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The

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

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FOURPENCE

JUNE 15th, 1957.



CHILDREN'S ANNIVERSARY, BARKING (Report on page 374).

Witnessing to the fulness of the Gospel of our Lord Jesus Christ

God's Business Men

By DEREK GREEN (Minister of Elim Church, Weymouth).

WE ARE IN THE GREATEST BUSINESS in the world, the Lord's business. In 2 Chronicles 29:15 we read, "They gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, in the business of the Lord, to cleanse the house of the Lord" (margin). Hezekiah was in the "business of the Lord", and we too are called to be business men and business women for God.

Hezekiah came to the throne at a time of crisis in Judah. Jotham had ruled well for sixteen years and taught the people to serve God, but he had been followed by Ahaz, who had led the people into sin. He had desecrated the Temple and discarded the Word of God, and in their place had introduced idols and sin. Today we are living in similar circumstances: church doors are closing all around us, never to open again except for commercial use, and in homes the Bible has either taken an inconspicuous place on the top shelf or been hidden in a drawer, or even been discarded altogether. The name Hezekiah means "Strength of Jehovah", or "God's Might," and he certainly lived up to his name, for he changed the whole sinful system of his country and turned the people back to God. Such is our commission, we are "business men" for God. Do we display the highest characteristics that all good business men should have? The business man for God should have the following qualifications:

1. ALERTNESS

If you were to go into a shop, and through a doorway you could see the shopkeeper reclining in an easy chair, you would do all you could to attract his attention. If he still refused to bother about you, automatically you would walk out and try somewhere else, and possibly never enter that shop again. A business man should be alert and always ready to serve—ready for anything at any moment. Yet how many of us are frequently reclining in a state of spiritual apathy when the world is crying out, "Come over and help us." Someone has said, "A true evangelist is never off duty." We should never have any unguarded moments, but we should be alert lest the enemy creep in and rob us unawares of some of the

spiritual profits gained by serving others and telling others of the Lord.

2. STRENGTH OF CHARACTER

H. A. Ironside tells how when a boy he worked in a cobbler's shop, and his main job was to beat the water out of the leather before it could be used. However, one day he went into another cobbler's shop, which, incidentally, was the village centre for obscene talk and bad company. He asked the owner why he did not beat the water out of his leather. He answered that it was easier not to do so, and it made the shoes wear out more quickly. Returning to his master, Mr. Ironside told him of his findings, but the godly master said he did his cobbling "for the glory of God." He always maintained a high standard of workmanship. How easy it is when we see others prospering around us to lower our standards and forget our principles, but God is looking for men in His business who are of strong character and principle. Hezekiah, in the first month of his reign, broke down the idols and the groves and opened the doors of the Temple once again. He must have been unpopular, for the people had become used to sin, and no doubt enjoyed the liberty and license of the shade of the groves under a pretence of worship. But he was a man of strong character, and in God's business he fought against the current of iniquity, as indeed all Christians should. "Resist the Devil and he will flee from you." To be a man of principle often means standing against the crowd, but to be a good business man for God one must be of a strong character.

3. LOYALTY

So many Christians are on top one day and in the depths the next, but God wants loyalty and consistency. If you were to go to a shop and find it open one day and closed the next for no apparent reason, just opening and closing according to the feelings of the shopkeeper, you would soon cease to trust the shop and never patronise it. Unfortunately there are far too many Christians that are not dependable, not consistent, and neither God nor man can trust

(Continued on opposite page)



Women's Column

By
Gladys Gorton

BACON AND EGG

Which way do you like your bacon and egg, fried or grilled? Not this way, I'm sure: "A wife was stated in Leeds Divorce Court recently to have thrown a piece of breakfast bacon at her husband, who retaliated with an egg." What a waste of good food! It was **liver**, bacon and egg really. They must have felt **liverish** when they got up, and unable to exercise self-control they both gave vent to their feelings. How we are first thing in the morning depends a lot on our liver. A good liver helps us to be good livers!

Some folk are lively first thing in the morning, others can hardly pull themselves together, and it is as the day goes on that they revive. I have read that Sir Winston and Lady Churchill never have breakfast together, and they have put this down to being one of the secrets of their successful marriage.

Perhaps you may not find it easy first thing in the morning. There is so much to do; husband and children to cook for, etc. It's one mad rush. If you live on your own and go out to business, and you have a sluggish liver you are not always feeling "on top of the world."

We have all heard the remark during chorus singing time: "You are not singing well; there must be something wrong with your salvation." Not at all, there's never anything wrong with our salvation, it's we who are wrong. Could easily be our liver! The glory of our salvation is, that provision is made for us in and through the Lord Jesus Christ, whereby we can overcome our own failings, whether it is due to liver ailments, inherent weaknesses, or sins. Whatever it is, in Christ we can be more than conquerors. Oh the glory of it: "Out of myself into Thyself, Jesus I come to Thee."

Right there in the kitchen first thing in the morning when the family is calling and clamouring, and your head is aching, and you are overwrought and irritable, **then and there**, there is victory for you in this great salvation. Instead of being snappy and sharp, Christ in you will enable you to become sweet and serene. This is salvation indeed being worked out in such a practical manner that the whole atmosphere of the family life is changed.

"When I feel like finding fault I always begin with myself and then I never get any farther" (David Grayson).

GOD'S BUSINESS MEN—Continued.

them with any responsible office in "the business of the Lord." Let us always be loyal and consistent in His business.

4. ABILITY TO WORK IN UNITY

It is fatal for the employer and employees all to be at variance with one another. The business would soon become a fiasco. So in "the business of the Lord" let us avoid any disunity and let us all work together with our Master and thus see the "business" prosper.

5. AN EYE TO EXTENDING THE BUSINESS

A good business man is always looking for ways and means to extend his business, and how keen many of them are in this. We are "in the business of the Lord," and should therefore have an eye to extending the business. Christ said, "Go ye into all the world and preach the Gospel" (Mark 16:15). "Ye shall be witnesses unto Me" (Acts 1:5). Are

we using every possible means to extend the Lord's business?

6. NOT SLOTHFUL

We are told not to be slothful in business (Rom. 12:11), and surely this applies to "the business of the Lord" as well as material business. In all our dealings with men let us show determination and prove our devotion to the Lord by our actions.

7. SANCTIFICATION

In God's business we must be saved and sanctified and then we can expect His blessing on our labours. Hezekiah prospered spiritually and materially because he "trusted in the Lord" (2 Kings 18:5-7), and God offers prosperity in all the labours of those who trust Him.

Other qualifications could be added, but I feel these are sufficient to make us ask the question, "Am I a good business man or business woman in 'the business of the Lord'?"



B E W A R E !

Beware of what? Beware of the materialistic philosophy so prevalent in the world today, especially among the so-called intellectuals. Students of the school of the materialistic philosophy of life state that man is only body, matter or substance, and death annihilates him. Life ceases, the substance wastes and corrupts, and the once living person becomes non-existent. In many circles this belief has led to an outright denial and rejection of the Christian message, and to open antagonism to the fundamental teachings and principles of Christianity. It has also produced a careless and indifferent attitude to the sanctity of many aspects of human life and society, resulting in a very loose way of living.

No wonder the Bible declares: "Beware lest any man spoil you through philosophy and vain deceit, after (according to) the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). We are living in an age when philosophy is highly esteemed among men, and as a consequence is one of the rudiments of the world that is being given great prominence in some schools, colleges, universities, and even in many theological colleges, with destructive and disastrous results. Many fine young men and women leave such places doubting, and in some cases denying the inspiration and reliability of the Bible, and querying the very existence of God Himself. Philosophy attempts to devise, by the exercise of human reason, an explanation of the Universe and other things. Of such reasoning the Word of God declares: "Beware!"

In the face of all this we are not surprised that the Lord Jesus in His discourse on the rich man and Lazarus deals materialistic philosophy, with its many philosophical speculations, a crushing blow. The Master presents us with a startling picture of this life and the next. One might describe it as "life in two parts", this present earthly life and the future endless life. In relation to this earthly life Jesus speaks of two men. One was very wealthy and lived in a luxurious residence, but was not in proper relationship with God. The other is described by Jesus as a poor beggar, suffering great physical hard-

ship, who waited outside the rich man's residence to receive the crumbs which fell from his table. Lazarus was a true believer in God. Then the Saviour lifted the mystical curtain separating this life from the next, and revealed these two men in their respective spheres in the next life. Lazarus is seen in the abode of the blessed, resting upon the bosom of Abraham, whilst the rich man is seen in the abode of the departed spirits of the unrighteous. Jesus refers to both men as being alive after death, active in their separate spheres, and both possessing their individual personality. Lazarus was recognised by the rich man, and Abraham though he had departed from this life hundreds of years previously is seen alive. The rich man was in full possession of his faculties: "He saw Lazarus in Abraham's bosom." Sight is a faculty of the living and not of the dead, and the rich man was still in possession of it after he had died. His memory was also very active. He recalled that he had five brothers still living upon the earth. He possessed and exercised the faculties of speech and hearing, for he held quite a conversation with Abraham. His mind was retentive and active.

The Master unmistakably makes clear the survival of the real man after death. We leave behind at death the material part of us, the body. All that constitutes the man, thinking, feeling, knowing, etc., lives for ever without any suspension of the continuity of his real conscious life. Among many of those who teach that death ends all, there are incredible inconsistencies, for they make reference to immortality in relation to things that are really material. For instance, a great materialist once said: "I believe in the immortality of matter. Matter is immortal, indestructible. Not even the smallest atom of the sum total of existing matter can ever disappear from existence . . . My body then, although not immortal in its existing form, is immortal in its constructive elements. My body will turn to dust, and my soul, which is only 'an effect of several molecules endowed with force', will naturally cease with the cessation of its cause." This statement reveals intel-

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We first met Pastor Leon C. Quest just over twenty-five years ago, and have always admired him for his sincerity, faithfulness and untiring devotion in the service of the Lord Jesus. Mr. Quest has pastored successfully some of our large churches, and for a number of years was a very capable, ardent and active member of the Elim Youth Committee. We wish him and his family God's richest blessing.

SOUNDLY CONVERTED in 1918, I became a member of the Methodist Free Church in the village of Colebrook, Plymton, where I enjoyed much fellowship and work in the Master's service. It was in August of 1924 that I came into contact with the Elim Pentecostal Alliance as it was then known. Dear Pastor Stephen Jeffreys came to Plymouth, and what a heaven-sent revival it was in word and in deed, with signs following. When I said good-bye to Pastor Stephen that Sunday evening in August, he said to me, "We shall see you in the ministry one day." I thought it was very kind of him to say that, but I thought to myself as I left him "he has made a mistake."

It was in the early part of 1925 that I first became conscious of God's calling in my heart. My first reaction to this inward feeling was answered in the words of Moses, "Lord, I am not eloquent . . . I am slow of speech, and of a slow tongue," for I suffered the embarrassment of a stammering tongue. God met my need and healed me just before the Easter of that year, when Jesus baptised me with the Holy Spirit and gave me the "gift of tongues." This heavenly language set my tongue free, and for some days I spent much time in prayer and praise, using that gift in private devotion, and enjoying the liberty of speech. I spent the Easter of 1925 with my friends in London, attending the Elim Pentecostal Convention at Surrey Tabernacle. What days, what power and glory, and what blessings! When I returned home the Divine urge was more intense in my heart. There were no other outside enticements pulling me into the ministry, there was no Elim Bible College to attract or help one into the ministry. It was the continual and convicting call of God to my mind and heart. It was all so absurd to me as I felt I had

an answer to this demand and inward feeling, being one of a large family, the oldest son at home, with a father out of work. I was earning good money and helping to keep the home, also a deformed brother to learn a trade. I had a good job with a certain amount of security. I was anxious and planning to get married. My young lady (now my wife) and I were putting away our hard-earned extra cash into the bank. I intended to build up my poultry farm which I then shared with my friend (now brother-in-law). I did some local preaching, open air work, and loved my church. Surely this was all logical and enough. The call became stronger and so alarming that I lost weight and became ill. It was then I confided in my friends who were at that time rather suspicious of my feelings. I was afraid, terribly afraid, not of work or of the dark, for my work took me across Dartmoor at all hours of the day and night.

Then it happened at a place called Lee Moor, on Dartmoor, one night as I was alone on the moors doing my work. After taking my meal I prayed, and then opened my Bible and, under the light of a hurricane lamp, I read from Jeremiah: "Say not I am a child, for thou shalt go to all that I shall send thee . . . be not afraid . . . behold I have put My words in thy mouth" (Jer. 1: 6-10). This promise came to my heart like the voice of God came to Abraham, Moses and Paul. I knew, I was assured, I obeyed. After prayer with my young lady (who had become willing also, for God had dealt with her, which is another story), we agreed I should obey the call of God. I went to the Elim Bible College in 1927, thirty years ago. God called and He supplied, for He is faithful that promised. My testimony after these many years is "Great is Thy faithfulness."

CHURCH NEWS FLASH

CHILDREN'S ANNIVERSARY, BARKING

"Perhaps of all things life is most often likened to the sea, and surely this simile is very apt. Yes, and, thank God, each traveller on life's ocean can be a lighthouse to guide, not only himself, but every other traveller." These were the opening and closing words of a prose introduction to our Children's Anniversary at Barking on Sunday, April 28th, which was an unqualified success.

In the winsome way peculiar to children, the nature and composition of this spiritual lighthouse was expressed in recitation and song. The foundation, Christ, and emanating upwards, Faith, Prayer, Love, Service, Honesty, Purity, Ideals and, at the head, Divine Radiance illuminating and motivating Conscience. The many parents present on this, for them, regrettably, a rare occasion, must have been given food for thought and cause for backward reflection. Especially, for instance, on hearing and feeling the words of a sweet little six-year-old, "O keep us pure, dear Heavenly One, whom nothing could defile; within Thy lovely company maintain us all the while."

We were indebted to Mr. Spurge, a retired gentleman related to our Primary leader, for his prefabricated model of a lighthouse, rising to over eight feet, which was erected section by section as the demonstration proceeded. Mention must also be made of the very realistic background of sea, cliffs and sky, painted by Pat Hamberger, one of our younger teachers. The whole effect was most impressive, as at the end of the service all the lights were extinguished and the lighthouse beams intermittently flashed over the scene to the singing of "Throw out the Life-line."

—L. C. R.

YARDLEY ELIM CHURCH—BIRMINGHAM.

God continues to glorify Himself at Yardley, and as we look back over the past three months we praise and thank Him.

Feb. 9th was our Annual Fellowship Tea and Business meeting when it was grand to see so many in attendance, including six newly-converted young people. Over the past year God's hand could be

traced on both the business and spiritual sides of our church. At the close, God's presence was felt indeed, as we sang, holding hands, "Blest be the tie that binds . . ."

Missionary Week-end (Feb. 16-18), when the speaker was Pastor A. P. Thomas of Letchworth, was a time of rich and deep spiritual refreshment and heart stirring. We were reminded that God needs us to be missionaries, even to our next door neighbours. Saturday night saw many young people—mostly young men—kneeling in front of the pulpit in full re-consecration. Pastor Hartwell convened all meetings.

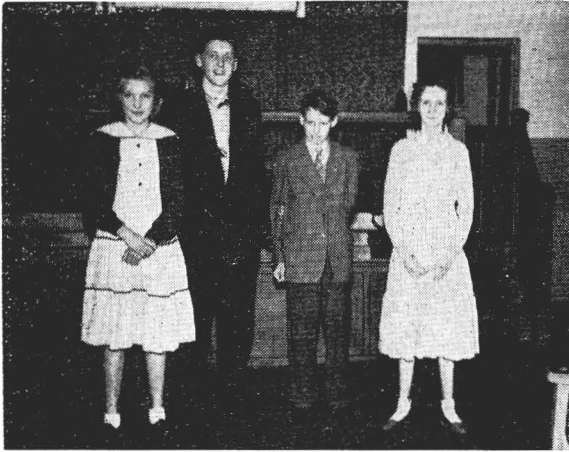
Sunday, March 3rd, eight new members were received into church membership. These, with one exception, were young people. A fortnight later a Water Baptismal Service was conducted by Pastor Hartwell. Truly we had cause for rejoicing, when at the close of the Gospel address three accepted Christ as their Saviour, one being the mother of one of the candidates for water baptism. Nine were baptised; then what a thrill it was to see four others, two being converts of that evening, come forward also to be baptised. To God be all the glory. (See photos.)

To conclude our three months' survey, March 16-18 was Youth Week-end when Pastor P. W. Millington of Glossop was the guest speaker, and Coventry and Erdington Crusaders, with Pastors Newman and Byatt, supported the Saturday and Monday night meetings with various items. Our own Crusaders gave of their talents on the Sunday. God set his own seal upon these meetings with many young people expressing their desire for a closer walk with God.

—(Mrs.) E. D. Newey.



Pastor B. Hartwell (extreme right) with the candidates.



The four other candidates who came forward that evening.

WALTON-ON-NAZE ELIM CHURCH.

On Sunday evening, April 28th, a Water Baptismal Service was conducted by Pastor Wood when three sisters gave up-to-date testimonies of a living Christ's ability to save, heal, and provide materially. Mrs. Moore, a new convert, testified of how God undertook in not only saving her soul, but in providing employment and undertaking in other domestic problems she had. Mrs. Plowgrove was miraculously healed of arthritis, after prayer and laying on of hands, and is a living testimony of Christ's ability to heal. Another sister, Mrs. Christmas, had been attending Colchester Hospital for a long period for a nervous disease, and a goitre in her throat, Jesus touched her and the goitre disappeared and she has now been passed perfectly whole by the hospital specialist. One of these sisters has been baptised in the Holy Spirit and the others are seeking this wonderful blessing. God continues to bless in that decisions are being made and He is pouring out His abundance of grace.

—Pastor G. L. Wood.

FIRST PRIZE GIVING AT REORGANISED SUNDAY SCHOOL

We recently held our First Annual Prize Giving Service for the reformed Sunday School here at Driffield. Mrs. Hindmarsh from Kendal presented the prizes. In our first year we have increased our numbers from five to thirty. God is blessing our work and our numbers are growing all the time.

—M. Hyde, Sec.

RYE PARK CHURCH

At the North London Presbytery Rally at Rye Park on Saturday, 13th April, it was generally agreed that this church had the new look. This was a rally not

to be easily forgotten, for it was the reopening of the newly-decorated church, after months of hard work by the brethren, and also because of the spiritual atmosphere which permeated the services. Ten churches were represented by ministers and people, the church being packed, extra chairs having to be brought in. Pastor Stevenson of Ilford gave the address at both services and the choir of the Barking church thrilled the congregation with some lovely pieces. Mr. Butcher, the Secretary, gave a brief resumé of the history of the church, with a note of praise for the people who had so faithfully fulfilled their obligations in clearing up the debt of the Building Fund. This was our day at Rye Park, one long to be remembered.

—G. W. Butcher.

EDITORIAL—Continued.

lectual inconsistency, for he believes in the immortality of matter, but denies the immortality of the soul, which our Lord taught is immortal and indestructible, whilst the body is mortal and destructible.

Just as the Saviour held no brief for the materialistic philosophy of life, neither must His followers. In fact, everything must be done to combat and defeat this erroneous and dangerous belief. May Christians everywhere do their part.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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LATE NEWS.

Loughborough campaign conducted by Pastor A. J. Chuter. First week-end in tent, good numbers, and sixteen adult decisions for Christ. A number of children have also professed acceptance of the Saviour. Please pray for the campaign.

A NON-PENTECOSTAL would say: "He lives within my heart." That is the practical answer to the question "Where is Jesus?" which ordinary Evangelicals would give. It is a great answer, but not **the answer**.

Start at the beginning. Some Christians linger at the crib of Christ. The Roman Catholic Church, despite its creeds, still represents Jesus as a powerless Infant helpless in the arms of the all-powerful Catholic goddess Mary. They pray to her, not Him. Others, as in the traditional church, still look upon Christ as the battered victim of irresistible barbarity, pinned with spikes to a gallows-tree. The rest of the creed means nothing to them in their spiritual life.

Some have come further. For them Christ is alive again. And what? "He walks with me. He talks with me, along life's narrow way." These are disciples walking the Emmaus road, with burning hearts, but confused minds. Jesus has not ascended, if we judge from the general expressions of their spiritual consciousness. Ascension Day for most people is two words in a pocket diary along with "Sow Turnips" and "Grouse Shooting Begins." Its Christian inspiration is just about as effective as "Fourth Sunday after Trinity." But look at the New Testament! The happiness of the apostles built up to a climax of unearthly and apocalyptic jubilation over Christ's exaltation. **It meant something to them.**

Unless an event means something to us ourselves it is difficult to go into raptures, especially when it takes place in conditions outside our ken. Christ's glorification is beyond human imagination and therefore will not capture popular imagination, unless it is understood to have repercussions for believers on earth. The Early Church was thrilled about it. Obviously they saw in it some reality that is not being seen in it today by millions of Christians. It needs the powerful beauty of some of our most majestic hymns to stir even a little feeling in many churches about the Ascension. Probably the theme expressed in the Wesley lines comes nearest to personal appreciation by most believers:

"He ever lives above
For me to intercede."

Apart from its translation into such heart-stirring measures, the thought of Christ's heavenly work remains at best a topic for Bible study.

I think most believers would readily admit that the ascent of Christ to the throne does not enhance His glory in their eyes. They would agree that the honours of heaven fail to make Jesus more dear to them than His earthly triumphs. Did the knighthood bestowed on Winston Churchill really make him more illustrious in the mind of the public? He was already installed in national esteem as the responsible leader

in victory. However, his enemy Hitler was a mere street hooligan compared with that cosmic Terror and engulfing Horror whom Christ defeated. What the princely heroes of Homer did outside the walls of ancient Troy is no epic at all when we think of Christ's appalling combat outside the walls of old Jerusalem. And after that, though God rewards Him, can He hold a higher place in our love and admiration?

Does not that agree with our outlook? It seems reasonable enough. But—the apostles felt differently. They in fact **did think more** of Jesus because He had ascended! It was not because their imagination was better able to picture His glory, nor because they could whip up more enthusiasm over what God had done for their Master. It was for the simple human reason that they saw the Ascension in the same light as they saw the rest of Christ's work—it was for

WHERE IS JESUS ?

By G. CANTY

(Minister of the Elim Church, Gloucester)

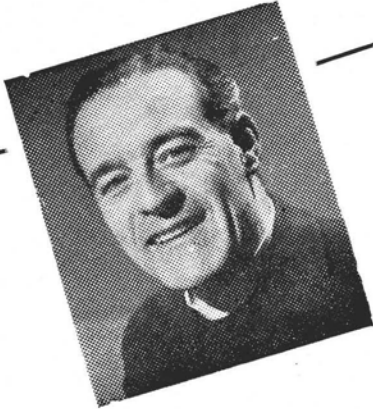
them. It is time to grasp this stupendous fact—everything Jesus ever did and all He does now is for us, and not for Himself.

From the beginning He was God and was with God. To be greater was impossible. He was perfect in glory. He could gain no glory. The truth is He laid down His glory as Son of God to become the Son of Man. Just before His ascension He prayed: "O Father, glorify Thou Me, with Thine own Self, with the glory which I had with Thee before the world was." As the Son of God He was always "in the bosom of the Father," and God's throne was His natural position and right. The things He did on the earth did not earn for Him something which He had never enjoyed before. His exaltation to the right hand of power after His advent on earth was in a new capacity—as Son of Man. This is the particular phrase used usually when speaking of it in the Scriptures. He entered heaven for us. There He appears for us, the Man for all men.

There is a hymn which says:

"All His work is ended,
Joyfully we sing,
Jesus hath ascended,
Glory to our King."

This rather suggests that Jesus has gone to heaven to sit down and rest after all His labours on earth, like everybody else who dies and goes to heaven. But if the Book of Hebrews means anything at all it means this at least, that Jesus presents Himself in glory perpetually on our behalf.



Are we "Christmas Christians",
"Good Friday Christians", or . . . ?
. . . Has the Church seen the meaning of
every article of the Creed except the
Ascension?
. . . Does this article point the way to the
most definite step forward since the
Reformation?

*Mr. Canty asks these questions, and
in this article states his convictions.*

Christ has been glorified, carrying with Him into His glory the nature which He took upon Himself, Manhood, and as Man we are all in Christ ascended with Him. His death and resurrection were vicarious and so was His ascension. It effectively translates those in Christ, so Paul can say we are "seated with Christ in heavenly places." Also Hebrews 2 : 9-11 speaks of Him "tasting death for every man . . ." and "bringing many sons into glory."

In the plainest language we are told in the New Testament that Christ's ascension to glory would not merely ensure us mercy but power. John 16 : 7 insists that He must go to heaven so that we can receive the gift of the Spirit. Hebrews 10 : 12-15 says: "He . . . sat down on the right hand of God . . . Whereof the Holy Ghost . . . is a witness to us." Again, it is

clearly expressed in John 14 : 12 that His ascension to glory would place the Church in a position of power, miracle-working power : "greater works than these shall he do; because I go unto My Father."

Christ declared that He had all power in heaven (the spiritual realm) and on earth (the material realm). This was not announced as a piece of theology to be transmitted from one text book to another. We are told in Ephesians that this power is to usward who believe. The apostles rejoiced in Christ's ascension because it raised them to a place of authority in Christ. The last two verses of Mark's Gospel demonstrate it: "He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, **the Lord working with them, and confirming the word with signs following.**" Ephesians 1 announces that the Church is Christ's body, and that beneath His feet (the feet being part of the body of course) all things are subjected. It was not Christ's ascension that enabled Him to heal the sick, for He could do it before, and in fact so could His disciples while He gave them the authority. But being at the right hand of God He now disposes this authority upon the Church permanently.

Evangelicalism thrills over the Resurrection, and rightly so, for so did the disciples. But seeing a Resurrected Christ did not enable them to work miracles. They healed nobody. During that period of fifty days, continually they praised and blessed God in the Temple, but only after Jesus shed forth the Holy Spirit on the day of Pentecost, as a sign of His assumption of power, did they go to the Temple and heal the lame man at its gate.

It is time for the Church to move from its post-Resurrection experience to its post-Ascension experience. Christ said that it would be like "rivers of living water" gushing out from their bellies (John 7 : 38. Anything less like that cannot be imagined than the services conducted in Christendom generally. One young lady told me she left a certain mission because she could not stand the ticking of the clock while they waited for folk to speak or pray in the prayer and worship meetings. Rivers . . . ! Before Pentecost Christians were as cautious as mice; as respectable as a newly-clipped privet hedge, which is almost the symbol of modern Christianity. Precision is not the characteristic of rivers. The only notable thing the apostles did during the pre-Pentecost period was to have a business meeting and neatly organise the Apostolic band! How typical!

What practical testimony has the Church today to this great article of its creed: "He ascended into heaven"? For every Elisha who continues to the place where Elijah is carried to heaven, and who

(Continued on page 379)



Children's Strip

Conducted by Paul Service

UPHILL WITH THE ENGINE OFF

Hello, Boys and Girls,

We have finished our talks on Lessons from Big and Little Creatures, and from now on I hope to bring you something interesting every week.

I guess you are wondering whatever I mean by the words at the top of our Strip. Well, I will explain them.

Five miles from the city of Moncton, New Brunswick, U.S.A., there is a spot where motor cars in defiance of all the laws of gravitation can travel uphill without the use of petrol. This is what happens: the motorist simply drives his car to the bottom of this hill, shuts off the engine, puts the gear into neutral, and lo and behold, the car begins to move slowly uphill, actually travelling quicker the higher it climbs. "However can this be?" I hear you ask. In the hill are strong magnetic deposits which pull the car up without any other help. The magnetism from the earth is so strong the car just cannot resist it.

Now, boys and girls, for us to be true Christians we

must surrender ourselves to the magnetic drawing power of Jesus Christ. You know how in your heart you have a longing to be a better boy or girl; that is Jesus drawing you to Himself. Just respond to that longing by asking Jesus to take possession of your heart and life, and you will find that He will make it easy for you to follow Him, and will give you all the power you need to live a victorious life.

Good-bye, and God bless you,
PAUL.

BOOK REVIEW

THE DISCOVERY OF MR. NOBODY. By E. F. M. Smith. (Victory Press, Clapham Crescent, London, S.W.4. Price 5/-, by post 5/4.)

This book was the winner of the 1956 Children's Book Competition and is the first publication by this writer. It is a "good" book in every sense of the word. Gripping, moving and realistic, it is nowhere far-fetched. The Gospel and Christian discipleship are plainly depicted, and the strong missionary flavour is most appealing. It is to be hoped that the statement on the jacket that the book is for children of 8-12 years will be disregarded. It has a very much wider appeal. A happy Christian family, the father a medical missionary away in Pakistan, a little boy bewildered by the grief of his mother and completely over-indulged, not to say spoiled, and the mysterious Mr. Nobody, all play their parts in this very fine story. The book is attractively presented in a bright and attractive cover, and all in all this publication is worthy of a very wide circulation. It will make an excellent reward book.

—T. W. Walker.

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

June 18th, 1957

TUESDAY

10.30—10.45 p.m.

Programme: "Men and their Message."

Preceded by a programme of Gospel music.

SHORT WAVE: 19.9, 26.5, 30.3 metres

June 19th, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor J. Craig Kennedy**
(Plymouth)

Subject: "The time to be saved"
All musical items are by the United Male Voice Praise—
"Soldiers of Christ, Ye gates lift up your heads, 'Tis marvellous and wonderful, Ivory Palaces, I gave My Life for thee."

Broadcast from the Elim Radio Studio, London
Programmes produced by Douglas B. Gray

MEDIUM WAVE: 321 metres

June 20th, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor H. W. Greenway**

Subject: "Lost Opportunities."

Soloist: J. L. Timbrell
who sings: "A refuge in the time of storm" and "Behold the Lamb of God."

Friends wishing to join the IBRA Listener's 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.



Prophetic Comment

By Pastor F. J. SLEMMING

According to a Casablanca correspondent, Moroccan terrorists are aiming their activities "more and more" at the Jewish community. The terrorists reportedly are acting under the inspiration of overseas Arab radio stations, particularly the Cairo "Voice of the Arabs."

—*Prophecy Monthly.*

Russia Disproving God

East German Communists have a new propaganda line. They have now included earth satellites in their anti-religious arsenal. A Stalinist newspaper commenting on a report that the Soviet Union will launch an artificial earth satellite this year said: "We are convinced that this satellite, which in the belief of the Church will travel in heavenly spheres, will finally

remove the legendary figure of God and His throne."

—*Tabernacle Herald.*

Note: The Red atheist conception of the universe is indeed small if they think they can prove there is no God by merely exploring a few hundred miles above the earth. The Scriptures infer that the heavens above cannot be measured (Jer. 31 : 37), which means that it is utterly impossible for mortal men to travel to the extremity of the universe that they might measure it. But if they could find God just beyond the stratosphere, we do not doubt that the Reds would try to make good their boast, as pictured in a Russian cartoon that they will knock God off His throne.

"The fool hath said in his heart, There is no God" (Psa. 14 : 1).

—*Midnight Cry.*

New Map of Moscow

A Soviet radio broadcast reported that a new map of Moscow, the first published since 1936, lists "eleven churches in the city." Their denominations were not identified. There were about 460 churches in Moscow before the Revolution.

—*Watchman Examiner.*

WHERE IS JESUS?—continued

receives a mantle of power, there are fifty sons of the prophets who keep their distance.

Jesus was taken up. His physical rising was God's dramatic way of showing Christ's ascendancy. He is not "above the azure blue." He is beyond it. He is not out of this world, but has transcended the limitations of this world. In Christ manhood has broken into the new dimension: "the heavens have received Him" on our behalf, and "our citizenship is in heaven."

The apostles linked the Resurrection with the Ascension because without the Ascension Christ's rising from the dead means He cannot be touched. "Touch Me not, for I am not yet ascended." So they preached them both as one achievement. Peter, because of the descent and possession of the Spirit, told the people of his day that the one-hundred-and-twenty were witnesses by "this which ye now see and hear," that God had exalted Jesus (Acts 2 : 32-33).

Where outside of Pentecost are such witnesses today? The appreciation of the staggering meaning of this last great act of Christ for us could revolutionise the Church. It has already created the Pentecostal Movement which is a clearly defined third stream of Christian tradition. After Sacerdotalism and Doctrinalism comes the last great stage of Church development, Pentecostalism. May its waters soon become a flood.

MARY SLESSOR ON PRAYER

My life is one long, daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvellously, for errors and dangers averted, for enmity to the Gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify with a full, and often wonder-stricken awe, that I believe God answers prayer. I know God answers prayer. I have proved during long decades while alone, as far as man's help and presence are concerned that God answers prayer. Cavilings, logical or physical, are of no avail to me. It is the very atmosphere in which I live and breathe and have my being, and it makes life glad and free and a million times worth living. I can give no other testimony. I am sitting alone here on a log among a company of natives. My children, whose very lives are a testimony that God answers prayer, are working round me. Natives are crowding past on the bush road to attend palavers, and I am at perfect peace, far from my own countrymen and conditions, because I know God answers prayer. Food is scarce just now. We live from hand to mouth. We have not more than will be our breakfast today, but I know we shall be fed, for God answers prayer.—Selected.



The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Eldin Corsie.

SUNDAY, June 16th. Acts 4: 13-22.

"We cannot but speak the things which we have seen and heard" (v. 20).

The judges saw a cripple who had been healed—an unwelcome but undeniable fact. By his side stood men without education or social standing. The Sanhedrin hold a short secret session. The miracle cannot be disputed, so they resort to threats. When the finding of the court is published, the accused simply refer the case back to their judges. "Judge ye", they say—reminding us of Luther, who affirmed that "it is never safe to do anything against God; here I stand, I can do no other." The soldiers of Cromwell used to say of George Fox that he was "as stiff as a tree, and as pure as a bell." If we are inwardly spoken to by the Spirit we can afford to be outspoken by the Spirit!

MONDAY, June 17th. Acts 4: 23-37.

"They went to their own company" (v. 23).

Out of the atmosphere of persecution and malice to the sweet atmosphere of prayer and praise! (v. 23). If you have had a hard day at the office get to the prayer meeting. A full report is given to the church (vv. 23-31) and all unite in prayer based upon three convictions. First, that God is the absolute Master, Creator, and Controller of the world; next, that He presides over human history; lastly, that His Holy Servant is on the throne, and that He will fit all the temporal plans of men into the eternal purposes of God. God gave them ample confirmation that their prayer had been answered (v. 31). In verses 32-35 we learn that the original spirit of Pentecost abides, unchanged either by the sunshine (2: 47) or the shadows ((4: 3).

TUESDAY, June 18th. Acts 5: 1-16

"Great fear came upon all the church" (v. 11).

The surrender of property was voluntary, not compulsory; a private affair, not a universal obligation. One wealthy couple planned to emulate Barnabas with an apparent sacrifice of the same sort, but they wanted to keep up their reputation at a minimum expense. It was not wrong to bring part and keep part; what was wrong was to pretend that part was the whole. Compare Ananias with Achan (Josh. 7). It is fatal to profess an absolute surrender while anything is consciously and purposefully withheld. He is not only the God of severity, but the God of goodness (vv. 12-16).

WEDNESDAY, June 19th. Acts 5: 17-32.

The Sadducees took action, and shut up the apostles. They then began to discover afresh what they were fighting against. Their intention was that the preaching should stop. The Lord's purpose was that the preaching should go on, so an angel opened the prison doors. God will not have His plans thwarted by man. Peter told the leaders why they were unable to defeat the plan of God. It was they who had taken action against Jesus; they slew Him. But God took action for Jesus. He raised Him. He exalted Him. This same Jesus commissioned the apostles to be witnesses; and to enable them to obey this commission God had given them the Holy Spirit. So those who oppose the witnesses of Jesus, the Christ, are opposing the whole Trinity—Father, Son and Holy Ghost (Rom. 8: 31).

THURSDAY, June 20th. Acts 5: 33-42.

"If this work be of . . . God, ye cannot overthrow it" (vv. 38, 39).

Here we have the attitude of three people or groups of people: (1) The Senate and Council (v. 33). They were convicted by what Peter had been saying, but their reaction was to intensify their efforts against the apostles, even to the extent of attempting to bring about their death. Such an effort often follows the conviction of the Holy Spirit. (2) Gamaliel (vv. 34-39). He was the greatest Rabbi of his time, and had been the tutor of Saul of Tarsus. Note his two main assertions: (a) Any work that is not of God will ultimately come to naught. (b) It is impossible to overthrow any work that is really of God. (3) The Apostles (vv. 40-42). They suffer: physically, they were beaten; mentally, they were punished unjustly. But they rejoice! (vv. 41-42).

FRIDAY, June 21st. Acts 6: 1-15.

"Stephen full of faith and power" (v. 8).

The first rift in the church was caused by the food problem, complaints were made that Greek widows had not been receiving their proper daily ration. Seven men were appointed. They had Greek names, and one was not a Jew at all. In verses 8-15 we follow the fortunes of a man full of the Holy Spirit, a wonder-worker, charged, like his Master, with blasphemy against the Temple and the Law. Stephen was a saint before he was a martyr; and since, in our day, the Lord still walks amidst the lampstands (Rev. 2: 1, R.V. marg.) we may shine as brightly as he.

SATURDAY, June 22nd. Acts 7: 1-16.

"Are these things so? . . . God appeared . . . God spake" (vv. 1, 2, 6).

Stephen is brought before the Council. Here, acting with Spirit-given wisdom, he gained a hearing by continued appeal to the Old Testament, and yet he enforced his own revolutionary assertions by selecting and emphasising points which illustrated them. Example: (1) It is not necessary to come to the Temple in Jerusalem to meet God. God appeared to Abraham in Mesopotamia (v. 2). He was with Joseph in Egypt (v. 10). (When his brethren rejected Joseph, God delivered him (vv. 9, 10; compare 5: 30); and, in the end, they had to go to him to find salvation (vv. 11-15).

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Secretary, E.B.C.C.S., Elim Woodlands,
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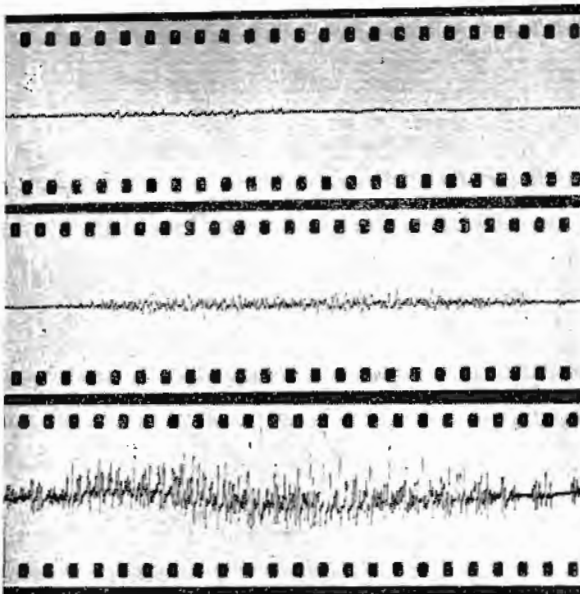
We are
Crusading
for Christ

Elim Youth Page

We "Fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

THIS IS MY LINE



Behind the ceaseless activity of a modern hospital are the unseen men upon whose work the startling advances of modern medicine depend.

Here one of them, Peter Roberts, a London Crusader, tells his story.

the body are much smaller in magnitude than this and are of the order of millionths of a volt, very small indeed compared with the power required for use in our homes.

It was soon realised that if these small electrical signals could be measured they would be useful in detecting any abnormalities existing in the body. The height and shape of the pulses would indicate to the specialist the condition of the patient. These techniques are widely used in clinics and hospitals today. For instance, the recordings shown in the accompanying illustration are those of a patient lifting a weight. The first one (a) shows the result when the body is in a state of rest, completely relaxed. The horizontal line is almost smooth, indicating very little activity. The second one (b) indicates a slight tension in the body, showing increased activity in the form of larger pulses or "spikes." The last one (c) indicates that the weight is being lifted. There is a marked increase in the pulse height and in the number of pulses. From such recordings as these a doctor is able to tell whether the muscles, nerves and tissues concerned are in a healthy state.

Obviously the instruments used in the measurement of such small voltages as these must be very sensitive and this is where electronics steps in, for electronic equipment can be made to be very sensitive. By means of flat pieces of metal placed on the appropriate part of the body or needles which pierce the skin and enter the fibres concerned, the electric pulses can be picked up and fed through equipment which magnifies them and shows them on a screen like that of a television set. They are then photo-

I AM an electronics technician and I work in a medical school where students are trained to become doctors and specialists. My job is to design, build and maintain electronic equipment. The question might be asked: "What has electronics got to do with medicine?" Today further and deeper investigations into the functions of the human body are possible with electronic techniques.

Our nerves convey messages between distant parts of the body, and the whole nervous system constitutes a network of communications. These messages are in the form of brief electrical pulses which travel to and fro, bringing into action senses and members of the body. Every time an arm is moved or a weight lifted these electric impulses are transmitted to and from the brain. Everyone knows that an ordinary domestic electric light bulb requires about 250 volts to make it function—the electric pulses generated in

graphed and developed in the form seen in our illustration. Of course, there is more to it than this, and the equipment contains many parts which all have their own special function.

We spend a great deal of our time at work and I believe God speaks to us while we are engaged on our daily routine. The Lord said to Peter and Andrew: "Follow Me, and I will make you fishers of men." This statement conveyed to them the fact that the techniques employed in catching fish could be applied to winning souls to Himself. There are many lessons that I have learnt while building and designing equipment and I would like to pass some of them on.

The correct operation of an electronic unit depends on a number of things. It must have a source of power and this source of power must be able to meet the supply demanded. The various components will each draw the required amount of energy and some will need more than others, according to the part they have to play, but all are dependent on the same source. How important it is for us to remember that God is the source of life, physically and spiritually. We depend entirely upon Him. When we are called upon to perform some duty in His service the strength and power for that duty must come from Him. It lies with us as to how much spiritual power and strength we require. The spiritual progress of our lives will depend on us as we surrender to Him in everything, and we need to draw more heavily upon His wealth of strength.

When the energy enters a piece of electronic equipment it divides up and follows a number of different paths. The routes and channels in a piece of equipment are numerous and are provided by the many wires and components. If one path is not complete through the failure of one item the whole machine will not work properly. As I build these units day by day I often think of the numerous channels through which God is able to work. As Christians, you and I are channels for God. We should be channels in our assemblies, for what a lot there is for us to do. Sunday school work, prayer meetings, Crusader activities, missionary support, tract distribution, hospital visitation, writing letters to absent members, are some of the activities in which God can use us. If we fail in these things it may hinder the growth of the assembly and make our testimony non-effective. The assembly life depends upon the members and each member is a channel for God.

"Channels only, blessed Master,
But with all Thy wondrous power,
Flowing through us, Thou canst use us
Every day and every hour."

There have been occasions when I have been called to trace a fault in a piece of apparatus and to rectify

it. Sometimes a fault will take many days, or even weeks, to detect, in spite of the thorough application of test procedure and consultation with other members of the staff. On such occasions I have made the problem a matter of prayer and several times I have continued the search and immediately found the fault. God has directed me and exposed the subtle fault. The thought which thrills me at this moment is that God knows how a piece of electronic equipment works, however large or complicated it may be! Physics, chemistry, mathematics, art, book-keeping, law, or whatever subject you care to mention, He knows every detail about them. Whatever our interests or occupation, we can pray about them and their problems. What a wonderful thought this is, and yet it is not really surprising when we remember that He made the heavens and the earth.

Electronic equipment must be able to faithfully reproduce the pulses which originate in the body. Distortion of any form cannot be tolerated. Whatever is fed into the machine is amplified but not altered in shape or number. Here is an important lesson for us to learn. God has given us His Word and in it are laid down principles which He wants us to apply in our lives. We are commanded to love one another, and because we have received measureless love from Him we ought to faithfully reproduce that love in our lives. As Christians we are being watched by unbelievers—are we good replicas of the prophets and apostles? Are we good ambassadors of Christ? I heard once of a missionary who was mistaken for the Lord Jesus Himself because he followed Him so faithfully.

These are some of the lessons which I have learnt while engaged in my work. Even at work God can speak to us and illumine our minds. I pray that God will enable me to apply these lessons in my own life.

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- Pictures of Jets and Rocket launching.
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COMING EVENTS

(Please pray for these services)

BANBURY. June 25. Elim Church, Newlands. Special visit of Mrs. Morrison (Kingstanding, Birmingham), 7. Items by Banbury Sisterhood. Convener: Mrs. Clarke.

BELFAST. June 15-30. In the Big Tent, York Street. Revival and Divine Healing Campaign. Sun. 8.30. Week-nights 8. Healing services Sun. and Wed. 3. Conducted by Evangelist Fred Squire and Party

BIRMINGHAM. June 22. Botanical Gardens. 3 and 6.30. Guest speaker: The President, Pastor J. Smith. Plan to come.

BIRMINGHAM (Kingstanding). June 16 and 23. Dulwich Road School. Two Special Sunday School Anniversary Services. 16th, 6.30, Pastor G. N. Backhouse, and 23rd, 6.30, Pastor R. J. Morrison. Singing and items by Sunday school scholars and Bible Class.

BIRMINGHAM (Langley Green). June 16-17 Elim Church, Mount Pleasant. Sunday School Anniversary. Sun. 2.45 and 6.30. Mon. 7.15, Mr. P. Rammell, 23rd, 2.45, Mr. J. Waterhouse. 6.30. Pastor D. E. Dean. 30th, 6.30, Teacher's night.

BIRMINGHAM (Yardley). June 16, 17. Elim Church, Broadstone Road. Sunday School Anniversary. Sun. 3 and 6.30. Mon. 7.30. Speaker: Miss E. Baker, L.D.O.S.

CANNING TOWN. June 16. Elim Church, Bethell Ave. Reading Youth Team, including converted Teddy Boys. 11, 3 and 6.30

CHESHAM. June 22nd. North London Presbytery. Business Session at 2.30. Presbytery Rally at 6.30 to be held in the Broadway Baptist Church (close to Elim Church). Speaker: Pastor John Lancaster.

CLAPHAM. From July 6-11. Elim Central Church, Clapham Crescent, S.W.4. Anniversary of opening of new church. Sat. 7. Sun. 6.30. Week-nights 7.30. Special speaker: Rev. Herbert Lockyer, D.Litt., F.R.G.S.

COULSDON. June 15. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7. Speaker: Pastor C. Jarvis (A.o.G.). Leader: Pastor L. G. Hawes (Elim). Singing Party from Thornton Heath.

ILFORD. July 6th. Elim Church, Srafton Road. Monthly Rally, 7.30. Speaker: Pastor A. Johnson (Watford).

LEYTON. June 23. Elim Church, Vicarage Road. Visit of converted actor Mr. John French, 6.30.

LOUGHBOROUGH. June 29-July 1. Elim Church, True Lovers' Walk, Brown's Lane. Sunday School Anniversary Services. Sat. 7.30, Convention Service. Sun. 10.45, Breaking of Bread; Sun. 2.30 and 6.30. Mon. 7.30, Anniversary Meetings. Preacher: Pastor T. E. Francis (Wigan).

PONTARDULAIS. July 13-27. Beulah Hall, Alltiago Fields. Forty years of Pentecostal witness. Annual Church Anniversary Convention. Sat. 3 and 6.30. Sun. 11, 2.30 and 6. Week-nights 7.15. Speaker: Pastor L. W. Green (Bradford). Presbytery support welcomed. Convener: Pastor Ken Smith. (Refreshments between Sat. services).

ROMSEY. June 22. Elim Church, Middlesbridge Street. Portsmouth and District Presbytery Rally, 7. Reminiscences of Pastor James Goreham by Pastors E. C. W. Boulton and James McAvoy.

SANDIACRE (Notts.). June 22-July 4. In tent, main Derby Road. Campaign conducted by Pastor A. J. Chuter. Sun. 6.30. Mon.-Sat. 7.30. Sun., Wed., Thurs. 3. Sunshine corner, Mon.-Fri. 6.30.

SOWERBY BRIDGE. June 22. Elim Church Willow Street. Rally, 6.30. Special speaker: Pastor H. Fisher (West Bromwich). Items from Male Voice Choir (Bradford). Convener: Pastor J. Gardiner.

VAZON. June 16. Vazon Elim Church, Guernsey. Sunday School Anniversary, 10.45, 2.30 and 6.

WIMBLEDON. June 15-16. Elim Church, Southey Road. Youth's Challenge to Youth, with Wayne Barton, teenage musician and speaker, (Organist at the Embassy Auditorium, Los Angeles), at the Hammond Organ, supported by the Crusaders. Sat. 7.30. Sun. 6.30.

SUNNY BLUNDELL TOUR

June 15-20, Letchworth. 29-July 4, Pontypridd. 6-11, Hove. 13-18, Caterham. 20-25, Coulsdon. 27-Aug. 1, Glasgow.

EVANGELIST SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

June 29-14 July, Bodmin, 20 July-4 Aug., Truro. Aug. 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

MRS. W. N. HAWLEY'S TOUR

Mrs. W. N. Hawley, Elim missionary (on furlough from South Africa) will visit the following churches:

June 15, 16, 17, Chelmsford. 18, Ingatestone. 19-20, Braintree. 22-23, Rayleigh. 30, Becontree. July 10, Dunmow. 11, Malden. 12, Tollesbury. 13, Yarmouth. 14-15, Lowestoft.

ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the home. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

WHY A FAMILY ALTAR?

1. It will sweeten home life and enrich home relationships as nothing else will.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day, in home, office, store, factory, true to our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.
6. It will make us conscious through the day of the attending presence of a Divine Friend and Helper.
7. It will hallow our friendships with our guests in the home.
8. It will reinforce the influence and work of the church, the church school, and agencies that help to establish the Christian ideal throughout the world.
9. It will honour our Father above and express our gratitude for His mercy and blessing.

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bangor, N. Ireland.—Rathmore House, Seacliffe Road. Seafront; h. & c.; adjacent beach, greens, Pentecostal Church. Reduction Church or Crusader parties sharing. 'Phone 1405. Mrs Wesley Gilpin. C.471

Barnouth, Talybont.—New 4-berth caravan; end kitchen, flush toilets; few yards sea. All dates. Stanton, 79, Cooksey Lane, Birmingham 22c. C.543

Bournemouth.—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea Brown, 21, Florence Road, Boscombe. 'Phone 34714. C.474

Cornwall, Newquay.—Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own f. rm 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.468

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