharp at least had a suitable reward when among the converts with whom he dealt personally was one person who was first touched by Terry's singing three years ago when Terry went with Mr. Canty to help with a prison service. The seed sown in a jail bore fruit in Paignton.

Much has been said against the value of "church campaigns" in recent years, and it is true that the pioneer effort is more encouraging and rewarding, but the team of seven from Gloucester who laboured in Paignton for two weeks testified that they felt it was well worth the effort and sacrifice.

COPIES OF TESTIMONIES FROM PAIGNTON

Mrs. Rocket, 91 Totnes Road

"For years I suffered with stomach trouble and had to be careful what I ate, because of pains and sickness. I had an examination at the B.R.I. Infirmary and I was informed that it would mean an operation, but as I had had two operations that year I had to rest for a while. During Pastor Canty's visit to Paignton early this year I had an attack during the day and I did not eat anything. In the evening my husband and I went to hear Pastor Canty, as this was his first visit to the church. After his service he had prayers for Divine healing. Some (two) of the members went up to the front for Divine healing, but I did not. During his prayer he stopped and said he had a discernment that a sister in the meeting was suffering with this trouble; would she please come forward? He repeated it again. I looked up and he drew me straight to the front. Pastor placed his hands on me and prayed. I felt a tremor go through me and the pain vanished. I had a queer sensation go through me, cold, hot and trembling for about two hours, and from that day I have been able to eat anything without any signs of sickness and pain. No tablets and medicine. Before my healing I had to keep tablets under my pillow to take during the night to ease the pain. So what the Lord has done for me he can do for others if we have faith and also pray."



Section of congregation at Paignton campaign.

From Mrs. Elliott, Paignton

"For two years now I have been suffering from severe pains in my legs, the left one being the worst. I went to the doctor and he said it was muscular rheumatism. I gradually got worse. I could not lie, sit or stay in one position very long. When I did sit down I had great difficulty in getting up. I had the doctor again; then he said it was arthritis. The pain was dreadful—I felt life was not worth living. How I prayed to God for deliverance! But I still believed God would answer. I was so bad I had to lift my legs with a scarf to get into bed, and conductors of buses would help me up the steps. But praise the Lord, when Pastor Canty prayed for me all my pain went. I walked to the bus and got up without any help, and I thanked the conductor, saying the Lord had healed me. I am able to get up by myself. A lady also suffering from the same complaint asked me how I had got well, as she knew how bad I had been. Oh, it is glorious to be free from pain. Now I can rise up from my seat and also get into bed, lifting my legs without a scarf."

Mrs. W. Putt

"I praise and thank the Lord with all my heart that I am able to say that I can hear all right now. Pastor Canty prayed for me. Praise the Lord, O my soul."

Two others testify as follows (letters can be seen, but writers wish their names not to be published):

1. "I testify that having received the blessing of the laying on of hands by Rev. G. Canty in the name of Jesus Christ I have received healing in the mind. The healing process is still continuing, and although some benefit was felt instantaneously I believe that steady benefit is ensuing."

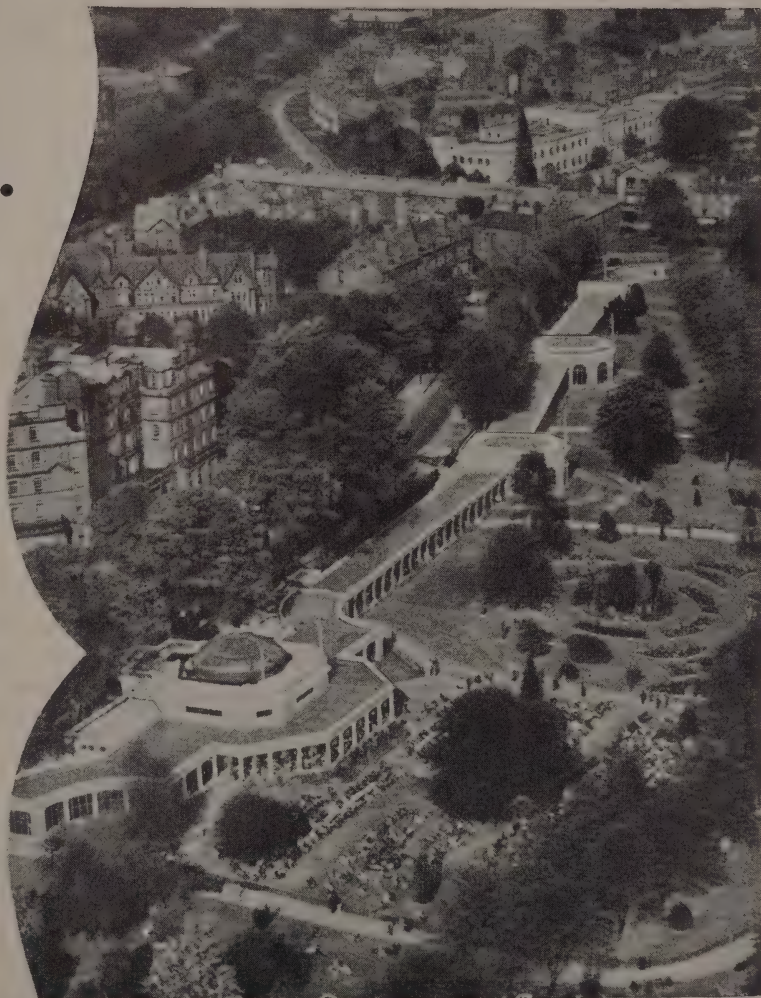
2. "This is to certify that I had been suffering from pains in my back since early last December. Treatment from doctors failed to clear this condition. On Thursday the 10th instant you laid your hands on me and prayed. The pains had been present all through the service, but they went then and have not since returned. I have changed to wearing a thin cotton shirt, and even sat on damp rocks, but experienced no ill effects."

An attractive invitation...

THE pleasing gardens around the Sun Pavilion set the scene for your prospect if you are one of those attending this year's Elim Annual Conference at Harrogate and staying at the Grand Hotel. This hotel, which has been exclusively reserved for representatives and visitors to this Conference, can be seen immediately behind the Sun Pavilion. It provides one of the best views in Harrogate, and presents an attractive invitation.

Yes, there is still time for you to book a room at this hotel for the period of the Conference: May 23rd to 27th. The prices are reasonable, and you can be sure of comfortable accommodation with the best fellowship you desire. Morning devotional services will be held in the hotel, public meetings each evening in the Royal Hall, informal community singing and special events along with refreshments served at the hotel on your return.

Write now to the Accommodation Secretary: Rev. T. W. Walker, 4 Park Avenue, Scarborough, Yorkshire.



GOD is never at a loss to know how to handle a serious situation. We so often worry; and, stunned by the fear of imminent danger, we forget that God has an eternal interest in His own; we accuse Him of indifference, of aloofness; and we cry out with fear: "Carest Thou not that we perish?" Then God graciously steps into our circumstances out of the great calm of eternity, and we feel ashamed of having given place to anxiety. Why can we not be strong, resolute, calm? Because we have not fully learnt to "trust where we cannot trace." Because we are not sure that God will intervene before it is too late. Because we still secretly doubt the love of God. The confession is painful, but it must be made. Having unburdened our souls, let us prayerfully turn to the thrilling story of Gideon's gallant 300 to learn how God tutored men of like passions.

PREPARATION FOR THE BATTLES OF LIFE IS OFTEN OF AN UNUSUAL NATURE

We should always be prepared for unusual developments in God's dealings with us; otherwise faith might falter. God had promised Gideon that he would lead Israel to victory, yet Gideon was hopelessly outnumbered. With only 32,000 soldiers under his command, he faced an army of 135,000. What was to be the next move? An intensive recruiting campaign? No! "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8). What was God's way then? The most incredible way imaginable: "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead" (Judges 7:3). It took great faith to put that into effect, but Gideon rose to the occasion and watched 22,000 scuttle away.

Before Gideon recovered from the shock God said: "The people are yet too many; bring them down unto the water, and I will try them for thee there" (v. 4). There at the water's brink they were subjected to a curious test. Those who lacked self-control and lapped like a dog were set on one side, and those who were self-possessed, who cupped their hands and lifted the water to their mouths, were set on the other side—and these numbered only 300. "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand" (v. 7), said God to His bewildered servant.

They were a pitifully small company in comparison with the multitude of the enemy (note the vivid contrast in v. 8), but they were God's chosen men, men

GIDEON'S GALLANT

By Rev. Gordon

(Minister of)

who had passed the test, men who would remain composed at the critical moment, men who would work in co-operation with their commander, and men who would not foolishly jeopardise his plans.

God's strategy in this battle would require a greater measure of self-control than usual. For one man to lose his nerve at the critical moment would mean defeat. That is where we fail the Lord so frequently: we lose our self-control; we fly into a temper; we descend to gossiping; we criticise, we murmur and fall into other ill behaviour—all of which brings defeat to those who should be victors.

We might at first be amazed that the Almighty should be so interested in a soldier's manner of drinking water as to make it the deciding factor in so weighty a matter. Yet this is a common procedure among men. The employer rejects an applicant because of slovenly attire, careless walk, talkativeness, and other small matters. These, like the small trembling needle of the compass, give the necessary information. Our personality and character are evident in our attitude to detail. That is why God was impressed by David's devotion to his sheep, by Gideon's indomitable courage when threshing wheat with the enemy close at hand, and by Peter's diligence and daring when fishing. God draws His recruits not from the lazy, but from the industrious; not from the careless, but from the diligent; not from the spivs, but from the craftsmen—God makes a careful selection.

This elimination of the unsuitable from the army meant, of course, its diminution, there being no other sources to draw from; but God was not in the least perturbed, if Gideon was. God does not assess the usefulness of His people by their numerical strength, but by the quality of their life and by the strength of their faith. Since the fall of man, God has had ample experience of working with minorities, and what an excellent record of victories He has to His

THREE HUNDRED

ight, A.N.E.A.

rch, Exeter)

credit ! When God achieves the spectacular with a handful of little men the credit is obviously due to Him. God's purpose is to reveal His power and glory to those who will trust Him ; that is why He is so pleased to work with a faithful remnant. For God's design for man is not that he might become self-confident, self-reliant and self-sufficient ; but that man might walk in subordination with God.

.. So the whole purpose of this unusual preparation was : " Lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me " (v. 2). Therefore, when a situation arises that taxes our ingenuity, let us not accuse God of leaving us in the lurch, but with faith and patience watch *how* God resolves the situation—" that no flesh should glory in His presence " (1 Corinthians 1 : 29).

WHEN PREPARATION TAXES FAITH, GOD WILL GIVE ABUNDANT ENCOURAGEMENT

God's purpose in such strange dealings with us is not to break our morale, but to strengthen it by increasing our confidence in Himself. " A bruised reed shall He not break, and the smoking flax shall He not quench " (Isaiah 42:3). As on this occasion, when God is about to reveal His wisdom and power just the reverse may seem true, but we are counselled not to judge by appearances. Faith enables us to be optimistic when the situation is seemingly hopeless, when the doors are closing, when the fires are raging, when the seas are foaming, and when the Midianites are massing against our gallant 300.

To believe that God can give us the victory when the odds against us are 415 to one demands extraordinary faith ; yet God has envisaged worse situations than this, for on another occasion of great national importance He gave a promise to cover a far more serious predicament : " One of you shall chase a thousand " (Joshua 23 : 10). Such a promise

should encourage us to face the Midianites glowing with confidence.

Before the unexpected diminution of his forces, and while he was threshing wheat in secret, God promised Gideon victory : " Go in this thy might, and thou shalt save Israel from the hand of the Midianites " (Judges 6:14). The test by the fleece doubly confirmed the promise (vv. 36-40). Now, astonishingly enough, with Gideon's army greatly depleted, God speaks of the victory as an *accomplished fact* : " Arise, get thee down unto the host ; for I have delivered it into thine hand " (7:9). The blood left his face, so God added : " If thou fear to go down, go thou with Phurah thy servant down to the host " (v. 10). And there they heard the startling news of a growing uneasiness in the camp of the enemy, and all because of a dream !

Sometimes when we examine an elm branch that has been torn off by a gale we discover that the forces of nature have been working in secret ; a disease has been gradually weakening the branch and the breaking away was but the climax. So often when we are fuming and fretting God is working in our favour, unseen. Gideon was amazed at God's wisdom—he was glad, of course, of his part in God's strategy to lead Israel to victory, but he was astonished to discover that, unbeknown to him, God had been so actively engaged in weakening the morale of the enemy that victory was now a certainty.

As Gideon and Phurah were eavesdropping, they heard an alarmed Midianite recounting his dream to a comrade : " A cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell " (v. 13). " A cake of barley bread "—the food of the impoverished ! The alarm was shared ; fear smote them ; for the comrade had no difficulty in identifying the impoverished people : " This is nothing else save the sword of Gideon . . . for into his hand hath God delivered Midian, and all the host " (v. 14).

Gideon's first reaction was Godward : " He worshipped " (v. 15). Then, animated with this astonishing disclosure, he hurried back to his gallant 300 to inspire them with his heightened enthusiasm : " Arise, for the Lord hath delivered into your hand the host of Midian " (v. 15). " Hath," not " may," or even " will." He speaks now the language of faith, the language of his God (v. 9). To faith the promise

is as good as the deed. God's word is His bond. Gideon was ready for the fray.

PREPARED AND ENCOURAGED, GIDEON'S DISCIPLINED COMPANY MARCHED TO VICTORY

The posting of Gideon's soldiers was inconceivably brilliant: 100 men spaced on each of three sides, ordered to break their pitchers, to lift their torches, to blow their trumpets, and to shout, all with military promptitude at Gideon's command.

The Midianites were taken by surprise. They woke in dismay. Thinking the jingling of the breaking and falling of earthenware was the unsheathing of tens of thousands of swords, and fearing that each light represented the commander of a battalion, and seeing one way open, they did not stop to put up a fight, but fled; and so great was their fear that they had been overwhelmed by the Israelites that they slashed out with their swords in all directions and butchered one another.

Of course, God could have broken the army of the Midianites without the help of Gideon's gallant 300; but, having found a handful of men who were willing to give Him the glory, He was pleased to share the victory with them.

We too, if we endure the discipline and pass the test, can be numbered with God's gallant soldiers, not on sufferance, but purposefully, so that the victory really depends on our spiritual prowess. Think of it! The honour! The responsibility! Having enlisted us, God genuinely uses us and puts confidence in us. We are not tin soldiers, but fighting men. God, what honour Thou hast conferred upon us! Make us worthy of Thy trust.

Then we must follow the example of Gideon's loyal band. As they broke their pitchers, held aloft their torches, blew their trumpets and shouted at Gideon's command, God gave them the victory. All this finds its counterpart in Christian service. Surely Paul was alluding to these lights within pitchers when he wrote: "But we have this treasure in earthen vessels" (2 Corinthians 4:7). Once the earthen pitcher had been broken, a symbol of the breaking of our fleshly will, the torch could be held aloft. We must always remember that the degree of the radiance of Christ that we reflect is commensurate with our state of humility.

So line up with God! Break the pitcher! Blow the trumpet! Shout for victory! There is authority, there is triumph, there is the exultation of anticipated victory in the hearts of the humble—"that the excellency of the power may be of God, and not of us" (2 Corinthians 4:7).

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

Benny had been trying to figure out how David got away from his dangerous position. "How'd he do it, Uncle?" he asked.

"Well, here's the answer, Benny, in part 13 of THE OUTLAW. David trembled when he heard the men tell the king that they had recognised him. Quickly he thought of what to do. He pretended to be mad. He scratched at the doors, he dribbled down his beard—and King Achish of Gath said 'Do I need a madman in my house?' David had tricked them, and so he escaped.

"David fled to the Cave of Adullam, and when his family heard that he was there they came to him. Others came too. Everyone who was in trouble, or in debt, or fed up, came and joined him, and David became their captain."

"Crumbs!" muttered Benny. "They sound a right lot, they do. I rekkern ole David's in more danger with that lot than back with ole Saul!"

"Er—well, anyway he *did* become their leader, and he seemed to control them all right. He took his mother and father to the king of Moab, so that they would be out of danger, and then, advised by the prophet Gad, he went to hide in the forest of Hareth.

"M-e-a-n-w-h-i-l-e—"

"Oh, oh," said Benny. "Sounds like trouble."

"It certainly does, for Saul was getting angry. 'Will David give you all lands and make you captains, that you have conspired against me?' His servants remained silent—except one. Can you guess who spoke?"

"No, I can't," said Benny after a good hard think. Then he added, "An' don't jolly well stop there either."

"Hm. I was going to, but I'll just tell you a bit more. The one who spoke was Doeg the Edomite."

"Crumbs, yes. The bloke in the what-not who saw David take the sword of that big bloke." Benny couldn't think of the names in his excitement.

"Yes, you're right, Benny. And he told Saul the lot—just everything. But I'm afraid you'll have to wait until next week before I tell you any more."

Cheerio for now, and God bless you.

UNCLE BERNARD.

P.S. See you at Brixton on Sunday.

"Rest unto thy soul!"

By Hugh Sawyer

THE prophet Isaiah records "Thou wilt keep him in perfect peace," observes a pause, and then continues "whose mind is stayed on Thee." It is a conditional peace; a cleaving of the marrow from the bone, the sifting of the wheat from the chaff, a complete severance of the godly from the ungodly. "Whose mind is stayed on Thee." The ungodly, chafed by the chaotic conditions of an uneasy world, can find no abiding peace. The faithful, wrapped in the everlasting arms of God, enjoy sweet communion and peace of mind. What constitutes this amazing peace? The ever-present awareness of His eternal presence, the joy of sins washed away by the shed blood of a redeeming Christ and the soul-relieving promise of God to remember them no more. The abandoning for ever of the fear of the unknown, death and its terrors.

It is erroneous to think that because one has decided for Christ one will henceforth lead a life of unruffled placidity, escaping the cares and sorrows of the outside world. It does mean, however, that if one is prepared to place one's entire life in His safe keeping one will, despite worldly trials and tribulations, enjoy that God-given peace which so astounds the unbeliever.

Jesus promised no man a bed of roses, but He did sound the warning: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." This means sacrifice, pain, affliction and sorrow preparatory to receiving the abundant blessings of Him who endured all things for our sakes. Remember, "whom the Lord loveth He chasteneth."

One must have endured suffering to understand the agony of suffering. One must have writhed beneath mental torment to be able to express genuine sympathy with one in similar circumstances. One must have gazed into the black abyss of death's valley to be able to console a despair-stricken mourner. One must have lingered personally at Calvary's Cross to understand the heart-breaking sob for forgiveness of a repentant sinner. One must be born again to appreciate the angelic rapture when beholding the snatching of another soul from the brink of hell.

Recently, the daily press reported the collapse of a French singer upon the stage while she sang to a

wildly enthusiastic audience. She lived for the applause of her public. Since the death of her child she could find no real peace and was in the habit of telephoning her friends through the night, seeking comfort in her awful loneliness. This is a case in point. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Imagine the tender mercies which our Lord would lavish upon all lonely souls and the perfect peace that only He can impart to all who call upon His name.

It is essential that one must face the tribulations of this life, but the assurance of Divine protection is to be found in Isaiah 43:2 and reads, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

It is but a step into eternity from Calvary's Cross to the Throne of Grace for all who will take that step. For all who will not, there is a terrible gulf fixed between the Throne of Grace and the awful pit of hell, the place reserved for Satan, his angels and all who reject the Lord Jesus Christ.

Salvation, with eternal life, is the gift of God and freely offered to all men; worldly honours granted to fortune's favourite few are insignificant compared with the lavish hand of God.

"The freedom of the city," written upon parchment and enclosed within a golden casket, is an honour highly prized by men of ambition. We all know that it is of no value whatsoever when the recipient passes beyond mortal ken. Of everlasting value is "the freedom of the *celestial* city," written in blood upon a rude Cross, the imprints of a dying Saviour's ploughed and scourged back impressed thereon and the undying love of an agonised Christ calling all sinners to repentance.

This amazing charter of salvation is free to all whose names are written in the Lamb's book of life. Humble men of God, perhaps once selfishly ambitious, now glory in this wondrous possession and nothing gives them greater pleasure than to tell others how to obtain it.

With this wonderful gift in *your* possession you realise how to obtain rest unto your soul and be a partaker of that perfect peace that God gives to all whose minds are stayed on Him.



Women's Column

By Gladys Gorton

THE ROYAL WEDDING

THIS week's news is full of information regarding the wedding of the year: Her Royal Highness the Princess Margaret to Mr. Antony Armstrong-Jones. From this column come our heartiest congratulations to Princess Margaret and the man she has chosen to be her husband. Our prayers are for them. Our "dainty doll" princess—as she has been described and named by some—has won hearts throughout the world, and this fairy-tale romance has captured their imagination. "And they lived happily ever after" generally is the grand finale to every fairy story. May this be true of these two—what more could we wish and pray when many marriages today go to pieces?

That Princess Margaret's romance was kept secret showed that she has many loyal, true friends who were out to shield her from the blunt pens of some journalists and spare her any suffering which could spring from public curiosity, remembering, of course, what she endured a few years ago.

Golden, glowing phraseology and vivid, exciting expressions have been coined and used by writers of all generations to describe and explain what love is. Two people meet and fall in love; the feeling is mutual but indescribable and the knowledge is inexplicable (that is how it affected me, anyhow!). This unique, happy love match between a royal princess and a commoner is fraught with analogies. Princess Margaret has fallen in love with a man not of titled aristocracy but who owns a name which is common to millions ("It means something now to keep up with the Joneses" is the wise-crack at the moment). Upon the engagement being announced, Mr. Jones left Pimlico—his old way of life—for Buckingham Palace. Now he is accepted into the royal family. From the moment he became engaged to his princess his whole being became dedicated to the royal way of life. He must discipline himself accordingly.

Don't you think this all speaks of Christ's great

love for you and me? He sought us because He loved us—not any of the cherubim, etc., who dwell in celestial light, but those who were full of sin and guilt before God. Jesus came and died on Calvary's Cross to make us His very own. Immediately we believe and accept Him to be our personal Saviour He forgives the past; we no longer live as we did in "Pimlico," but are transferred to the "palace"! We are adopted and accepted into heaven's royal circle. Do we realise this, and are we living accordingly? Soon the Lord Jesus Christ will come for His bride, who will reign with Him for ever (1 Thessalonians 16:17; Revelation 19:7).

Princess Margaret has the satisfying, confident knowledge that her bridegroom loves her for herself alone and not because of her royal position and wealth. The Song of Solomon is an exquisite type of Christ's love for His bride. As Solomon determined to win this beautiful country maiden and make her love him for himself alone, so this is the heavenly Bridegroom's desire. "Thou knowest, Lord, that I love Thee." Is that your response? Loving Him is the centre and circumference of real Christian experience and living. Let us therefore love Him, and prepare for the soon appearing of Jesus, the heavenly Bridegroom.

He is coming as the Bridegroom,
Coming to unfold at last
The great secret of His purpose,
Mystery of ages past.
And the bride, to her is granted
In His beauty now to shine,
As in rapture she exclaimeth,
"I am His and He is mine."
Oh, what joy that marriage union,
Mystery of love divine;
Sweet to sing in all its fulness,
"I am His and He is mine."



Passing of faithful Rathfriland member

An exceptionally regular attender since he joined this church thirty years ago, Mr. R. J. Harbinson has been called home. The past few meetings are the first that he missed, except unavoidably, in practically the entire memory of those "that are alive and remain." He was at the weekly prayer meeting exactly three hours before his decease.

He was just as well known in the associate assembly at Moneyslane, whose services he frequently attended. Elim members throughout a great part of Northern Ireland have also known him familiarly, as, during the year, he enjoyed the ministry at Belfast and Bangor main conventions as well as at many local gatherings.

Holding strong convictions regarding New Testament truth, he rejoiced many years ago in the personal experience of God's healing power in his own life.

The high esteem in which he was held by the general public was evidenced by the unusually large attendance at the funeral services.

Conducted by
National Youth
Secretary

youth page



What's the use?

ONE of the devices of the adversary in these last days is to create a spirit of slothfulness in the lives of Christians. Excuses pile upon excuses for not doing personal work, for not increasing missionary giving, until some churches known to be fundamental are almost at a standstill.

We have noticed that oftentimes the most zealous personal worker, the one who is on the job every Sunday night singling out souls in the audience as the invitation is given, has slipped back into a spiritual lethargy which not only dismays but startles. "Surely we could depend upon her, upon him, to carry on even if others fell by the wayside." But no, the adversary gets in his work where it is least expected. One of the Devil's delights is to single out a Christian who has through the years, by the grace of God, built a strong and far-reaching testimony, and then insidiously, little by little, wreck that testimony until nothing is left but ruins and wreckage.

The spirit of "What's the use?" has gripped many Christians. What's the use—of evangelising when the Devil attacks you all the harder and tears down what you build up? What's the use—of giving to missions and sending out young people to the foreign field when hell is breaking loose in every land?

But listen, Christian; these are the pettiest kind of excuses. Where is your faith? What is wrong with your spiritual backbone? What if every Christian work in the world should be wrecked? What if every missionary should be martyred? What if revolution should break out in this nation and sweep over it?

The order has never been countermanded to "*preach the word, be instant in season and out of season.*"

Work, for the night is certainly coming, and coming fast. Work—for another soul to bring to the foot of the Cross and the cleansing blood. Keep watching, keep waiting, patiently, courageously, cheerfully, but above everything else do not stop *working*.

—SELECTED.

A CALL TO PRAY FOR REVIVAL AND DIVINE HEALING CAMPAIGN

in

ASSEMBLY HALL, MAIN ROAD,
FAREHAM, HANTS.

conducted by

REV. CHAS. BROOKES AND PARTY

Commencing Sunday, May 8th, at 8 p.m.
Weeknights at 7.30.

Please pray that God will move in power.

Commencing Saturday, May 7th, at 7.30 p.m.

GREATER POOLE REVIVAL AND DIVINE HEALING CAMPAIGN

Large marquee, Poole stadium car park,
Poole centre.

conducted by Rev. L. Lambert and Revival Party
Weeknights 7.30 (except Friday). Sundays 6.30
and 8 p.m. Wednesdays at 3 p.m.

Please pray for us.

Don't forget this date whatever happens —

SATURDAY, SEPTEMBER 10th — 6.30 p.m.

at the METROPOLITAN TABERNACLE (Elephant and Castle, LONDON)

for the NATIONAL YOUTH RALLY (Guest Speaker REV. J. GARDINER)

SPECIAL FEATURES BEING PLANNED

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, May 9th. Jeremiah 31 : 27-40.

"Behold, the days come, saith the Lord . . ." (vv. 27, 31, 38).

The optimism of God makes for optimism among His people. At least four times in this passage God mentions the days that are to come. He is looking forward to the better and brighter days yet in store for His people. Where the world refers to those of its citizens who "have known better days," the Bible says of the child of God that, no matter how bright and blessed his past or present, still the very best is yet to be. He is "bringing many sons to glory"! So rest assured, God is watching over His children to sustain them during the "not so good days." He will see to it that they survive even the worst of bad days, and will safely shepherd them into the best of better days. Lift up your head, never despair! God has the most wonderful days in store for you. Increasing blessing, then exceeding blessing. Hope on as you hold on, for today may be the crowning day!

Tuesday, May 10th. Jeremiah 32 : 1-15.

"Then I knew that this was the word of the Lord. And I bought the field" (vv. 8, 9).

Even when in the dungeon Jeremiah never lost his sense of dignity, but remembered he still was the prophet of the Lord, always the Lord's servant. So when the word of the Lord came to him in the prison house that he was to buy a certain piece of land he arranged to buy it, because to him God's word was God's will. He was fully aware that the land would soon be invaded, but God had also shown him how the invader would eventually be expelled, and then his people would return to regain and enjoy their lands once more. Therefore Jeremiah bought the field and stored the property deeds. Those who venture according to the revealed Word of God cannot go wrong in doing so, even should it involve doing the unusual or the unconventional.

"Whatever He says to you . . . do it!"

Wednesday, May 11. Jeremiah 32 : 16-35.

"The word of the Lord unto Jeremiah . . . is there any thing too hard for Me?" (vv. 26, 27).

Things were happening just as the prophet himself had predicted. Enemy soldiers were pouring into the city; in the streets could be heard awful crashings and piercing cries. The threatened storm of judgment had burst upon the city of Jerusalem. Jeremiah prayed. Possibly the troubled prophet trembled too. He would recall the pledge God had given to restore that very city, but things could not be worse! Did the awful predicament cause him to stagger at the Divine promise? Then, to sweep away every doubt and all misgiving from the mind of His servant, God asked a simple but straight question: "Is any thing too hard for Me?" Once that question has been faced and honestly settled, difficulties dwindle. Take a good look at the greatness of the omnipotent Lord! Why, of course He can bring beauty out of ashes!

Thursday, May 12th. Jeremiah 32 : 36-44.

"So will I bring upon them all the good that I have promised them" (v. 42).

Seeing that the Lord is almighty and all-powerful, it is obvious that whatever He has promised to do for the believer He is well able to perform, but what adds comfort and consolation to our conviction is that we are certain God fully intends to do everything He has promised. God cannot break His word. God's word is His bond. God will keep

every one of His appointments. Nothing can be more certain than the promise He has made; in the passing of time He will not forget, nor can He be prevented from bringing it to pass. A common phrase in the Bible is "And it came to pass . . ." You can rest and rely upon the promises of God.

Friday, May 13th. Jeremiah 33 : 1-18.

"The word of the Lord came unto Jeremiah the second time, while he was yet shut up in prison" (v. 1).

Twice the Lord visited Jeremiah in prison, at a time when things were worsening, with words of encouragement. Neither prison walls nor armed guards can prevent the Divine Samaritan ministering to one in the dungeon of trial. The more sinister the frown of the enemy the more reviving the marks of His favour. Paul's sweetest epistles bore his prison address! God encourages us to pray on (v. 3) and to hope on (v. 6). The Lord calls to the ministry of encouragement. A word of encouragement from you where there is a big strain could easily save a collapse and bring a heaven-sent blessing upon your own soul as well.

Saturday, May 14th. Jeremiah 36 : 1-19.

"Jeremiah commanded Baruch . . . I am shut up; I cannot go . . . therefore go thou" (vv. 5, 6).

What a lot of very important work needed to be done for God just then! Jeremiah was perfectly willing to do it, but being a prisoner it was not in his power. Instead of bewailing and bemoaning his inability to do the great work he wanted to do but could not do, he set to work to do what was in his power to do, which was all that could be expected of him, and in doing that he was successful. He instructed and equipped another to go and do what he could not do for the Lord. It behoves ministers and members to do what they can when they cannot do what they would. There is something that is within your power to do for God, so do what you can do, which is all you can do, and it is what you ought to do. Our Lord never expects impossibilities.

Sunday, May 15th. Jeremiah 36 : 20-32.

"Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim . . . hath burned" (v. 28).

The haughty king of Judah showed his contempt for the Word of God by publicly slashing the parchment into ribbons and cremating it in his palace fireplace. However, God made the proud monarch see that even a king could not defeat the Almighty, and to destroy the record would not destroy the revelation of the Word of God. Out of the ashes of that burnt roll came another, containing the very same words to Jehoiakim; but, alas, God had added to it some very solemn words. God will remember all His words, much as some people imagine they could obliterate them if only they could burn all Bibles. But "the word of the Lord abideth for ever." "My word shall not pass away." His word is His bond, never to be broken, neither altered nor amended. Upon the living Word of God the Church stands and grows.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

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COMING EVENTS

(Please pray for these services)

ABERYSTWYTH. May 7, 8. Elim Church, New Street. Special visit of the President. Sat. 7, Sun. 11 and 6. May 14. Special visit of the Hon. Roland Lamb, M.A., showing slides of his I.V.F. Mission to Ghana. 7.

BLACKHEATH. May 8. Elim Church, Cardale Street. Minister's Ninth Anniversary services. Speaker: Don Evans. 11 and 6.30. Sunday School Anniversary. May 15. Speaker: H. Shaw. 11, 2.45 and 6.30. May 22. Speaker: R. B. Chapman. 2.45 and 6.30.

CROYDON. May 14, 15. Elim Church, Stanley Road. Minister's Silver Jubilee services. Guest speaker: Samuel Gorman. Sat. 7, Sun. 11 and 6.30.

ELIM BIBLE COLLEGE. The open day planned for May 14 is now postponed to a date to be announced later.

HOVE. May 7, 8. Elim Church, Portland Road. Sussex presbytery rally conducted by Elim Bible College students. Sat. 7. Business meeting 2.30.

LEYTON. May 21, 22. Elim Church, Vicarage Road. Sunday School weekend. Speaker: Bernard Norris. Sat. 7, Annual Prizegiving and Demonstration. Sun. 11, 3 and 6.30. children's day. May 28. Saturday Night Special. Speaker: F. Coleman (District Superintendent) and team. 7.

SCOTLAND. May 14. St. Andrews Halls. United evangelistic rally. Speakers: J. Dyke, W. G. Hathaway, H. W. Greenway and J. Woodhead. This will be the presbytery's greatest rally for many years. Plan to bring an unsaved friend (over 2,000 seats available). 3.30 and 7.

SOUTH LONDON PRESBYTERY MEETING. May 7. Elim Church, Chipstead Valley Road, Coulsdon. Business session 3, Rally 7. Speaker: George Stormont. Singing by Coulsdon choir and presbytery representatives and ministers. Testimonies. Opportunity after rally for those seeking baptism in the Holy Spirit. Plan to come.

WESTCLIFF. May 8. Elim Church, Electric Avenue (corner Fairfax Drive). Guest speaker: Allan Seaman (Great Yarmouth). 11 and 6.30

ITINERARIES

Miss Marion Paint. May 8, Dumfries; 9, Whitehaven; 10, Carlisle.

Joseph Smith. May 7, 8, Langley (Rally).

LONDON CRUSADER CHOIR

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

May 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple. B.B.C. Broadcast Sunday, 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

THANKS

The minister and deacons of Burton-on-Trent Elim Church appreciate the anonymous gift of £1 from an Elim member in the Channel Isles.

MAY WE RECOMMEND NORWICH SECOND ANNIVERSARY CONVENTION

Saturday, May 14th, at 3 p.m. and 7 p.m. in **Chapel-in-the-Fields Congregational Church.** Sunday at 6.30 p.m. and 8 p.m. in **Stuart Hall.** Monday and Tuesday 7.30 p.m. in **Chapel-in-the-Fields Congregational Church.**

Special guest speakers:

JOHN CARTER (General Secretary, A.O.G.)

H. W. GREENWAY (Secretary-General, Elim)

supported by

Chelmsford choir and various individual and church items.

Light refreshments between Saturday services. Everyone warmly welcomed.

CLASSIFIED ADVERTISEMENTS (continued)

FOR SALE

500 Shares in Victory Press. Replies to Box 31, "Elim Evangel" Office. C.297

BIRTH

Barnett. On March 20th, to Pastor and Mrs. Barnett, of Watford, the gift of a daughter, Shirley Margaret; a sister for Hilary.

MARRIAGE

Blackler : Tooley. On April 2nd, at Elim Church, Watford; Pastor William Blackler of Penzance to Joan Tooley, Crusader Secretary. Officiating minister: J. Craig Kennedy.

WITH CHRIST

Black. On March 31st, Ernest Black, aged 65, member of Elim Church, Bath, "For ever with the Lord." Officiating minister at funeral: Edward J. Jarvis.

Trenchard. Police Officer F. J. Trenchard, aged 55, passed away on April 1st. Police Guard of Honour. Cremation conducted by L. N. Knipe (Leyton).

COLSTON HALL, BRISTOL A SYMPHONY OF PRAISE LONDON CRUSADER CHOIR

presented by the

Saturday, May 28th, 1960, at 7 p.m.

supported by Bristol and
West of England Elim Choirs and Massed
Male Voice Chorus

conducted by

REV. DOUGLAS B. GRAY, F.R.S.A.

Guest musician:
MAISIE RINGHAM

Chairman and speaker:

REV. W. RONALD JONES, F.R.G.S.

Reserved seat tickets from Rev. W. R. Jones, 199 Bloomfield Road, Brislington, Bristol, 4, at 3/- and 2/6 each. Special party rates. Unreserved seats (free) are also provided.

B.B.C. BROADCAST (Light Programme and B.B.C. overseas networks) from the City Temple, Bristol, Sunday, May 29th, at 8.30 p.m. Sunday Half-hour. Singing led by the City Temple and London Crusader Choirs, conducted by Douglas B. Gray.

ARROWS OF DELIVERANCE

A new book by Harold Horton
A stimulant of faith for the needy

Price 2/9 (by post 3/1), from
Harold Horton, Flat 4, 14 The Avenue, Bourne-
mouth West, and Pentecostal bookrooms

C.293

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 45843. C.258

Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.267

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Bournemouth. "Ebenezcr," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

Caravan holidays. Rhyl, four-berth, near sea; Tal-y-Bont, near Barmouth. Luxury 22ft. Terra, sea front, bracing mountain air, Welsh beauty spot. Smith, 60 Wheatley Road, Warley, Birmingham 32. C.292

Cardiff. Young family welcome Christian visitors to their home. Babies and children especially welcome. Easy access City Temple and seaside resorts. Apply: Harris, 1 Pantbach Avenue, Birchgrove. C.286

Cleethorpes. Overlooking park, near Elim Church; convenient for shops, sea and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

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.215

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