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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

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THREEPENCE

JULY 18TH, 1953.



The happy Youth Party pose for "Elim Evangel" readers on the steps of Lascelles Private Hotel during the special Youth Week at Eastbourne. Plans are already in hand for next year's holiday.
Photo by H. W. Greenway.

TEXT FOR THE TIMES

"Honour the Lord with thy substance, and with the firstfruits of all thine increase" (Prov. iii. 9).



THIS GREAT SALVATION

By Pastor GEORGE BAXTER (*Elim Church, Millisle*)

If you are a sinner you are earnestly requested to read this article right through. It is most important, and has been the means of bringing joy and salvation to a number of people

THERE ARE MANY QUESTIONS ASKED in the Word of God which cannot be answered. One such question is found in Hebrews ii. 3: "How shall we escape if we neglect so great salvation?"

The word "salvation" is found in the Bible 161 times, three times it is described as "great," but only in our text it is said to be "so great." There are many reasons why salvation should be called great, and the purpose of this article is to call a few to mind.

First, then, this salvation which is enjoyed by all who have put their trust in the Lord Jesus Christ for the forgiveness of their sins is called great because

IT MEETS A GREAT NEED.

Nobody will deny that the world today needs some great power to bring order and prosperity into the affairs of men. When one considers the state of the human soul in its greed, its selfishness, its lust and sinful desires, the need becomes so apparent that further comment is unnecessary. But what does God have to say about man's condition? "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one (Rom. iii. 10-12). These verses do not present a very nice picture of the soul, but it is a true one as God sees it.

Again, we must understand that no sin will ever be allowed into heaven (Rev. xxi. 8), neither can any man expect to be admitted by merit, for "all our righteousnesses are as filthy rags" (Isa. lxiv. 6); "The wages of sin is death" (Rom. vi. 23); "The soul that sinneth, it shall die" (Ezek. xviii. 20). Death, final and eternal, awaits every son of Adam's race, or, as Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12).

We admit, then, that man is in a desperate plight. The need is great, therefore a great plan is called for if man is ever to reach the heavenly home. But thanks be unto God, the salvation He provides is sufficient to meet the need!

The second reason for describing this salvation as great is because

IT WAS BROUGHT BY A GREAT PERSON.

Throughout the centuries, God had spoken to the world by men; men called and chosen, men filled with the Holy Ghost, men who had consecrated themselves to the task. But "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. i. 1, 2). No angel, however high or holy, could be trusted with the work of bringing salvation to mankind, no man, however much he prayed or preached, could do it: God was the Author, and He must be the One to bring salvation to the reach of those who needed it so urgently. "In the beginning was the Word . . . the Word was God. . . . And the Word was made flesh and dwelt among us" (John i. 1, 14). And when He came He announced, "I am come that they might have life, and that they might have it more abundantly" (John x. 10).

Now the third reason for the greatness of the salvation of which we speak is that

IT WAS PURCHASED AT GREAT COST.

The Lord Jesus came into the world from the glory of heaven not as a prince, but as a pauper; born, not in a palace, but in a



cattle-shed. Throughout His earthly life He was "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. liii. 3). He came "not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark x. 45). It has been said that God had only one Son, and He sent Him to be a missionary: but that is not quite the case: let it rather be said that God sent His only Son to be a Sacrifice. All the great texts on salvation testify of this (John iii. 16; Rom. v. 8; I. Pet. iii. 18, etc.).

The justice of God and the broken Law demanded the death of the sinner, unless some perfect, sinless substitute could be found. Christ came to be that Substitute. He who knew no sin had all our sins laid upon Him, and suffered the death penalty for all men, once and for all time.

"He died that we might be forgiven,
He died to make us good
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin
He only could unlock the gate
Of heaven, and let us in."

The cost, indeed, was great, but it was paid, for Christ died, and in so doing bore God's wrath and brought peace to men.

ITS GREAT EFFECTS

is the fourth reason for the description of this salvation as great. Thieves, drunkards, harlots, gamblers, and all manner of sinners have been changed by the power of the Gospel. No wonder did Paul say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. i. 16).

Acceptance of the Gospel message, that is, the acknowledgment of one's need because of sin, the acceptance of the Lord as one's Saviour, true repentance, and the willingness to follow the will of God, as, and when He reveals it, does work miracles in the human life today just as ever it did. And so we sing—

"Oh, the peace my Saviour gives,
Peace I never knew before."

During the Lord's earthly ministry He spoke more of hell than He did of heaven; He warned of the consequences of the neglect of eternal truths. So, dear reader, I would ask you to consider your latter end. Will you ask yourself this question, "How shall I escape if I neglect so great salvation?"

Thought for the Week

**I sometimes doubt the goodness
Of that everlasting bore
Who raves of love for all mankind
But skips the man next door.**

Overseas Missions

A Page of News conducted by Pastor G. H. THOMAS
(Missionary Secretary)

PRAY YE . . . GIVE YE . . . GO YE

AFRICA

Witch-doctor Burns His Charms

Mrs. B. Christie (Mica, Transvaal).

The Lord has been working in a wonderful way, speaking to the hearts of some people in the Location. A hardened old backslider who was a witch-doctor was visited one night by God through a dream. He came to the evening meeting at the Mission station and stood up to tell us the whole story, then fell on his knees, repenting and confessing his sins. He has since brought £30 worth of charms and stuff, and burned them outside the church. He was eager to see it finished with.

Yesterday morning a girl came while we were in the church at morning prayers. Her grannie had sent her asking us to go to her as she wanted to repent. We went along across country and found her under a tree where they live while looking after their fields during the months their crops are ripening. Her story was simple; she is just visiting her daughter who is married to a man in Mahuskani's Location. Grannie, when a girl, was a Christian, but her parents had taken the cows from a heathen man and she had to marry him, so all these long years she had been a heathen, but God had spoken to her heart and she wanted to be saved, and come back to the Lord Jesus.

The third person God dealt with through a dream. She is a young girl who can read. The Evangelist's young wife, Athelea, had been warning this girl that if she kept company with a certain backslidden girl, she would be drawn away from the Lord. The girl did not want to believe this and Athelea read to her a passage from the Epistle to Timothy. God confirmed this warning by showing her a page from this same Epistle. In her dream she read the words Athelea had spoken to her. She did not know which chapter it was, but in the morning she took her New Testament and it opened at the exact passage. She read it again and came post-haste to the Mission station to tell Athelea that she believed, as God has shown her that she must give up her friend. We expect to hold a baptismal service next Sunday morning when I think six young men from the mines will be baptised.

MISSIONARY PERSONNEL

Mrs. B. Christie, who has been an honorary Elim missionary for a number of years in the Transvaal and has been used of God in winning many Africans to Christ, is now included in the list of salaried Elim missionaries.

Drs. C. and M. Brien, who were formerly honorary Elim missionaries and have their work at North Inyanga on the border of Portuguese East Africa, have also been included in the list of salaried Elim missionaries.

(Continued on page 347)

THE ELIM EVANGEL

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EDITORIAL

MOTIVES THAT CONTROL

The British people have opened their eyes rather wide at the brusque McCarthy persecutions which have been reported in the Press for a number of weeks, and are puzzled to find a liberty-loving people employing the shackles of repression and cruel threats in their efforts to stamp out the activities of an enslaving political party. This undemocratic behaviour of a democratic people is inconsistent and dangerous, for nothing is more calculated to inspire the Communist than the scourge of oppression. But our bewilderment turns to perfect understanding when we learn that Senator McCarthy is a Roman Catholic, and that his bolshie-baiting only represents a frightened section of the American public.

An editorial in *The Christian* refers to this: "It is not without significance that Joseph McCarthy is a Roman Catholic, and the treatment meted out to luckless witnesses summoned before his Congressional investigation committee is often reminiscent of the Spanish Inquisition. . . . Charges are levelled and no opportunity given for reply. The mere fact that a witness is accused of subversive activities is taken as proof of guilt. The onus of proving his innocence is thrown upon the accused, thus reversing what has always been the basic principle of justice in the English-speaking world."

In our hatred of the Communist anti-god ethic we must beware lest we fall into the same folly of denying freedom of choice to the people. Senator McCarthy has made an attack on the literature in public libraries, which may sound very patriotic, but we must remember that *Das Kapital* is not the only book proscribed by the Roman Catholics, the Bible would also be taken from our shelves if they were in full control. In the Roman Catholic *Tablet* of December 17th, 1853, the Rev. Dr. Cahill is reported to have said that "he would rather a Catholic should read the worst books of immorality than the Protestant Bible—that forgery of God's Word, that slander of Christ." It is consoling to note President Eisenhower's message to the American Library Association, "The libraries of America are, and must ever remain, the homes of free inquiring minds."

The bogey of Communism may be a frightening spectre, but it would be a tragedy of the first magnitude, if, in our terror of this new threat we ran into the arms of apostate Rome. Dr. J. W. Bradbury wrote in the *Watchman-Examiner*, "It is being said openly in New York that all one has to do to achieve notoriety is to declare oneself a

convert from Communism, join the Roman Catholic Church for sanctuary, and produce a list of accusations."

It is to be hoped that evangelicals will not be lured into the web of intrigue by this cunning politico-religious trick.

United Bible Schools' Demonstration

By KEN SMITH (Elim Bible College)

CONSECRATED YOUTH for the service of Christ was the keynote of the recent service held in connection with the Assemblies of God Bible School, the Elim Bible College, and the International Bible Training Institute.

"Youth in Training for World Evangelism" was an appropriate slogan for the rally which was held in London on June 27th at the Friends Meeting House, Euston. Many nationalities were represented among the students, including some from the Russian sector of Germany.

Donald Gee, Principal of the Assemblies of God Bible School, in the Chairman's remarks, pointed out the unique and historic nature of the occasion, and that it was a demonstration that in the "big essential things" the three colleges were absolutely one. There was a unity in evangelism, he claimed.

After prayer and Bible reading by Pastor W. G. Hathaway, Pastor J. T. Bradley, Principal of the Elim Bible College, gave a brief history of the College, followed by a solo from Mr. V. E. O'Kelly (South Africa) one of the Elim students.

A testimony of a student from the Eastern sector of Germany, now studying at the International Bible Training Institute, thrilled the congregation as he spoke of the deportation of his father and brother to Siberia. They were later shot, and his mother died on the way.

He confessed his one-time hatred of his enemies, yet now it was his desire to preach the Gospel to them.

In an address on James v. 7, Pastor J. T. Bradley said that he was fully convinced that God had done more in the present generation than in the first generation of the Church. He pointed to the fact that many present-day expositors seemed to ignore the sign of the second pentecostal outpouring in its relation to the Second Advent of Christ. "We do not sufficiently emphasise the unique, world-wide character of the present pentecostal outpouring," continued the speaker, and claimed that it was a work of increasing tempo.

Pastor F. H. Squire, Principal of the International Bible Training Institute, in the closing message spoke on the importance of training for the work of God.

In response to an appeal, over sixty—predominantly young people—rose to consecrate their lives afresh to the service of the Master.

One cannot tell the far-reaching effects of the influence of such a service, where Christian youth were challenged by the example of others and the need around, to a life of full-time service for their Lord.

Pastor D. B. Gray conducted the united Bible Schools' choir.

Dr. Harold J. Ockenga and Pentecostal Christianity

A Frank and Honest Opinion

We publish the following extract from an address on "The Message of the Missionary" given at the Foreign Missions Rally in Boston on April 15th, 1953, by the Rev. Harold J. Ockenga, D.D., and printed in "The Moody Church News":

I BELIEVE that the Lord Jesus Christ lived and served and walked and prayed and did everything that He did in the power of the Holy Spirit. And if He had fellowship with God in His incarnate state as He was humbled there, it was through the ministry of the Spirit. And if He offered Himself up to God without spot or blemish, it was through the Holy Spirit. If He performed His miracles it was through the Holy Spirit. If He prayed with fellowship, it was through the Holy Spirit. It was the Spirit of the living God, according to the Scripture, that did these things in the life of Jesus Christ.

THE QUESTION

Now, I want to ask you, fellow missionaries, fellow elders, fellow deacons, fellow pastors, is the Spirit on you? Can you say with Jesus tonight "The Spirit of the Lord is upon Me." Do you know that?

According to this premise, no missionary work, no preaching, no praying, no family altar, no example in the home, no victorious living is possible without the ministry of the person of the Holy Spirit. The Lord Jesus said, "Greater works than these shall ye do because I go unto my Father. I will send you another Comforter"—and unless that Comforter has come in the office of paraclete—of the Divine helper—the one who lays hold of our infirmities and compensates for our weakness and lifts us up so we can do the things that otherwise we cannot do—I say, unless that Holy Spirit is come upon us, we are not following the example of the Lord Jesus Christ. We had better take stock right at that point.

Do you realise that the Spirit of God is a power? There's never been a revival, whether it's been on the mission field or at home, without the power of the Holy Spirit. How do you ever account for the great revival in Wales? How do you account for the revival in India that spread to Korea, Japan and other parts of the world? How will you ever account for the revivals of Finney and the revivals in other places in our history except there is a proving of the Spirit of God.

You can know the laws of revival as Finney gave them to us, you can know the laws of the new birth as Jesus gave them unto us in the third chapter of John, you can know all these things but you cannot fully know the how, why and where that the Spirit is going to blow—as the

wind bloweth where it listeth. Beloved—it is power—the power of the Holy Spirit.

PENTECOSTAL CHRISTIANITY

A great many people think that pentecostal Christianity is abnormal Christianity. So they say—"Relegate them out to the fringes of our Christian faiths. Put them out in a tent on the outskirts of a city—or get them down halfway between the heart of town and the outside—in some second-rate area and put them there—confine them there. Don't let them get into the main stream of the great denominations. Don't get them into the centre of our fundamental churches, because that's a little bit of an aberration—that's a little bit of heresy—we're a little bit afraid of that kind of fire."

I tell you, with all the conviction of my heart, that pentecostal Christianity is normal Christianity—whether it's on the mission field, or the Moody Church, or the Park Street Church, or wherever it may be. When the Apostles preached, they preached with the Holy Ghost come down from heaven. When Paul went forth, he said, "Our gospel came to you not in word only but in power and in much assurance and in the Holy Ghost." And it's time that when we preach we should preach with that unction, that fervour of spirit, that Divine enthusiasm, that moral courage that God alone can give in order that men can see that there is a power of God in conjunction to the preaching of the Word in this day.

STANDARDS OF LIVING

Now you know, if you look about, you will find a tremendous disparagement between the way the professing Christian is living and the standard given us in the Bible. And you'll find a great gulf between what we preachers say and what we do in our lives. People are waiting for someone to show the discipline of a spiritual life in order that they might be able to believe—that they might be able to be saved. And that is as essential in the pulpit here as it would be on the mission field, and my dear missionary friends, when you go to the mission field you must go with the Holy Spirit of power, and if there is anything in our hearts which grieves the Holy Ghost, anything which is wrong in the sight of God, any contention that we have with the Lord, any controversy of the Spirit—it is time for us to get that controversy settled before we try to go out and do the work of God in some very difficult place in this world.

Get that settled first—that's what Jesus said, "Leave

(Continued on page 347)

PERSONAL EVANGELISM is a work to which every child of God is called. It is not only our duty but our privilege to tell others of the glorious salvation we have experienced. Our chains of sin were snapped asunder, our darkened hearts were illuminated by the Sun of Righteousness, we were lifted from the pit of iniquity and our feet placed upon the solid rock, we discovered the meaning of real happiness and found abundant life. No longer is the future dark with uncertainty, for we know that He to whom we have committed our lives is able to keep until the day when we see our Saviour face to face. Whether we shall stand unashamed or not in His presence depends upon how we live and witness for Him in this life.

We may seek to make excuses by saying that we are illiterate, that we cannot speak fluently, that we are nervous, that God has not given us any particular talent or great ability. But no matter how plausible we think these reasons, they do not release us from the responsibility of being God's witnesses, neither do they release us from the blood of those we have not warned (Ezek. iii. 20).

If we possess the genuine thing we shall find it impossible to keep the good news to ourselves. What would we think of a scientist who discovered a cure for cancer and then kept it from those suffering in agony? We could not find language strong enough to express ourselves. Yet we possess a remedy for a greater malady than cancer: ours is the remedy for the sin-sick soul; our remedy gives eternal life.

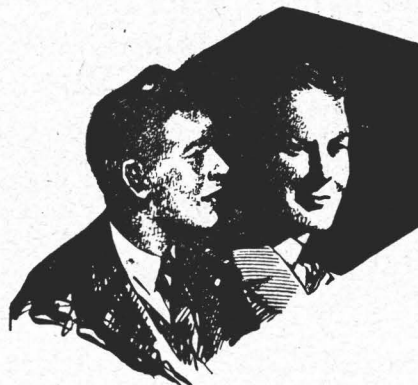
Do we realise that it is possible to sin by silence? We sin against God and fallen mankind every time we fail to warn sinners of a coming judgment and of a Saviour who died to save them. "My Lord," said Martin Luther, "died for me: I will not shrink from confessing Him, even before kings. I would rather be charged with almost any sin than be guilty of a wicked silence concerning Christ."

Some of us may be Christ's only witness in our particular sphere, which means that if we fail there is no one else. Miss Havergal tells of her experience in the girls' school at Dusseldorf, where she went soon after her conversion. To her amazement she discovered that she was the only Christian. Her first thought was one of dismay—she could not confess Christ in that great company of worldly girls. Then she thought of her responsibility: she must not refrain, she must be faithful. "This was very bracing," she wrote, "I felt I must try to walk worthy of my calling for Christ's sake. It brought a new and strong desire to bear witness for my Master: it made me more watchful and earnest than ever before."

Gipsy Smith in his book *Real Religion* states how that in a certain meeting several people were testifying to what the Lord had done for them. One said that he had been saved from drunkenness, another from gambling, and another from a life of sinful pleasure. Presently a charming and beautiful girl, born in an attractive home, refined and cultured, arose. She looked at those who had given their testimonies and said, "God has done wondrous things for you people. But," she added, "He saved me from an easy armchair." It often takes a very real salvation to save Christians from spiritual laziness. We must get hold

of the fact that we have been saved to serve. We just cannot sit back in ease and comfort, smugly satisfied in the knowledge that on a certain date, in a certain place, we knelt at the penitent form, or that we raised our hand when the evangelist appealed for converts.

It was to His disciples, not to self-satisfied people, that Jesus offered "fulness of joy." A man once went to Dr. John Duncan and said, "I do not feel Christ to be with me and would like to get nearer Him." "Yonder He is,"



Per

By Pastor



replied the Doctor, "seeking the lost. Go there and you will find Him." There is no joy on earth greater than that of leading the lost to Jesus. It is greater than any earthly success. I think it was George Fox who said that every Quaker ought to light up the country for ten miles around him. If we were all shining brightly for the Master, those about us would soon be reached, and there would be a shout of praise going up to heaven.

Personal evangelism has an advantage over preaching. In the former an individual is dealt with, whereas in the latter the preacher has a company of people with varying degrees of intelligence, different modes of living, different outlooks upon life, and with different temperaments to deal with. Rowland Hill used to say that the surest way of winning souls is to deal with them personally, and that preaching is like flinging water over a number of empty bottles hoping that some drops of water will fall into them; whereas personal evangelism is like taking the bottles one by one and filling them to the brim.

Speaking to His disciples Jesus said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth," meaning that the disciples were to commence just where they were. Before going to the uttermost parts they were to witness in Jerusalem. Home may be the hardest place in which to testify, for there our relatives, friends, and neighbours know all about our faults and failings; but it is there that we must commence. If we cannot faithfully witness to those at home, we certainly cannot expect to establish churches in heathen lands.

When He asked the question, "What shall it profit a man if He gain the whole world and lose his own soul?" Jesus revealed the value of a soul. In his estimation, a man, though he gained the world and in the process lost his soul, would be the loser. Because He believed that,

Jesus was prepared to die in agony upon a cruel Roman gibbet ; forsaken by God and man. If we really value the souls of men we shall be prepared to make sacrifices : to let our pride go, to spend our time, talents and money, and if necessary, we shall be prepared to lay down our lives that sinners might be saved.

Leonard Fell was a convert of George Fox, who soon put his faith into practice. One day, like John Wesley, he was travelling on horseback in the service of truth

nal Evangelism

KIRKBY (Elim Church, Hull)

across a desolate moor, when he heard the thunderous sound of a horse's hoofs coming down the road after him. Looking round he beheld a masked and bearded highwayman with cocked pistol. Leonard was soon relieved of what little money he had, and also his horse. As far as the robber was concerned the work was finished, but not so with the Quaker who stood right in front of the highwayman's horse and admonished him to repent before it was too late. "You cowardly dog," shouted the robber, "you let me rob you of your purse and your horse without raising a finger, yet you dare stand in the middle of the King's highway and preach at me." The pistol was again cocked, but the evangelist looked the robber straight in the eyes as he replied, "I would not risk my life to defend either my money or my horse, but I will lay it down gladly, if by so doing I can save thy soul." This man had the same passion for souls as George Whitfield who prayed, "O Lord, give me souls or take my soul," and Praying Hyde who, as he looked at the Indians cried out, "Father, give me these souls or I die."

The possession of this love will give us a right approach to the lost. As this is important, a word of advice may be helpful—never criticise or condemn anyone, no matter how deeply they may be sunk in sin. Jesus didn't, and neither should we. To Nicodemus He said, "For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved." Perhaps if we had had the same parents, the same upbringing, the same environments, and the same temperaments, we might be just as bad, if not worse, than those we condemn.

After Abraham Lincoln died there was found among his papers a letter addressed to General Meade. It criticised him for the way he had conducted his troops at the Battle of Gettysburg in July, 1863. In Lincoln's estimation, he should have had an overwhelming victory ; instead,

General Lee and his army had made a successful break-away over the Potomac river. The only reason why the letter was never sent is the one suggested by his biographer, that, after writing the letter, Lincoln said to himself, "Just a minute. Maybe I ought not to be so hasty. It is easy for me to sit in the quiet of the White House and order Meade to attack ; but if I had been up at Gettysburg, and if I had seen as much blood as Meade has seen during the past week, and if my ears had been pierced with the shrieks of the wounded and dying, maybe I wouldn't be so keen to attack either. Perhaps if I had Meade's temperament, I would have done just the same." One of Lincoln's oft quoted sayings was, "Judge not that ye be not judged."

The way to approach the ungodly is to approach them in love. The deeper they have sunk into sin the more love we shall need to show. Before we can get them to change their garments of vice and sin for the garments of Christ's righteousness, we shall have to break down the barrier that is between us and them, and gain their confidence—we shall have to befriend them. What did the Pharisees say of Jesus but that He was "a friend of publicans and sinners" ?

Elizabeth Patton, M.B.E., a major in the Salvation Army who seeks to rescue girls who are making a living on the streets of London, when speaking about her work, said that there are two principles she always applies, "One word I never use, and never shall use, is the word 'prostitute.' It's ugly ; it's insulting. Another thing—I have never asked a girl, in so many words, if she's 'on the streets.' It would be fatal. It would make a girl put me on a par with a policeman, whom she regards as her natural enemy, whereas I want to convince her that I'm her friend."

Do you remember the old fable of how the sun and the wind had a contest as to who could get the traveller to take off his cloak ? It is the warmth of friendliness that always triumphs over the chilly winds of criticisms. The maxim, "A drop of honey catches more flies than a gallon of gall," emphasises the same truth.

If our approach has been right there is bound to follow a conversation in which a lot of questions will be asked, and how they are answered may be the deciding factor of that person's eternal destiny. By all means stick to the Word of God, for that, and that alone is able to make people wise unto salvation. Thus, it is necessary for us to memorise as much of the Bible as possible, "that ye may know how ye ought to answer every man." A spontaneous answer may clinch the deal, whereas hesitation may be disastrous.

When dealing with people personally, avoid entering into arguments. No matter how evil a life they may be living, if we try in a dogmatic way to prove them wrong they will immediately retaliate with a number of what they believe are justifiable reasons. Let me pass on the words of Warden Laws : "Few of the prisoners in Sing Sing Prison regard themselves as bad men. They are just as human as you and I. So they rationalise, they explain. They can tell you why they had to crack a safe, or be quick on the trigger finger. Most of them attempt by a form of reason-

ing, fallacious or logical, to justify their anti-social acts even to themselves, consequently, stoutly maintaining that they should never be in prison at all." So with us, we may have an answer for all the others' arguments and be able to prove them wrong, at least to our own satisfaction, and yet find ourselves further from winning them than before we started.

A far better method is to show the person his need. Jesus said, "If I be lifted up, I will draw all men unto me." Show him that through the Christ of God all his needs will be met, and that Jesus can give him real and lasting satisfaction. Lead him rather than push him.

Ralph Waldo Emerson and his son one day tried to get a calf into a barn. In vain Emerson pushed and his son pulled. Eventually the farmer's wife came along and saw what they were doing, or rather trying to do. Going to the calf she held out her finger which the animal promptly began to suck. She then began to walk towards the barn door, the calf following. The lesson is obvious.

Do not be too harsh with the unsaved, remember, they are as human as you and I; they have got their feelings, and, although you may not think it sometimes, they have got their better natures to which we should appeal. To emphasise a person's misdeeds only makes them angry and resentful. They must be shown how they can live a worthwhile life through the One who loved and died for them.

In our quest for souls let us emulate Him who is the greatest of all soul winners. He dealt with Zacchæus as with a friend. The onlookers by their criticisms would have pushed him deeper into sin. It was love that drew out of the publican a spontaneous confession of his misdeeds. Read in Luke vii. 36-50, and John viii. 1-11, how Jesus dealt with immoral women. There is not a word of condemnation. Finally, read the parable of the prodigal son (Luke xv.). I am glad it was the father and not the elder brother who was the first to meet the wayward boy. What a thrashing the elder son would have given his brother: he would have driven him away. It was the father's love that brought the lad home. This is how Jesus would have us act as personal evangelists.



FIGHTING FRONT . . .

Pastor W. Urch writes to the Editor of *The Life of Faith* in reply to an article on "Pentecostalism."

Dear Sir,

The article in your issue of June 24th, by the Rev. W. E. Dalling, entitled "Pentecostalism," calls for some comment and correction. But first of all—a confession. That there have been and still are fanatical, unbalanced people among us we confess. They are alas! to be found in all sections of the Church of Christ in one form or another; but we

do not fairly judge an entire denomination by the presence of such folk who happen to be among them. The leaders of the Pentecostal Movement deplore excesses as much as Mr. Dalling does and happily they are far less common than was once the case. Everyone knows that the beginnings of all great religious movements have been characterised by this kind of thing. They are either outgrown or the movement ceases to exist.

From the account given by the "enquirer" it is clear that some responsible person recognised that the lady in question was out of order, else why did he lay his hand on her shoulder and speak to her. No doubt her utterance was not the work of the Holy Spirit, but was a foolish expression of undisciplined emotions. Mr. Dalling infers that it was Satanic; in fact the same inference regarding the entire Pentecostal Movement is discernible throughout his article. It is sad to think that an evangelical minister of Mr. Dalling's standing should so label a Movement, even by inference, which stands as wholeheartedly as he does for the "faith once delivered." You will find no modernism in the Pentecostal Movement, you will find no unregenerated pastors in its ministry, and you will find no worldly diversions in any Pentecostal Assembly; but you will hear the Gospel of redeeming grace and you will find an enthusiastic desire to win men for Christ, you will find that the members are expected to live separated lives, and you will find a love for God's Word. Surely these characteristics do not agree with our friend's inferences!

Contrary to the assertion in his article, the two main points of emphasis in this Movement are not the baptism of the Holy Spirit and Divine healing. Whilst accepting unreservedly the great doctrines of the historic creeds of Christendom, we have but one main emphasis—the Lord Jesus Christ, crucified, risen, ascended and returning. We believe in Divine healing (as distinct from faith healing) for the body, but few among us believe that "no true believer should be ill," certainly no leader of repute in the Movement would hold such a view. In fact it seems that our views on Divine healing are very much akin to those held by Mr. Dalling.

Regarding the baptism of the Holy Spirit, we do believe that this is for today, and we can find no evidence in God's Word leading to the conclusion that such manifestations as speaking with other tongues should cease during this age of grace. Whilst we do not "demand" these things, we gladly receive them when the Spirit gives utterance and we do so without the alleged jumpings and rollings, etc.

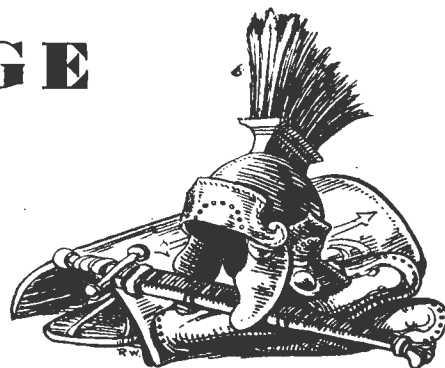
Judging from Mr. Dalling's article it is quite evident that he is much too ignorant of his subject to be a competent authority. His views are obviously founded upon that most misleading of guides—hearsay—and upon the conduct of a few extremists. May I hope that he will remedy this, and then perhaps he will criticise to better purpose and be prepared to include us in more Christian company than such as Spiritists, Mormons, and Christian Scientists.

Sincerely yours,
W. URCH.

ELIM YOUTH PAGE

Conducted by

Pastor DOUGLAS B. GRAY (National Youth Secretary)



“ Fight the good fight of faith ” (I. Tim. vi. 12).

CAMPING DAYS ARE HERE AGAIN !

Anticipation runs high in Elim camping circles. At all the centres—**Newquay** in Cornwall, **Charmouth** in lovely Dorsetshire, **Ayr** in bonny Scotland, **Bognor Regis** in Southern England, and over to **Bangor** in Ulster, young folk will be gathering for the annual holiday events, which once enjoyed, are always repeated. We are asked to mention that there are still vacancies at the Bognor Regis camp. Details are available from Pastor George Hillman, 102, Park Avenue, Barking, Essex. Meanwhile, to all concerned, camp commandants and officers, workers and campers, a very happy holiday, and may sunshine and blessing smile upon you all.

“ SUNSHINE CORNER ” DRAWS 1,000

The fine weekly “ Sunshine Corner ” programme at Gloucester continues to make news and shines with success. The following is a report culled from the *Gloucester Citizen* :

“ Sunshine Corner ” Draws 1,000

Each Monday and Wednesday through the summer, crowds of children and adults will gather at the Park Bandstand to take part in what the Rev. George Canty calls “ Sunshine Corner.” They will sing children’s choruses, compete at the microphone in half-dozen batches and even conduct the singing. The budding artistes will have the full accompaniment of trumpets, accordions, violins, piano, banjo and drums.

When Mr. Canty presided at the first one this week he brought with him 650 gifts, all of which he gave to children attending his service. Even then he was “ in debt ” to many more.

In the first performance, a child barely three years old sang a long Gospel chorus, and Mr. Canty’s young son sang before the crowd of more than 1,000.

Sunshine Corner opened with cheers for the Mayor and the Council for granting the facilities in the Park. It ended with the distribution of Coronation pencils and illustrated Gospels.

—*Gloucester Citizen.*

CORONATION ANNIVERSARY AT BEESTON

The gaily bedecked anniversary platform was part of the Coronation festivities at Beeston. The “ Gospel Ship ”

built by Mr. C. Walker, Superintendent, displayed a Union Jack at the helm ! A singing item by the teachers entitled “ England for Christ ” was much enjoyed. The guest speaker was Mr. S. Newton from Mansfield.

TWENTY-ONE YEARS GAOL SERVICES

The London Crusader Choir have commenced their twenty-first year of evangelism in British prisons by visiting Holloway, Wormwood Scrubs and Maidstone prisons. An outstanding record has been set up by this choir and the appreciation expressed by the Prison Commissioners, Governors and Chaplains proves the value of this unique and specialised ministry. We ask our readers prayerfully to support this prison campaigning, and, if possible, support the great effort which is being made by your gifts.



Mended Earthenware

HEALED OF ANGINA
Pastor G. Ladlow Testifies

After six years strenuous work in the city of Glasgow I was taken ill with angina. Although following carefully the advice of my doctor and the hospital specialist, my condition, instead of improving, grew steadily worse. Very reluctantly I had to agree to leave Glasgow and take a pastorate which would be less exacting, and where I could get plenty of rest. I came to Guernsey in February, 1951, and though making fullest use of the advantages my new circumstances provided, my heart condition did not improve. I had been prayed for on many occasions and was looking to the Lord to heal me.

In February, 1952, I had my worst attack, and for almost a week was confined to bed. The deacons of the Vazon Church anointed me and prayed for me once again and, praise God, by the end of the week I was feeling really fit, I had no recurrence of pain or any of my previous symptoms. I was able to live a normal life once again. In February this year, just one year to the day since my last attack, I had a medical examination, and the doctor stated that he could find absolutely no trace of any heart trouble, nor any indication of my previous complaint. I am perfectly strong and well and praising God for His healing power.



The Family Altar and Elim Prayer Circle

A page for your daily meditations
and prayer

Scripture Union Portion. Notes by Pastor W. J. Hilliard.

SUNDAY, July 26th. Luke vi. 39-49.

Coming! Hearing! Doing! (v. 47).

These words appear in correct spiritual sequence. The law admonishes us—"Do," Christ invites us—"Come." Jesus is the answer to the law that was weak through the flesh (Rom. viii. 3). The first step, then, in the Christian life is coming to Him. This is followed by hearing, when God's Word is revered and loved. The man, who before he built his house, first dug deeply and laid the foundation on a rock, was not only a hearer but a doer of Christ's Word. "Pray . . . that the Word of the Lord may have free course, and be glorified."

MONDAY, July 27th. Luke vii. 1-17.

A splendid type of man is this Roman centurion! The respect and honour accorded him by the people was well merited—"He loveth our nation, and he hath built us a synagogue." Verse 3 shows his deep concern for the well-being of those in his own home. The nobleman sought healing for his son; the centurion made this appeal for his sick servant. Greater even than his generosity and his kindly concern was his faith. We are told that Jesus " marvelled " and said, "I have not found so great faith, no, not in Israel." Verse 10 tells us how completely that faith was rewarded. "Have faith in God."

TUESDAY, July 28th. Luke vii. 18-35.

"Tell John" (v. 22).

Although John was not among those "offended" in Jesus, yet, it would seem, that at the time, he was in the valley. And what life is without its valley experiences? Whilst some live on the level, there are many more who live among the hills and the valleys. No, John was not offended in Jesus, he was among the "blessed who are not." He was no slender reed shaken with the wind of adversity, no lover of ease and soft raiment. The prophets were the most heroic of men—he was more than a prophet (vv. 26, 27). "Tell John"—with these words Jesus ministered His grace to John in the valley experience of his life. If you are there now, remember, His grace is still sufficient.

WEDNESDAY, July 29th. Luke vii. 36-50.

"Thy sins are forgiven" (v. 48).

An Irish mill girl, taken by her employer to the north coast of Ireland and for the first time seeing the Atlantic, wrote these words on an envelope on the return journey:

"I will cast in the depths of the fathomless sea
All your sins and transgressions, whatever they be,
Though they mount up to heaven, though they reach
down to hell,

They shall sink into depths, and above them shall swell
All My waves of forgiveness, so mighty and free,
I will cast all your sins in the depths of the sea."

"Thy sins are forgiven" is a word that must not be dissociated from what follows—"Thy faith hath saved thee; go in peace."

THURSDAY, July 30th. Luke viii. 1-15.

"And bring forth fruit with patience" (v. 15).

In contrast with the wayside, the rock with the covering of soil and that impregnated with thorns—the good soil was soft, deep and clean. The good soil is variously described in the other three Gospels: in Matthew, "He that heareth the word, and understandeth it." In Mark, "Such as hear the Word, and receive it." In Luke, "They which in an honest and good heart, having heard the word, keep it, and bring forth fruit WITH PATIENCE." The two words emphasised should be prayerfully considered. Underlying them is an appreciation of the quiet grace of continuance and an antidote for discouragement.

FRIDAY, July 31st. Luke viii. 16-25.

"Take heed therefore how ye hear" (v. 18).

Solemn words like these should create in us a deep and lasting reverence for the Word of God. To hear the Bible read is a privilege; it is also a responsibility. This utterance of the Lord Jesus is closely connected with the preceding parable (vv. 5-15). It also reaches forward to the closing words of verse 21—" . . . which hear the Word of God, AND DO IT." The Word should not only be received into the mind and heart, it should be obeyed. "The Berean Band" (Acts xvii. 10, 11), after listening to God's servants received the Word with all readiness of mind, to which is added, "And searched the Scriptures daily, whether these things were so." "Take heed how YE hear."

SATURDAY, August 1st. Luke viii. 26-39.

"Return . . . and show how great things God hath done unto thee" (v. 39).

Yes, great things indeed had been done for this demon-possessed man. The wild, naked and bleeding figure is, in verse 35, "Sitting . . . clothed, and in his right mind." The familiar words, "Saved to serve" are splendidly illustrated in the verses that follow. So great was this man's love for Jesus following his deliverance, that he pleaded permission to accompany Him. Instead, Jesus made him a missionary to his own people. A comparison of verse 37 with verse 40 will show just how successful were his missionary endeavours. What joy must have been his just then (v. 40)! I. Thessalonians ii. 19.

PLEASE PRAY :

For all missionaries labouring overseas, and for the evangelistic campaigns now planned; for Elim holiday camps, that many young people may be saved and baptised in the Holy Ghost.

OVERSEAS MISSIONS—Continued.

Pastor and Mrs. K. McGillivray have been accepted as Elim missionaries, not fully supported by the Elim Missionary Society. Following their furlough in this country and a visit to Canada and U.S.A. they are now back on their station in Formosa.

Mr. R. A. Gull has been given a missionary appointment and will assist **Pastor and Mrs. A. E. Tate** at **Kikilo**, Tanganyika. Mr. Gull was formerly employed by a British firm in Tanganyika and has considerable experience of conditions in that country. He knows the language and is already on the field. While in secular employment he was also active in missionary work among the Africans in the Labour Camps at Dar-es-Salaam. Mr. Gull recently wrote: "Here in Dar-es-Salaam, as the culmination of nigh on two years' work in the Labour Camp, I was able to baptise ten believers who have now been accepted into fellowship with the Swedish Free Mission assembly here. I trust that before I go to Kikilo, several more will be ready for baptism. It was a wonderful experience to be able to help them through to this step of baptism, for I have come to love each one of them, and I can really praise God that now an established witness will remain in the camps when I eventually leave. They hold their meetings in the camps every evening and I visit each camp twice a week, some of the camps are about fifteen miles away. I do feel sorry to leave the work here in town, though at the same time I long to be at Kikilo and am endeavouring to leave behind a well-knit company of believers whose witness will continue to be used as mine has."

Pastor and Mrs. S. W. Law, Elim missionaries to India, arrived in this country on furlough on 8th June. They stayed at Elim Woodlands for about ten days before going on to Birmingham which will be their headquarters while in the homeland.

Miss F. Grossen, Elim missionary, arrived home on furlough from the Transvaal on June 26th. These missionaries will take a few weeks' rest before commencing their visits to our churches.

Dr. Ockenga and Pentecostal Christianity—Continued.

there thy gift at the altar—first be reconciled with thy brother and then come and offer thy gift." "Tarry at Jerusalem until you are endued with the power from on high." And I tell you tonight that we must know something of the power of God if we are going to enjoy His blessing.

I can speak from experience. On three occasions in my life I went for several years with a controversy with God—the power and blessing leaked out—the joy slipped away. The same words were used but they were fruitless—the ministry was barren—until there came the place of confession—restitution and consecration—confession unto God, making things right—then once again came the blessing of the Lord.

Don't you go to the mission field, facing meningitis, dirt, every kind of disease and hostility and hatred of the Gospel of Jesus Christ, without being assured of the Spirit of the Lord in your heart.

COMING EVENTS

AYR. Commencing July 18. Elim Youth Camp for two weeks. Crusader Bible Studies each morning. Day visitors welcome; food supplied. For particulars write: Pastor A. Tee, 15, St. Mirrens Road, Kilsyth.

BANGOR. July 12-19. Elim Tabernacle, Southwell Road. Annual Convention. Speakers: Pastors Roy Upton (Canada), S. Wilson (Detroit), F. J. Brown and F. Carson. Convener: Pastor W. Gilpin.

BODMIN. July 13-26. Elim Church, Turf Stret. Revival and Divine Healing Campaign conducted by Pastor W. George. Sun. 6.30. Week-nights (except Fri.), 7.30.

BRIDLINGTON. Aug. 3. Congregational Church, The Promenade. Special Rally. Speaker: Pastor P. S. Brewster supported by ministers and churches of N.E. area. 3.30 and 6.30.

BRISTOL. July 29. Grand Opening Celebrations of City Temple Minor Hall, Jamaica Street, by Pastor P. S. Brewster. 3.30.

BRIXTON. July 13-19. Milstead Hall, off Blenheim Gardens. Campaign conducted by Miss Sunny Blundell. Sun., 11, 3 and 6.30. Mon. to Thurs., 6 (Children), 7.30 (Adults). Sat., 7.30.

CANNING TOWN. July 21-27. Elim Church, Bethell Avenue. Illustrated Bible talks in Eastern Dress by Pastor L. V. Tiller. Sat., 7. Sun., 11 and 6.30. Week-nights, 7.30.

CLAPHAM. July 26. Elim Church, Carfax Square. Pastor D. B. Gray and London Crusader Choir, 6.30. (Croydon Methodist Church, 3).

COULSDON. July 18. Elim Church, Chipstead Valley Road. United Pentecostal Rally. Speakers: Donald Gee (A.O.G.) and W. Plowright. Elim Woodlands Trio. 7.

EAST HAM. July 18-20. Elim Church, Central Park Road. East London Revival Rally. Speaker: Pastor H. A. Court. Sat., 3 and 6.30 (refreshments). Sun., 11 and 6.30. Mon., 7.30.

HADLEIGH. Aug. 3. Hadleigh Castle and Colony. London Crusader Choir Festival. 7.

HOLLOWAY. Aug. 9. H.M. Prison. London Crusader Choir, 2.30. **QUEENSWAY.** July 18, 19. West London Christian Fellowship. Pastor J. Williams (S. Rhodesia). Sat., 7. Sun., 11 and 6.30.

MOTHERWELL. Commencing Aug. 1. The Marquee, Merry Street. Revival Campaign conducted by Rev. Duncan Campbell (Scottish Revivalist from the Hebrides). Conveners: Pastor A. Tee and Party. Suns., 6.30. Week-nights, 7.30. All night of prayer Aug. 1, commencing 11 p.m.

REDHILL. July 19-26. Elim Church, Rees Hall, Warwick Road. Evangelistic Campaign conducted by Pastors R. A. Gordon, L. G. Hawes, and C. J. E. Kingston. Suns., 6.30. Week-nights (Fri. excepted), 7.30.

SALISBURY. July 18, 19. Elim Church, Scots Lane. Visit of Idris Davies. Sat., 7. Sun., 11, 3 and 6.30.

SALFORD. July 18, 19. Elim Church, Nursery Street. Welcome Home Service to Pastor J. Woodhead. Sat., 7.30. Sun., 11 and 6.30.

SHEFFIELD. July 18. City Memorial Hall. Visit of Pastor P. S. Brewster. 3 and 6.30.

AUGUST CONVENTIONS

BIRMINGHAM. Aug. 1-5. Elim Church, Graham Street. Speakers: Pastor and Mrs. W. L. Bell. Sun., 11 and 6.30. Mon., 11, 3 and 7. Week-nights, 7.30.

BRISTOL. July 29-Aug. 3. Wed, and Sun. in Corn Exchange, Corn Street. Mon. at Zion Chapel, Bedminster Bridge. Other nights in the New Minor Hall, Jamaica Street. Speakers: Pastors P. S. Brewster, A. R. Boston, J. Osman, L. Reeves, and E. Scrivens. Convener: Pastor W. R. Jones. Wed. and Sun., 6.30. Mon., 3 and 6.30. Thurs. to Sat., 7.30. Sun., 11 and 3, in New Minor Hall. (Cups of tea between meetings Mon.)

GLOSSOP. Aug. 1-3. Elim Church, Ellison Street. Speakers: Pastor and Mrs. Ackroyd. Convener: Pastor W. J. Allen. Sun., 11 and 6.30. Sat. and Mon., 7.

HEREFORD. Aug. 1-9. The Marquee, The Meadow adjoining Old Worcester Road, three miles from Hereford. Panel of speakers.

PONTYPRIDD. Aug. 1-9. Elim Church, Thurston Road. Speakers: Pastors J. Dyke, Donald Gee, J. Tetchner. Convener: Pastor Ken Matthew. Soloist: Miss Mair Jones. Sats., Weds., 7.15. Suns., 11 and 6. Mon., 11 (In Penuel Chapel, Town Centre, 3 and 6.30). Tues., 3 and 6.30. Thurs., 3 and 7.15. Refreshments at Buffet. Cups of tea free. (Divine Healing Thurs. aft.)

ROMSEY. Aug. 1-3. Elim Church, Middlebridge Street. Speakers: Pastors C. St. Clair Robinson, D. Ayling, and J. Newman. Musical items. Sat., 7. Sun., 11 and 6.30. Mon. in Baptist Church, Middlebridge Street.

(Continued on back page)

Classified Advertisements

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

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

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

BOARD-RESIDENCE, ETC.

Bangor, Ireland.—"Rathmore House," 194, Seacliffe Road. Sea front, adjacent sandy beach, park, putting, tennis; bedrooms h. and c., interior springs; home baking; Christian fellowship; terms moderate. Phone 1405 Brochure from Pastor and Mrs. Wesley Gilpin. C.171

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

Greenock.—Christian Guest House; good food; moderate terms; near assembly; extensive view of River Clyde and excellent centre for Clyde Sailings and coach tours. Mrs. Gordon, "Parkview," Lynedoch Street. C.211

SITUATIONS VACANT

Elim Headquarters. Vacancies will shortly occur for young ladies as follows: From July 28th, JUNIOR (16 to 18) with or without previous office experience. From August 24, COPY TYPIST. Apply in own handwriting, stating age and details of any previous employment, to the Secretary, Elim Headquarters, 20, Clarence Avenue, Clapham Park, London, S.W.4.

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

Wanted, single bed-sitting, or vacant room; Loughborough or Leicester; Elim member. Mr. R. Piggins, 4, Avenue Road, Sibley, Leicester. C.214

WITH CHRIST

Barrett.—On June 29th, suddenly, Mrs. Emily Barrett, faithful member of Elim Church, Pontypridd. Funeral conducted by Pastor Ken Matthew.

Cleave.—On June 24th, William Cleave, aged 84, former treasurer of Elim Church, Yeovil, from its beginning. Funeral conducted by Pastor Ian Moore. "Called to higher service."

Coomber.—On June 29th, Mrs. M. A. Coomber, aged 90, an Elim member for many years, passed to be with Christ. Funeral conducted by Pastor R. A. Gordon.

AUGUST CONVENTIONS—Continued.

SOUTHPORT. Aug. 1-5. Evangel Temple, Manchester Road. Speakers: Pastors J. J. Morgan and J. McAvoy. Sun., 10.45 and 6.30. Mon., 3 and 6.30 (cups of tea between services). Week-nights, 7.30.

WORTHING. Aug. 1-5. Elim Church, Grosvenor Road (off Grafton Road). Speakers: Pastors J. Williams and J. J. Way. Sat., 7. Sun., 11 and 6.30. Mon., 3.30 and 7. Tues. and Wed., 7.30.

PRESIDENT'S ENGAGEMENTS

Pastor P. S. Brewster will make the following tour of the North Midlands Presbytery:

July 18.—City Hall, Sheffield, 3 and 6.30. 19.—Rotherham and Barnsley. 20.—Mansfield. 21.—Nottingham. 22.—Burton-on-Trent. 23.—Leicester. 24.—Ashbourne.

MISSIONARY ITINERARIES

Pastor L. Wigglesworth, Elim missionary on furlough from the Belgian Congo, will visit the following churches:

July 18, 19.—York.

Pastor and Mrs. J. Williams, Elim missionaries on furlough from Southern Rhodesia, will visit the following churches:

July 18, 19.—Queensway. 21.—Barking. 23.—Islington. 24.—Camberwell. August 1-4.—Worthing. 5.—Hove. 6.—Preston Park. 7.—Canada. 8, 9.—Romsey. 10.—Eastleigh. 11.—Portsmouth. 12.—Petersfield.

BOOKS AND THE CHILD

"How can I be sure that the books I buy are the kind I should like my children to read?"



Books that Sow the Pure Seed

This is a frequent question and one which demands an answer—so let us quote, by way of an answer, a recent issue of "The Life of Faith": "What a boon it is to busy people, who haven't the time to read through the children's books they buy, to know that they can rely with utmost confidence upon the productions of accredited Evangelical publishers, knowing they will be of a good standard as stories, and thoroughly reliable from a Christian point of view. All the books of the Victory Press, for example, are excellent in both respects . . ."

"Train up a child in the way he should go;
and when he is old, he will not depart from it."

You can be sure if you buy books from publishers you know and trust

Obtainable from VICTORY PRESS, Clapham Crescent, London, S.W.4