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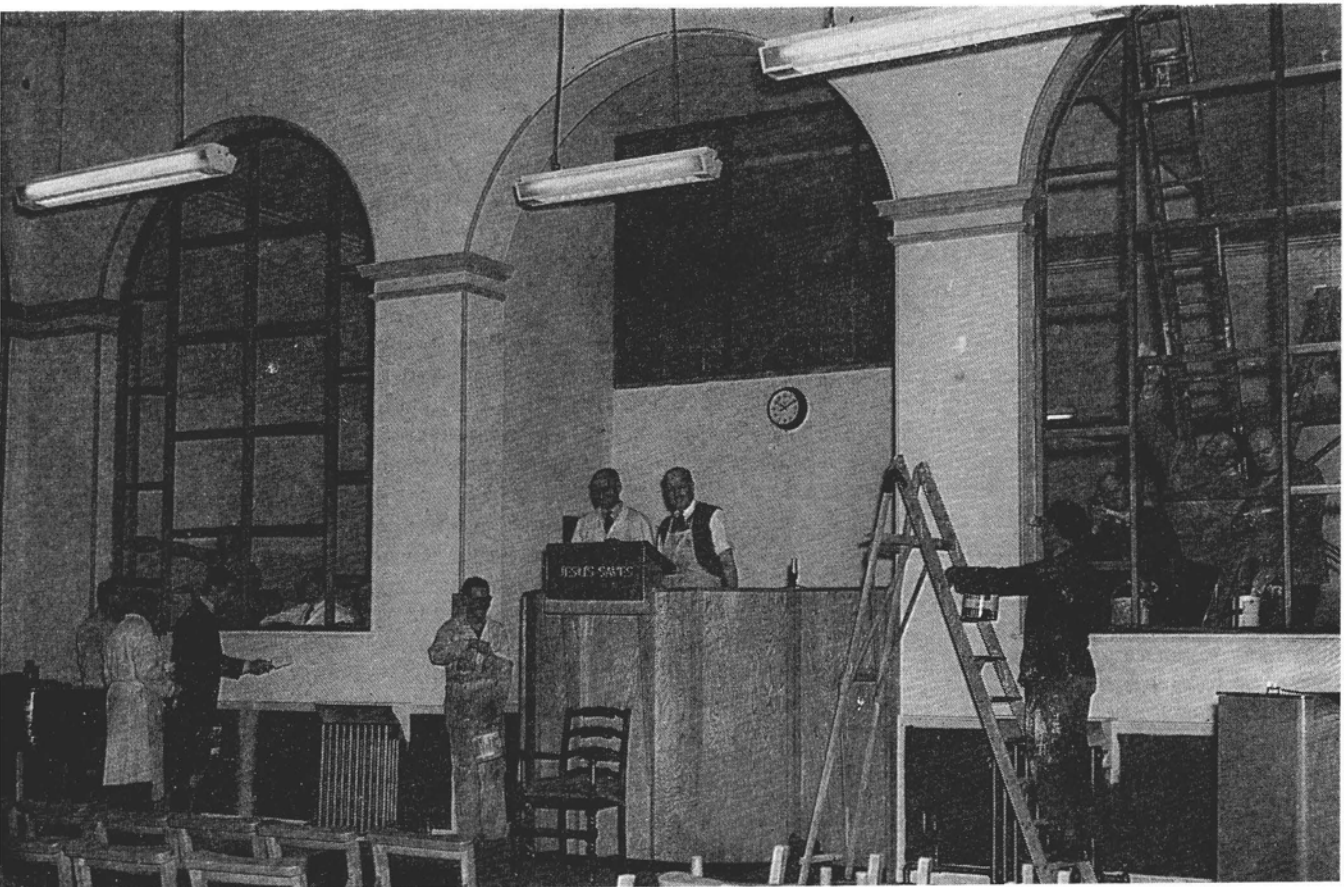
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A table of contents for *Elim Evangel* can be found here:

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

THE ELIM EVANGEL



Vol. XLIV No. 19 MAY 11th 1963 6d

SPRING-CLEANING AT WORCESTER

(see page 300)

Photo by courtesy of "Worcester Evening News"

Proclaiming the Truths of Pentecost

THE ELIM
EVANGEL

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Elim Foursquare Gospel Alliance

Executive Council: D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

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CONTENTS

- The importance of the insignificant
- Church buildings
- Stainless glory
- God's perfect peace
- Reopening of Wembury church
- Sunshine corner
- Appointed for a purpose
- The power of persuasion
- Church news flash
- The spirit of youth
- Family altar and prayer fellowship

"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15 : 27).

EDITORIAL COMMENT

The importance of the insignificant

MANY CHILDREN have recently been sitting for the all-important eleven-plus examination, on the results of which will depend their selection for grammar or secondary modern education. Some of us, with our school days safely behind us, have looked with great interest at the type of questions which are asked in these tests, and have wondered just how we would fare if we had to sit the same examination! Some of them seem very far removed from the straightforward arithmetic of our childhood days. Yet undoubtedly much thought has gone into the preparation of these questions, which are not aimed at finding out how much a child has crammed, but at assessing his or her intelligence with a view to providing the correct type of education. Of such a type too are the I.Q. tests often given to those training for selection as officers, or for promotion in the services or in industry. Only comparatively simple and insignificant questions—yet they have a great importance in this matter of selection.

God, too, has His I.Q. tests! Remember Elisha and Joash. Joash, told to shoot arrows and then to smite the ground, smote only three times. "Now," says Elisha, "you will only smite Syria thrice." Insignificant—yet somehow it indicated the character of the candidate. Gideon's army, told to drink water, adopted two different ways of drinking, only 300 lapping with their hands. Insignificant—yet this determined whether or not they should go to battle. One little action like this revealed a great deal about their preparedness. "Only the little foxes," says Solomon, "but they spoil the grapes." Little things can make or mar us, reveal our aptitude for service or our lack of what it takes. Nor would we forget the obvious lesson taught by the Master in the parable of the talents. Only one talent—of what value was this? Yet the fearful, over-cautious action of the servant in burying it revealed his unsuitability for higher service.

Reader, it may be that your attitude in the small things of life, your reaction under strain, your fortitude in the face of trials, your faithfulness in the minute details of Christian living are under the surveillance of Divine Omniscience, and that God is preparing you, as for eighty years, first in Egypt and then in the backside of the desert, He prepared Moses. One day He will reveal the purpose behind this preparation, and then you will be thankful that you did not fail in the test.

Yet, whether this opportunity for higher service comes here or not, we can be sure that this life itself is but the preparation for higher things, and that heaven, far from being a sphere of inactivity, will be a place of unceasing service for the Master.

How are you doing under the test? May the Lord help us to be faithful in all things, and to heed the words of Zechariah: "Despise not the day of small things," for small things so often lead to greater.

CHURCH BUILDINGS

By RONALD G. SNELL, F.I.Q.S., M.R.S.H.
RECONSTRUCTION SURVEYOR

EVERY BORN-AGAIN PERSON rejoices in revival. There is the joy of the sinner who has stepped from death into life, and the joy of the saints collectively; all around is an atmosphere of love and joy and concord. Then follows much work on the part of the saints; souls so dearly bought by the precious blood of Christ need watchful care against the wiles and devices of the adversary, and much building up in faith and doctrine is necessary. Salvation is indeed the beginning, and what a glorious one, but not the end of the work in the soul.

This article is, however, not a spiritual treatise, but meant to be a help in one of the more mundane aspects of church worship, namely some advice on the purchase and the care of buildings set apart for the worship of our Lord and Saviour Jesus Christ.

Some time ago I surveyed a church building in the North Midlands: revival had broken out, members had been added to the church, and a larger building was necessary. To my delight I found that this building (in years gone by a temperance church) was in remarkably good condition, the owners had been wealthy enough to keep it in good repair, and there were no evidences of the neglect all too obvious on many older buildings.

I would stress that this was an exception. Many of the buildings I am called to have arrived at the period when extensive repairs are necessary even before purchase, and in consequence the trustees are faced with unforeseen additional expense. In many instances these most necessary repairs are neglected, and the condition of the newly acquired church goes steadily from bad to worse. Unfortunately, on occasion buildings are acquired in even graver circumstances; sometimes they are sold with some latent defect that may be difficult to diagnose and more difficult to remedy.

Few of us would buy an expensive car, or a valuable animal, without some report by an expert in these matters. How much more necessary to have an exhaustive survey of any property before committing the purchasers to the transaction. The fees are not heavy in proportion to the amounts of money involved, and the surveyor will save his fees over and over again. An expert will point out if repairs are necessary, he will if called upon assess the cost of these same repairs, and the purchaser may then

in consequence seek and obtain an adjustment in the purchase price and not be left to face huge bills that have never been budgeted for.

It is, however, in the matter of building failures that a prospective building owner benefits so greatly from competent advice. The cost of rectification can be out of all proportion to the value of the building itself and can lead to worry, irritation, dissension and acute financial trouble. In inspections that do reveal severe defects the prospective owners are generally advised to leave the property alone; in the case of only minor defects the surveyor can again give some indication of the cost of reinstatement and the prospective buyer may be able to adjust the purchase price in consequence.

A few times the writer has heard the excuse put forward when trustees were buying or had bought a property in very poor condition: the site is worth the purchase price. A little simple accountancy is needed here to assess the inconvenience in remedying the faults, the cost of the repairs, the frustration of owning a building which causes incessant anxiety, plus the purchase price, balanced against authentic site value. It is then the duty of the body responsible to effect the repairs at once; the longer they are put off, the greater the rate of deterioration of the property.

And now a word to the wise. I have seen work done to these buildings by well-wishing volunteers; some of this has been first-class craftsmanship indeed, but some has been beyond the skill of these good samaritans and the results have been unsightly, ineffective, and even a source of trouble. Care should be taken then in the handling of the repairs; competent builders should be employed or if volunteers are made use of no man should be allowed to go beyond his limitations; the joiner should confine himself to joinery, and the mason to his stonework.

It should be impressed on all concerned that no matter how well a building is erected and regardless of the specifications, from the moment of its completion it is subject to the decay that inevitably attacks everything in this world. And so the practical policy is to appoint a competent person to inspect the building at regular intervals and report on its condition and the parts in need of repair. In the congregation there may be a retired builder, a

general foreman or some technical person who would perform this office in an honorary capacity. On the other hand, a building surveyor in practice would report at stated times upon the condition, list the necessary repairs, and the cost would not be unduly high.

Serious failures need even more care; a competent person should be put in charge of the investigation, and it is sound policy here to hasten slowly. The building research station and the building centre are

two bodies that help considerably in their respective capacities, but if the investigation is in experienced hands there is no cause for alarm. Again once the faults are diagnosed and the solution found, the work should be put in hand and the building brought up to sound condition.

Finally, let us all remember we are dealing with the house of God. Nothing should be too much trouble nor expense too great to detract from its beauty, condition or honour.



Women's column

By GLADYS GORTON

STAINLESS GLORY

IF A PERSON working on a "Gallup poll" called at your house and asked you: "What stains do you fear most?" how would you answer? This kind of question was put to thousands of American housewives and without hesitation most of them replied: "Fat or grease, tea and coffee stains." Now, after a few years' research, the American scientists have produced a new chemical which, it is said, will repel almost any stain. It resists ink stains, fruit juices, tea and coffee marks and fat or grease. It will be on the American market some time this year and I can't prophesy when we shall have the joy of using it!

It is annoying when one gets a stain on one's suit or dress and nothing is able to eradicate it, not even dry or special cleaning. For example, a wedding dress gets stained. The bride-to-be tries on her wedding dress the night before to see if there might be anything which needs readjusting, but no, everything is perfect. She puts her arms up to peel off her dress when her fingers accidentally catch into a half-finished cup of tea which is on her dressing table and the dress is *stained*. At Cavanagh's or Norman Hartnell's a wedding gown is being made for a member of royalty when a spot of machine oil marks it.

All this is pure imagination on my part, but it *could* happen, like the little girl ready dressed as a bridesmaid who slipped out of the back door to run into her friend next door to show her how she looked, and then fell on the rain-drenched path. What a wonderful thing it would be to have this latest stain remover handy on such disastrous occasions! (I'm going to buy it as soon as it reaches the British market.)

The Lord Jesus Christ longs to receive His bride unto Himself: "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). The Revelation tells us that the bride's wedding dress will be of fine linen, clean and white (stainless), which is the righteousness of the saints, or, as the Revised Version gives: "the righteous acts of the saints." The blood of Jesus is the *only* eradicator of sin. This happens instantly at conversion. A complete change of heart and life results and the new-born believer becomes a member of the one true Church, which is the Bride of Christ. The "righteous acts of the saints" mean the spirit-filled life and not the self-willed life of the Christian. This is the work of the Holy Spirit, a day-by-day process and progress, all the blemishes, etc., being eliminated as we are being made into the image of Christ.

"In stainless glory He will present us,
The Church He purchased with His own blood;
Earth's trials and testings all gone for ever,
When we shall gather before our God.

In stainless glory, O blissful vision,
When to the Father He shows His Bride;
All cleansed and holy, no spot or wrinkle,
In purest whiteness, close by His side."

JACK WARD.

A TRIBUTE

MRS. G. E. M. TURNER was laid to rest on April 1st at Henley Road cemetery at the age of seventy-two. Our sister was an old Elim member. She was an accomplished musician, having played for Principal George Jeffreys and other leading evangelists. Her hymn, R.H., number 151, is a permanent memorial to her beliefs and faith. She had one regret that that hymn was set to another tune in our book. I would be pleased to send her own tune to any interested. Now her singing, playing and composing are over. For her now is the rest and enjoyment of heaven.

A. S. F. HORNE.

God's perfect peace

By JOHN WHITE

Available to every Christian is the calm and confidence which, like a river, can flow on and on

AS A MEDICAL DOCTOR I have watched many patients being put to sleep under anæsthetic. The frowns slip from their faces, and they seem to relax. But they don't have peace ; they're just unconscious.

I have known people to die, defying God and blaspheming. Afterwards their relatives have said, " Ah, now they have peace." But death is not peace either.

Nor do men find peace by calming their nerves or forgetting their worries. You can take tranquillisers to calm your nerves. You can watch television or fall asleep and forget worry. But neither gives peace.

Peace is a deep, heart experience that belongs by right to every Christian.

" My peace I give unto you," Jesus told the wondering disciples. " Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid " (John 14 : 27).

Was He saying there would be no storms ? Far from it. He was about to leave them and was sending them to face problems, opposition, imprisonment and violent death. But in the midst of hatred and persecution they were to have a supernatural gift—the peace of God. It would steady them in the face of threats, make them buoyant under a deluge of problems, carefree in poverty and sickness.

The heart that has this kind of peace is like a lighthouse in a storm. Winds shriek, waves crash and lightning flickers around it. But inside, the children play while their parents go about their work. They may look out of the window to marvel at the powers that rage around them, but they have peace—the peace of knowing that the strength that surrounds them is stronger than the strength of the storm.

This is " the peace . . . that passeth all understanding." It is peace " not as the world giveth." It is described by Isaiah as " perfect peace " and by the psalmist as " great peace." Isaiah also calls it " peace . . . like a river "—that flows on and on. Exaggerated ? Not a bit ! When God does something He does it properly.

What effects will peace of this kind have in your life ? It will affect your body and mind. You may digest your food better and feel healthier. You may even sleep better (Psalm 4 : 8). But far more important, it will have spiritual effects.

Peace is not just a psychological state ; it is a spiritual gift. And being a spiritual gift it will have spiritual results. For instance, it will help you to be holy. In

fact, you cannot live a holy life unless you first have peace. Peace, you see, doesn't exactly depend on victory ; it paves the way for victory. If you lose your peace you will also lose your victory !

Peace is one of the fruits of the Spirit. If you lack peace, it is because something is hindering the work of the Holy Spirit in your life. This is what Paul means when he says, " Let the peace of God rule [adjudicate] in your hearts " (Colossians 3 : 15). He means that peace is a kind of signal. Any lack of it is an alarm telling you that things have gone wrong and that the Holy Spirit's work is being hindered.

How does the Holy Spirit give peace ? He does so simply by convincing your heart about certain truths. When you sin, He seeks to convict you and to remind you of the cleansing blood. When doubts or fears rob you of peace, He seeks to turn you to the Word of God or to reassure you of God's great love for you.

This is important. You don't enjoy peace simply by *having* the Holy Spirit. Having the Holy Spirit isn't like taking a drug. All you have to do with a drug is swallow it and it goes to work—calming you down or pepping you up. But the Holy Spirit is a Person, not a pill. He gives you peace by *opening your eyes to reality*. And the best way to have peace is to let Him open your eyes and then to collaborate with Him.

How ? Begin by reading the Word of God. " Great peace have they which love Thy law," says the psalmist, " and nothing shall offend them " (Psalm 119 : 165). In modern English the last part of the verse would read, " And nothing shall upset them."

An eminent psychiatrist once told a friend of mine that he recommended solid Bible study to all his neurotic patients. He was not a Christian psychiatrist, yet he had discovered the peace-giving effects of the Bible.

Mind you, I am not saying that the Bible is a tranquilliser, either. Peace comes when the truth of the Bible throws light on your heart's problems. It becomes even deeper when you put what the Bible says into practice. " Oh that thou hadst hearkened unto My commandments ! " cried God on one occasion. " Then had thy peace been like a river . . ." (Isaiah 48 : 18).

Is there something God has spoken to you about from His Word ? Does He want you to do something but you are putting Him off ? Could this be the way you lost your peace ? Well it is not worth it. Give in to

the Lord and do it. You will be amazed at the sense of peace that will quietly fill your soul.

Secondly, be sure to let the Holy Spirit teach you, as you read the Bible, *the value of the blood of Christ*. Basically your peace comes to you "through the blood of His cross" (Colossians 1 : 20). For peace of heart is based on peace with God. Now, while in theory you know all about the blood, in practice you need to be reminded again and again that the death of God's Son satisfies Him completely as far as you are concerned. You don't have to struggle to keep your peace with God. It is Christ's finished work that does this, not your struggles to live a victorious life.

I mention this because it's so easy to mistakenly feel that God will love you more if you achieve a more spiritual kind of life. He won't. He loves you for Christ's sake, not for your achievements' sake. Indeed, holiness itself is not an achievement. It's a gift of God's love. And it begins with peace. "Properly speaking . . ." wrote Horatius Bonar, "the peace goes before the holiness and is its parent" (*God's Way of Holiness*).

Thirdly, you must get into the habit of *fixing your eyes by faith on the Lord*. Remember the psalmist? He spoke of the man whose "heart is fixed trusting in the Lord" (Psalm 112 : 7). That's what we might call the fixed look of faith. And Scripture guarantees it will result in peace. "Thou wilt keep him in perfect peace," says Isaiah, "whose mind is stayed on Thee, because he trusteth in Thee" (Isaiah 26 : 3). So don't look at problems. Look at the Lord—fixedly.

This, too, is important. If you have fears or anxieties that rob you of peace, the Holy Spirit will give you peace by making real to you the power and love of God. But you've got to co-operate. He can't make God's love and power real if you persist in fixing your mind on your problems. A teacher can only make the lesson plain to the pupils who are looking at the blackboard. The Holy Spirit is a teacher. Fix your gaze therefore on the One He wants to teach you about.

Finally, if you want peace, *be spiritually minded*. By this I mean look at life from the Holy Spirit's point of view. Remember that treasure in heaven is more important than security on earth. Set your affections therefore on things above. In that way you won't be reduced to a nervous wreck when the stock market collapses or when atomic war begins. For "to be spiritually minded is . . . peace" (Romans 8 : 6).

Some years ago on a seven-hour flight I settled down to pray. But try as I might I couldn't. I felt ill at ease and had no peace.

I knew what the trouble was. It seemed likely that we'd have to move to another mission field where costs were high. After four years in Bolivia we had

(Continued on page 300)

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Reopening of Wembury Church

ON SATURDAY, March 23rd, a goodly company gathered together in Wembury (near Plymouth), for the reopening of the church. Mr. David Foot-Nash, vice-president designate of the Methodist Conference, 1963, officially opened the building.

This building has quite a history. Originally, it was an Army hut of 1914-18 vintage, but it is now transformed into a modern church hall. Most of the work on the site was performed under the supervision of Pastor Arthur Selleck, who has laboured in the cause of Christ in this area for quite a number of years, and has the oversight of the church. Mr. Selleck's son also gave valuable assistance in planning and superintending the work.

Also taking part in the opening service was Mr. Vellacott, a retired surgeon, who, with Pastor W. Cole, opened in prayer. Pastor Sharman read the Scriptures and the local Church of England minister, Rev. Bromham, spoke and also closed the meeting in prayer. Pastor J. J. Morgan officiated at the service outside and spoke at both services in the church on the Saturday afternoon and evening. Support was given by local churches, and Mr. Selleck's son-in-law, Major T. J. Soloman, rendered a solo during the evening service.

This church, in the quiet village by the sea in Devon, is a tribute to the faithful efforts of the minister who has laboured in that area for a considerable period of years, and we pray that God's blessing may continue to rest upon the work which has begun anew in this very lovely church hall.

The interior of the building is very light, and is the result of the added voluntary contribution to the reopening and improvement of the building by Mr. Thomas Weeks.



Mr. David Foot-Nash, with Pastors J. J. Morgan and Arthur Selleck and others at Wembury reopening.



Hello Sunbeams.

It was Malcolm's idea, and what an excellent idea it was. We were thrilled when he brought the little black box and the reel of wire and explained how it all worked. We had to decide where to put it and when Uncle Ray suggested the window ledge in the dining room we agreed that it was the very place if there was a hole for the wire to go through. We all examined the window frames and we found a little place just right for the wire, almost as if it had been made for such a purpose.

Michael and Malcolm went into the garden and fixed the wires on the hedge between the two gardens. Elizabeth stood by at the other end to see that all was well and that they didn't pull the wires out from their side. She wanted to be first to try it from their end. Jenny was watching too, but she nearly

spoiled things by falling over and hurting her leg, but Mummy fixed that up while the "engineers" were busy running backwards and forward in the garden to see that all was ready for the great moment.

When they came in again Malcolm sat down and turned the little handle; Michael told Elizabeth to be ready in case it rang. We all listened expectantly and then we heard the ring of the bell and Elizabeth's voice. Cheers! It really worked! We were on the phone, our own private one between the two houses. Now we would not have to wave a handkerchief and run up the garden or round the little passage to give a message. In just a moment we could be in touch by just turning the little handle. Elizabeth rang us from their side and then we rang her again just to make really sure. Malcolm was really thrilled to think it worked so well.

Malcolm's telephone made me think about prayer. We can be in contact with our heavenly Father at any time, and we don't even have to turn a little handle. Lots of people think that they can only pray when they go to church, but the verse in the

(Continued on page 301)

APPOINTED FOR A PURPOSE

(or a defence of our accepted method of appointing deacons)

By C. J. WATKINS

MINISTER OF ELIM CHURCH, ROTHERHAM

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3).

THE APPOINTMENT OF DEACONS arose out of or as a result of a minor dispute concerning the daily functioning of the church in respect of its social and welfare activities relating to the needy of its own fellowship. They were appointed to bring about order, to produce and maintain harmony among the believers and to release the apostles from any burden or worry over the daily functioning of the church in such matters as appertained to temporal things. The apostles realised that their obligation, calling and sphere of service lay in the ministry and study of the Word of God and prayer. It was their intention that nothing should arise which could detract them from their great task and responsibility. Let us look closely at the passage of Scripture before us and we will see that good advice and guidance is given to us so that we also may make right and wise choices in the appointment of brethren to supervise our local church affairs.

WE OBSERVE FIRST OF ALL "the source of the choice made." The command of the apostles was clear: "Look ye out among you . . ." The men appointed were not to be strangers, nor outsiders, though some may have been found who specialised in social welfare and human relationships. The men chosen were to be of the number of the believers, well known to the company, sincere followers of Jesus Christ. The question immediately arises as to how these men were chosen and our text is both simple and explicit in its answer. The people themselves were told by the apostles to look out from among themselves. The people themselves evidently chose the men who clearly found favour among them by their testimony and example shown by daily conduct. These men were chosen from among the number by the number themselves, and this is seen as set against the background of the apostles who were themselves appointed and chosen alone by God. We see further that the choice of the people was not in itself enough, for popular choice was to be ratified

by the apostles. We read concerning these men chosen: "whom we may appoint over this business." A simple pattern clearly emerges: the general body of believers were not to go their own way isolated from the apostles in matters of administration, nor on the other hand were the apostles to appoint men to tasks in the church itself without reference to the body of believers to learn their mind on certain matters.

TO LOOK A LITTLE CLOSER we will observe also that there was a limitation to the scope of the duty and authority designated to the men chosen to be deacons. They were bound to the limits of "this business." Now it behoves every believer to know something of the limits of his service. We do not rule a church just because we are members, neither do we run a Sunday school just because we have been appointed a teacher. A layman or minister does not control the general conference by virtue of his appointment and neither does a deacon all by himself dictate every policy or seek to control every part of the church's activities and witness. The general teaching of the epistles about our relationships to one another in the body of Christ clearly reminds us of these things. Let us seek to put all our love and devotion into "this business," whatever that particular business may be, and see to it that it fits into the general pattern of the whole effort of the Church of Jesus Christ, neither trying to rule all nor isolating one's own service until it revolves solely around one's own personality. If this latter happens it will greatly hinder the smooth running of a Sunday school, a diaconate, an assembly, or even a movement.

NOW IT IS ALSO CLEAR from our text that not just any man would do. Just because a person was of the number of the believers was not enough. Certain qualifications were involved. The men chosen were to be "men of honest report, full of the Holy Ghost and wisdom." We notice therefore that the scope of popular approval was greatly limited. The men

chosen were to be chosen not because they were like-able fellows, not because they had friends, or were relatives, etc., but because they had character and grace which evidently made them suited to perform the task in hand. We see them commanded to be chosen because they were "men of honest report," and this coincides clearly with the advice given to Timothy by Paul in respect of the appointment of elders and deacons (1 Timothy 3:7). Men who are to have any authority in the local church should have a good report in the world for common honesty and behaviour. They should have a good report at home, where they command the respect of family, and lead the family in true Christian devotion, as well as commanding respect in the assembly.

THESE MEN WERE TO BE MEN "full of the Holy Ghost." By this we do not understand that they were to be great speakers in other tongues, the baptism of the Holy Ghost with the ensuing utterance in other tongues being the rich inheritance and privilege of all believers. Neither do we think the statement means that they were to be great miracle workers. We understand this to mean that there was to be seen in the lives of the men chosen something of the qualities and characteristics associated with the Person of the Holy Spirit; primarily the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (Galatians 5:22). This fruit of the Spirit should, of course, be evident in every life claiming to belong to Jesus Christ and has nothing to do with office or position in local assemblies. The demonstration of the gifts of the Spirit is in some measure controlled by a person's faith and always subject to the leading of the Spirit according to God's purposes. In this respect not all believers exercise specific gifts of the Holy Spirit (1 Corinthians 12:27-31).

ONE MORE REQUIREMENT of the men to be chosen must not escape our notice. They were to be men full of the Holy Ghost "and wisdom." Some people seem to have the idea that wisdom is not needed in spiritual matters. They talk glibly of not needing any man to teach them now that they have the Holy Ghost. You would think that the Holy Spirit bypassed the human mind completely in all His operations, rather than enriching the mind, or enlightening the eyes of our understanding. Let us make no mistake about this; it is one of the great purposes of the Holy Spirit's indwelling of the believer to illumine the mind and so produce wisdom which is highly beneficial to the Church of Christ as well as

to the local assembly. I was reading recently of the Curé of Ars, who was once criticised as a totally uneducated man. "I don't know whether he is uneducated or not," remarked his bishop, "but what I do know is that the Holy Ghost makes a point of enlightening him." Paul reminds the Corinthian believers that they surely have some among their number wise enough to be set as judges over certain matters. Solomon asked of God wisdom to lead and to judge the people of God aright. Because he asked for wisdom God gave him everything else he could have asked for besides. So we come back to the assembly again and remind ourselves that we are to look for men of sound judgment to advise and to help in matters of import for the well-running of the assembly. We certainly need enthusiasm, liveliness, zeal, but we also must couple these to wisdom. There are those who may never know a note of music, never preach a sermon, but who in matters of assembly life can bring wisdom, the wisdom born of fellowship with God and the indwelling of the Holy Spirit.

NOTICE TO CONCLUDE our inquiry and observation that the choice of the people confirmed by the apostles did not constrict or hinder the call of God in the life of Stephen, one of the seven chosen men. Indeed we may say that the service to which these men were appointed may have proved the seed-bed out of which came a full development and fulfilment of God's purposes. Stephen had that gift and calling of God that leaped over the limitations of human appointment. His life was like a river in full flood which soon over-ran man-made channels and flowed out into the broad stream of the Church of Jesus Christ, accomplishing a mighty witness and testimony which has left us with one of the most thrilling stories of the New Testament era. We must always be careful lest in our fervour to departmentalise every church activity into rigid conformity in personnel and practice, in effort and in style that we entirely frustrate the ability of the Holy Spirit to over-rule in all matters. The outcome of this would be that any fresh moving of the Spirit in any new or unaccustomed way would not merely have to leap over the limits of our appointments, but burst asunder the walls of denomination as well. It is our duty to beware lest in our efforts to abide by a pattern we hinder the free moving of the sovereignty of the Spirit, lest in our zeal for order we restrain the Holy Spirit from bringing about His order. The early Church was in its early beginnings and Stephen had no difficulty in following the way that the Holy

Spirit led him. Today, unless we are most careful, no Stephen will ever be allowed to arise who will break through custom, conformity and pattern and lead the Church out into the fresh breathings of the Spirit of God. Let us then seek the leading of the Spirit as we choose our men to be deacons, or for that matter to be anything else: pastors, Sunday school teachers, evangelists and whatever else we

may desire if we recognise the Holy Spirit within them; but we must not bed them into concrete or line their paths with chains. "But unto every one of us is given grace according to the measure of the gift of Christ. . . . For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith . . . unto a perfect man" (Ephesians 4:7-16).

Spotlight on Evangelism

By P. S. BREWSTER

THE POWER OF PERSUASION

JESUS CHRIST made it plain and clear that the delivery of the message of evangelism was to be something comprehensive and that the message should reach every sinner. There was to be no half-heartedness or lax approach, but the approach must be one of concentration and complete consecration for all who engage in this work of evangelism.

Christ taught the principles of His kingdom in various ways: by parable, story, object lesson, miracles, and even by the raising of the dead. On one occasion our Lord used invitations to a feast in order to teach a basic principle. Those who were invited excused themselves from attendance. One man had bought oxen—he had to test them. Another had bought a piece of land and he had to go and see it. Another had married a wife and could not come. Invitations were then issued for the servants to go out into the streets, the lanes, the city, the highways and the hedges, to bring in the poor, the maimed, the halt, the blind, and compel them to come in. Here we have the blessed extent of our evangelism—to go into the streets, the cities, the lanes, the hedges and the highways, calling the blind, the halt, the poor and the maimed, and we can well see that this involves the poor, the crippled, the disfigured and even the tramps sleeping in the hedges. God help the evangelist or church that merely reaches out after the elite, a certain class, the property owners and the rich. The Gospel of Christ does not recognise class distinction and when Christ died on the cross *He died for the whosoever*.

Our attitude in evangelism has got to be one of compelling. The word "*compel*" is an interesting word. Of course it does not mean physical force—it speaks of the power of persuasion, and here is the

ordination vow and oath of every soulwinning Christian. We are to compel people to come to Christ. This verse does not mean religious intolerance, literal force or persecution. It simply means that we are to compel people against their excuses; to wipe out every excuse by the pure Word of God. Here is the skill and the wisdom necessary in soulwinning. It means we are to remove all doubt or thoughts of unworthiness and prove to them the truth of the Word of God. It means we are to dispel their fears by introducing the light. This is what Paul said, "Knowing therefore the terror of the Lord, we persuade men." This compelling is the art of persuasion. Jude calls it "pulling them out of the fire." Paul further states, "Yet have I made myself servant unto all . . . unto the Jews I became as a Jew, that I might gain the Jews." Stephen, the first Christian martyr, closed the mouths of his enemies by Bible truth. "They were not able to resist the wisdom and the spirit by which he spake." Apollos convinced his audience with his Bible knowledge—he mightily convinced the Jews that Jesus was the Christ. Jesus Christ, who was the greatest soulwinner who ever lived on this earth, convinced His audience by His words. It was said of Him, "Never man spake like this man." So it is in our evangelistic policy. We must reach the people by all means and all methods.

It has been suggested that exchange campaigns be held in every church. The procedure in America and Sweden is that most churches have two and sometimes three or more campaigns per year. Some of our Elim churches go for many years without even one evangelistic campaign. It is further recommended that every church convene an "after-church rally" in an all-out effort to reach the lost and give further interest to the church; that they engage in house-to-house visitation with good literature and the giving out of leaflets and tracts wherever people gather—football fields, cinema queues, coffee bars. This word "compel" does not in any way suggest passive evangelism—waiting for God to do it. No, it means aggressive activity.

CHURCH NEWS FLASH

Southend-on-Sea

The significant spread and acceptance of Pentecostal teaching among the historic denominations was referred to by Mr. Michael Fleming, a Christian journalist from Worthing, when he spoke at the annual Easter convention at the Flim Church, Southend-on-Sea. Mr. Fleming also testified how he was baptised with the Holy Spirit when in fellowship with the Brethren in Plymouth, and declared that such an experience was but the gateway and not the goal of a fuller life in the Spirit. Parties from Ilford, Rayleigh, Corringham and elsewhere attended the convention, at which Pastor George Canty, of Leyton, also spoke on the Saturday. Tuesday was a missionary night and Mr. Peter Kingston, of the Wycliffe Bible Translators, spoke of his call to that work.

Winson Green

Under the leadership of Rev. Ron Jones, a week of campaign meetings was held in Winson Green, beginning on March 25th. For many weeks before the local assembly had prayed about this, and during the crusade a prayer-chain of half-hour links was maintained. Members showed practical support as well, in door-to-door work, personal invitations and in reaching a campaign fund target of £60. Meetings were richly blessed by God. Mr. Jones spoke with power and authority. Soloist Alan Caple and pianist Peter Jackson were men inspired, and the support of local choirs each night added to the blessing. Results? Backsliders restored, decisions for Christ and claims of healing were made. For all this we praise and thank God, and the blessing continues! The new converts are attending our meetings and souls continue to be saved.

D. W. PRICE.

NORWICH ELIM ANNUAL CONVENTION

Saturday, May 11th, 3.30 p.m. and 6.30 p.m.

Sunday, May 12th, 6.30 p.m. and 8 p.m.

Monday and Tuesday, 7.30 p.m.

STUART HALL, NORWICH

Speakers: ALFRED MISSEN (A.O.G., Bristol)
ALAN CAPLE (Elim, Shrewsbury)

Supported by Chelmsford choir and various items.
Tea Saturday (no charge)

It pays to advertise!

God works in a mysterious way His wonders to perform, and this is why I have headed my testimony as above. It was this medium, by the way of a poster advertisement, that took me to a crusade meeting a few weeks ago. The wonderful part of it all was that I had a longing to attend that first meeting, and as I entered the hall I had such a feeling of having arrived among a group of people whose faces had the light of truth shining upon them and who had found God. I know it even better now, for it was at that meeting that I decided very humbly that God was the only One who was able to take control of my life, and so when the plea came I found the courage (for which I praise God) to put up my hand to show that I was in great need of God and His wonderful love and understanding. In closing this short testimony may I say that my hope is that I shall be used as an advertisement for His glory and in my own humble way help others to give God the opportunity to come into their lives. The way is not easy, but His love is there to make all things possible and all that we need is faith.

MRS. MERCIA GEYER.

The above testimony is just one of many that could be written. Mrs. Geyer has entered into the warmth of Pentecostal fellowship and is already taking part in our meetings.

JOHN MARRIOTT.

Salford

In two weekends we welcomed Pastor Arnold Brooks, a former pastor, for a one-night visit, said farewell to Pastor F. D. Byatt, and welcomed the new minister, Pastor McKibben. A good number gathered for the Saturday night visit of Pastor Brooks and again the following evening when Pastor Byatt preached his farewell message. The secretary, thanking Mr. Byatt for his work and ministry in the sixteen months at Salford, presented him with a gift from the members in the form of a cheque. Mr. McKibben was inducted on the following Saturday night, when several ministers from other churches in the presbytery were present. The district superintendent, Pastor Evans, led the meeting and delivered the charge to the new pastor after Pastor S. Beres-

ford; the district secretary, had delivered the charge to the church. A visiting minister, Pastor Ward, of Jubilee Tabernacle, Blackpool, paid tribute to the ministry of Mr. McKibben, an old friend.

A.M.

Neath

Mr. LL. Morris, the secretary of Neath Elim Church, has "come of age," having completed a period of twenty-one years as a deacon. The photograph shows our esteemed brother holding a suitably inscribed clock with which he was presented at a



Neath church secretary with the clock presented to him.

meeting convened to celebrate the event. The appreciation of the secretary's work and faithfulness over the years was expressed in word and shown also by the packed congregation that gathered for the occasion. We all trust God will give him grace and strength to reach his jubilee!

J. H. SAINSBURY.

Worcester

Another year of progress and blessing has been experienced here. The annual meeting held recently was one characterised by a spirit of fellowship and love. The treasurer reported congregational offerings for the year amounting to over £2,728, plus gifts for the local church and Elim's evangelistic appeal, bringing the figure to over £3,359. Between £300 and £400 was sent to headquarters for missionary work. Besides this effort the missionary department of the church dispatched regular bales to missionaries, sent money to buy Bibles in British Guiana and Kenya, saris in India, school books in Tanganyika, building material in Hong Kong, and help to buy a motor-cycle in Viet Nam for one of our members, a missionary there with W.E.C. The secretary reviewed the activities of the year, reporting between twenty and thirty converts during the year, while some twenty-two were received into the full member-

ship of the church. The Sunday school could report increased attendance, and the two youth branches conducted weekly on new housing estates were being blessed of God. Elder Williams thanked Pastor Maybin for his faithfulness in the ministry of the Word, saying that the congregation was fortunate in having a minister of his calibre.

R. SMITH.

The following is from the *Worcester Evening News*:

Spring-cleaning at the Elim Church, Worcester, has been carried out during the past two weeks in the best "do-it-yourself" tradition. Members themselves have redecorated the main hall and minor hall.

Improvements will include a new plastic tile flooring, new panelled wainscoting, and partly tinted glass windows in the alcoves each side of the pulpit in place of wooden screens. Embossed on the glass will be the four emblems of the Pentecostal faith, with an open Bible centrally over the pulpit.

When our photographer called at the church last night the volunteer band of "amateurs" were applying the finishing touches to an intensive nine evenings' painting. In the pulpit are Mr. E. J. Munn, the contractor, who has been responsible for the structural alterations, and Rev. W. J. Maybin, the minister.

GOD'S PERFECT PEACE (continued)

built an adobe house and had scraped some bits and pieces of furniture together. We could only sell at a loss. How could we manage in Argentina? Oh I knew the Lord wouldn't let us starve, but I was unhappy.

Quietly I thought of a verse of Scripture, "I will never leave thee nor forsake thee." But it didn't work! It gave me no peace.

Determined that it should, I opened the Bible and hunted it up. This is what I read: "Keep your life free from the love of money, and be content with what you have; for He has said, 'I will never leave you . . .'"

I knew what was wrong at once. I was bothered about security on earth when I should have been thinking of treasure in heaven. I dealt with my sin before the Lord and my peace was restored within five minutes.

Give more time to His Word. Stop resisting God when He speaks to you from it. Ask Him to teach you more about the blood of His Son. Stay your heart upon Jehovah. Stop fretting about earthly security and go out for treasure in heaven.

As you do so, you'll find a great, perfect, inconceivable, unearthly peace that flows on and on like a river.

MOODY MONTHLY



youth page

Conducted by the National Youth Director

The spirit of youth

By L. V. D. TILLER

YOUTH COMMISSIONER OF THE SWINDON
PRESBYTERY

MODERN YOUTH'S greatest crime is that of misusing youth's greatest heritage—the *spirit of youth*. Christians should be capable of distinguishing and discriminating between the spirit of youth and the spirit of the age, between that which is natural and normal and that which is temporal and transient.

The spirit of youth is the springtime of life, when the sap begins to flow and every faculty and extremity of the personality is animated, actuated and energised by the sheer joy of living. It is a time of awakening both to the thrills and to the responsibilities of life. It is the spirit of challenge and adventure; of enthusiasm and zeal; of visions and ventures; of hopes and horizons; of service and sacrifice. It is the formative period of character and career; the age of deep sensitivity and deep affection; of distinction and difference; of deeds and disappointments.

Christian young people are not called upon to suppress any of these characteristics, but rather to give them free expression and rein in the full variety of service for the Master. Worldly friends of Crusader age can be sincere but wrong. It is for us to be transfigured nonconformists (Romans 12:2) and go all out for God. There is no need for any Crusader to ape the worldling either in attire or behaviour to express modern independence and personality, for a true Christian *is* "different" by nature anyway. A follower of Christ has no right to be "as other men are" and like the common herd of humanity.

There was a time when the distinction between a Christian and a non-Christian was as clearly defined as black is from white. Surely there is a twentieth-century equivalent to the first-century standards and evidences to mark the followers of the Lamb. Frances Ridley Havergal once said, "If a king's daughter is all glorious within she must not be a freak without." We grieve to see grandmother dressing and behaving

as if she imagines herself a teenager; equally so we do not like to see young people endeavouring to be older than their years. Crusader age passes all too quickly, so be yourself—just as you are, just the age you are, and enjoy and use to the full the spirit of that age. Get the best out of life by giving the best. Nothing but my best for Christ and others. Serve the Lord with gladness.

Missionaries are sent to distant lands to evangelise the heathen, but in the process of time it is discovered that the best and most successful missionaries are the converted nationals themselves; they understand the heart and mind, speak the same language, appreciate the same idiom. Likewise young people are the best evangelists to reach other young people for precisely the same reasons. It is a point to ponder and to remember that "David served his own generation in the will of God." Do you? With all the spirit of youth combat the alien spirit of the age to capture the spirit of the age to come and to receive the Divine well done for faithful service rendered.

SUNSHINE CORNER (continued)

Bible that I call the telephone verse is Isaiah 65:24. "While they are yet speaking I will hear." One little boy made a mistake once when he asked for his favourite chorus. He said, "Please can we have 'God is still on the phone'?"

It would cost a great deal of money to make a phone call to America or Africa. Our prayers can reach our heavenly Father in a moment. It doesn't cost us a penny and we don't have to wait to be put through, yet the Bible says that God can hear and answer while we are yet speaking.

Have you sent a message today? I do hope you always remember to pray.

'Bye now and God bless.

LOVE, AUNTY DOROTHY.



THE FAMILY ALTAR

Scripture Union Portions. Notes by R. Jobling
(Minister of Elim Church, Weoley Castle)

Monday, May 13th. 1 Kings 19 : 1-8.

"It is enough."

The grief and distress of Elijah over the decline of the nation's moral and spiritual standards was very real and not merely a "fit of the blues." He had genuinely reached the end of his tether and felt he could go no farther. Such moments do come to those who bear heavy responsibility and have little sympathy or support from those who should be standing with them. God, however, is sufficient for all things. He carries us on and bears us up on His mighty wings when our own power is gone.

Tuesday, May 14th. 1 Kings 19 : 9-21.

"A still small voice."

The voice of God is calm and still, but penetrating. Amid the wildest tempest or the bustle of the city's throng, amid the strife of men's tongues, His voice can be heard if there is an ear attuned to listen. God showed to Elijah His might and His strength in the flame, the wind and the earthquake, but He showed him that God's mightiest weapon was His voice speaking to the innermost depth of a man's soul. The insistent clamour of the world and its affairs would seek to drown out the voice of the Lord—and will, if we let it! "He that hath ears to hear," said Jesus, "let him hear."

Wednesday, May 15th. 1 Kings 20 : 1-14.

"My lord, O king, according to thy saying I am thine and all that I have."

These words were spoken by Ahab to a heathen king who vividly portrays the Devil, who would demand from us our all and would seek to use it for his own purposes. The demand of this heathen king was an arrogant one. Jesus does not demand us, and all that we are, on the basis of force. He has paid the price and has bought us—with His own blood. Ours therefore is not a cringing subservience to force but a glad acclaim of a Saviour. "King of my life, I crown Thee now, Thine shall the glory be."

Thursday, May 16th. 1 Kings 20 : 15-30.

"Their gods are gods of the hills . . . but let us fight against them in the plain."

This was the reasoning of the defeated Syrian army. Our God is the God of the whole earth, hills, valleys, sea and land. We can see the folly of their reasoning, but many of us are guilty of the same folly on occasions. We are apt to think that because we have triumphed in one place, God is unable to give us the victory in another. Many Christians can believe that God will send revival and blessing anywhere else but to their own church. Jesus said: "All power is given unto Me in heaven and upon earth."

Friday, May 17th. 1 Kings 20 : 31-43.

"As thy servant was busy here and there."

We sometimes miss the best that God has for us because we are too busy—with the wrong things! Jesus had to remind Martha, who was "careful and troubled about many things,"

that one thing was needful. In her desire to create a good impression with the honoured Guest she had made more work for herself than was really necessary. As with Mary, so with us. The Lord is more pleased with our devotion than with our activity. Usually, work that just "must be done" will be done a good deal quicker if we have contacted God first.

Saturday, May 18th. 1 Kings 21 : 1-16.

"The Lord forbid that I should give the inheritance of my fathers unto thee."

The vineyard of Naboth was precious to him because it belonged to his father and was fruitful. Ahab wanted it for a royal showpiece and a plaything. In our country, precious things such as freedom of worship, the free publication of the Bible and Christian places of worship have been handed down to us by our fathers and grandfathers. Many of these privileges were bought at the cost of their lives. How much do we value them? Let us ensure that the enemy's agents do not filch them from us.

Sunday, May 19th. 1 Kings 21 : 17-29.

"Whom Jezebel his wife stirred up."

Ahab was weak in character and personality. Jezebel was a forceful personality and much of Ahab's defiance of God was at Jezebel's instigation. It has been said that "the hand that rocks the cradle rules the world." A woman by her insistence and persistence can bring tremendous pressure to bear on a man—especially if she is his wife or his mother. Had Jezebel been a different type of woman she could have used her influence to better advantage. The end of both Ahab and Jezebel was ignominious and shameful. Compare Jezebel with Abigail, the wife of Nabal, who acted in opposition to her husband in order to do the right thing.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Answered prayer

It has gladdened my heart in past weeks to hear so many people tell of answers to prayers. Some have told how prayer has been answered at once, while others have told that after patiently waiting and trusting for many months God has wonderfully answered prayer. Let me give you two answers to prayer.

One concerned a man who had been seriously hurt as a result of an accident. A group of seven people prayed for this man. One hour after the group had finished prayer, the doctors in the hospital decided that because there had been such an improvement in his condition he could be moved into another ward. He was no longer critically ill.

The second concerned a woman who is crippled. An invalid car was essential. There were many difficulties. After months of prayer and writing to people who might help, the assurance was given that God would answer prayer. No more struggling, no more letters to welfare workers, even the local Member of Parliament. Just a patient waiting. Then God answered in a most remarkable way and our crippled sister is rejoicing in what God has wrought.

To hear such testimonies is to encourage each one who believes God answers prayer. Do you have a recent testimony? If you do, please write and let me have it, as I would be glad to insert it in our prayer column. Write to Prayer and Praise Fellowship, 20 Clarence Avenue, London, S.W.4.

Prayer is requested for

Revival throughout Britain.
Elim missionaries at home and abroad.
The work of the Elim Bible College.
A woman with serious stomach trouble.

Thought for the week

"Thy who trust Him wholly find Him wholly true."

IMPORTANT NOTICE

Kindly note that the Editor's address is now 54 Woodside View, Cottingley, Bingley, Yorks.

COMING EVENTS

BIRMINGHAM, Great Barr, May 13-16. Calshot Road Schools. Revival and Healing Campaign. Preachers: R. J. Morrison, K. J. Marriott, R. D. Bradley and N. J. Nelson. Supported by Darlaston Youth for Christ choir. 7.30 p.m.

BOGNOR, May 12. Elim Church, Waterloo Square. Visit of Secretary-General, H. W. Greenway. 10.30 a.m. and 6.30 p.m.

BRIGHTON, May 25. Elim Church, The Lanes. Sussex Presbytery Youth Rally. Guest speaker: Alex Tee (Youth Director). Convener: John Lancaster (Youth Commissioner). Youth workers' conference 3.30 p.m. Youth rally 7 p.m.

BURTON-ON-TRENT, May 11. Baptist Church, New Street (kindly loaned). Presbytery Rally. Visit of Wesley Gilpin and Elim Bible College students. 3.30 and 6.30 p.m. (cups of tea between services). North Midlands and Birmingham Presbytery support welcomed. May 25, 26. Elim Church, Moor Street. Women's weekend. Speaker: Mrs. D. Cartwright (Andover). Saturday 7 p.m. Sunday 6.30 p.m.

CLAPHAM, May 11. Elim Central Church, Clapham Crescent, South London Presbytery Youth Rally. Guest speaker: David J. Ayling. Supporting items from Watford, Holland Park, Thornton Heath and Clapham. Business meeting 3 p.m. Rally 7 p.m.

COULSDON, May 18. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speaker: C. J. E. Kingston. 7 p.m.

EALING, May 22, 23. Elim Church, Northfields Avenue, W.5. Visit of the American Revival Trio. 7.30 p.m.

ERDINGTON, May 11, 12. Elim Church, South Road. Church gift weekend. Visit of the Sparkbrook Choir. Preacher at rally on Saturday: J. Osman (District Superintendent). 7.30 p.m.

GLASGOW, May 10-12. Elim Church, Cathcart Road. Special visit of Mrs. Sunny Blundell-Connell. Friday 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

IPSWICH, May 18-20. Elim Church, Vernon Street. Thanksgiving weekend for clearing of church debt. Speaker: Alex Tee. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

JERSEY. A very warm welcome is extended to all holiday-makers and visitors to Jersey to visit the Elim Church, Glenham Hall, New St. James's Place, St. Helier. Sundays 11 a.m. and 7 p.m. Tuesday, Wednesday and Saturday 7.30 p.m. Minister: J. S. Matfs.

NEWCASTLE-ON-TYNE, May 11, 12. Elim Church, Heaton Road. Weekend visit of Elim Bible College students. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

NEWHAVEN, May 11. Sussex Presbytery meetings. Speaker: J. Woodhead. Business meeting in Elim Church, Bridge Street. 3 p.m. Rally in Methodist Church, Chapel Street (kindly loaned). 7 p.m.

PONTARDULAIS, May 11-13. Beulah Hall, Alltgiago Fields. Annual Sisterhood Rally. Speaker: Miss M. Pole (Bath). Special singing items. Saturday 7 p.m. Sunday 6 p.m. Monday 7 p.m.

PORTSMOUTH, May 12. Elim Church, Arundel Street. Special visit of W. George. 11 a.m. and 6.30 p.m.

ROCHESTER, May 18-21. Elim Church, Star Hill. Spring Convention. Speakers: F. H. Coleman, R. Hickson and G. H. Boyley. Convener: J. Hyde. Items by parties from Islington, Luton and Chatham. Saturday. Faith tea 5 p.m., rally 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday and Tuesday 7.30 p.m.

SALISBURY, May 19. Elim Church, Milford Street. Sunday School Anniversary Services. Speaker: J. J. Way. 2.45 and 6.30 p.m.

SHEFFIELD, May 11, 12. Elim Church, Lee Croft, Campo Lane. Special Missionary Demonstration (children in costume) and Sunday School Anniversary. Speaker: A. Johnston. Saturday 7 p.m. Sunday 10.45 a.m., 2.30 and 6.30 p.m. May 18, 19. United Sunday Schools Anniversary (three schools). Special speaker. Saturday 7 p.m. Sunday 10.45 a.m., 2.30 and 6.30 p.m.

WESTCLIFF-ON-SEA, May 14-26. Elim Church, Electric Avenue (corner of Fairfax Drive). Special Bible Crusade, with Felix Lloyd Smith and Mrs. Smith. Sundays 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

WORTHING, May 22. Elim Church, Grosvenor Road. Sisterhood Anniversary. Speaker: Mrs. G. Gorton. Soloist: Mrs. Godwin. Supported by church choir. 3 and 7 p.m. (tea interval between meetings).

YEOVIL, May 11, 12. Elim Church, Southville. Visit of D. B. Gray (President) and London Crusader Choir. Saturday 7 p.m. Sunday 11 a.m., 3 and 6 p.m. May 18. Visit of Romsey Ambassador Choir. 7 p.m. May 19, 20. Visit of American Crusader Trio.

PRESIDENT'S APPOINTMENTS

*May 11, 12, Yeovil; 13, Clapham; 15, Gloucester; 16, Swindon; 17, Wells; *18, 19, Bristol; 20, Bath.

* Accompanied by the London Crusader Choir.

ITINERARIES

Miss S. Beardwell will visit the following church: May 12, Neath.

Joseph Smith will visit the following churches: May 11-17, Whitehaven; 18-24, Motherwell; 25-31, Coatbridge; June 1-9, Paisley and Govan; 10-16, Dumfries and Gretna; 17-23, Greenock.

The WREXHAM CRUSADE

conducted by

Reverend RON JONES and party

NOW IN PROGRESS: Nightly 7.30 p.m.
Sunday 8 p.m.

in

THE GRAND MARQUEE, THE CROFT

● We must have your prayers

● Try to pay us a visit

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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 discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. N. Ireland, Armachia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925-3925. Inquiries: Mrs. Briggs, 32 Seacliffe Road. C.518

BOURNEMOUTH. "Ebenezur." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BOURNEMOUTH. Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

CLEETHORPES. Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members. Write Mrs. Hickson, 27 Park View. C.546

CLIFTONVILLE. Comfortable furnished two-roomed flat; everything supplied. Kavanagh, 34 Cliftonville Avenue, Cliftonville. Kent. C.581

BRYN EIRIAS HOLIDAY HOME
Abergele Road, Colwyn Bay (3524)
Open until November for happy holidays
For brochure write to Charles Bowler (secretary).

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. F. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

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

HALDON COURT
EXMOUTH, SOUTH DEVON
VERY REDUCED CHARGES FOR MAY AND JUNE
CHILDREN, YOUNG PEOPLE and OLD FOLK
CATERED FOR
FUN AND BRIGHT FELLOWSHIP
SUPER SANDS AND SCENERY
"THE HOLIDAY YOU CAN'T FORGET"

HASTINGS/ST. LEONARDS. Homely holiday accommodation; near sea; good food; h. and c.; separate tables; warm welcome awaits you. Mr. and Mrs. Stephens, Choumert House, 97 London Road, St. Leonards. C.537

IFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

LONDON. Permanent board-residence offered business or retired gentleman. Comfortably furnished bed-sitting room; own gas fire and meter; morning and evening meals, full weekends; quiet, homey; near Clapham Common Underground. Reply to Box 22, Elim Evangel, 54 Woodside View, Cottingley, Bingley, Yorks. C.583

LONDON. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4, Phone TULse Hill 3860.

LOWESTOFT. "Bethany" Christian Guest House. Opening Easter; good food and happy fellowship; two minutes from Elim church. Mr. and Mrs. Griffin, 46 Alexandra Road. C.517

MARGATE. Homely accommodation; three minutes from sea; bed and breakfast 14/4; bed, breakfast and evening dinner 16. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville, Phone Trauet 22584. C.554

NEWCASTLE. Northern Ireland. Board residence; comfortable; recommended; sea front; Elim fellowship. Apply: Mrs. Teer, 151 Central Prom, Newcastle, Co. Down. Phone 3151. C.573

SCARBOROUGH. Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking west for Whitsuntide. S.a.e. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

SKEGNESS. Near Y.M.C.A. and sea; excellent food; first-class amenities; spring interiors; h. and c. all rooms. Mrs. Barry, Birchwood Private Hotel, Castleton Boulevard, Skegness, Lincs. C.584

SKEGNESS. Facing sea; few minutes walk from Y.M.C.A.; good food; h. and c. all rooms; home from home. Mrs. Goodwin, Mickleton House, 6 North Parade (extension), Skegness, Lincs. C.585

TORQUAY. Open all the year; central; good food and fellowship; h. and c. in all rooms; send s.a.e. for particulars. Mr. and Mrs. Sudworth, Salem, 57 Woodville Road, Phone Torquay 7383. C.552

SITUATIONS VACANT

WANTED, mid-May: two chambermaid waitresses, also two for other work, male or female. Maranatha Christian Hotel, Torrs Park, Ifracombe. C.564

The RALLY that's a MUST for YOU!
Elim Central Church, Clapham
South London Presbyterian Youth Rally
(North London churches combining)
Guest speaker: David J. Ayling
May 11th at 7 p.m.

BIRTH

CROOK. On March 28th, to Mr. and Mrs. David Crook (n.e. Ruth Heeley). God's gift of a daughter, Suzanne Ruth.

MARRIAGES

DINSELL-DRAPER. On March 9th, at Elim Church, Wington. Julian Dinsell to Brenda Draper. Officiating ministers: F. H. Coleman and John Smyth.

OSMAN GILES. On March 30th, at Elim Church, Selly Oak, Peter John (elder son of Pastor and Mrs. J. Osman) to Jeanette Ann (youngest daughter of Mr. and Mrs. F. Giles). Officiating minister: J. Osman

PRENTICE-SMITH. On March 16th, at Elim Church, Graham Street, Birmingham, Brian Prentice to Thelma Joyce Smith, both Elim Crusaders. Officiating minister: Edward F. Co'e.

WITH CHRIST

BOUCHE. On April 16th, Mary Robson Bouche, aged 77, beloved member of Elim Church, Carlisle, passed peacefully into the presence of her Lord. Officiating minister at funeral: H. Palliser.

DAVIS. On April 5th, Amelia Davis, aged 75, of Springbourne, Bournemouth. Officiating minister at funeral: Arthur V. Gorton.

FARROW. On January 12th, Paul Vyvyan Rodney Farrow, of Tamworth, and undergraduate of Bristol University, aged 20, was suddenly called to higher service. Dearest son of Stanley and Dora. A winsome boy who tried to show forth the beauty of Jesus in his short life here below. In the morning we'll understand.

HARSENT. On February 27th, Elizabeth Harsent, aged 87, who, with her late husband Charles Henry, was a faithful member of Tamworth Elim Church from its inception in 1923.

PADDISON. On April 11th, Maud Paddison, an old friend of the Elim Church, Grimsby, passed peacefully into the presence of the Lord. Officiating minister at funeral: James McAvoy.

TUDOR. On April 7th, Harry Tudor, aged 50, after much suffering "Til the day break and the shadows flee away." Officiating minister at funeral: John Coleman, assisted by Tony Stone.

WILLIAMS. On January 28th, Dora Elizabeth Williams, aged 49, faithful and beloved member of Sparkbrook Church, Tiny in stature but a spiritual giant. Officiating minister at funeral: J. Osman.

WILLIAMS. On March 6th, George Lloyd Williams, aged 85, father of Dora. "With Christ." Officiating minister at funeral: J. Osman.

WITHALL. On April 10th, William Withall, member of Croydon Church for more than thirty years, passed to glory. Now with the Lord. Officiating minister at funeral: J. T. Bradley.