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The *Elim Evangel*

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

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(See *Fifth World Conference of Pentecostal Churches*, page 695)

GLEANINGS from GENESIS

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

No. 1. CREATION—RE-CREATION

GENESIS is the foundation book of the Bible, the tap-root from which the entire revelation of God grows. Some idea of its importance may be gauged by the amount of time spent by the higher critics in attacks upon it. To destroy the foundation would render the whole building dangerous. But the attacks are unsuccessful, for modern discoveries of all kinds only corroborate the marvellous accuracy of God's record.

The manner in which the book opens shows that it is intended to be a revelation of historical facts entirely divorced from legend and folk-lore. The simple yet profound description of the beginnings of all things which it records is unparalleled. The myths of heathenism as to the creation are childish theories compared with the record given in the Book of God.

HERE IS THE CHRONICLE OF THE ORIGINAL CREATION (chapter 1 : 1, 2)

The first verse stands out in majestic splendour, like a towering mountain peak rising above cowering foothills. When this beginning was nobody knows, but it must have been millions of years ago. The time is known only to God, and learned men can merely conjecture. His name Elohim, plural of Eloah, indicates the Trinity, the First Great Cause, acting in dignity and power. By this name He is related to power, space and matter, whereas the name Jehovah, used when man appears, relates Him to time and the development of the ages. In creation He segregates and concentrates His imperceptible power, for all matter, as demonstrated by the atom, is a manifestation of His energy (Romans 1:20; 11:36; Hebrews 11:3). These references will show that God did not create the universe out of nothing—out of nothing comes nothing—but out of His own energy. "He spoke and it was done" (Psalm 33:9).

God did not create in the condition described in verse 2. He declares He did not create the earth a waste (Isaiah 45:18). Scripture indications show that the original creation of verse 1 was overtaken by a

cataclysm. Creation still bears the scars of that primeval judgment. Great rocks, like broken ribs, heave themselves out of the earth; misplaced strata witness to a great upheaval in the past; geologists point to deeply buried fossil beds. It explains some of the riddles of geology and palæology in a manner no theory can.

The second verse gives a picture of fearful and dark ruin. "Without form" means to be without design or purpose, while "void" refers to its inability to sustain life because there was no soil. Here is a confused mass of fluid, solid and gaseous elements, drearily drifting like a great hearse through space. But what hope is suggested by the words, "And the Spirit of God moved upon the face of the waters." Power, motion, life and intelligence are the product of the Spirit of God and the following verses record the wonders of His energy.

NOW WE NOTICE RE-CREATION (verse 3 onwards)

First there was diffused light (vv. 3-5). Darkness had to go! There was no thunderous command, but a quiet and gentle intimation, "It is getting light!" This was not necessarily solar light. There is a cosmic light quite independent of the sun and stars. Science now admits that light appeared before the sun. What did the light reveal? Nothing good! The only good thing belonging to this first day was the light itself. Light is not a substance, so is not created. It is the result of rapid vibrations. It oscillates at an amazing rate of more than 400 billion vibrations a second. Whence comes this motion? From the moving Spirit! There is always movement where He is. As the light streamed upon chaos revealing its ruin, so did the light of God's word stream upon our ruined lives showing us the need of re-creation through the redemptive work of the Saviour.

Now observe the work of the second day (vv. 6-8). The Hebrew word translated "firmament" really means atmosphere. Firmament comes from a word meaning solidity, but atmosphere refers to thinness

or tenuity. Through the forces of gravity operated by the Spirit of God, the gases of chaos were separated from the heavier elements and so stretched around the earth like a thin film. It is suggested that the heavier water now flung to the equator rose in waves to form rings like those on the planet *Saturn*, but of a different nature, of course. If this view is correct it explains somewhat the phrase "the windows of heaven were opened" in Genesis 7:11. The scientist would describe this day's work as the result of gravitation, but that is not an explanation of how every particle of matter in the universe is attracted to each other when none are in actual contact. Suppose we say "the power of God" instead of gravity.

Again the Divine voice speaks (vv. 9-13), and the dry land appears. The earth brings forth grass, herb and tree, which still maintain the isolation of species by refusing to propagate outside their own species, and which no amount of crossing can destroy. Here is food for man and beast, for God stocks the larder before living creatures are produced. The geological record is a confirmation of this statement, the great fossil beds showing that flora preceded fauna. God sees to it that the most modern discoveries in every sphere witness to the accuracy of His Word. It is not to be supposed that the seeds perished in the great cataclysm which overthrew the primeval creation. An interesting observation has been made of tree fossils found in ancient coal-beds. They possess no rings as possessed by trees today, thus indicating that in those early days there were no seasons as we know them.

And now takes place the work of the fourth day (vv. 14-19). Notice that the heavenly bodies were not created on this day but merely related to the earth. Hitherto their light had been prevented from reaching the earth's surface, perhaps by the thick clouds produced by the humid warmth. Now that God is working, the clouds disappear and the heavenly bodies appear to the earth. Similar conditions seem to exist on the planet *Venus*, whose surface has never been seen by astronomers by reason of a screen of clouds. Solar and lunar time is now established. The sun and moon govern days and years but not seasons. Seasons were commenced after the flood (Genesis 8:22) and were governed by the tilting of the earth's axis. The word "seasons" in verse 14 means signs or testimonies. The heavenly bodies are signs of God's never-failing care, and also testified of the plan of redemption before the written revelation was given.

And so the wondrous work of re-creation goes on. The waters teem with life, great monsters (not whales, v. 21) appear, the great so-called saurians which are

the wonder of our museums today. The land, too, produced all kinds of animal life. How wonderful are the wondrous ways of God. Animal life, next to man, is most inexplicable. It can be nothing less than the operation of the Spirit of God.

Then takes place the creation of man (vv. 26-31). He was the crown of all creation. How simple yet dignified is the record. He combines all the attributes of the previous creations. He has unconscious life like the plants, self-conscious life like the animals and that which is peculiar of all creation to himself, God-consciousness. The dignity of man is suggested by the consideration of the Trinity, "Let us make man in our own image," and by the dominion given to him over the rest of the creation. He became to the creation what God was to him. Alas, how the image has been marred and the dominion lost. He was to be the likeness of God to the lower creation—just, benevolent and kind, with laws proceeding from him. Through sin he has lost the dominion and is feared by the creation he should have ruled.

The work was finished (2:1-3). Nothing could be added to perfect it. Everything was "very good." God is satisfied only with perfection. Nothing is slipshod or half-finished about His glorious work. And He rests! Is the great Labourer weary? No! He rested because there was no more to be done. But, alas, how soon that rest was to be broken by sin!

(This series will be published bi-weekly)

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE : 20.2, 26.1, 32.3 metres

SUNDAY, NOVEMBER 2nd, 1958

"Men and their Message" Series
on Medium Wave 321 metres
from 9.45 to 10 p.m. (G.M.T.)

Speaker : J. Hywel Davies (National Youth Director)

WEDNESDAY, NOVEMBER 5th, 1958

Programme : 9.15 to 9.30 p.m.
Speaker : L. C. Quest (Stafford)
Subject : "Follow me"

The programme also includes :
Vep Ellis singing "There is a story"

SUNDAY, NOVEMBER 9th, 1958

on Medium Wave 321 metres
from 9.45 to 10 p.m.

Speaker : James F. Hardman (Guernsey, C.I.)

Broadcast from the Elim Radio Studio, London

Every Saturday morning at 6.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over IBRA Radio.

Produced by Douglas B. Gray (announcer).

Friends wishing to join the IBRA Listeners' Federation should write for 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, London, S.W.4.



“WOULD you give up ten shillings a week for your religion . . . ?” It was a timely coincidence that we read an article with the above title in the *Evening Standard* as the editorial for this issue of our magazine was about to be written concerning Christian giving. The writer of the article was reporting on a conference of Seventh Day Adventists, where he learned that “the Adventist gives a tenth of his income to his church automatically, and nearly half as much again in collections and special efforts.” While not agreeing with their doctrinal beliefs we cannot help but admire them for their generous giving.

Many people in pentecostal churches all over the world—perhaps the vast majority of them—give a tenth of their income, plus freewill offerings, to the Lord’s work. It is most commendable and encouraging to see this basic and long-established principle operating today. In the Old Testament tithing was taught and practised among the Israelites, and it is at least implied and contained in the scriptures of the New Testament regarding generous and systematic giving. Christians who tithe believe that “they ought not to give less than the Jews were required to do, and have found that the soundest and safest basis for all their giving is to set aside one tenth of their income for the Lord’s service. There is no question that God does richly bless those who follow this method, and a church will not lack funds where a large proportion of the church members practise tithing. If one argues that since he is not under the Law he does not have to tithe, and says that all he has belongs to the Lord, he may easily grow careless and not give as much as he should.”

Concerning the practice of giving one tenth of his income to God, John D. Rockefeller said: “I never would have been able to tithe the first million dollars I ever made if I had not tithed my first salary, which was \$1.50 a week.” Mr. H. Truman, when president of the United States of America, referred

to the biblical conception of tithing. He did this in a message to the National Stewardship Conference: “The Government has been obliged, in the exigencies of these war years, to ask not only for the biblical tithe but for two, three or more tithes.” It is certain from this that Mr. Truman, who is by persuasion a Baptist, knows something about the paying of tithes. Many Christians engaged in “big business” willingly tithe their incomes, using this money for the extension of the Lord’s work. Admirable though all this is, and how wonderful it would be if every Christian gave a tenth of his or her income to God, tithing is but a by-product—that is to say if we recognise that we should give generously of our income to God’s work we must realise that this is secondary to the entire giving of *ourselves* to God. If we admit that God has prior and absolute claim upon our lives—and He has—then we concede that He has first claim upon our money. In partnership with God we are engaged in big business, that of propagating the message of the Gospel for the extension of His kingdom among mankind, and to this we must dedicate ourselves and our substance. We must live and give.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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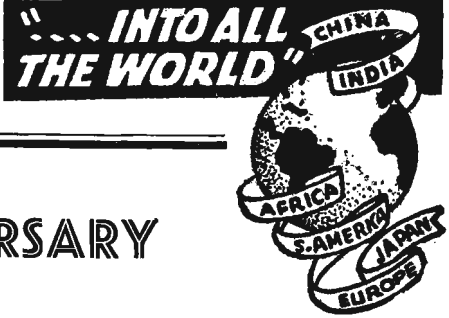
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WORLD CONFERENCE BROADCAST

A tape recording of the opening of the Fifth World Conference, Toronto, Canada (as broadcast by the Canadian Broadcasting Corporation), can be hired from the Music Department at Headquarters.

OVERSEAS MISSIONS



OUR THIRTIETH ANNIVERSARY

PASTOR and Mrs. H. C. Phillips have celebrated their thirtieth anniversary as Elim missionaries in South Africa and during that time have built up a flourishing work, with their main station at Nelspruit, Transvaal, and more than fifty outstations from which the Gospel is proclaimed. We pray that these veteran missionaries will continue to enjoy much blessing as they continue their work among the Africans. The following interesting report is sent in by Mrs. H. C. Phillips, and the "pastor from England" about whom she writes is, of course, none other than her husband.

"In 1928 a pastor from England heard the call of God to come to Africa to preach the Gospel to the people here.

"From previous experience he was quite qualified to erect a concrete church, and this was his first great task. And it was a great task too! Being accustomed to men who knew their job and understood the language, it was not easy to work with a gang of men, mostly heathen, who did *not* know their job and who could only speak Zulu but for a few English swear words! As the missionary's knowledge of Zulu was very sparse indeed, it was very necessary for him to demonstrate to the men the knowledge that he could not impart by word of mouth. This meant taking the shovel and putting up the boxes into which to pour the concrete—and doing it under a tropical sun. On one occasion, being exasperated with the slowness of his workmen, he worked so hard himself that he strained the muscles of his stomach to such an extent that for many days he was almost bent double as he walked four times a day (no cycle or car in those days), through the thick, loose sand, the distance of about a mile from the home in which he was living to the church site.

"As the men saw the concrete being poured into the boxes they were amazed, but a few days later there were cries of 'Hau! Hau! The pudding will run out' when they saw the 'boss' removing the

boxes. To see the hard concrete wall astounded them.

"After many months of hard work and sweat, a lovely church was built, fifty by twenty-five feet, and the great day of opening arrived—the first Sunday in September.

"Thousands of men, women and children have heard the Gospel message in this church; hundreds have accepted Christ as their Saviour. We still have a few with us who were present at the opening, but many have entered into their rest.

"In 1956, when Brother Bhengu planned to visit us in Nelspruit, we realised that the church would be far too small to accommodate the crowds who would be flocking to hear him and it would be necessary to enlarge. As the builder was a man of vision, provision had been made for this when the first church was built. One end had been built with bricks, not concrete, so that at a later date it would be easy to demolish the wall. After discussing the matter with the elders, it was decided to pull the wall down and extend the church another forty feet. Many of our people came along in their spare time and in three weeks the extension was ready, I will not say finished, for the revival meetings.

"Brother Bhengu came along in the fullness of the blessing of the Gospel of Christ, and it was evident from the commencement of the meetings that the church, which seated 500, was much too small, and it was necessary for us to sit outside under the canopy of heaven. What blessed times of revival we had! The fragrance still lingers with us. Praise His Name!

"Years have rolled swiftly away, and last week-end we celebrated the thirtieth anniversary of the opening of the church. Bro. E. D. Pottenger, one of the guest speakers, brought the opening message on the Friday night, speaking from Luke 1:32, 'He shall be great'—great in His birth, great in His com-

(Continued on next page, right column)



Women's Column

By Gladys Gorton

MARY ROGERS

I DOUBT whether you have ever heard of Mary Rogers. I hadn't either until last evening, so I would like to tell you about her.

She was a stewardess on one of the steamers which sailed from Southampton to the Channel Islands and back. The morning the *Stella* sailed from Southampton was bright and clear, but within two hours she was enveloped in dense fog. Mary had only been a stewardess for a few years and she scarcely ever made a trip without being seasick. (There were no "Kwells" in those days nearly sixty years ago!) Many women would have given up this job, but not Mary; she stuck to it for the sake of her children. Her husband had been drowned at sea, and she was left with two children to support, a boy and girl. Ill though she might herself be, she always managed to appear happy and to attend promptly to the requirements of the lady passengers. In foggy or rough weather her bright, sympathetic manner cheered those who were ill or nervous.

For two hours the *Stella* ran through the dense fog on this fatal day, and at almost four o'clock the captain was under the impression that the Casquets lay eight miles to the east, but suddenly they loomed out in the darkness. Disaster could not be averted; the *Stella* struck the rocks. Immediately the captain saw there was no hope of saving his ship.

"Serve out the life-belts! Out with the boats! Women and children first!" were the orders he shouted from the bridge.

Mary Rogers did not for a moment lose her presence of mind. The ladies' saloon was long and narrow and round an awkward corner, but Mary by her calmness and promptitude prevented anything approaching a panic and got her passengers quickly on deck. For those who were too panic-stricken to get lifebelts she got them and fixed them on, and then assisted them into the boats. The last boat had room for only one more. The sailors called to her to jump into it. Before attempting this she gave one last

quick look round and saw there was one woman stricken to the deck with fear and unable to move. Quickly she pulled her up, putting on her her own lifebelt, and helped her into the boat. "Come now yourself," shouted the sailors. "No, no; if I get in the boat will sink," she shouted back. Then, raising her hands, she prayed, "Lord save me!" and almost immediately the ship sank beneath her. *Mary Rogers's well-spent life was crowned with an act of heroism.*

Ah, there are many women who seek not praise but whose lives too are *well spent and heroic*. In that great day God will say, "Well done thou good and faithful servant; enter into the joy of thy Lord." The most saintly souls are often those who never distinguish themselves, but who have led sacrificial lives in serving Jesus in the wear and tear of common, unpoetic life.

Overseas Missions (continued)

passion, great in His humility and great in His love!

"Not having had any rain since March, everywhere was burnt up and people were praying for rain. God answered prayer and on Sunday morning we were awakened by a heavy thunderstorm. This prevented many people from the outstations attending the meetings; nevertheless the church was packed and many more seats had to be brought in to accommodate the people.

"Brother F. H. Burke, another guest speaker, Principal of the Witbank Bible School, had brought a double quartet of men students with him and their singing was marvellous. We wished we had a tape so that you in England could also enjoy their wonderful singing, which had to be heard to be appreciated.

"A special feature of the morning service was the dedication of Brother and Sister Sims, who had just arrived to help in the press. Brother Sims is an artist of the first degree, and has given up an excellent post in Durban so that he can devote his talent to the Lord's work. As hands were laid on them the power of God fell on the meeting. It was wonderful.

"Brother Burke spoke in his inimitable way on Psalm 24:7-10, 'Who is this King of glory?' Full of the Spirit and power the message went forth, and the blessing of God fell on all present.

"At the afternoon service an opportunity was given to the student choir to testify. What testimonies! What grace! Tsotsis (African Teddy boys), drunkards, Communists, gloriously saved and now studying God's Word, preaching the Gospel and

(See opposite column)

FIFTH WORLD CONFERENCE OF PENTECOSTAL CHURCHES, TORONTO, CANADA

THE following brief report has been received from our brother, Pastor P. S. Brewster, Elim's delegate to the conference. Mr. Brewster was elected as Elim's representative to the Presidium.

Eight thousand people crowded into the Coliseum arena in the Canadian National Exhibition grounds, Toronto, for the opening services of the conference, and 3,000 delegates registered as members of the conference.

The Hon. Walter Dinsdale, M.P., when welcoming the conference on behalf of the Prime Minister and the Canadian Government, said, "The Pentecostal people of the world have become the third force today in the entire religious world."

Seventy-five people testified to having received Jesus Christ as Saviour on the opening night. Great outbursts of praise lasting sometimes for fifteen minutes harmoniously filled the vast building.

Dr. Oswald Smith, of the People's Church, Toronto, said, "Undoubtedly the Pentecostal people are the greatest missionary people in the world."

The great doctrines of our faith were discussed and openly treasured.

The whole audience seemed definite that the Toronto conference was the greatest yet.

When it was announced that the next world conference, if the Lord tarries and circumstances permit, is to be held in Jerusalem, Israel, 7,000 people leapt to their feet and clapped for joy.

A full news release of the world conference will be published shortly.

COVER PICTURE

Top: conference choir. Middle: the Presidium; P. S. Brewster third from left, front row. Bottom: section of audience at the morning session.

Overseas Missions (continued)

winning souls. Hearts were touched as we listened to these marvellous stories, and we could only say 'What hath God wrought.'

"The week-end passed into history all too quickly, but the memory of the blessed time spent in His presence and listening to the messages from these two mighty men of God will linger for many a year.

"During these thirty years God has done a great work here at Nelspruit and in the district around, but in the words of the song, 'Bye and bye, when we look on His face, His hands and His feet, we will wish we had given Christ more.'"

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

First of all, here are the answers to last week's puzzle.

1. Mark 5:13—the unclean spirits cast out.
Mark 5:34—the issue of blood stopped.
Mark 5:41—the dead child restored to life.
 2. Matthew 8:3—the leper healed.
 3. Matthew 9:6—the man sick of the palsy healed.
 4. Luke 7:14—the widow's son restored to life.
 5. Luke 18:42—a blind man healed.
 6. John 4:50—the nobleman's son healed.
 7. Acts 3:7—the lame man healed.
- Many thanks, Iris, for your puzzle.

Last week I was talking about harvest. Well, just after our harvest at Brixton I went to a local Methodist church to speak at their harvest supper. I had never heard of a harvest supper before, but it was jolly good. People pay so much for a ticket, and then they come for a really grand meal of all kinds of things. I finished up with two helpings of apple tart with cream. (Boy, I can't resist cream! Recently a friend offered me a supper of soup with crisps, followed by sausage rolls, then a cup of coffee and finally jam tart with cream. It was smashing—at the time. Later on I didn't feel so good!) Anyway, this harvest supper was jolly good. It seemed a good idea for harvest time, for it brought people to church who do not usually come. At the end of the supper we had some choruses, and then I had to speak.

I wonder what your harvest was like.

God has His own harvest, you know. It is to take place at the end of the world. You can read about it in Matthew 13:24-30 and 36-43. God tells us in this story that there are some who attend church who are not Christians at all. Don't you think that you are a Christian just because you go to church meetings. Doing things can never make you a Christian. You have to be born a Christian by the power of God. When you ask the Lord Jesus to save you, God's Holy Spirit makes you all over again—not your body, but your soul, the part of you that lives for ever. Jesus called it being "born again" (John 3:3).

(Continued on page 701)

The Road

THE Bible sums up this great matter under three very plain yet powerful sentences: "Revive me," "Revive us," "Revive Thy work." I mention them in this order because I feel this to be the order of experience. Revival, despite repeated definitions, defies definition. Dr. Alexander Whyte said: "There is a Divine mystery about revivals. God's sovereignty is in them." However we may seek to define it, revival begins with me, spreads to the local church or community of believers and finally envelops the work of God universal.

The need for revival is only too evident as we reflect upon the state of things around us. The moral and religious pulse of our nation is such that those with her welfare at heart cannot but feel embarrassed and concerned. Christendom, so-called, is beset with a deadly apostasy and the world outside is apathetic. Compromise is the order of the day ecclesiastically, and complete licence rules the day among the unchurched. The time has come for both ministers and congregations to seek God for a way through this moral impasse. The conditions are grave, but the answer is with God and with those who, like Abraham of old, are prepared to assume a spiritual responsibility for the doomed and lost. The paramount need of this late hour is for a forthright, fearless, collective and personal witness, a witness which must take cognisance of two things.

First, it must be concerned with the inadequacy of a modern church to meet the challenges of this materialistic age and assess the rapid decline in organised religion. Evidence of this decline is all too glaring. The Bible is a forgotten book, the Church is a neglected institution and the Christian Sunday is desecrated. Moral standards were never lower, the unhappy divisions of the Church never more evident despite the repeated efforts of the oecumenically minded. Even among those who profess salvation there is a lethargy which can only melt before the fires of a Holy Ghost inspired revival.

"Oh, that in me the sacred fire
Might now begin to glow."

Even among Pentecostals there are hearts at ease while sinners slumber fast—hearts that are beset by

a guilty deadness which can only be remedied by resurrection power and glory. A creeping death has stolen across Christendom in these closing days which can only be matched by the pulsating life of God.

Secondly, we must seriously note the yawning gap between the voice of the Church and the ear of the world. We are failing to make our impact upon the masses. We thank God for our campaigns when hundreds have been reached, new churches opened and new communities interested, but it is a small minority when compared with the many who are untouched and still unconcerned. The ubiquitous "man in the street" fails to understand our language, nor does he want to. As one modern preacher puts it: "They become lish-eyed when you talk to them of religion. They do not ask 'Is it true?' but 'Does it pay? What am I going to get out of it?'"

Now this gap between the unchurched and the voice of our witness is readily symbolised in such undeniable terms as empty pews. Many churches cannot get the outsider interested, and, let us be fair, this is not due to any lack of interest or activity on the part of many. But it is true of some; those who come are welcome and those who stay away can go to hell if they care to. I ask you my friends, dare we leave it like that? Do we exhaust our duty to the outsider when we open our buildings for a few hours each week? Can we complacently settle down with the few and leave the many untouched by the Gospel we exist to preach? The answer is a definite "no."

Jesus in the course of His ministrations uttered two very important monosyllables. He said "Come" and "Go." If I may put it plainly, to heed the first we must also face the second. If they do not come we must go to them. One preacher said: "Don't hawk the body of Christ from door to door." But surely that is why there is a Church in existence, to take the Bread of Life, if necessary, from door to door. The outsider has forgotten the Church because

By W. J. Maybin (M.A.)

to Revival

the Church has forgotten the outsider. Reader, we have a message for the indiscriminate masses. The Gospel we preach is for all and sundry. We read concerning our illustrious Master: "The common people heard Him gladly"; and it was Lincoln who said: "God must have loved the common people, He made so many of them." Indeed, we are all common people in that we have common needs, common sins and common sorrows.

When the founder of the Salvation Army first had a vision of such an institution he was asked where he expected to find his recruits. He replied, "In pubs and gambling dens." True, men had always congregated in such haunts, but it took a Booth to see that in such dens there were those who could comprise a spiritual army. It took a Robert Raikes with a vision great enough to launch a scheme which resulted in countless numbers of children coming into contact with the Sunday school. And we too must have vision, for without it the people will perish. "Go ye and preach the Gospel to every creature" is as unchangeable as it is inescapable. We must cast restraint to the winds and clearly interpret the challenge of the hour.

History furnishes us with many examples of how the hour of crisis has led to Divine opportunity. Revivals have often come when the foundations of religion have been rocking in periods of historical transition. The present hour may be gloomy, but it could well be the herald of a splendid dawn.

But how can we bring to pass from the human side this much-needed spiritual awakening? How can we bridge the yawning gulf between what we need and what God desires us to have? If I may assess the situation we must

RECAPTURE THE VISION OF THE CHURCH'S MISSION

Why did God cast a weak and insignificant band

of men upon the turbulent seas of the first century when Rome imperial reigned supreme? Why did He perform the miracle of Pentecost when on that red-letter day heaven invaded earth with a violent wind and lambent flame of holy energy, and the nucleus of New Testament Christianity was fired into a force destined to make itself felt in the domain of the Cæsars? God had a purpose for His Church, a purpose outlined in the great charter of Matthew twenty-eight—a mission of world-embracing dimensions. The task was indeed colossal. The equipment must be commensurate with that task, and the greatness of the pentecostal miracle can only be explained by the grandeur of the work expected. Ordinary people were endynamited with the *dunamis* of heaven that the world around them might feel the impact of their presence. And feel it they did, for the testimony of the Acts of the Apostles is: "These that have turned the world upside down are come hither also." Said the old Methodist preacher deliberating on this text: "Friends, there are three things I would say about this verse. First, the world is wrong side up; secondly, it must be put right side up; and thirdly, we are the people to do it."

Paul in his Ephesian letter presents a sublime truth when he writes of "the church which is His body." The Church is the body of Christ, existing to express the mind of God on this earth. On the day of ascension Jesus took His human, now glorified body from the earth, and left behind another body, the nucleus of which we find, ten days later, immersed in the Holy Ghost. Immersed for two reasons. First, to fuse 120 as one body, and second to empower each unit to function within that body. Thus the Church today is the extension of the Incarnation. It is His hands to serve, His feet to run His ways, His mind to think His thoughts and His lips to speak His words.

Have you ever thought of your body existing to wear itself away, your physical and mental powers used up in daily activity to be replaced by nature in suitable food and refreshing sleep? If you fail to use your limbs they become flabby. If you fail to exercise your mind you become sluggish in thinking.

lim Church, Worcester)

In the same way the Church exists to give herself away. She prospers only as she forgets herself. Dr. Henry Drummond put it thus: "The great business of the Church is to do away with the church." A strange statement, and yet how true. The great business of the Church is to evangelise, for her greatness lies in her ability to revolutionise the lives of men and women, and merge them within her redeemed fellowship. The great principle laid down in the New Testament is this, that we can only "hold fast" by "holding forth." We lose what we retain and save what we give away.

Again I would suggest,

WE MUST RE-EMPHASISE THE NEED FOR PRACTISING CHRISTIANITY

The world can never misunderstand a creed put into practice. Our Gospel when presented in terms of theology may not be received, but when it operates in terms of consecrated living it becomes irresistible.

As a minister I am absolutely convinced that the gap to which I have already referred will not be bridged by the clergy only, but by the ordinary rank and file of believers living for God in the shops, offices and factories. Dr. Jowett once said: "The wonder of the world is not excited by the phenomena of the penitent bench, but by what happens at the ordinary working bench in the subsequent days." Like the old woman with the small home bakery who used to initial all her buns with the letters IHS. When asked what they meant she admitted she did not know, but if they were good enough for the Church they were good enough for her bakery. Or like the young girl in a military canteen during the war who, to use the words of a young airman, "puts Jesus in the coffee." That is what is needed today: people who will so transform their creed into simple yet beautiful living that others will feel the impact. They may not be able to speak with much eloquence, but they can be adepts at handling the cup of cold water in Christ's name. They may be extremely reticent in expressing their faith in words, but they can let their light shine. Remember, inconsistency alienates people from the Church. The fault that the world has to find with Christianity is not a scientific or even an intellectual one. It is just that Christians are so unlike Christ. But Christianity cannot be judged apart from Christians—you and me. We either recommend Christ or misrepresent Him.

THE ROAD TO REVIVAL

Yes, there is a road to blessing and we must find it. We must, for it is revival or ruin. The time never was more opportune. The time never was later. The

world is in the paralysing grip of the atomic bomb. Complete destruction, like the legendary "sword of Damocles," hangs suspended over the head of civilisation. The world is at the crossroads and the Church must do something. She must walk the road of revival and the signposts are evident in the Word of God. The first road sign directs us along the way of humility. God's people must seek Him with contrition and humiliation. Another road we must traverse is that of prayerfulness. Revival can only be born within the intercession chamber. Another sign which will lead to this highway of revival is that of unity. On the day of Pentecost the disciples were "of one accord in one place." How essential that we be of one accord with those in our own assembly. Disunity neutralises every effort towards revival. The last path that will lead us to that road of blessing is that of "soul concern." Without this we can never get far with God. Concern for our loved ones, our neighbours and friends, like the concern of Paul for his fellow Israelites, the concern of John Knox for Scotland, or Livingstone for Africa—can we honestly say we have got it? If not the road to revival still evades us. Let us then get before God in humility and supplication, in unity and concern, and soon we shall find ourselves traversing the road to revival. Here is the promise of God to your hearts: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from from their wicked ways; then will I hear from heaven, and forgive their sin, and heal their land" (2 Chronicles 7:14).

HOME-CALL OF MRS. CHARLOTTE PATTERSON

(Founder-Member Elim Church, Bangor, N. Ireland)

THE Bangor Elim Church has lost an old and loyal member through the home-call, in her ninety-second year, of Mrs. Charlotte Patterson. A foundation-member, Mrs. Patterson gave unsparingly to the furtherance of the cause of Elim in Bangor. Throughout the many years of her association with the work she earned the love and respect of all and was an example to young and old in her regular attendance at the services and her faithful rendezvous with prayer. Christians of every denomination held her in high esteem because of her sterling Christian character and ready co-operation with all branches of Christian witness.

The funeral was conducted (in the unavoidable absence of Pastor G. Wesley Gilpin) by Pastor Joseph Smith (superintendent of Elim Churches in Ireland).

CHURCH NEWS

ARMAGH, N. IRELAND

Recently members of the Armagh assembly said farewell to Pastor and Mrs. S. J. Brown, who were leaving for Mountain Ash, South Wales. A goodly number of members and friends gathered in the Elim Church, where the pastor had enjoyed a very successful ministry for over five and a half years. During the meeting many members paid glowing tributes to the work of Pastor and Mrs. Brown over the years, and after thanking them and wishing them God's richest blessing in their new sphere of labour the senior elder, brother William Montgomery, handed over a present to Mr. Brown, and a junior member of the assembly, Miss Hazel Lewis, presented a Bible to Mrs. Brown.

S. R. LEWIS.

MARKETHILL, N. IRELAND

Previous to the Armagh farewell to Pastor and Mrs. S. J. Brown, the saints at Markethill bade farewell to them, presenting them with gifts in remembrance of years of faithful God-glorifying service there.

With great emotion Pastor and Mrs. Brown expressed their gratitude to all who had loved them so well during their stay in Ireland. They committed the assemblies to God, and all were conscious of His presence in our midst and convinced that He would own and bless Pastor Brown's ministry wherever he goes, and keep the sheep of these folds in His own almighty keeping.

S. R. LEWIS.

IPSWICH CONVENTION

How greatly God has blessed us is the thought of each one of us as we look back on the meetings of a memorable convention.

The great march of witness through the streets of Ipswich, culminating in the massive open air demonstration on the steps of the Town Hall, will long be remembered, as also will the Saturday evening rally, when more than 500 people assembled and a number accepted Jesus Christ as their personal Saviour.

The ministry of the Word through our visiting brethren Pastors Dyke and Morrison was rich and refreshing.

To fill the cup of blessing to overflowing, five people were baptised in the Holy Ghost. To God be the glory!

J. H. SAINSBURY.

Opposite: the open air demonstration.

THORPE ACRE TENT CRUSADE AND NORTH MIDLANDS PRESBYTERY RALLY AT LOUGHBOROUGH

We were recently privileged to hold a campaign on the New Ashby Road estate. The campaigner was Pastor D. Ayling, of Newcastle, who gave many heart-searching messages. We were pleased to record fifty-six decisions. During the campaign we had the pleasure of listening to the ministry in song and testimony of the Sparkbrook Choir and the King-standing Male Voice Choir.

The final day was the North Midlands Presbytery rally, when the speaker was Pastor G. Stormont, of Leigh-on-Sea. Truly God's presence was felt in our midst. Mr. Stormont also ministered in the Loughborough Elim Church on the Sunday, when four souls decided for Christ. We truly had a feast of good things, and the end is not yet, praise the Lord.

C. A. BARSTOW.

The following is a press report of the rally.

Last-minute shoppers in Loughborough on Saturday stopped and turned when they heard a strong choir of voices singing "Rolled away, the burden of my heart rolled away."

Then they saw a procession of men, women and children walking through the streets. Banners at the front and rear of the procession announced that the choir consisted of Elim churchgoers.

The occasion was a rally of the North Midlands Group of Elim Churches held in Sparrow Hill Methodist Church.

Nearly twenty churches from Yorkshire, Nottinghamshire, Derbyshire, Staffordshire, Leicestershire and Warwickshire were represented at the gathering.

Loughborough Monitor.





THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. By F. F. Frost
 (Minister of Elim Church, Clacton-on-Sea)

Sunday, November 2nd. Proverbs 31 : 10-31.

"The woman described by Lemuel in these verses is beautiful intrinsically, not artificially. Her beauty is brought out, not put on. It comes from her character, not from the chemist. Love is on her lips, not rouge. Her mouth knows truth, not tobacco. She does not spend time novel reading, but home building. She looks after her own husband, not other women's. Her fingers are not yellow with weed, but busy with wool. She is concerned that her daughters be dressed, not scantily clothed. She is keen on preparing bread, not playing bridge. She earns a good night's rest, and does not dance till the morning. She frequents the church, not the casino. She is more anxious about the depth of her mind than the height of her heels. She does not mistake licence for liberty. She is dignified without being stiff. She is all this and more, because she loves and fears God" (Author unknown).

Monday, November 3rd. Obadiah 1 : 1-9.

Before us we have the sad plight which overtakes a proud, self-exalted people, though they say defiantly, "Who shall bring me down to the ground?" (v. 3). God says, "Though thou exalt thyself . . . I will bring thee down" (v. 4). The Edomites were the enemies of the Lord, and God has given His word of command, which can be neither reversed nor resisted, that all who do mischief to His people shall certainly bring evil upon themselves. And for the comfort of God's people we read: "No weapon that is formed against thee shall prosper" (Isaiah 54 : 17).

Tuesday, November 4th. Obadiah 1 : 10-21.

Reading of Edom's doom the natural man asks, "Why, what evil has he done?" Many things no doubt were amiss in Edom, as in each of us; they were a sinful people, laden with iniquity, but that one single crime which was laid to their charge, filling their measure and bringing this ruin upon them, was the injury and wrong they had done to God's people. Surely this is a lesson to all Christians to be very careful how they behave towards any of the Lord's people. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me" (Matthew 25 : 40). Surely that counts for the evil as well as for the good.

Wednesday, November 5th. 2 Corinthians 1 : 1-11.

"Blessed be God . . . who comforteth us in all our tribulation" (vv. 3, 4). Have you been guilty of saying, "Why should this happen to me?" Have you never considered why? Paul explains it in verse 4. Is it not a privilege to experience the goodness and comfort of God, in a sickness, a bereavement, or some other trial, so that coming through triumphantly we might in later times be able to comfort others passing that same way? "In the world ye shall have tribulation: but be of good cheer" (John 16 : 33).

Thursday, November 6th. 2 Corinthians 1 : 12-24.

"For all the promises of God in Him [Jesus] are yea, and in Him Amen" (v. 20). How precious it is, in a world where promises are so freely broken, to hit upon such a text as this! "All the promises," however many there are, are yea in Him. What a contrast to the yea and nay of verse

19. As "yea" is His word, so "Amen" is His oath, which makes our assurance of the fulfilment doubly sure. They are the promises of the God of truth, of Him who cannot lie. Jesus has purchased and ratified the covenant of promises, and He is the surety of the covenant. (Hebrews 7 : 22.)

Friday, November 7th. 2 Corinthians 2 : 1-17.

"Now thanks be unto God, which always causeth us to triumph in Christ" (v. 14). A believer's triumphs are all in Christ. Of ourselves we are weak, and have neither joy nor victory, but in the Lord Jesus we may both rejoice and triumph. True believers have constant cause of triumph in Christ, for they are more than conquerors through Him who has loved them (Romans 8 : 37). "God causeth us to triumph." With God we triumph over God's foes. This is a cause for thanksgiving. Let us go out this day to triumph in Christ.

Saturday, November 8th. 2 Corinthians 3 : 1-18.

"Ye are manifestly declared to be the epistle of Christ" (v. 3). The apostle was but an instrument, Christ was the author of all the good that was in them. The law of Christ was written in their hearts, and the love of Christ was shed abroad in their hearts. "Known and read of all men." No sermon is as powerful to the world as a consistent Christian life. The eye of man takes in more than the ear. Christian lives are the only gospel that many people read. Consider yourself employed by God, and give unbelievers a chance to believe through you.

**SWINDON PRESBYTERY CONFERENCE
 AND RALLY**

Recently the churches of the Swindon Presbytery met together for a youth conference and rally.

The keen enthusiasm and careful planning of our Youth Commissioner, Pastor Ron. Jones, to help our churches win the youth soon brought from the delegates to the conference valuable practical suggestions. It could be seen that these were not idle notions of observers and critics, but had been gathered from experience in Sunday school teaching and youth work.

The topics were timely, ranging from Sunday school attendance to the time when our young folk will enter into marriage. If there were any bored with the afternoon conference it was because they were disinterested in this very important branch of the Lord's work, but it was evident that all, young and old alike, were in it with great enthusiasm.

In the evening Pastor George Canty brought to us the challenging question, "Will the next generation be godless?"

The supporting items from the young people were ample proof that we in the Elim Movement are doing a good work among the youth. The trumpet solos, testimonies and quartets sounded a note of triumph in Christ. "The air of anticipation that should not be cut off" remained with us as we again yielded afresh to the Lord, and will remain with us now that we are back in our various churches.

F. J. DAY.

Conducted by
National Youth
Secretary

youth page



Is Your Son a Soldier?

Asks E. R. Corsie (District Youth Commissioner, North London)

OR is your son a sailor, airman or marine? Perhaps you have a daughter in one of the branches of the armed forces or in the nursing profession. The following information is most important to you. Your son's or daughter's future may depend upon the challenge this article brings.

In 1954 it was decided to recommence the Forces Fellowship. Under the leadership of our National Youth Secretary this was to form yet another bridge between the serviceman's life and his spiritual responsibilities. Having left home, friends, the church and many more vital spiritual contacts, the serviceman was to embark upon a lonely, trying, faith-testing experience. From the warm, homely atmosphere of that quiet suburban house to the cold, uninviting, noisy, smoke-filled environment of a rude and rough barrack-room. One week attending the prayer meeting and Crusader service, the next week a drill parade and arms inspection. Away from the kindly words of a godly mother to the cruel cursing language of an N.C.O. These are the problems of the young soldier, airman or sailor. I know because I once stood in the ranks.

Once the serviceman is "in step" in the Forces he very often becomes "out of step" with God and his home. The Elim Forces Fellowship was started to help maintain the spiritual experience of young people who are so suddenly thrown into the dark, difficult business of service life. A letter of helpful advice and instructions leaves our London office each month to each young man and woman upon our mailing list. It also contains various news items plus a diary of events for those privileged to be in the vicinity of such happenings. For those overseas this provides a link with home and for those in Britain a contact with church. It serves as a constant reminder of the standards we accept and the responsibilities we incur as Christians and Crusaders.

The success of the Elim Forces Fellowship is very

apparent. Quite a number of the members have become Elim ministers upon their demobilisation. They heard the call while serving in the Forces because of the faithfulness of the Fellowship. Others were reclaimed from a backslidden condition as a result of this contact by correspondence. Without question the Forces Fellowship has ministered a thousand blessings to young fellows and girls all over the world. The Fellowship has the names and addresses of Christian people in almost every land in the world. When a young person is posted overseas he is immediately put in touch with good Pentecostal friends. This aspect of the work is of inestimable value.

What can you do to help? Firstly, put us in touch with those in the Forces. Write to the following address giving the name, number, rank and military address. Perhaps you would mention whether the person is saved or unsaved, regular in church attendance or backslidden. The address is:

Rev. E. R. Corsie,
Elim Forces Fellowship,
20 Clarence Avenue,
London, S.W.4.

Secondly, pray for the venture. Pray that God will send the money to widen the scope of the efforts made in the Forces Fellowship. We have many ideas for the future but we need funds to finance such plans.

Is your son a soldier? Then help him to fight the good fight of faith.

Children's Strip (continued)

Now just you read 2 Corinthians 5:17, and see if it has ever happened to you. If it has not, you had better do something about it.

Cheerio for now, and God bless you.

BERNARD.

HAVE YOU GIVEN YOUR £1 YET?

The Elim Building Development Fund was well received at the Elim Conference in Bournemouth and a number of contributions have already been made.

Remember, if you send £1 or more within the first year you will receive a special

COMMEMORATION CERTIFICATE

and be enrolled as a Foundation Member.

Plans are being made in some churches to provide for members to contribute a small weekly sum so that they can join the scheme and obtain the certificate.

One of the largest central London churches was built by this plan years ago. Will you help us to launch the fund to provide loans for buildings in connection with our churches?

Send for a brochure if you would like to know more about the fund. Write to the Secretary, E.B.D.F., 20 Clarence Avenue, Clapham Park, London, S.W.4.

Hull City Temple Silver Jubilee Convention

ON the occasion of our Silver Jubilee Convention we were happy to welcome back two of our Hull boys and three of our former ministers. Much prayer had ascended to the throne of grace on behalf of this special event.

The opening service on Saturday afternoon (September 13th) coincided with the date, twenty-five years ago, when the temple was opened. Since then over twenty of our young men have entered the ministry and the fire still continues to burn in the hearts of the young people of our assembly.

Pastor J. Gardiner brought the first message on the Acts 2 experience, with encouragement to remain steadfast. Letters of congratulation from former ministers were read at the Fellowship Tea. We were richly blessed through the ministry of Pastors Frame and Gardiner over the week-end. Pastor Way

joined with us in fellowship on the Tuesday evening. On Wednesday, the District Superintendent, Pastor J. Woodhead, brought the message and Mrs. Woodhead ministered in song. The following evening Pastor Way spoke on the judgment and mercy of God.

Saturday saw us nearing the end of our convention with yet another former minister in our midst, Pastor J. Tetchner (who had been with us through the difficult days of the war). He gave a heart-stirring message. The convention ended on a high note with Pastor Way's closing message, "A Summit Conference to lift the World."

We are experiencing much blessing under the ministry of Pastor Palliser and look forward to even greater blessings in the future.

COMING EVENTS

(Please pray for these services)

BRIXTON HILL. Now in progress. Elim Church, Milstead Street. Campaign conducted by Pastor A. J. Chuter and party. 8-9 every evening except Mon., 6.30 Sun. Finishing Nov. 2. Please pray; come; bring. L.954

PAGHAM CAMP REUNION, November 8, will be held in Elim Central Church, Clapham, by kind permission. 3 and 6.30 p.m. Speakers: F. Hodge and W. Turney, padres. Testimonies and items by campers. Invitation to attend is extended to old, new and prospective campers.

WORTHING. November 8 and 9. Elim Church, Grosvenor Road. Pastor's fifth anniversary services. Speaker: J. McBurney (Ealing). Sat. 7.30, Sun. 11 and 6.30.

NATIONAL YOUTH DIRECTOR'S TOUR

November 8, Whitehaven; 9, Carlisle; 10, Dumfries; 11, Glasgow; 12, Greenock; 13, Stoneyburn; 14, Coatbridge; 15, Kirkintilloch; 16, Motherwell; 17, Shotts; 18, Alloa; 19, Dundee; 20, Aberdeen; 21, Dunfermline; 22, Stirling Youth Rally; 23, Edinburgh; 24, Newcastle.

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

November 8-10, Oxford; 12-16, Eldad; 18-20, Jersey; 25, Thornton Heath; December 2, Thornton Heath; 4, Wimbledon; 9, Thornton Heath.

LOOK! LOOK! LOOK!

Preliminary to the Walton-on-the-Naze Holiday Bible Convention being planned for the summer of 1959

GREAT YOUNG PEOPLE'S CRUSADE

including great nightly public rallies at 7.30. Items from visiting guests and churches.

AT THE ELIM CHURCH, HIGH STREET, WALTON-ON-THE-NAZE

NOTE THE DATES

November 17th to 27th, 1958

GREAT SATURDAY CONVENTION

3.15 and 6.15 (tea provided)

Guest speaker, PASTOR TOM WILSON, recently returned from his successful Australian tour.

Visiting ministry:

PASTOR NEVILLE WEST (television artist).

MAUREEN HARRISON (radio gospel singer)

Choirs from visiting churches.

DO NOT MISS THIS GREAT FESTIVAL

Would those organising parties and programmes please notify the crusade secretary, May Jeffreys, "Gothic House," Saville street, Walton-on-the-Naze. Bookings for the week taken. Come for a foretaste of the great summer festival

SUNNY BLUNDELL TOUR

October 31—November 2, Dunfermline; 4-6, Greenock; 8-13, Portsmouth; 15-20, South Harrow (A. of G.); 22-27, Grimsby; 29—December 4, Clacton-on-Sea.

LONDON CRUSADER CHOIR

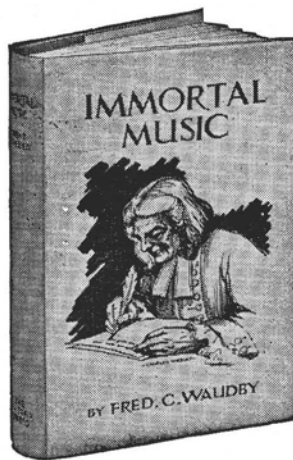
Director of Music: Douglas B. Gray, F.R.S.A.

November 2, Broadmoor Institution; 8, 9, Leeds (Town Hall, prison and Foursquare Church); 22, Barking (Upney); 23, Finchley; December 7, Holloway prison; 13, Tunbridge Wells; 14, Maidstone; 16, West End (Carol Festival); 20, Esher; 21, Wormwood Scrubs prison.

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This is a companion volume to the author's previous work, *The Christ of God*. It is a detailed study of the position, privileges and responsibilities of Christians as set forth in the New Testament.

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

SITUATIONS VACANT

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

BOARD-RESIDENCE, ETC.

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

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

TRADE

Printing. Ministers' Private Christmas Cards, £1 per 100 (envelopes included). S.a.e. for samples. L. Edwards (Printer), 16 Hurst Park Road, Blackheath, nr. Birmingham. Phone BLA 2038. C.985

MISCELLANEOUS

Jennings Univox 37. For operation on 110 to 250 volts, A.C. only. Particulars to the Minister, Elim Church, Lowermoor, Worcester. C.990

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"This book meets a long-felt need for a complete doctrinal treatment of tongues from the Pentecostal viewpoint.

"The outstanding phenomenon on the day of Pentecost was the fact that the Hebrew Christians 'began to speak with other tongues as the Spirit gave them utterance.' It was this strange supernatural act that caused the spectators to ask in amazement, 'What meaneth this?' And it is the repetition of this same phenomenon in the world-wide Pentecostal Movement of this twentieth century that has awakened interest once more in the important subject of the glossolalia.

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