

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Elim Evangel* can be found here:

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The

Elim Evangel

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

VOL. XXXIX No. 10

PRICE 4½d.

MARCH 8th, 1958

The Problem of Television

(An appeal to Christians)

By Major Allister Smith, B.A.

Television has come to stay

IT is a wonderful invention, which will profoundly influence the habits and character of the people. There is nothing intrinsically wrong in television, any more than there is in radio. Both are capable of being used for good or evil, but many Christians are exercised as to the wisdom of bringing television into their homes.

Without seeking to judge or condemn those who use television, I am led to suggest that Christians, especially those with young children, would be wise to keep it out of the home. The evil done by radio will be multiplied a hundredfold by the use of television, since what we see makes a much deeper impression than what we hear. It is said we forget eighty per cent of what we hear, and retain eighty per cent of what we see. And, since Christians form only a small minority of a nation, it is inevitable that the majority of those who control television, and who arrange and take part in its programmes, will be worldly people with worldly standards.

Television will bring the world, with all its temptations, right into the home

It may be claimed that one can choose that part of the programme which is suitable, as in the case of radio. In theory this may be so; but in practice many will find it most difficult to keep the children from unsuitable programmes, especially when the parents are not at home. In many modern homes, children get their own way whether the parents are present or not. Even many adults will lack sufficient will power or grace to refrain from doubtful items,

or from harmless items which keep them from their duty to God and man.

We live in a complex, materialistic age, and television will be just one more of the many modern attractions which crowd out Bible study, Christian service and good reading. It will keep many Christians from the house of God. The cinema has already dealt a deadly blow at the weekly prayer meeting, and television will be just one more nail in its coffin. Unless we return to prayer, in our homes and churches, revival will not come, and many churches will die out. Television will make that return more difficult.

In these grave days we should be praying and working for revival, not lingering before television sets

The great majority do not spend more than a few minutes each day in private prayer. It is tragic that many who say they have no time to attend the prayer meeting can spend hours each week on television. And so revival tarries.

Television has dealt a deadly blow at Sunday worship, and at family life. Many stay away from the Sunday evening service to look at television, or hurry home as soon as possible from that service to fill their minds with sordid or doubtful television scenes. Some of the Sunday evening plays are horribly vulgar or indecent, and the whole trend of television is to give the people what they want. It is helping to make a C.3 nation, morally, intellectually and physically. The cinema, the theatre, ballet, horse-racing, boxing, dancing, scantily clad women, night club scenes, etc., are shown in endless seductive

variety. Surely there are enough temptations in this perilous age without bringing the world, the flesh and the Devil into our homes through this fascinating medium.

It is true that television can be used for preaching the Gospel, just as war gives the opportunity of preaching to soldiers. But nobody would justify war on that account, or justify drinking saloons because religious tracts are given out in them. Let the preachers use television to preach to sinners, but Christians do not need to buy television to get the Gospel.

The argument in favour of selecting the "good" items

overlooks the fact that Christians are called to a life of self-denial, sacrificing even lawful pursuits in order to serve humanity and win souls. Jesus said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). Let us also consider the question of influence. If a prominent Christian buys a television set, other Christians may consider that they are justified in doing so. Thus, we may lead a weaker brother into temptation, and cause him to sin (1 Corinthians 8:9-13).

Once we admit that television brings the world into the home, we must be guided by scriptures relating to worldliness. Paul says: "Be not conformed to this world . . ." (Romans 12:2). James says: "The friendship of the world is enmity with God" (James 4:4). John says: "Love not the world, neither the things that are in the world" (1 John 2:15). "Be ye separate, saith the Lord, and touch not the unclean thing" (2 Corinthians 6:17). If Jesus were here today, would He linger before a television screen? Dare we, while civilisation falls to pieces before our eyes, and while nations arm for World War III?

We run a grave risk by bringing television into the home.

We place a powerful temptation before our children, and God will hold us responsible

Remember, once television is in the home it will be difficult to remove it. It will get such a grip on the worldly or unsaved members of the family that much unpleasantness will attend any attempt to discard it. I have taken the trouble to see a television programme for children, and was shocked by its vulgarity and hooliganism. Friends of mine are equally alarmed at the crime, murder and violence shown in children's programmes. Some of them regret having brought television into their homes.

Writing to *The Times* some time ago, Mr. T. S. Eliot, O.M., spoke of an experience of television in

America: "Among persons of my own acquaintance, I found only anxiety and apprehension about the social effects of this pastime, and especially about its effects (mentally, morally and physically) upon small children. . . . The fears of my American friends were not such as could be allayed by the provision of only superior and harmless programmes: they were concerned with the television habit, whatever the programme might be."

While Christians flock to buy television, many non-Christian intellectuals will not have it in their homes. Even those who are not Christians are expressing concern at the effect of television on the people. Some say they seldom look at their television.

Then why tie up large sums of money

(running into millions of pounds) which could go to our hard-pressed missionaries?

Others say they buy television to keep their children at home, and away from television in worldly homes. When I was a boy my parents did not need to rig up a theatre in the home to keep me from theatres. Their word was enough; and they gave me other innocent pleasures.

Let us concede that television may be justified in the case of some "shut-ins" and invalids, but one feels that ninety per cent of the Christians who have television do not need it.

Few will deny that the world is in the biggest crisis of its long, troubled history. Many believe we are in "the last days," and that

The world is arming for Armageddon,

which will precede the return of Christ. A period of great tribulation faces humanity. Is this the time to indulge in television sets and other non-essentials? We are in the midnight hour, and many Christians, like the foolish virgins, are asleep with their lamps out. How perilous! I do not judge any who have television sets, as I do not know their circumstances, but I appeal for warrior Christians who will (in view of the grave world crisis) forgo this luxury for Christ's sake and for revival.

The Flame.

ELIM WOODLANDS

Visitors welcomed for the Easter holidays.

Apply: Mrs. J. T. Bradley,
Elim Woodlands,
30 Clarence Avenue,
London, S.W.4.

CHILDRENS STRIP

Conducted by Bernard H. Norris

Hello again!

And with our Sunday school exam over, I expect you are looking forward to Sunday—the great *Gift Day* for the *Send-the-Light* scheme. I hope you have beaten your target. I'm glad to say our Cadets have, and the Sunday school have even *trebled* theirs. Isn't it grand to be able to give something to help our missionaries?

Are you going to be a missionary? If you are, you must begin to prepare yourself while you are young. It is grand to give your life to God for Him to use.

I am just reading the story of five young men who did that, and later on I will tell you about them. They are the missionaries who went to the tribe of fierce South American Indians called the Aucans (pronounced Ow-cans).

When you think of giving to God, it makes you

think of what He has given. Have you accepted His two greatest gifts? Do you know what they are? Well, get your Bible and I will show you. Turn to the Gospel according to John, and find chapter 10, verses 27 and 28. Have you received that gift? Now to find the other one you will have to turn to the Acts of the Apostles, chapter 2, verses 38 and 39. What about that? Have you got that gift?

What a shame it is that so many have never even heard about these gifts—and who will tell them if we don't?

I wonder if you have ever noticed how many times the words "give," "given," and "gavest" appear in John 17. You count them and see how many there are—I'll give you the answer next week. (Sorry, I didn't mean to pun!)

Just a few hours now, and then we shall see how many mission stations will be able to have their own lighting equipment. What about making a last-minute gift? You've just got time. Let's have a prayer, shall we?

"Heavenly Father, thank you for all you have given to this world. Please bless this little gift I give to you, for Jesus' sake. Amen."

Cheerio for now, and God bless you,

BERNARD.

Make it your

EASTER RENDEZVOUS

ROYAL ALBERT HALL EASTER MONDAY—APRIL 7

and bring your
SICK FOR PRAYER

3 p.m. Youth Speaks to You

6.30 p.m. Evangelism and Divine Healing

(Doors open one hour before meeting)

SPEAKER : REV. KEN. MATTHEW

SOLOIST : REV. RENÉ ROBERT (SWISS)

With full supporting programme

BEGIN AT TRAFALGAR SQUARE AT 11 A.M.

(Open Air Rally)

MUSIC. A specially compiled R.A.H. Songster for choir members is available at 1/3 from the Elim Publishing Company.

REFRESHMENTS on the premises between the meetings.

CHEAP RAILWAY TICKETS. Parties of eight or more travelling together, and returning the same day, may obtain return tickets at one and a half times the single fare, provided application is made before the day of travel. Excursion tickets may be obtained at cheaper rates from many stations; inquiries should be made locally.

COACH TRAVEL. Bookings of special coaches should be made immediately. Please arrange for them to arrive in time for the Trafalgar Square meeting.

RESERVED SEATS. Seats may be reserved as follows:

Afternoon meeting: boxes at 1/6 per seat; stalls at 2/6 per seat.

Evening meeting: boxes at 2/6 per seat; stalls at 3/6 per seat.

We advise early booking to avoid disappointment. Available from: Elim Headquarters (R.A.H.), 20 Clarence Avenue, Clapham Park, London, S.W.4.

Enclose stamped addressed envelope with remittance.

PUBLICITY now available. Write Elim Headquarters (Publicity Dept.), 20 Clarence Avenue, London, S.W.4, for leaflets and posters.



Do we need forgiveness?

YES, because all are trespassers and have violated God's laws. God has ordained that in this life men and women are subject to moral and spiritual laws which are as inexorable as the physical law. It is amply demonstrated throughout the world that these laws cannot be ignored, defied and broken without very serious, if not disastrous, consequences. Sin is the root of it all. It is assertive and reveals itself by the outward acts of men and women in violation of God's spiritual, moral and physical laws. It works from the interior to the exterior of mankind. A psychological proof to men and women of its presence and power is its working in their lives mentally, morally and physically. Paul speaks of the carnal mind, or the unregenerated mind of the natural man, being at enmity against God, for it is not subject to the law of God. Sin certainly affects the mental attitude of unconverted people to spiritual things. In this we have revealed the blinding process of sin, and the need for men and women to have a spiritual and mental quickening by the Holy Spirit. On one occasion some Jews, seeking to repudiate the teaching of Jesus, said: "We were never in bondage to any man." Never in bondage! They surely had forgotten the years of bondage in Egypt, and the seventy years of captivity in Babylon. Why, from the very temple court they could at that moment see the Roman standard floating over the ancient palace. Sin had darkened the eyes of their understanding, and dulled their mentality to their real position and condition under Roman authority.

Such a mental attitude on the part of men and women leads to the moral and physical aspects of their lives being affected by sin. The Lord Jesus very vividly set forth the working of sin in human lives in the parable of the prodigal son. Jesus showed him in the far country, and through his sinning stripped of his character and tragically affected by sin morally and physically. All men and women do not traverse the same course as the prodigal, but each uncon-

verted person is characterised by the Master as pursuing his own policy and pursuits, only to suffer morally and physically. Lord Byron, after leading a gay life, said when only in his thirties:

" My days are in the yellow leaf,
The flowers and fruits of love are gone ;
The worm, the canker and the grief
Are mine alone.

The fire that on my bosom preys
Is lone as some volcanic isle ;
No torch is lighted at its blaze,
A funeral pile."

There is only one way of deliverance for men and women from this bondage of sin, and that is God's way—the way of the cross. In the life, death and resurrection of the Lord Jesus, God has shown irrefutably and finally that He will go to the uttermost to deliver men and women from the bondage of sin.

For men and women to live in this world as God intended they should they must be at one with Him through the Lord Jesus. Having broken God's spiritual, moral and physical laws, and thus set up a barrier between themselves and God, they need His forgiveness. Men and women can only become the recipients of such forgiveness by repenting of their sins, and this entails a deep sense of guilt. It also entails a change of mind and heart, a change of attitude and purpose, and this can only be brought about by coming to God through the Lord Jesus. In this way Divine forgiveness is obtained and the heart made at peace with God.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: Samuel Gorman.

Terms: 26/- for one year or 13/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 4/3 per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co. Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 363 Norton Way South, Letchworth, Herts.

Headquarters Offices: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch, London."

Telephone Nos.: Publishing Dept.: Macaulay 2981, Headquarters and Editorial Offices: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860.

Venture into Faith

Numbers 10 : 29

Notes of a sermon preached by J. Hyde
(Minister of Elim Church, Delancey, Guernsey)

FOR a few moments I wish to refer to an Old Testament character by the name of Hobab. There is some doubt concerning his identity, but we are told that he was a man of about the same age as Moses his brother-in-law, and a son of Jethro.

Now a year after the exodus he paid a visit to Moses when the Hebrew camp was on the outskirts of Sinai, bringing with him Zipporah, Moses' wife, who together with her two sons had been left while her husband was absent on his mission to Pharaoh, so you can imagine that this interview was on both sides affectionate, being celebrated with solemn rites of religion and festivities. When the Hebrews were preparing to depart from Sinai, Hobab announced his intention of returning to his own territory, but Moses begged him to join himself to his company as they journeyed through the wilderness.

You may ask why Moses required a man when God led him by a cloud during the day and a pillar of fire by night. The answer is that the cloud led the march, but it was good to have a man who knew all about the wells, and could instruct the helpless slaves from Goshen in the secrets of camp life. Hobab was just the man for this task, therefore Moses pressed him to change his position, to break with the past, and to launch out into a new sort of life. At first he replied "No!" Perhaps he shunned the lack of security, for he was no worshipper of Jehovah, and maybe thought he would be better with his own kindred, having something more definite to lay hold of than the promise of Moses. However, Moses persevered with him and at last Hobab consented, so arrangements were made and the journey began successfully. Now as we take a glimpse into his life, it speaks to us of (1) The Venture of Faith, (2) The Life of Faith, and (3) The Reward of Faith.

1. The Venture of Faith

It should be remembered that Hobab had nothing in the world to trust in except the word of Moses and his report of God's word. I suppose the man in the street would say he was foolish to rely on a mere promise from Moses, but Hobab took the plunge and ventured all upon these two promises—Moses' word and God's word. Friends, this is just what we

(Continued on page 151)



Women's Column

By Gladys Gorton

THIS SHOULD MAKE YOU THINK

ALL health can be caused not only by physical malnutrition but by spiritual malnutrition. I quote from Catherine Marshall, the authoress of *A Man Called Peter*. "During the time of convalescence [she was healed of T.B.] I learned that tuberculosis is a disease of lack of deficiency, or malnutrition. Where real poverty is not involved the malnutrition is often spiritual as well as physical. Physicians now recognise that certain temperaments and physiques have a proclivity for certain diseases. Think of a number of famous people who all had this particular malady—Francis Thompson, Robert Louis Stevenson, Anne and Emily Brontë and many another. It is not by chance that these victims of the disease were all individuals of a sensitive nature whose talents found expression in the artistic realm. The type of person who seems most susceptible to tuberculosis is one in whom the link between the spirit and the flesh is very close. In my own case the real cause of my illness was a bad case of spiritual malnutrition. I had not known that my soul was all but starved to death, but it was. In this instance neither parental example nor a lifetime of church work, not even listening Sunday by Sunday to Dr. Marshall's inspiring preaching, had given me the necessary spiritual nourishment because I had not done my part *during the week*. I discovered the necessity of a day-by-day effort for myself. It was a hard lesson to learn but an invaluable one."

Many of us can endorse this last sentence. Do you seek a day-by-day experience with God, or are you content to let your soul live on the sermon you heard last Sunday night? Your soul demands spiritual nourishment and refreshment. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1). Is that your heart's cry? Seeking and then knowing the Lord implants within our hearts rest, faith and trust. These are

(Continued on page 151)

GOD IS WITH US

By W. F. South (Headquarters)

HOWEVER solitary and surrounded by uncongenial associations a believer may be, he need not feel alone or unable to bear witness for the Master, for first and foremost God is with Him, understanding his need and waiting to co-operate with him. It should be remembered that there are many of God's people who are living in similar or perhaps far worse circumstances, yet live a life of victory. This thought came to me as I was thinking about a few words I had read in the latter part of Peter's first epistle. In chapter 5:13 he says: "The church that is at Babylon . . . saluteth you." He concludes the letter of spiritual encouragement and instruction with such a greeting from the church at Babylon—of all places!

Babylon is known as the centre of the commerce of the ancient world. It was a Greek way of spelling Babel, a city founded by Nimrod. Scripture has much to say about this place. We read of Babylon being idolatrous: "It is the land of graven images, and they are mad upon their idols" (Jeremiah 50:38); while Isaiah 47 refers to it as addicted to magic: "For thou hast trusted in thy wickedness." They were an arrogant and covetous people.

Whether we think of Babylon geographically, as a religious or commercial system, it is always a symbolic representation of this world's system of evil, yet Peter concludes with a message from the church at Babylon. *It was God's foothold in a place of terrible sin and wickedness.*

The church, the company of God's people who lived there, was not large in number. The members met in a very ordinary building, and were simple folk but faithful witnesses. We can almost picture some of their services: a gathering together of those united in praise to God in this stronghold of the enemy. I have known a number of places like this where the very persecution has helped to make them bold and fearless.

Babylon was obviously a very uncongenial place, but we thank God that no Babylon is so Babylonish but that a church of God can be planted there, and no circumstances are so unfavourable to the creation and development of religion but that religious life

can grow there. Remember, fellow believer, we are God's foothold in the place where He has put us and, as I remarked at the outset, it is in the difficulties and amid set-backs that we can prove God in a remarkable way. It has been well said that "the Lord gets His best soldiers out of the highlands of affliction." This should give us encouragement. We may feel our efforts small and ineffective as we see the crowds surging along indifferent to God's claims and the Gospel message. Possibly the reader may be a solitary believer among acquaintances or work associates; then remember God sees how dark is the spot where you now are and how dark it would remain unless He sent someone who had the light of Jesus Christ, so He has chosen to leave you there. What a privilege to shine in a dark place.

When called upon to suffer persecution or disappointment, never forget that God the Father led His Son through the valley to Calvary. Why should we expect a bed of roses? He was tempted in all points as we are, yet without sin. It fell on our blessed Lord. Why not on us?

Let us refuse to be discouraged! There is often the tendency to emphasise our trials rather than our blessings. Let us thank God for the roses that come with the thorns! Always bear in mind that wherever the Christian is in the world there is a post to be held for God.

The late Dr. Hugh Macmillan told how in his boyhood days there were two roads leading from his country home to the village school; one lay along the dusty highway, the other crossed the meadows where wild strawberries grew in abundance. When he took the latter route no one was in doubt as to the way he came. He bore the perfume of the pathway in his garments. There is no mistaking the fragrance of Christ when it exhales from a human life. We have all caught the scent of it at some time or another from a life we have known. We can unconsciously send forth the aroma of Christlikeness amid all the sin and wickedness with which we are surrounded. Just as Moses wist not that his face shone, so it is possible to show the beauty of Jesus, speak the truth unconsciously, wear the garment of humility unconsciously and shine for Christ in the dark places.

Paul writes to the Philippians: "Only let your conversation be as it becometh the Gospel of Christ." It is as though he said: "Ye believers in Philippi, living amid the breathless rush of material ambition, let your influence pervade the place with the Calvary spirit; show your life to be mighty by its separateness; separate from sinners in spirit, in thought and outlook." They were God's foothold in Philippi. So in business life, the workshop, office or home we

need to remember our task of representing Christ.

Yes, the church at Babylon suffered terrible opposition without doubt, sore temptations, difficulties and set-backs, but they discovered that the *shield of faith* is able to quench all the fiery darts of the wicked one (Ephesians 6:16).

May we ever remember Paul's words: "Sons of God without rebuke in the midst of a crooked and perverse nation." Let us raise the standard and in His strength keep it up.

Venture Into Faith (continued)

are called upon to do today, for, after talking about reasons for belief and evidences of religion and all the rest, it comes to this at last: will you risk everything on Christ's bare word? The living heart and root of Christianity is absolute reliance upon Christ and the Word. Tonight take God at His word, believe on the Lord Jesus and you will be saved.

2. The Life of Faith

Hobab suggests to us the sort of life that follows the venture of faith. Now it is clear that the hindrances to his joining Moses were plainly put by himself. He said in effect: "I will not come. Why should I attach myself to strangers and go wandering about the desert all my life, when I can return to a place of comfort?" But, thank God, he realised that there was a nobler life to live than that, and so he was stirred by the impulse of reliance on Moses and upon Moses' God, and finally he said: "I will choose my side. I will break with the past and identify myself with these wanderers and share their fortunes and take their God for my God"; so at the age of eighty Hobab began a new career.

Oh, friends, I thank God for the day when I broke with the past life and identified myself with God's people and their God. Friends, why do you carry on living in the same old way, serving the world, etc.? Why not break with the past and commence a new life and career serving Jesus Christ?

3. The Reward of Faith

Note the words of appeal by Moses to Hobab; he says: "We are journeying to the place of which the Lord said, I will give you; come with us, and we will do thee good"; so he went. Now we are aware of the fact that from records neither he nor Moses set feet on it. It is true that Moses saw the land from Pisgah, so one might say, "Then he had his tramping through the wilderness and his work for nothing." Had he? Friends, I dare believe that Hobab, during those days in the wilderness, accepted through God's
(See opposite column)

MID-WINTER CAMPAIGN AT BARKING

More than once I have heard it said that campaigners are reluctant to tackle the London area because of its reputed "sales resistance"! But this reputation did not, it seems, deter Pastor Alfred Chuter from accepting an invitation to conduct a campaign at our church. The robust faith, the buoyant spirit and unflagging zeal, permeated by the constraint of love which he applied to his task, could not go unrewarded. Despite the unseasonable time of year, a total of 805 adults attended the twelve evening meetings. There were twelve really good adult decisions for Christ, some of them relatives of church members who had prayed for them for a long time, besides nine genuine older child conversions. Although there were no outstanding miracles of healing, a good number have testified to receiving physical benefits by, as one lad felt and put it, the "spiritual administrations" of Pastor Chuter. Our prayers go with our brother and his dear wife as they continue their work and propagate their positive, vital and challenging message for the times.

LEONARD C. RAMMELL.

Venture Into Faith (continued)

agent Moses the promise of a future life, even in those days of dim and partial revelation. Why, there are hundreds who have ventured out for God and have believed that one day they shall reign with Christ, yet have passed on before that fulfilment. But this does not alter the promise of God.

Friends, I believe that Hobab did not regret his venture, and no man ever ventures his faith on Christ and is disappointed.

Women's Column (continued)

essentials to combat fear and worry. Worry is often the forerunner of many sicknesses. Note that the hymn writer says, "Take from our hearts [not lives] the strain and stress, and let our ordered lives confess the beauty of Thy peace."

TEXT: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John verse 2).

Will the sister who signed herself "A widow's mite" kindly send me her name and address?

The Challenge of the UNREACHED MULTITUDES

JOHN the beloved, by the inspiration of the Holy Spirit, declared, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

Without controversy we are writing the last chapter of the drama of the ages, the great struggle between God and Satan for the souls of men. And no one knows the lateness of the hour and the shortness of time better than Satan himself, who two thousand years ago cried through demon voices, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" Satan knows the time is running out. And of the end we read, in Revelation 12:12, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

If I asked the scientific world today "How short is our time?" a leading voice like that of the late Albert Einstein would answer back, "Humanity has now come to the end of itself." If I asked the military world the same question, a leading voice like that of General Douglas MacArthur would solemnly declare, "The world has had its last chance. We're headed for Armageddon." If I asked the political world, a thousand voices might cry in agreement with Mr. Clement Attlee of Great Britain, who said that weapons now in existence could bring about the complete annihilation of the world.

While I speak to you in the atmosphere of Christian fellowship, hidden in the mountains of Colorado a factory runs night and day producing a poison gas so deadly that one quart when released is capable of destroying every living creature in a cubic mile in thirty seconds. There are other factories like this one.

One bomb today is more destructive than one mil-

lion tons of T.N.T., the most powerful explosive known in World War I. One plane today carries more destruction than a thousand planes in World War II. As late as last July our government tested the strength of our defence forces in a great national manoeuvre, and announced calmly the following day to an indolent public that if the demonstration had been real thirteen million people would have been destroyed. But a few casual listeners heard the announcement as though it were the stock market report of corn from an African village, or a football score from the game of a past decade, for Satan has rocked the world to sleep in the cradle of a false security; he has blinded the mind and stymied the soul and extinguished the flame of fire on the altar of the human heart by the opiate of lethargy.

If you wrapped all the sin of the world today in one package and branded it with one label from the Holy Word, it would be "love of self." The Bible says, "For men shall be *lovers of their own selves* . . . lovers of pleasures more than lovers of God." And yet the first commandment,

By **EVANGELIST V**
Sermon delivered at the Fo
General Counc

as spoken by Jesus in Matthew 22:37, is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He told us in His Sermon on the Mount, "Love your enemies. . . . For if ye love them which love you, what reward have ye? do not even the publicans the same?"

But I could not love the heathen. I did not love the African witch doctor. I did not love the Indian holy man. I did not love the Tibetan priest. Willard Cantelon, carnal creature, was incapable of rising any higher than loving those who loved him. If I love my enemies and the souls of men it must be by a work of grace and the impartation of God's nature within me—"because the love of God is shed abroad in our hearts by the Holy Ghost" (Romans 5:5).

If I loved only my own parents and children, my love would not be pure. If I loved only my own community, my love would not be the love of Jesus. There are multitudes of Christians today who will pay for a chair if they can sit in it, buy a window if they can look through it, pay for a roof if it shelters them, a carpet if they can walk upon it—so that

ninety-six per cent of all Christian giving is lavished on the churches in the homeland, that is on self.

Jude 21 admonishes us, "Keep yourselves in the love of God." Why does God warn us thus? Why is this statement so clearly made? Because in this day of rush and hurry, cars and clothes, eating and drinking, building and working, the easiest thing in the world is for us to lose that Divine love.

One night in Africa at the close of a service which I shared with a missionary, many who had heard the Gospel story for the first time gathered in the light of the camp fire and wept like little children. We told them, "Night is falling and we've a long way to travel. We must go back," but they held us by our clothing. Like children in the dark in a stormy night they whispered with great tenacity and fervour: "Oh, don't leave us, don't leave us. We've waited so long to hear. We know there's a Devil; you need not tell us that. We know there's sin; you need not tell us that. The one thing we do not know is the way to life and God and home. Don't leave us, don't leave us." But I did. And I left with the pledge to God

the bounties of the table, but you forgot the other—a cripple, an invalid, tired and worn and hungry, out in the darkness of the night—would you be a loving parent? Oh, how God yearns over these other children out there in the night.

At the close of a tent service one night in Nairobi, the capital city of Kenya, East Africa, a man sixty-six years of age walked up to me and said, "Sir, do you know God?" I said, "Yes." Fiercely he looked into my soul. Then, as though he forgot my presence, he continued: "All my life I've been searching for God. I climbed into the mountains in years past. Day after day I stayed in the mountain pass alone and prayed: 'Mountain, do you know God? My soul is eternal; it will soon leave this body. Mountain, do you know God?' Sir, the only answer I got was the echo down the canyon from my own questioning voice. Sir, in the years past I've run to the river in the darkness of the night when my soul was afraid and eternity was pressing close. I dropped on my knees and said, 'River, river, do you know God?' And the river passed by in sullen silence, and I had no answer. In desperation I ran to the trees, and I said, 'Trees, do you know God?' And the leaves withered and died and fell at my feet and said, 'We are dying like you.' And the years have come and gone. I've sought my whole life through." Then he raised his dark eyes to meet mine and said, "And you know God?" I said, "Yes. 'God so loved the world that He gave His only begotten Son.' And His Son came to reveal the Father."

That man accepted Jesus. But there are so many more. Multitudes like him have not heard the message yet, but are still seeking. Men like that will stand beside you and me in the judgment day, when the dead, small and great, will stand before God. We who have basked under a thousand sermons, who can count fifty church steeples on the horizon, who have Bibles and books and gospel literature, who enjoy the gospel blessings—we will stand beside these others in the judgment day. And when the Judge looks at a man with swarthy skin and says "Depart," and the gates of heaven

LARD CANTELON

*a Missions Rally during the
leveland, U.S.A.*

that I would never conduct another campaign—large or small, at home or abroad—in which I did not speak of their need as they still wait in the dark for someone else to come. Some nights when the cars cease to stir on the streets and the lights go out, and I lie awake, their faces rise up before me. And I hear those husky voices in my ear until I feel I can't stand it. Sometimes I roll and toss and almost wish I could forget. Sometimes I'm afraid I *might* forget; sometimes I'm afraid those faces might vanish into the scene of cars and homes and food and business and clothes. I'd rather lose my natural eyes today than lose the vision of those souls. I'd rather lose these hands today than lose the sight of those outstretched hands.

It is a tremendous thing to be filled with the Spirit. It means more than speaking in tongues. It is to have the love that suffers, the love that serves. With the incoming of the Holy Spirit is a proportionate responsibility to love the lost and win those souls for whom the Master died. If you had two children, one of whom sat in the warmth of your home, fed from

Mr. W. Cantelon is well known to thousands of our Elim members and we feel sure they will find this sermon very challenging.

are closed before him, and eternal darkness looms up for ages without end, and he reaches out trembling hands to the Judge, he will say, "Judge, is it fair? All my life I sought for God. Through childhood and youth, through prime and old age, I climbed the mountain and ran to the river. I cried to the trees and bowed to the idols. God, all my life I have sought to find you. Must I be turned away? Is it right?" No, it's not right.

Abraham said in Genesis 18:25, "Shall not the Judge of all the earth do right?" Would I dare to lift a finger to the Almighty and say He's not faithful, when He has said that we are the body of Christ? He can show His love to them only as our hearts are close enough to His to beat with a love for a lost world for whom He died. Can we blame God? "He that converteth the sinner . . ."—it's our task. Jesus said "All the world," but nine-tenths of the preachers preach to less than one-tenth of the world. Fewer than one-tenth of the preachers take the Gospel to more than nine-tenths of the world. We of the Assemblies of God, who are known as missionary-minded people, give only about \$7.00 [£2.9; -] a year per person—an average of two cents a day, when the great business of living should be to reach the lost. While we bask in the sunlight of exuberant blessing, men are crying out, "God, all my life I've sought to find you."

The apostle said, "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Without love we are nothing. Love is the first commandment. Love is the first fruit of the Spirit. It is greater than faith. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13). God defines love very simply: "Love suffers." Love is demonstrated only through suffering, either physical or spiritual. A human mother's love may be the classic example. Her body goes to the valley of the shadow of death. Pain beyond description grips the very life of a mother when the child is born. Why God has ordained it I cannot say, but the inseparable bond between love and suffering has never been changed. As truly as God's Word says much about love, it also says much about suffering. This is not a popular subject today—we'd rather call a man to bring revival, we'd rather work on new methods. But unless Zion travails she does not bring forth children.

Oh, the beauty of the cross that still is to the true

child of God the high peak of glory! Love and suffering are wrapped in the arms of the cross, where blood, tears and agony flow in a stream of life to a dying world. But multitudes around us know nothing but a popular, cost-me-nothing, mode-of-the-day religion, where people meet together at church on Sunday as if it were a clubhouse, while a world dies around them. Love suffers. The scripture says, "If we suffer with Him we shall also reign with Him." In the lives of the missionaries on the platform with me today there are stories of suffering beyond my ability to describe. There have been lonely nights of intercession. They have wept and cried for the souls bound by Satan while others slept. There have been spiritual agonies, and often even physical suffering. There are stories of suffering I cannot begin to describe.

When I was ten years of age Blanche Appleby came through our home *en route* to China. Year after year she has worked for the Lord in foreign fields during the past thirty years. In the Japanese prison camps, not knowing whether the morning would bring life or death, she waited to be set free. And when she was released her only purpose was to go back again to the harvest field.

I was preaching in a missionary convention not many months ago, and in the closing moments of the service a man sat with his head bowed. I knew him well; I knew his record. When I gave the appeal for support of the cause of missions I felt certain I was reading his thoughts. It seemed to me he was saying: "God, I've no money to give. I have been a missionary thirty years, and I do not own a home or have a bank account. God, I'm almost an object of charity. I cannot give you my life; it's now been given, and it went so quickly." I felt confident the Holy Spirit was allowing me to see his very soul and mind. The group rose together and moved toward the front. And as the altar began to fill I listened to that father pray: "Jesus, I long to give you something to satisfy the travail of your soul for all these who have not heard. I cannot give you money, for I don't earn any on the field—only my bread and butter. I cannot give you my life, for it has been spent. Jesus, I have a son and a daughter-in-law and a little grandbaby. I'll give you these." That son is on the field today, one of the hardest fields in the world.

The last time I was in Glad Tidings Tabernacle in New York for a missionary convention, a father on his way to Africa rose and told of a conversation he had with his son. The son came to his father with bitterness and said, "Daddy, it's not reasonable for you to leave me at home and go to the black boys of

(Continued on page 158)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Sunday, March 9th. John 9 : 26-41.

"If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (v. 41).

To say "we see" incurs responsibility to live according to the light claimed. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4 : 17). The Pharisees called the man a sinner, resenting his spiritual rather than his physical sight; yet it really was they who were the sinners, because they could not "see" who and what Jesus was. With their own words they trapped themselves.

Monday, March 10th. John 10 : 1-18.

"I am the good shepherd" (v. 11).

A passage teeming with precious thoughts—far too many to cope with here. In the interpretation of the parable the shepherd is also the door to the fold. There can be no mistaking who this is. Jesus is the Way—in, out and about! All-powerful too, He gives His life for and to the sheep. Dying and living Shepherd is He! How fortunate a thing it is to be one of His sheep. He saves, secures and satisfies his trusting followers. Read Psalm 23 with this portion.

Tuesday, March 11th. John 10 : 19-30.

"And it was winter" (v. 22).

The right season indeed to emphasise the truth of the sheep and the shepherd. In winter the fold offered the sheep safety from the wolves, shelter from the cold and sustenance by the shepherd. It is winter time in this world because of sin—spring and summer are yet to be. Only Jesus can give eternal life to His Father's sheep, and these, said He, "shall never perish, neither shall any man pluck them out of my hand" (v. 28). The wonder is that the Shepherd's hand is also the Father's (v. 29). Truly we are "kept by the power of God" (1 Peter 1 : 5).

Wednesday, March 12th. John 10 : 31-42.

"Then the Jews took up stones again to stone Him" (v. 31).

The very people who had right to sonship with God (Psalm 82 : 6; John 1 : 11) charged the Son of God with blasphemy and sought to stone Him a second time (v. 31; 8 : 59). The Word has come to all men, but not all will believe or receive. Those who do, however, may say: "Now are we the sons of God" (1 John 3 : 2). Throwers of stones will find one day that they will have a boomerang effect in the person of the Stone (Daniel 2 : 34, 35; Luke 20 : 17, 18). A solemn thought!

Thursday, March 13th. John 11 : 1-16.

"Now Jesus loved Martha, and her sister, and Lazarus" (v. 5).

The home at Bethany could well represent the world, and the sisters and brother the people of the world. Jesus loved it and them; likewise He loves the world and us. The industrious, ever busy, somewhat fussy, materially minded Marthas; the gentle, sensitive, mystical, spiritually minded Marys; and the never-one-thing-or-the-other Lazaruses—whichever role is ours, be sure He still loves us. We may not change much (these three did not—see Luke 10 : 38-42; John 12 : 2, 3), but His love can transport, transform and tranquillise all who receive it, making them the children of the kingdom.

Friday, March 14th. John 11 : 17-31.

"But I know that even now . . ." (v. 22).

"I know" crops up here, as it does again and again elsewhere. And to "know that even now" is knowing something mighty and wondrous. The "even now" of death four days long, of the virtually impossible, humanly speaking and thinking, lays one open to the limitless power of God who can do all things. "I am the resurrection and the life" (v. 25). The coming into and the continuance of life! Wonderful words for them and us in the presence of the dead—whether people or things!

Saturday, March 15th. John 11 : 32-46.

"Jesus . . . groaned . . . wept" (vv. 33, 35).

It might have been sorrow for Lazarus, the sisters or the Jews that caused Jesus to groan and weep. One is tempted to sense that it was rather because of so much grief and unbelief. "He did not many mighty works there because of their unbelief" (Matthew 13 : 58). As of Nazareth, so, maybe, of Bethany. It is our "this-worldness" that must grieve Him and cause Him and the Spirit to make intercession for us with groanings that cannot be uttered. Our faith and trust would make their work easier. Let us stand on verse 40.

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE : 20.2, 26.2, 32.3 metres

WEDNESDAY, MARCH 12th, 1958

Programme : 9.15 to 9.30 p.m.

Speaker : A. V. Gorton (Springbourne)

Subject : "The Power of God."

The programme also includes :

London Crusader Choir, Winton Quartet, Don House (soloist) featuring :

"Ring the bells of heaven," "Why was He there?" and "Sin shall not have dominion."

Broadcast from the Elim Radio Studio, London.

Produced by Douglas B. Gray (announcer).

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

HAVE YOU PRAYED

for a mighty outpouring
of the Holy Spirit at the
R.A.H. Easter meetings





SUCCESS is a word full of magic! Everyone wants to be successful—a natural and healthy desire. This week's Youth Page sets out to show you the way to success in the Christian life admittedly, but it will also have a bearing on your secular activities.

When we think of success we often think of successful people. America is full of stories of men who arrived in New York from derelict Europe penniless, and within a few years were owners of penthouses on Fifth Avenue and luxury Cadillacs which could be converted into almost anything by pressing a button. But when I think of success I think of the many men I have interviewed for our *Youth Challenge* quarterly magazine. The success of these men can be attributed to many of the characteristics displayed in some of the American stories: a fixed purpose in life, the courage and determination to pursue that purpose; personal sacrifice, efficiency and a dissatisfaction with anything but the best; and the ability to exploit every opportunity to achieve one's purpose. But that is not all. As a matter of fact, that is only half the story, because some of these men, Christians, have thrown overboard many of these "qualifications" where they have cut across the higher purpose.

Let me quote an example. You will have heard of A. G. B. Owen; the owner of the B.R.M. is how many boys will describe him. He is the head of a huge commercial empire comprising nearly fifty large industrial companies. If you read the *Youth Challenge* you will know that he inherited this position when he was twenty-five years of age. Then there were only five companies in this Owen organisation. Here was a young man on the threshold of a life bent on success. Imagine then if you can the consternation of his board of directors when he announced that these companies would be governed by *Christian* principles. He was warned that he would ruin this industrial business brought into being by his father. Here he was being challenged that this course of action would "let his father down"—a subtle thrust indeed. However, he was prepared to throw overboard these ungodly "essentials" to gain success, and counted Christian success as more important.

I am not suggesting that you will become a millionaire by following Alfred Owen. There are some

who have lost financially when gaining spiritually, but we are all given the opportunity to express our sense of values. The temporal or the spiritual?—that is your choice.

The late Canon Guy King, loved by all the children, had three things for children to do to be successful. Here they are: "Aim high, keep nigh, and fight shy." These can be described in this way: ambition, courage and vigilance. Our ambition should be to be best best—the highest. Surely this can only mean to be like Jesus. We may sing the chorus that begins with those words, or include them in a prayer, but to get there we must possess the determination of the American tycoons, but for a worthier end. The story is told of Queen Victoria listening to a sermon on the second coming of

TO

A SURE WAY

Christ by Dean Farrar at St. Paul's Cathedral. It is said that when the gracious queen was leaving the cathedral she said to the preacher, "I wish our Lord would come in my lifetime so that I could lay my crown at His feet." To be like Jesus, we must be fully submissive to Him.

Some people can only associate courage with great acts of bravery in a crisis, such as rushing into a blazing aircraft to save the pilot. But there is a courage which demands more of a person—to face a lifetime of sickness or some disability. "Let us run with *patience*" said the writer to the Hebrews. "With *endurance*" says the translation.

"*Keep nigh*" said Guy King. Yes, a life consistently near to Christ in reality. Living in close proximity to Christ we become like Him without trying. It is no longer a struggle to become Christlike; it is a natural process as we reflect His beauty. But

this must be a "long-term policy," not a flash-in-the-pan fanciful desire, a whim which passes as the morning dew. It must be born of a determination of purpose which will outlast the heat of many a noon-day sun. Courage then is a quality demanded of those who would "keep nigh" to Him, for there are many distractions in this life. When we keep nigh to Christ we have less time to spend thinking of ourselves: what a good thing that would be. Have you heard the story of the young girl who said to her minister: "I have an awful sin to confess to you.

Christian must look upon as luxuries in life, but he must consider well if he can do without them so that he can win the race. "Fight shy" of the unnecessary in life, and concentrate on your purpose. That is how men become successful in sport, in business, or in any professional career they may choose.

It is frequently the case that small things bring down the big. I once remember reading of a very powerful submarine vessel which the Germans had failed to destroy, but one day it submerged never to resurface again. Eventually the engineers were able to descend to the ocean bed to examine it, and they found that a piece of gravel no larger than a sugar cube had hindered a valve from closing, with the result that the vessel was flooded.

A sure way to success can be summarised in five words used in Hebrews chapter 12:

Consider Him Looking unto Jesus

As we make our way through a busy life we can be kept safe and sure on the road to success in our Christian lives by *looking unto Jesus*. Success in our Christian life will mean that we are thorough and working to the best of our ability in business life.

In the quietness of our private room, or secluded from the world in the recesses of our mind where no one is allowed to enter and see our secrets, let us *consider Him*. The art of meditation of Christ is foreign to many in this supersonic jet age, but let us realise the value of such a spiritual exercise. Such will be the secret of our success.

Those who are wise and those who love know—

THE ELOQUENCE OF SILENCE

Frances Ridley Havergal wrote:

"Only real friends understand silence. With a passing guest or ceremonial acquaintance you feel under an obligation to talk; you make effort to entertain them as a matter of courtesy; you may be tired, but you feel you must exert yourself. But with a very dear and intimate friend sitting by you there is no feeling of the kind. To be sure, you may talk if you wish, pouring out all sorts of confidences, re-

(Continued on next page, right column)



The Challenge of the Unreached Multitudes (*contd.*)

Africa." The father bowed his head and called his dearest son by name and said, "No, it isn't reasonable. But neither was Calvary." Then the boy put his arms around his father's neck and said, "Daddy, it's true. There's nothing reasonable about the sacrifice of the cross. I want you to go."

The apostle said in 1 Corinthians 12 that we are members of the body of Christ, and that if one member suffers all should suffer with it. But some are so paralysed that they don't feel the heart pain of the lost for whom Jesus died. I would to God the Word, the Spirit, a voice from heaven could awaken every member of the body. The hope of the Church is with those who can still feel the pulsating presence of the Holy Spirit.

It has not been many years since I was a so-called evangelist almost devoid of missionary vision. One day, staggered by my sin and failure, I went into the woods alone and said, "God, I'll give you a chance to speak." When I opened my heart to God I thought my soul would be crushed. That burden for the lost of the earth has never left me. Give God a chance. You are the body of Christ.

Missionary work is not the business of just the missionary. Missionary work is *our* cross and *our* burden. We must not surfeit and dine in the abundance at home to the exclusion of those out there.

"And I saw the dead, small and great, stand before God; and the books were opened." Every man's record will be there. Time is running out. Time is short. And the day is near when we will stand before Him. I can see a man stepping up for his sentence on that day. His record is unfolded and the Judge says, "Mercy is gone, and grace is past. Depart." "But God, I've tried so hard to find the way. God, I went to the mountains and the rivers and the trees and said, 'Do you know God?'" You will stand with bowed head and listen to that cry as a member of the body of Christ who had it in your power to tell him—but you didn't. Will you lift a finger to the Judge and say, "God, you're not faithful"? God will point back at you and say, "You're the body of Christ. You were My heart on earth. My lips, My servant, My labour, My body."

Young people have volunteered to give up home and loved ones and go to any corner of the world for Christ. They are willing to accept privation, loneliness, hazard and suffering. But they cannot go, because you as a business man or a housewife don't feel that same call and make the lesser sacrifice of giving to pay their way.

Is missionary work the business of missionaries only, or of the whole body of Christ? Is it not worth more than \$7.00 [£2/9/-] per capita—two cents a day? Though you cannot go yourself, you can sacrifice to send another, and this great work of missions will be carried on. And some day at the judgment when the records are opened a man will stand and say, "All my life I sought for God. And then it was brought to me in the voice of a messenger," and he will enter gates of pearl to embrace you and call you blessed.

The Pentecostal Evangel.

Youth Page (*continued*)

lied and refreshed by the interchange of thoughts and sympathies, but you are perfectly understood, and you know it; you can enjoy the mere fact of your friend's presence. The sense of that present and sympathetic affection rests you more than any words, and your friend takes it as the highest proof of your friendship and confidence in these still moments. No matter that twilight is falling and you cannot see each other's faces; the presence and the silence are full of brightness and eloquence, and you feel they are enough.

"Even so we may be silent to the Lord, just because we know He loves us so really, and understands us so thoroughly! There is no need when weary, bodily or mentally, or both, to force ourselves to entertain Him, so to speak, to go through a sort of duty-work of a certain amount of uttered words or arranged thoughts. That might be if He were only to us as a wayfaring man that turneth aside to tarry for a night, but not with the beloved and gracious One who has come in to abide with us, and is always there!"

EASTER FLASH

Attention Crusaders!

Have you ordered your choir music? Send now to the Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4. Price 1/3 (plus postage). You should also send for your choir ticket. Send a stamped and self-addressed envelope marked on the back S, A, T, or B (for the part you will sing) to Director of Music, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. It is helpful if Crusader secretaries send the envelopes supplied by the Crusaders in their branch at one time.

COMING EVENTS

(Please pray for these services)

BARKING. March 15-17. Elim Church, Ripple Road. The East London Great Revival Rally. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30. Speaker: Richard Lighton with the Scottish Revival Team. C.698

BATH. March 8. Elim Church, Charlotte Street. Great Festival of Modern Gospel Music. Massed choirs; solos and instrumental items. Guest conductor, Douglas B. Gray; guest speakers: famous Evangelist John Wesley White and Dr. Brian A. Collis. 3.30 and 6.30 p.m. Buffet tea between services. C.694

BIRMINGHAM (Sparkbrook). March 22-25. Elim Church, Golden Hillock Road. Annual Spring Convention. Speakers: Samuel and Mrs. Gorman (Letchworth), L. Reeves (Caerphilly). Convener: J. J. Morgan. Sat. 7, Sun. 11 and 6.30, Mon. and Tues. 7.30.

COULSDON. Feb. 23—March 16. Elim Church, Chipstead Valley Road. Evangelistic and Healing Crusade conducted by Charles Kingston and party. Suns. 6.30, week-nights (except Fri.) 7.30. Support by your prayers and presence. C.679

COULSDON. March 15. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Aaron Linford (A.O.G.). Elim Bible College Students. 7 p.m. C.701

IPSWICH. Revival and Divine Healing Crusade conducted by J. Woodhead and Party. Commencing Sun. March 9. 6.30. Suns. 3, 6.30 and 8, St. Matthews Baths Hall, St. Matthews St. Week-nights (except Fri.) 7.30, Arcade Hall, Arcade St. C.702

LONDON. March 15. Bloomsbury Central Baptist Church, Shaftesbury Avenue, W.C.1. British Pentecostal Fellowship Area 23. Public Rally. 3.30 and 6.30. Items in both meetings by the Apostolic and Elim Singing Groups. C.709

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

MOUNTAIN ASH. March 15-17. William J. Maybin's fourth anniversary. Guest speaker: L. C. Quest (Stafford). Sat. 7, Sun. 11, 6 and 7.30, Mon. 7.30. C.703

YARDLEY. March 15. Elim Church, Broadstone Road. Choir Week-end Rally at 7. Items by the Temple Salvation Army Male Voice Party and instrumentalists, also Elim Church Sparkbrook Junior Choir. Speaker: E. J. Watson. Also Sunday at 6.30. items by Yardley Choir. Convener: B. H. Hartwell. C.686

EVANGELIST EDDIE SMITH'S TOUR

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

MISSIONARY ITINERARY

Pastor W. H. Francis, Elim missionary on furlough from the Transvaal, will visit the following churches: Mar. 8, Long Eaton; 9, Sandiacre; 10, Mansfield; 11, Nottingham; 12, Loughborough; 13, Leicester. Mr. Francis will be showing an interesting collection of pictures in connection with his work.

MR. F. B. PHILLIPS'S TOUR

March 8-10, Motherwell; 11, Glasgow; 12-14, Kirkintilloch; 15-17, Dundee; 18-19, Aberdeen; 20, Edinburgh; 21, Dunfermline; 22-24, Alloa; 25, Shotts; 26-27, Greenock.

PRESIDENT'S TOUR

The President will visit the following churches: March 8, St. Helens; 9 (Sun.), morning Oldham, evening Glossop; 10, Stockport; 11, Chorlton; 12, Macclesfield; 13, Warrington; 14, Chester.

ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

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

SUNNY BLUNDELL TOUR

March 8-13, Liverpool; 15-20, Southport; 22-27, Banbury; 29—April 3, Leafeld Baptist Church.

LONDON CRUSADER CHOIR

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

March 15, West End, Waldegrave Hall; 16, Wormwood Scrubs prison and Coulsdon; 22 and 23, Bradford and Wakefield; 30, Braintree; April 2, Royal Albert Hall; 12, East Sheen; 13, Caterham; 19, Bexhill-on-Sea; 26 and 27, Swansea. Preliminary dates: May 3, Kingsway Hall (Annual Festival), May 23 and 24, Colchester; Oct. 18 and 19, Portsmouth; Nov. 8 and 9, Leeds.

Just out!

EVANGELICAL SONGSTER

No. 8

A grand selection of gospel songs and hymns—new and old.

1/3 (by post 1/5)

From your Church Bookstall or direct from:

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

CLASSIFIED ADVERTISEMENTS

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

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

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

BOARD-RESIDENCE, ETC.

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

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

Blackpool South. Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

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

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

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

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

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

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

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

BOARD-RESIDENCE—continued

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

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

Scarborough. The Harcourt Hotel, 45 Esplanade, South Cliff, is ideally situated to provide a first-class holiday centre for the Lord's people; large comfortable lounge, well appointed dining room, h. and c. and spring interior mattresses in all bedrooms. Brochure from Proprietors, Mr. and Mrs. J. Johnston. Phone 3930. C.674

Switzerland. A carefree 13-day coach tour (no Sunday travel) to the beautiful Swiss Bernese Oberland from June 27—July 10 at an inclusive charge of 25 guineas; Christian hotel. Write: Garfield Vale, Arretton House, Sittingbourne Road, Maidstone, Kent.

PROFESSIONAL

Oldchurch Hospital, Romford, Essex (722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital, which is within easy reach of London, and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £273 first year, £284 second year, £299 third year. Charge for board and lodging £123 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.561

WITH CHRIST

Jappy. Catherine Flett, aged 58, faithful and loved member of Elim Church, and beloved wife of John Jappy, Seafield, Aberdeen. At rest in Him. Funeral on February 15th at Findochty. Officiating minister, G. K. Steele. C.696

Pratt. On January 13th, Arthur Pratt, aged 72, elder and beloved member for many years of Elim Church, Nottingham. Officiating minister at funeral, G. Harpin, assisted by Rev. W. Brentnall. C.704

Purdy. On February 18th, George William Purdy (Will Purdy, writer of Gospel songs), aged 72, beloved member of Elim Church, Nottingham. Officiating minister at funeral, G. Harpin. C.705

Sims. On November 24th, Charles Sims, foundation member, caretaker and faithful worker of Elim Church, Curzon Road, Springbourne, Bournemouth. Officiating minister at funeral, Arthur V. Gorton. C.695

MISCELLANEOUS

Easter Music. New songs of the Cross you will enjoy, "Redeemer," "Refuge," "The Way." Send 3d. and s.a.e. (business) to W. Jeffery, 108 Oxford Street, Swansea. C.685

Wanted, used Redemption Hymn Books (words only) for pioneer Pentecostal work in Basildon New Town. Mr. T. Preece, 11 Wellstye Green, Basildon, Essex. C.707

Wanted. Has anyone an old copy of Pastor Boulton's book "Horizons of Hope" they no longer require? Please reply to: Mrs. R. Redit, Haughley Green, Haughley, Stowmarket, Suffolk.

TRADE

Good printing at reasonable prices. Billheads, letterheads, private stationery, invitation cards, bed and breakfast cards, visiting cards, etc. Quotations given free, without obligation. Bill Allingham, "Longview," Tuttors Hill, Cheddar, Somerset. C.706