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The *Elim Evangel*

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

VOL. XXXVIII. No. 33.

FOURPENCE

AUGUST 17th, 1957.

Elim Bible College Garden Rally

Among the interesting features of the college year recently concluded was the first Elim Bible College Convention held in the Clapham Church at Whitsuntide. Of this Miss Barbara J. Mercer of Hastings writes: "The students delighted the congregations with their messages, trios, solos, and choir pieces. The presence of the Lord was felt in a very real way throughout the meetings, and our hearts were thrilled as we listened to the forthright testimonies of these young men who had yielded their all to Christ."

A farewell service, also held in the Clapham church, with a record attendance, concluded a profitable year

in which we had been privileged to have the largest number of British men students so far at the College.

The most interesting event as we go to Press is the completing of the redecoration and repair of the whole of the exterior of the college. It is in connection with this that the above-mentioned Garden Rally will be held at Elim Woodlands on Saturday, September 7th at 6.30 p.m.. We invite you in the afternoon to look around the grounds and college. Please bring your own food. Cups of tea will be provided. Details of the evening Rally will be in next week's ELIM EVANGEL.
—J. T. Bradley (Dean).



Towards the Evangelistic Church

By CHARLES J. E. KINGSTON (Member of the Evangelistic Committee)

3—OUR PRAYERS

BILLY GRAHAM states clearly that the success of his great Crusade is due primarily to the prayers of God's people. "How would you feel if you started to preach in a campaign which had regular prayer meetings on its behalf for a full nine months before it started? How would you feel if several all-day prayer meetings had been conducted? It was the people who prayed who made the difference."

Prayer is essential to any work of God. Not that prayer which lackadaisically leaves all to God, but that prayer which nerves us to greater effort. We must pray as if everything depended upon God (as indeed it does), and then work as if everything depended upon us (as indeed, God has, in His wisdom, ordained that it also should). It was a wise provision of those early Primitive Methodists (whose camp meeting on Mow Cop, 150 years ago, lit the beacon that lighted thousands of souls to Christ) that for every preaching stand there should be three praying companies. No wonder many were converted at those early camp meetings! If revival fires in Pentecost have died down to a smoulder it can only be because the pentecostal prayer meeting has declined in power. It is prayer in the pew, as well as fire in the pulpit, which will bring conviction to the sinners in Zion.

What a difference there is in churches! I know of two, within a mile or so of each other, situated in the north-west of London. At one I had occasion to preach some while ago and found the service cold. Like Dr. Alexander Whyte, who spoke of a church he had preached in, I also could say: "Cold! I preached there two years ago and have not got the chill out of my bones yet!" At the other church there is an aggressive work for God going on. The congregation has quadrupled itself in a few years, and someone who preached there said to me: "One could sense the atmosphere was electric even before

one started to preach. The people were spiritually alive!" Many years ago an Elim minister said of his church in the north of Ireland: "I find it easy to prepare my sermons here; the members of my church are praying all the week that God may give me the message suited for them, and He does!"

Each individual Christian has his part to fulfil if the cause of Christ is to prosper. One said he coveted most to be to God what a man's right hand is to him; we become Christ's right hand when we pray and so lengthen His arm that it be not shortened that it cannot save. "Without prayer", wrote Carlyle, "there can be no religion, or only a dumb one."² And how dumb we are in this age, not only towards God, but towards our fellows also, failing to tell out the glad message of deliverance through the Gospel. Isaiah is very bold and says of such: "... they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."³

Is your church diminishing? Then interceding prayer is the answer to the problem of dwindling congregations. At Mukden, when Dr. Goforth arrived for special meetings, he found that, contrary to his stipulation that the way should be prepared by prayer, not one extra prayer meeting had in fact been held. He prayed about this lack of interest shown, saying to God: "What is the use of my coming here? These people have no desire for blessing." Then God answered: "Is it your work or Mine? Can I not do a sovereign work? Call upon Me and I will answer thee, and show thee great and mighty things, which thou knowest not."⁴ And God moved so that back-slidden congregation was revived. "On the last day of the meetings the native pastor said to the people: you know how many elders and members of this congregation have drifted away. Oh! if there were only some way of bringing them back? At these words the whole audience stood up as one man and

¹ Quoted by A. J. Gossip "In the secret place of the Most High," p. 138. ² Quoted by A. J. Gossip, p. 19. ³ Isa. 56: 10
⁴ Jeremiah 33: 3.

united in prayer for the lost sheep. They prayed as if the souls of those wandering ones were the only things that mattered. It was like a mother pleading for the return of her rebellious son. That year hundreds of members, who had drifted away, returned to the fold."⁵

Charles Finney, the great evangelist, believed that any body of Christian people could have revival provided they whole-heartedly carried out God's will. And one of God's conditions is prayer, that earnest, effectual, fervent prayer which "availeth much." Elijah was a man like ourselves but, unlike so many Christians today, he knew how to pray "earnestly".⁶ Finney depended more upon the prayers of "fathers" Nash and Clary to bring down Holy Ghost revival than upon his own preaching. Before the Welsh revival 300 extra prayer groups were formed and within two months of revival breaking out 70,000 had turned to the Lord.

This matter of intercession is to be taken seriously. Too often our prayers are vague and general in a lazy kind of way. A prayer for God's blessing upon all men is largely unavailing by the very fact that its vast spread prevents vital depth: but to concentrate on one man, one woman, to visualise him, to make him "see-able to our mind's eye,"⁷ so that we can enter into his condition, sit where he sits, feel with him in his need, have compassion on him, and then to cry to God for him with sympathy and urgency and passion, prayer of such depth will avail.

Is there someone you dislike intensely? Or someone you cannot forgive? Start praying for that one. A man complained once that there was another who had done him an injury and he could get no peace of mind brooding over the wrong which had been done to him. The advice given him was to pray for this man, for prayer would "neutralise" him. You will find it impossible to have any ill-temper toward

a man whose advocate with God you are in private. Christ knew this secret of prayer and admonished us to pray for them which despitefully use us.⁸

If you find yourself becoming envious of someone who is out-distancing you in some way, ask God to bless him in the very thing which has aroused your jealousy. "Keep praying for the people about you and you will find yourself a happier man, set in a world that has surely grown friendlier than you were wont to find it. 'For there is nothing that makes us love a man so much as praying for him.' Only, adds William Law, by prayer I do not mean a remembrance thrown in casually, but real earnest importunate prayer."⁹ And E. M. Bounds adds: "Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men. The little estimate we put on prayer is evident from the little time we give to it. The preacher that prays indeed puts God into the work."¹⁰

"What is the secret of revival?" a great evangelist was once asked. "There is no secret," he replied. "Revival always comes in answer to prayer." Early Methodist leaders made it their regular practice to pray from four to five in the morning. Dr. Goforth tells of a missionary who, each morning long before daybreak, poured out his pleadings for God's blessing on souls and who prayed: "Lord, I've come to the place where I would rather pray than eat."

Will you pledge yourself to pray intercedingly for revival in your church; to pray again and again until God grants you the latter rain of His Holy Spirit; to pray earnestly that the heavens be opened and the Spirit be outpoured? If a sufficient number of us do this God will graciously revive His work in Elim, even as He heard and answered Elijah and revived the church of his day.

⁵ "By My Spirit," p. 39. ⁶ James 5: 16, 17. ⁷ A. J. Gossip, p. 153. ⁸ Luke 6: 28.
⁹ "In the secret place of the Most High," p. 158. ¹⁰ "Power through prayer," E. M. Bounds.

ANONYMOUS GIFTS

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts:

Radio Work: Dunster, 3/-.

Elim Missionary Society: Birmingham, £11; "Hopeful", £5; Birmingham, £5; Cheltenham, £29; Maidenhead, £1; Birmingham, £5; Birmingham, £10; Moseley, £9; Thornton Heath, £40; Birmingham, £10; Birmingham £10; Birmingham £10; Birmingham, £10; Wimbledon £80; Birmingham £10.

Eventide Home: Cheltenham, £6 10s.

Work in General: Birmingham Salvationist, seven gifts of £2 each; Dunster, 4s.

Campaigns: Clapham, £5.

Newcastle Campaign: Hull, £2; East Ham, £2; "T" Birmingham, £1; Halifax, £2; Sowerby Bridge, £5; Guernsey, £1; London S.W.1, £8 10s.

N.B.—Will readers kindly note that gifts for the General Fund or any department of the Elim Work should be addressed to:—

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



Editorial

A Strange Philosophy of Life

In Matthew 16 the Lord Jesus presents a philosophy of life that must seem strange to the unconverted and, perhaps, to the nominal Christian: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (vv. 24, 25). Such a philosophy of life as this would never have originated in the heart of man, for instinctively all his desires, actions and pursuits are to satisfy and not deny self, to avoid suffering and hardship as symbolised by a cross, and to preserve his life. The whole natural bent of his life is contrary to the spirit, principle and philosophy of life as set forth in the Master's statement. He does not live with eternity in view, recognising his need of the life that is in Christ Jesus, and in that way he risks losing his life. A life lived without God and for self is a lost life here and in eternity.

A true perspective and full understanding of the import of the Lord's words can only be gained by considering the circumstances under which they were uttered. Earlier in the day, Jesus had addressed the multitude who were stirred to deep, urgent enquiry concerning His identity. Some thought He was Jeremiah from the dead, others claimed Him to be the translated Elijah, whilst another company said He was the beheaded Baptist, resurrected. Later in the day when alone with His disciples, He questioned them concerning the people's reasonings, and then challenged them as to who He really was. Peter supplied the answer in the words, "Thou art the Christ, the Son of the living God" (v. 16). This answer Jesus highly commended, and basing His further remarks upon it, spoke of the glory and power of the Church He was soon to inaugurate. The picture of the Church outlined by Jesus thrilled the disciples, but He suddenly ceased to converse about the glory

and power of His Church, and referred to His approaching suffering at the hands of the elders, chief priests and scribes, which would culminate in His being crucified. He could see the effect of His last statement upon them, the disappointment and bewilderment they were experiencing at the thought of His death, and the fears they had concerning their own safety, lest when He was gone, they too should have to suffer and die. Thus He challenged them in the words already quoted, to a life of full surrender, and argued, "If any one wants to follow in My footsteps he must give up all right to himself, take up His cross and follow Me. For the man who wants to save his life will lose it; but the man who loses his life for My sake will find it. For what good is it for a man to gain the whole world at the price of his own soul? What could a man offer to buy back his soul once he had lost it?" (J. B. Phillips' translation).

Self is opposed to the Lord Jesus. It only desires the popular and easy course, and will go to any length to have its own way, and gratify its own desires. The Saviour asks men and women to dethrone self and give Him His rightful place in their lives. To do this they must surrender themselves to the Saviourship and Lordship of the Master. His followers need to be possessed with the old-fashioned piety that puts itself calmly and meekly into the hands of God, and without questioning the Divine mind, sinks all personal desires, and follows in the way He chooses. Following the Lord Jesus is not made up of inter-regnums; it should not be spasmodic, nor merely an attachment to one's spiritual life, but rather life itself.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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CHURCH NEWS FLASH



NOTTINGHAM SISTERHOOD WEEK-END

At our Annual Sisterhood Week-end which took place recently, the guest speaker was Mrs. G. M. Gorton, who once again delighted us with her anointed ministry.

For the meetings on Monday we were joined by sisters from Beeston, Long Eaton, Mansfield and Sandiacre churches, together with representatives from other local sisterhoods. Mrs. K. Banks of Beeston gave us a recitation which was much appreciated. The solos of Mrs. M. G. Brown of Mansfield were also used to bring much blessing.

We were reluctant to see the last service draw to its close, but were conscious that we had been greatly blessed and encouraged in the Lord by Mrs. Gorton's visit to us.

SHEFFIELD CHURCH

Pastor S. Penney, whom many of us have learned to love very dearly and hold in high esteem, had his farewell service on the 14th July when he ministered to a crowded congregation, taking as his text the words found in the last verse of the last chapter of Revelation: "The grace of our Lord Jesus Christ be with you all." Mrs. Penney gave her testimony, and she and Janet (their daughter) ministered in song.

It was a wonderful service, except that many hearts were feeling the sadness of parting with one who has so faithfully and untiringly given of his very best and portrayed to us the love of the Lord Jesus Christ during the past seven years. Truly he is a "man of God" and a more faithful shepherd could not be desired.

At the close of the service the Church Secretary presented him with a cheque on behalf of the church. Janet, who served in the Sunday school as pianist, was presented with a Schofield Bible by the Superintendent on behalf of the teaching staff and senior scholars.

During his ministry Pastor Penney was the means in God's hands of our new church being built, and for this he had worked with zeal and spared no effort. May he be richly blessed as our prayers follow him

in his new sphere of labour for the Master in the Elim Church, Winton, Bournemouth.

Constance I. Ladlow.

TREHARRIS

The recent convention held here was a time of rich blessing in the presence of the Lord. The first Saturday the Rees brothers (A.O.G.), Tredegar, ministered in word and song to the blessing of all. On Sunday the ministry of Pastor Harry Jones (Apostolic) was also greatly blessed of God. Monday evening Pastor Ogier (Newport) came with a company of the Newport folks in a special bus. His ministry was greatly enjoyed by everyone. Tuesday and Wednesday also brought blessing under the ministry of Pastors W. Evans (Porth) and L. Reeves (Caerphilly) and on Thursday a party came from Cardiff who, with Brother Tucker brought much blessing in the ministry of the Word and song. On Friday we had a visit from Pastor P. S. Brewster of the Cardiff City Temple; he was supported by Pastor Reeves and the Caerphilly Male Voice Choir, and once more God wonderfully blessed. Saturday brought yet more visitors, and this time Pastor Bradley, with a party of the Neath Elim Choir, ministered to us richly in word and song, and Pastor Whittall convened. Finally, on the last Sunday our beloved Pastor Newey (Aberdare) was the minister, and Pastor A. Daniels convened.

The flock at Treharris have been inspired to go forward in God's will, plan and purposes, as a result of these services. To God be all the praise and glory.

—Albert W. Daniels.

ELIM CHURCH, BRADFORD

The area in the vicinity of one of our Bradford Parks resounded once again to the singing of the Gospel. The use of the bandstand had been granted us for the Sunday evenings in June for our "Let the people sing" open air work. A typical English Sunday evening scene, but with a difference. The ladies displaying their fine attire and aged people relaxing on seats overlooking the Conservatory.

After an introductory word from Pastor Leslie

(Continued on page 519)



Children's Strip

Conducted by PAUL SERVICE

SAVED FROM A WILD BEAR

Hello Boys and Girls.

I was reading such an interesting story the other day and I thought you would like to read it too.

Many years ago in the pioneer days of America, there lived in a wooden shack in the heart of a forest a young boy named Hiram. He spent his days helping his father chop down trees and clear the land. Of course he wasn't able to read or write for he never went to school. However, one day his father heard that a school had been opened in a village some miles away, and he decided the time had come when Hiram must go to school and so learn to read and write. Hiram didn't want to go, for he was afraid of travelling through the dark forest all by himself. Sometimes hostile Indians were in the neighbourhood and wild bears often roamed about in the vicinity. His father told him he must be brave and journey each day to school by himself. One afternoon as he was returning from school he suddenly came face to face with a huge bear. He didn't know what to do. It was no good trying to run away, for he knew full well the bear could run faster than he could. Terrified he stood in the path as the bear growled angrily at him. Suddenly a shot rang out and the bear fell dead; then from the bushes came his father who clasped his trembling little son in his arms. "It's all right, son," he said, "you didn't know, but I have followed you to school every day, and then I have come to meet you at the end of the day and have followed you home. I kept myself hidden because I wanted you to be brave, but I was there all the time to take care of you if you were in any danger."

What a lovely thought there is here for each one of us. Although we cannot see God He is always by our side and whatever happens will take care of us. Nothing can harm us if we put our trust in Him. Remember that will you, and learn this text: "Fear thou not; for I am with thee" (Isa. 41: 10).

Goodbye and God bless you.—PAUL.

WONDERFULLY Saved

To God be the glory for the miracle He has worked in my heart and life.

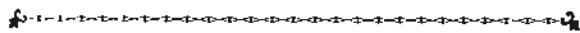
I first attended the Wrenthorpe Elim Sunday school at the age of five years when it first opened in an old disused mill. I believe I was one of its first scholars. I attended regularly until I reached the age of fourteen years, when I suddenly started to think I was getting too old for Sunday school, so I gradually broke away. I had not given up Sunday school very long when, with some other girls, I went to the pictures on Sundays. I never realised that this was the beginning that would start me going into the pleasures of sin. By the time I was seventeen years of age I was a deep-dyed sinner. So young, yet so wicked. My one aim was to have a good time, to get the most out of life. I was a drinker, smoker, curser and gambler. The Devil had me fast bound. I thought I was having a good time, yet I was never satisfied. I just kept going on and on. I was in the power of the Devil, but I did not see it then, I was blind and knew not at what I stumbled.

I married and a family came along. I have now five children, but they did not hold me from the dens of iniquity. I still went with my husband. No one ever separated us until I came to Jesus Christ, my Saviour.

One night, a week before Easter, 1956, as I was making my way to the pub, a voice from within startled me: "Go back, this is the wrong way," and then there started a battle within me. I thought, "Whatever is wrong with me; am I losing my mind?" I pushed on, fighting against this inner voice, and went into the pub, but I might as well have gone back because I had no rest. I was miserable, and suddenly thought, "I'm not enjoying this." I had felt like this for a few weeks now, but there had been no struggle, no inner voice, until this Saturday night. I came home and tuned in to Radio Luxembourg. A man was preaching called Dr. Hoffmann. "The wages of sin is death, but the gift of God is eternal life in Christ Jesus," he said. I was startled; this was a voice speaking to me. I was pricked in my heart. The following week I shall never forget. I had been convicted of sin, but on the Wednesday I was brought deeply under the burden of sin. Oh the agony, the torture, there was no rest night or day. Good Friday

morning I listened to the service on the wireless. I was deeply convicted and made up my mind to finish with the drink and smoking. I told my friends at work this, and that I was going to the Mission. My friends had seen my terrible state at work, and wondered what they could do to help. I knew there was only one person who could help me, namely, Jesus Christ. The Holy Spirit brought me to see my true condition before God, and that I needed a Saviour. Easter Monday morning in the early hours I cried from the depths of my being, "Lord Jesus deliver my soul from bondage," and there in my bedroom as if out from a mist I saw my wonderful Saviour's eyes, like two flames. Never have I seen anything so beautiful. Jesus said: "Be not afraid it is I. Go thy way, thy faith hath made thee whole." I was born again. He has kept me twelve months through terrible persecution, discouragement and opposition.

—(Mrs.) D. BERRY.

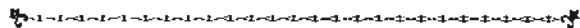


CHURCH NEWS FLASH—Continued.

Green and a short prayer, we sang many well-known hymns. The Bradford Male Voice Choir, Crusaders and Sisterhood supported this endeavour, and although our Pastor was not allowed to minister the Gospel, he did compensate with a timely word between each hymn. Mrs. Woodhead (who had travelled from York for the Sisterhood week-end) beautifully sang two heart-searching songs. Mr. Roberson, Pastor Wigglesworth and son, and Mrs. E. Riddiough also rendered solo items.

Our purpose was to convey to the people the reality of God and His Son who was given for our redemption. Although our church has not benefitted numerically we felt that an impression was made. I would ask other assemblies to pray for us. The Bradford church is in an area—once densely populated (now scheduled for industrial re-development, and innumerable dwellings which housed many of our Sunday school children are being demolished) consequently our numbers have diminished. Please pray for our church then, that God will turn our adversity into a blessing.

—Willie W. Walker.



THANKSGIVING

O give thanks unto the Lord, for He is good, for His mercy endureth for ever (Psa. 107 : 1).

1. Basis of Thanksgiving—God.
"O give thanks unto the Lord."
2. Bounds of Thanksgiving—Eternal.
"His mercy endureth forever."
3. Benefits of Thanksgiving—God's Goodness.
"For He is good."—A. M.



Music and Radio Review



By Douglas B. Gray, F.R.S.A.,
(Director of Music)

ELIM RADIO SCHEDULES

The following Elim ministers will be heard over Elim (IBRA) broadcasts during the next few weeks :
SHORT WAVE (10.15 p.m.) Wednesdays : August

21st, J. Hywel Davies (Headquarters). August
28th and Sept. 4th, Ernest Scrivens (Oxford).
Sept. 11th 18th, 25th, Joseph Smith (Belfast).
Oct. 2nd, 9th, 16th, J. Craig Kennedy (Plymouth).

MEDIUM WAVE (10.30 p.m.) Thursdays : August
22nd, 29th, Sept. 5th, Ken Matthews (Worcester).
Sept. 12th, 19th, 26th, Oct. 3rd, J. J. Morgan
(Bradford).

LISTENERS please note that British Summer Time ends on Sunday, October 6th next. Radio programmes will, therefore, begin one hour earlier than the times shown above.

Other ministers broadcasting on **MEN AND THEIR MESSAGE** series (Short wave on Tuesdays at 10.15 p.m.) will include: J. McAvoy, A. V. Gorton, G. H. Thomas, W. Plowright, and others.

WELCOME TO LONDON

We would draw special attention to the forthcoming visit to London of the Elim Sparkbrook Choir under their conductor William Billington. Remember they will take part in the National Youth Rally on Saturday, 21st September next. This choir has travelled long distances and their ministry greatly enjoyed everywhere. We welcome them, and Crusaders, gospel singers and musicians will not want to miss either the rally or hearing this fine band of musical evangelists.

KINGSWAY HALL FESTIVAL

The annual Festivals of the London Crusader Choir are now much anticipated by a wide circle of friends and Christian workers. The date is Saturday, 21st September next at 7 p.m. The programme will include two special features: **Memories of the Masters and Musical Internationalia**, with other surprises! There are hundreds of seats unreserved. Reserved seats should be booked NOW. Write the music department at Headquarters without delay. Special party rates for parties of ten or more.

HOW OFTEN, as we have discussed the present perplexing political situation, have we heard people say: "How will it all end?" and we are conscious of uncertainty and fear in the hearts of men as they face the future. We know that many of the things which trouble men are actually signs, given in the Word of God, by which we can know that the coming of the Lord Jesus Christ is at hand. In Luke 21 is recorded a number of these signs which were declared by the Lord Jesus Himself, and after He had given them He told the significant parable of the budding of the fig tree and all the trees. By means of this story He foretold the fact that Israel, and the ancient nations surrounding her, would experience national revival before His coming. In the events of our own day this prophecy has become history, for since Israel began to return to her own land there has been a remarkable awakening in the surrounding nations. Assyria, Persia, Syria, Philistia, Edom and Moab, the land of the Canaanite remnant, are all clearly discernable now under the names of Iraq, Persia, Syria, the Gaza Strip, Jordan, and the Lebanon. The subject of our present study, however, is another recently revived nation, one which is holding the international limelight today—Egypt!

As we look at the scriptures of the Old Testament we are made aware of three things which distinguished the ancient kingdom of Egypt. First, of course, the thing which is outstanding to our minds is the knowledge of the hostility toward, and fierce oppression of, the people of Israel by the Egyptians. As a consequence Egypt was always the "land of bondage" to the Israelites (Exod. 14 : 13 ; 20 : 2). The second mark of Egypt was her bitter enmity towards the northern kingdom of Assyria, and later towards the Babylonians who succeeded the Assyrians. In the battles which took place between Egypt and her northern rivals, the Egyptians' power constantly declined until they were utterly routed by King Nebuchadnezzar at the battle of Carchemish (Jer. 46 : 2). The third outstanding feature was the Egyptian pride in the waters of the River Nile, then as now the source of their prosperity. Pharaoh, king of Egypt, is likened to a great crocodile

bathing in the waters of the Nile and saying, in his pride, "My river is mine own, and I have made it for myself" (Ezek. 29 : 3).

When we turn to look at modern Egypt we are faced with an almost exact repetition of the ancient scene; history is seemingly repeating itself before our eyes. Undoubtedly the most outstanding point about Egypt today is her implacable, violent hatred of the regathered people of Israel. She looks upon Israel as a cancer growing in the heart of the Arab world, and considers herself appointed to lead a crusade to destroy that cancer. Because of this she has twice within ten years suffered military defeat at the hands of the newly-reformed Israeli State. Again, Egypt is

How it will END

By F. LAVENDER (Minister of Elim Church)

determined to dominate the whole Arab world, and she is the self-appointed "Voice of the Arabs." There is, however, one State which she regards as a rival to her position, the northern kingdom of Iraq, which occupies approximately the territory once dominated by Assyria and Babylon, and consequently Egypt has made little attempt to disguise her enmity toward Iraq. One more thing marks out modern Egypt: her desire to further her prosperity by an increased use of the waters of the River Nile. During the past year the world has witnessed the unparalleled spectacle of a small, poor, weak nation taking the world by the ear, holding the nations to ransom, and humiliating two great nations who dared to try to put things right! Yet it is probable that most

people have already forgotten that the root of the problem was not, as so many suppose, the Suez Canal, but the River Nile. The Egyptian Government wanted to build the Asswan High Dam to harness more water from the Nile, and had confidently expected finance to be forthcoming from America and Britain. When that confidence was frustrated Colonel Nasser showed his displeasure by seizing the Suez Canal, and this action precipitated the crisis which almost plunged the nations into World War 3. The Middle East has been simmering ever since, and people ask how all these matters will end.

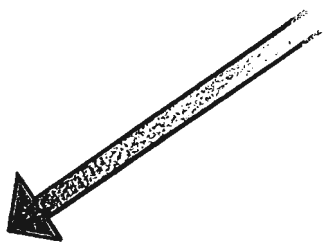
In this the Scriptures are clear and helpful, en-

ruin. In fact, Britain is the power who **could** "turn the rivers far away." What of the relationships between Egypt and Iraq? Daniel, chapter 11, tells us that there will be a prolonged series of battles between Egypt (the king of the south) and Iraq (the king of the north), which will culminate in the overthrow of Egypt (vv. 40-43), and the Egyptians will then be given into the hand of a cruel lord, a fierce king (Isa. 19:4), none other than the Antichrist who will arise from Iraq (Isa. 14:4; 24-27). So the Egyptian plan for domination is to prove unsuccessful, and she will be removed from leadership by her rival. There is one more point to be discussed: the Egyptian attitude to Israel. Jeremiah 46:25 makes it clear that the Lord of hosts, the God of Israel, is going to punish Egypt, while Ezekiel 29:10-12 shows that the punishment will prove so drastic that the land and cities of Egypt will remain uninhabited for forty years, while the Egyptians themselves are to be scattered throughout the nations. As a result of these things Egypt will be made the basest of the nations, never exalting herself again (Ezek. 29:15). The present events must surely make it clear that this word has not yet been fulfilled, for Egypt is certainly exalting herself at this time.

Nevertheless, this is not the last we know of Egypt's future, for the last word is not of judgment but of mercy. Because of their oppressors the Egyptians will cry to the Lord and He will send a saviour to deliver them (Isa. 19:20). As a result of His deliverance the Egyptians will become worshippers of the Lord, the God of Israel (Isa. 19:21). The same Lord who will smite Egypt is also going to heal her, and the Egyptians shall prove Him to be the God who answers prayer (Isa. 19:22). The final picture given to us is of Israel, Egypt and Assyria being joined together and made a blessing in the midst of the earth (Isa. 19:23-25). The bitter hatred of Egypt and Iraq will be taken away, and the world which at the moment is troubled by the hostility of these nations will be blessed by their friendship when the Lord heals them. As we look at the vain attempts of men to solve the

(Continued on page 523)

D... for Egypt



Isaiah 19 : 23-25

th, Loughborough).

abling us to see the conclusion of the affairs of Egypt. We will deal first with the present source of trouble, the River Nile. Isaiah tells us that the Lord is going to destroy utterly the tongue of the Egyptian sea and smite the river in its seven streams (chap. 11:15), and also says that the waters shall fall from the sea and the river shall be wasted and dried up (chap. 19:5). Further, Isaiah gives us a hint as to the manner in which this will be accomplished, for in chapter 19:6 he says "they shall turn the rivers far away." Mr. Lennox Boyd may have had this in mind when he stated recently that, in regard to our relations with Egypt, Britain holds the trump card, for she could turn the waters of the River Nile near their source, and so bring Egypt to



Women's Column

By
Gladys Gorton

"LEFT-OVERS"

LAST WEEK our little talk was upon "afters." Since then I have been impressed by a prayer which one of our deacons prayed: "Lord, our missionaries have given their best to Thee; we often offer to Thee the 'left-overs'." What a thought: "left-overs!" Probably, like me, you detest anything that is left over. One never knows quite what to do with it. A salad left over for another meal, to me is detestable. Anything left over is never the same as when it is either fresh or just cooked. I try to so arrange that nothing is left over, but naturally it is not always so. Lots of us, you know, treat God like this: we keep or use the best for ourselves, and then casually give to God the "left-overs." This could be called partial consecration. That which withholds from Christ's control any range of possession or interest, pursues some form of self-interest, and only follows Christ's plain guidance when it doesn't conflict with personal inclinations or habit, or worldly advantage, is only partially Christian.

My husband often has given this illustration, taken

from the life of Mrs Katherine Booth. She was taught a great lesson on "left-overs" from her own children. One day, because her children were confined to the house through rain, they decided they would play Noah's Ark. As she was busy she only half listened to them. Having erected the Ark, they marched the animals in, and then put in Noah and his family. Then the door was shut, and the game was over. "Now," declared one, "we must have a flood." The question was how were they going to have a flood, and of course the only place in the house was the bathroom, so they took the Ark with its contents up to the bathroom, turned on the tap, and had a great time. Mrs. Booth by this time was tremendously interested, but she did not interfere, because she wanted to see just how far they would go in carrying out the Bible story. Well, the time came when the flood abated. Then one of them said, "Now the family and the animals have got to be brought out of the Ark, so they brought them out one by one. Then they cried, "We must have a sacrifice!" One of them suggested the soap dish would make a good altar, so they got some paper and small bits of wood and laid them on the soap dish. They all looked at one another and asked, "But what shall we sacrifice?" No, none of the animals which had gone through the flood could be spared. At length one said, "I've got a lamb upstairs that has got two broken legs, let's sacrifice that. It does not matter what happens to it."

Certainly Mrs. Booth's life bore eloquent witness to the fact that the lesson had been well learned.

"Nothing less than the best; Nothing less than the best!
My wonderful Saviour has pardoned and blest:
He saves me. He keeps me. He gives me to rest;
He is worthy! Then give Him, nothing less than the best."

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 20.2, 26.5, 30.3 metres

August 20th, 1957

TUESDAY

10.30—10.45 p.m.

Programme: "Men and their Message."

Preceded by a programme of Gospel music

SHORT WAVE: 20.2, 26.5, 30.3 metres

August 21st, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme: "This is Life."

Speaker: J. Hywel Davies (Headqtrs.)

Subject: "What kept Christ to the Cross?"

Musical items are by the—
United Male Voice groups and a piano solo by Jack Ward.

The pieces include:

"Canaan's land"

"Jesus satisfies me"

"Fierce raged the tempest"

"I gave my life for thee"

"Jesus"

Broadcast from the Elim Radio Studio, London

Programmes produced by Douglas B. Gray.

MEDIUM WAVE: 321 metres

August 22nd, 1957

THURSDAY

10.30—10.45 p.m.

Programme: "This is Life."

Speaker: G. K. Matthew (Worcester)

Subject: "Two kinds of people."

Duets by C. K. Matthew and E. Corsie.

"Everybody's loved by someone"

"Oh, what a friend is Jesus."

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



Prophetic COMMENT

By F. J. SLEMMING

Israel.

“... He gave them their requests ; but sent leanness into their souls” (Psa. 105 : 15). A fulfilment of this prophetic word is being experienced by the majority of the population of the new State of Israel. Life is found to be hard and monotonous. Privations meet them all along the way. The future holds little promise of relaxation or an easing of the burden, and worse still, life is no different from what they had known in “galut” (exile). Freed from the hatred of anti-semitism, they find themselves the objects of hostility from all their neighbours. Perhaps many of them will at last learn that the only true answer to their need is a spiritual one. But how blind they are is seen in that so few are willing to consider, even in their secret thoughts, that the person of Jesus, so long rejected by them, is the one and only Saviour.

The Unstable Earth.

To what extent, if at all, are the extremes of weather in different parts of the earth affected by bomb tests ten miles above its surface? This question, posed by the editor of *The Christian*, is full of interest. Note some of the recent happenings. A disastrous hurricane has devastated Louisiana ; hundreds of lives have been lost. An earthquake has wrecked towns and villages in Persia, and 5,000 babies between one month and two years are said to be about to die because they have lost their mothers, or the mothers are so severely injured as to be unable to feed them. A prolonged drought in Central and South Australia ended by several inches of rain. In Italy rich tracts of land have been flooded with disastrous effects in the River Po area. In Switzerland and the Tyrol heavy falls of snow out of season have been experienced. Our own land has just come through a time of hot sunshine that has scorched the earth in a way that we do not often experience.

We know so little about the earth and Nature's forces and ways that it may well be that man's interference with the radio-active elements in the air is having an effect upon the earth. “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves

also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8 : 22, 23).

Perilous Times.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasure more than lovers of God” (2 Tim. 3 : 1-4).

The deepening iniquity must reach a limit compelling the miraculous intervention of God. D. M. Panton gives us these facts and figures : The murders in the United States between 1912 and 1918 exceeded by 9,050 the total American death roll in the First World War—59,377 murders. 135,000 undiscovered murderers were then at large in the United States. Judge Kavanagh of the superior Court of Chicago says, “To realise the prevalence of this invisible class, it is only necessary to consider that we have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges and magistrates put together, and three times the combined number of our editors, reporters and writers, and 52,000 more slayers at large than we have policemen. Within a decade burglary increased 1,200 per cent . . .”

HOW IT WILL END FOR EGYPT—Continued.
problems of the Middle East, we are forced to exclaim : “Who but the Lord could do this !” The world looks for a solution of its problems, but, thank God, we know that the answer to every problem is in the Lord Jesus Christ, and that He is soon coming again to fulfil the desire of all nations (Hag. 2 : 7).

OLD “ELIM EVANGELS”

If you have any old copies of THE ELIM EVANGEL or other Christian magazines will you please send them to : George Parker Wood, P.O. Box 1, Cala, Transkei, S. Africa, for distribution among the poor, sick and aged coloured people. There is usually someone who can read English and translate it for these people. Thank you.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith.
(Minister of Elim Church, Pontardulais)

SUNDAY, August 18th. Luke 8 : 40-56.

"Who touched Me?" (v. 45).

In the light of His omnipotence we see our own impotence as the Church of Christ, for so often His healing ministry was manifest, and "greater works" are promised to men of faith. Why come to Christ as a last resort? (v. 43). Put Him first in your life. One can be in His presence and not receive His blessing, but faith procures it for us (v. 48). The professional mourners laughed and lost their jobs! All unbelief must be put out of our life if we are to see His power (v. 54). How could they but tell all men! (v. 56).

Today's topic: When in His presence do I really touch Him? That He might touch me!

Prayer theme: Pray for the many local preachers who may lack time for real study, that their word may be blessed today.

MONDAY, August 19th. Luke 9 : 1-17.

"Who is this of whom I hear such things?" (v. 9).

Notice, that Judas, the apostate, was among those to receive Divine power to cast out devils. The tragedy of it all was that the blessing he had for others he did not exercise for himself. Notice they were not only to talk about the Gospel, but to demonstrate its power, and they did so (vv. 2, 6). They were powerful but penniless. Better material poverty than spiritual penury. Look at the phantom of an evil conscience (vv. 7-9), and the miracle of Divine provision (vv. 10-17).

Today's topic: If I have partaken of the Bread of Life I shall be fully satisfied.

Prayer theme: Missionary enterprise is continually in need of your prayerful support.

TUESDAY, August 20th. Luke 9 : 18-27.

"The Christ of God" (v. 20).

Men may have their speculations, but thank God for this sublime revelation! All the majesty that heaven can afford is entailed in Peter's profound confession. Jesus was not merely a prophet. He was the Prophecy! Not so much a good man, but the God-Man. They were too taken up with the revelation to comprehend the intimation of the Cross (v. 22). The appeal of the Christian Gospel to many lies in its note of sacrifice (vv. 23-25).

Today's topic: "Ashamed of Jesus, can it be?" Am I ever ashamed to bear His Name?

Prayer theme: There are many Christian teachers; pray that their influence may be felt in our schools.

WEDNESDAY, August 21st. Luke 9 : 28-45.

"This is My beloved Son, hear Him" (v. 35).

How we love to be there, on the Mount of Transfiguration, enjoying the felicity of heaven's blessing, and the exaltation of the Lord. The great men of national history pale into insignificance in the glorified presence of the Redeemer. The Father's will is still to "Hear Him" (v. 35). The Church has often followed the suggestion of Peter and built wonderful edifices rather than meet the need of a perishing world, for it is easier to do so! Let us take our needs, not to man, but to Jesus (v. 40). Notice Christ's intimation of Calvary (v. 44).

Today's topic: Does our worship revive or replace our witness for Christ?

Prayer theme: "Even so, come Lord Jesus." Can that really be our theme today?

THURSDAY, August 22nd. Luke 9 : 46-62.

"No man . . . looking back . . . is fit for the kingdom of God" (v. 62).

How different so often has been the attitude of the Church from the teaching of Her Master (vv. 46-48). True greatness comes from lowliness of mind. What a rebuke to our denominational pride and prejudice, even in Pentecost! (vv. 49-50). How wonderful His grace, that the "sons of thunder" should produce "the apostle of love" (vv. 51-56). Contrast the response of the disciples to His call with those in this case.

Today's topic: Am I really following Christ, with no conditions?

Prayer theme: Remember your own unsaved relatives by name in prayer.

FRIDAY, August 23rd. Luke 10 : 1-16.

"The harvest . . . great, labourers . . . few" (v. 2).

The cry of Christ is still true today. The company is extended to seventy more as heralds of His coming, and notice that the Master realised the blessing of fellowship (v. 1). No time for gossip (v. 4). Christ's scathing condemnation of Jewish communities is given greater sting by the more favourable mention of Gentile cities (vv. 13-15). Ministers take encouragement from (v. 16), and congregations take notice of the need to realise the value of a godly preacher.

Today's topic: Do I value my minister as I ought, in the light of our reading?

Prayer theme: Pray for a greater outpouring of the healing power of Christ.

SATURDAY, August 24th. Luke 10 : 17-24.

"Rejoice . . . because your names are written in heaven" (v. 20).

How successful ministers need prayer on their behalf, and perhaps more manifestations of power would be outpoured but for the danger of pride (vv. 17-19). Remember to rejoice in His grace rather than in any of His gifts. This passage almost seems like a cold shower on their enthusiasm and success, but obviously it was needed. Observe the intimate relationship between the Father and the Son (vv. 2-23). What a privileged people the disciples were, and we enjoy far greater blessings!

Today's topic: Is spiritual pride a hindrance in my work for God?

Prayer theme: Have ye received the Ho'y Ghost? If not, pray for the Lord to baptise you.

OUR FATHER

(Inspired by our Lord's prayer in Matthew 6: 9).

Blest Father of our home above,
We breathe Thy name with fervent love;
Thy way within our hearts fulfil
That faith may know Thy Heavenly Will.

Thy living Word to us bestow,
That we in truth may daily grow;
Forgive our sins and keep us meek
In strength to turn the other cheek.

Guide Thou our steps in paths of light
From adversary's snares of night;
Complete in righteous armour clothe
Against the dart that would o'erthrow.

Increase our strength to meet this hour,
Baptise with Pentecostal power;
Help us to glorify Thy name
Eternally with Thee to reign.

—Ronald Richards

We are
Crusading
for Christ

Elim Youth Page

We "fight
the good
fight"

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

Your heart belongs to you!

SO YOU DON'T QUITE AGREE WITH ME? As you scan this title, I can almost read your thoughts and hear you say (with a dreamy look in your eyes), "Oh, no, my heart isn't my own. Tall, dark, and handsome Bill has it now." Or, perhaps you have taken the spiritual angle, and are saying, "My heart belongs to God." But I still believe your heart belongs to YOU; your fleshly heart, your emotional heart, and your spiritual heart! Prove it? I'll try.

Of course you will agree that the little fleshly "ticker" inside of you is yours. However, you are aware that it continues to beat only with the permission of your Maker. It is a perfect, living pump, which no human genius can duplicate. Do you know its size? Your heart is about as large as your right fist when it is clenched and is shaped like a pear. Believe it or not, your heart moves 500 gallons of blood a day! It beats two and a half billion times and pumps thirty-five million gallons of blood in an average lifetime. What a wonderful piece of machinery God has placed within you! **THIS FLESHLY HEART IS YOURS.** Take care of it (that is, if you want to live to a ripe old age).

Now, did I hear you say that you gave your heart away to some fine young man, or to an attractive young lady? The expression, "I gave my heart away," has been used for many centuries, and undoubtedly will be used in the future. It's just a little expression belonging to those in love. (I'm not talking about puppy love—I mean the real thing.)

You may love someone so much that you actually feel your own heart belongs to him or her. But don't forget, that romantic heart still belongs to YOU. You hold the reins of your heart, and you are the one who decides just how your own heart is going to behave.

Let's suppose you have fallen in love. You are engaged, or at least you think there is a possibility you might be. Since you are the keeper of your heart, no one but you can keep your heart true to the one you love. May I advise? Keep the reigns of your heart held firmly, until you are certain in which direction you want to go.

It isn't clever to be fickle. It won't increase your popularity or gain for you admiration from others. There are some young ladies who seem to enjoy filing away in a mental cabinet the number of dates they have turned down; the proposal rejected; the hearts broken, etc. This reminds us of the Indians who gloated over each new scalp added to their collection. Girls, however, aren't the only ones guilty of this. When you indulge in fickleness and frivolity, you are training your heart to form a habit which may not be easily broken, even after marriage.

Be honest with yourself. Does your heart give you pangs of jealousy when the one you love talks to someone else for a while after church? Are you filled with suspicion when he misses a night calling on you? And if separated by distance, are you fearful when a week goes by and no letter? Have you allowed your heart to become selfish in demanding your way, your plans, and your desires first? Take that heart of yours and discipline it. If you have really fallen in love, then keep your heart from such joy-robbing traits as jealousy, neglect, frivolity, fickleness, fear, suspicion and selfishness.

Some have the attitude, "Oh, I fell in love, gave my heart away, and now I can't help how it has all turned out. I'm just me, and he or she will have to take me as I am." You can help how it turns out, for you are the guardian and keeper of your own heart. It is your job to see that it "behaves itself."
YOUR EMOTIONAL HEART BELONGS TO

YOU. Take good care of it (that is, if you want true happiness).

Perhaps you have agreed with me up to this point. But now you say, "I gave my heart to the Lord many years ago, and I certainly don't want it back." We must agree with you—you did give away your sinful heart, but you received another one in return. "A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36 : 26).

Of course you are thankful for your new heart, but God has made you the watchman over it. "Keep thy heart with all diligence ; for out of it are the issues of life" (Prov. 4 : 23). The fact that you are saved does not mean you are no longer a free moral agent. Your spiritual heart will continue to make choices as long as your fleshly heart beats.

You may say, "God holds the reins of my heart." True, but He can only guide it as you allow Him. If you still insist that you have given your heart completely to God, why is it we hear now and then about your suffering from heart trouble? Let's take out a spiritual stethoscope and check on a few heart ailments.

Have you ever heard of anyone suffering from hardening of the heart? We don't have to look to other denominations to find victims of this disease. We have many within our own ranks. It isn't God's fault if your heart is cold. You alone are responsible to see that your heart remains tender, pliable, and soft. If it has grown cold, you, as its guardian, have permitted it to become that way. Job said, "My God maketh my heart soft." See that your heart gets warmed up by letting the fire and warmth of the Holy Spirit enter once more.

You may suffer from a heart tremor. Fear has taken the place of rest and trust. Does God allow fear to enter your heart? Of course not ; but you, as keeper of your own heart, have said, "I accept you, fear, come in." Now you haven't said it in so many words, but your attitude has spoken for you.

There is a serious heart ailment called the "heart block." "Their heart is as fat as grease" (Psa. 119 : 70). What a deplorable condition either in the physical or spiritual. This would suggest to us that this heart is so full of the world that there is no room for the moving of the Holy Spirit. Sad to say, many young people who profess to be Christians are suffering from this heart disease and are doing nothing to remedy the situation. They have allowed their hearts to lust after the things of the world, rather than to seek first the Kingdom of God.

Can you sincerely blame God for your present spiritual heart condition? Could you dare say to your Master, "I gave my heart to You, Lord. Now

if I make the grade, fine ; but if I'm not quite what I should be, I guess it can't be helped. I'm just me, you know."

There is coming a day when you will be required to give an account of your stewardship over that heart. You have given away your sinful heart ; God has given in return, a clean heart. You are the keeper to the door of your heart ; you give your stamp of approval on what comes in and what goes out. When evil thoughts, desires, or fears present themselves at the door of your heart YOU decide whether or not they have admittance. God help you to have a clean, pure heart, one that has been cultivated to be joyful, compassionate, faithful, trustful, willing, broken and contrite.

Remember, **YOUR SPIRITUAL HEART IS YOURS.** Take care of it (that is, if you want to be ready when Jesus comes).

I fancy I hear you heaving a big sigh? Do you feel heavy-hearted now, knowing you are the keeper of three hearts within you? Don't be overwhelmed, for even though you have an important job, a tremendous responsibility, you have an Assistant, the Lord Jesus Christ Himself. Whatever your heart need is, physical, emotional, or spiritual, He has just the right heartbeat for YOU !

—G. Swope.

***Of course,
you're booked for***

SATURDAY, 28TH SEPT.

***You know that,
don't you!***

COMING EVENTS

(Please pray for these services)

ARMAGH. Aug. 17-19. Elim Church, College Street. Annual Convention. Sat. 3 and 6.30. Sun. 11.15, 3.15 and 7. Mon. 8. (Refreshments provided Sat. and Sun.). Speakers: John and Alice Woodhead, W. Gilpin and W. J. Martin. Singing items by Word of Life Quartette.

BIRMINGHAM. Aug. 17-18. Elim Church, Graham Street. Visit of H. Shaw. 25th, J. T. Bradley. Sat. 7.30. Sun. 11 and 6.30.

BIRMINGHAM (Yardley). Aug. 17, 18. Elim Church, Broadstone Road. Sat. 7.30. Sun. 11 and 6.30. Visit of W. Millington, Dean of I.B.T.I. All welcome.

BIRMINGHAM (Yardley). Sept. 14-16. Elim Church, Broadstone Road. Church Anniversary Services: Sat., 7.30; Sun. 11 and 6.30; Mon. 7.45. Guest Speaker: E. H. Cole, Swansea. Supported by Kidderminster Choir on Sat. Presbytery support welcome. 15a bus from city passes road. Convener: B. H. Hartwell.

CARLISLE. Aug 10-27. Elim Tabernacle, West Walls. Bible Campaign. "The Creation." Speaker: Wm. George. Sun. 11 and 6.30. Week-nights, 7.30. (Except Mons. and Fri.).

GLOUCESTER. Aug. 31. Sat. 6.30. Opening of new Elim Church, Parkend Road, by John Dyke and ministers of Presbytery. New church converted from the late Empire Cinema). 500 seats.

GUERNSEY (Delancey). Sept. 2-12. Elim Church, Delancey Lane. Revival and Divine Healing Crusade. Week-nights 7.45. Thurs. 3 and 7.45. Sun. 3 and 6.30, followed by After Church Rally at 8 in the Stoneworkers' Hall, St. Sampson's Bridge. Conducted by W. R. Jones and Party.

HOLYHEAD. Aug. 17-24. Elim Church, Trearddur Sq. Sun. 10.30 and 6. Week-nights 7.15. Visit of Arnold and Nora Brooks (Salford).

HORNSEY. Sept. 7. Elim Church, Duncombe Road, Hornsey Rise. North London Presbytery Business Meeting. 2.30. Rally, 6.30. Speaker: H. Shaw.

HULL. Aug. 17-22. Elim Church, Mason Street. Bible Campaign. Week-nights (except Mon.) 7.30. Sun. 11 and 6.30. Conducted by Mrs. Alice Parham (U.S.A.).

Aug. 24. Visit of Bradford Male Voice Choir with their Minister. L. W. Green. 7 p.m.

ILFORD. Aug. 1-25. Elim Church, Scrafton Road. Sun. 11 and 6.30. Thurs. 7.30. Preacher: E. C. W. Boulton. Aug. 3. Monthly Rally, 7.30. Members' and Friends' night.

LONG EATON. Aug. 17-19. Elim Church, Oxford Street. Ninth Anniversary. Special meetings. Sat., Aug. 17, 7.30. Speaker: G. Harpin (Nottingham). Sun., Aug. 18, 11 and 6.30. Speaker: B. J. Epton. Mon. Aug. 19, 7.30. Speaker: G. Harpin.

MERTHYR. Aug. 24-26. Elim Church, Court Street. Minister's First Anniversary. Sat. and Mon. 7. Sun. 6. Speakers: P. S. Brewster (Cardiff), R. Hunstan (Dowlais), H. Ogier (Newport). Convener: John Coleman.

MOUNTAIN ASH. Sept. 21-26. Elim Church, Knight Street. Annual Convention Services. Sat. 7. Sun. 11, 6 and 7.30. Mon. to Thurs. 7.15. Speakers: Ron Jones (Bristol), R. D. Bradley (Neath). Convener: William J. Maybin.

PONTYPRIDD. Sept. 5. Elim Church, Thurston Road. Great Sisterhood Rally, 3 and 7.15 (tea provided between the services). Speaker: Mrs. E. F. Cole (Swansea). Soloist: Miss Joyce Durston. President: Mrs. E. R. Walker.

PORTSMOUTH. Aug. 24-29. Elim Church, Arundel Street. Gospel and Divine Healing campaign. Sat. 7.15. Sun. 11 and 6.30. Mon. to Thurs. 7.30. Conducted by Charles Brooks.

SMETHWICK. Aug. 31-Sept. 5. Elim Church, near West Smethwick Junction. Minister's Silver Jubilee. Sat. 7. Sun. 11 and 6.30. Week-nights 7.30. Speakers include: E. C. W. and Olive Boulton, and W. J. Allen. Convener: J. Frame.

WESTCLIFF-ON-SEA. Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park).

Special speakers: Aug. 18, S. Rawlings. Aug. 25, G. Backhouse. Services 11 and 6.30.

WESTCLIFF-ON-SEA. Sept. 7-12. Annual Convention. Sat. Baptist Church, London Road, 3.30 and 6.45. Sun. 11 and 6.30. Mon-Thurs. 7.30. Elim Church, Westborough Rd. Speaker: J. C. Kennedy (President-Elect). Convener: G. Backhouse. (Sat. cups of tea provided between services).

WEYMOUTH. Aug. 18. Special visit of J. Dyke (B'ham). 11 and 6.30. Convener: D. J. Green.

SUNNY BLUNDELL TOUR

Aug. 17-22, Wigan. 24-29, Canning Town. 31-Sept. 5, South Harrow (A.o.G.). Sept. 7-12, Swindon. 14-19, Bath. 21-29, Oxford.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

August 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

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