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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

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

Vol. XXXIX No. 38

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SEPTEMBER 20th, 1958

OVERSEAS MISSIONS

"... INTO ALL
THE WORLD"



MY FIRST FOUR MONTHS ON THE FIELD

Miss M. Gwynne (*Inyanga N., Southern Rhodesia*)

FOUR months have gone by since I arrived on the mission field; four hectic and eventful months, but also the happiest months of my life.

It was on St. David's Day, March 1st, that the farewell service was held at the Elim Church, Swansea, and on March 5th I left Wales for Southern Rhodesia. The Lord undertook throughout the journey, and although there was little opportunity for Christian fellowship on the boat the voyage chaplain was a Christian and I gladly accepted his invitation to take the Sunday school on board. The four-day train journey from Cape Town to Umtali was a hot and tedious one, so I eagerly looked forward to meeting the missionaries at Penhalonga, although I had never seen any of them before. I then spent a few busy but pleasant days with them before setting off for Inyanga North with Dr. Brien.

What a journey! Dr. Brien's three-ton lorry was loaded with a motley collection of goods; cement bags and paraffin drums provided a platform for school desks, books, furniture, bicycles, grocery supplies, and perched high on the top of it all sat Mistress Joyce, a new African teacher taking over one of the younger classes at Inyanga North. The roads were treacherously rough after the rains, and during the heat of the afternoon the lorry got stuck in deep mud. We set to and carried stones to block

the mud bank and cut down trees to make a lattice across it. Several attempts to move the lorry failed. Then Dr. Brien made a final assault, and as many silent prayers went up the Lord wonderfully answered and saw us safely across, and we continued our journey rejoicing. We heard later how other smaller vehicles had failed altogether to cross that part of the road. It was dark when we eventually arrived at Inyanga North, but Mrs. Brien and Nurse Loosemore gave us a wonderful welcome and helped me to settle in my new home. Moreover, all this was done after they had both been up all night dealing with a demon-possessed woman who had broken into the dispensary.

My first whole day at the mission station was a Sunday and one which I shall never forget. The church was packed to capacity, and I was overawed as I looked at row after row of intent Africans. There were many radiant faces in that congregation, and many hearts aglow with the joy that is found in Jesus. Their singing reflected their happiness; the natural harmony and effortless blending of their voices reminded me of the choirs back home in Wales, especially when they spontaneously repeated the last verse of each hymn. Their singing really stirred my heart. I shall also remember the enthu-

(Continued on page 596)

Mrs. Margaret Mansfield warns against the giant—

NEGLECT

I HAVE never been guilty of a wrong action . . . but on my account lives have been lost, trains have been wrecked, ships have gone down at sea, cities have been burned, battles have been lost, and governments have failed. I have never struck a blow, nor spoken an unkind word, but because of me homes have been broken up, friends have grown cold, the laughter of children has ceased, wives have been forgotten, and fathers and mothers have gone broken-hearted to their graves. I have intended no evil, but because of me talent and genius have come to naught, courtesy and kindness have failed, and the promise of success and happiness has yielded sorrow and disaster. You may not on the instant call me by name, but surely you are acquainted with me. I am Neglect."

How shall we escape ?

Because of neglect many well-meaning souls have died without a knowledge of God's salvation and Jesus Christ as their Saviour. It is folly to neglect the most important thing in life, and God's Word flashes this warning: "How shall we escape if we neglect so great salvation?" (Hebrews 2:3).

Salvation is the greatest concept that has ever been given to man. It is the greatest word that has ever been written, or has ever passed human lips. No wonder the Bible calls it "so great salvation." It is so great because of what it includes. In order to place the one whom He saves in this highly exalted position, God does many things for and with him. There is deliverance from the reign of Satan, called the power of darkness, and redemption from the curse or penalty of God's holy law. All trespasses are forgiven. So many people seem to think they could never be saved, either because they have gone too deeply into sin or because they have neglected Christ too long; therefore they mistakenly think He will not save them now. The one who is saved becomes reconciled to God, and is brought into a state

of peace with Him. He is born again of God, with an eternal life. He is made a part of a new creation in Christ Jesus, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

The Holy Spirit is given to dwell with him for ever and he is sealed by the same Spirit. He is given a perfect standing before God, because of the merits of the Lord Jesus Christ, and is placed under the keeping and providing care of God for all his spiritual needs.

Universality of salvation

This salvation is so great because it is available to all men: the following passages show that it is for all men. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

A missionary sat in the midst of a little circle of South Sea Islanders. He read to them the third chapter of John's Gospel. Presently he came to the verse "For God so loved the world . . ." One of his hearers started from his seat and exclaimed: "What sounds were those I heard?" The missionary repeated the verse. The native again rose up from his seat, and earnestly asked his instructor: "Is that true? Can it be true that God so loved the world? God's own Son came to die that man might live? Is it true?" The missionary assured him that it was the very message he had come so far to deliver, and that they were happy who would receive it. The man burst into tears, and turned from the little company into the bushes to think alone over the wonderful news.

Then Hebrews 2:9 tells us that "Jesus . . . was made a little lower than the angels . . . that He

by the grace of God should taste death for every man." All these passages teach the availability of salvation to every member of the human race. They do not, however, teach that all men shall be saved. It is tragically possible to reject and even *neglect* so great a salvation and be lost for ever.

The cost of redemption

Salvation is so great because of what was required to accomplish it.

The greatness of salvation is also seen in comparing that which God did in creating the universe with that which He had to do in saving man. When God created the heavens and the earth, He spoke and they came into existence. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Psalm 33:6). But to save man He had to die.

Salvation could not have been accomplished apart from the Son of God giving His life in death. From His exalted position in glory the Son of God spoke and the heavens and earth came into existence. But when a rebellious and lost human race was to be saved, He who had made the universe left His position in glory, taking upon Himself the form of sinful man and giving His life out in death upon Calvary's cross—the Creator dying for the creature.

That which demanded the death of the Son of God and requires the fullest exercise of God's infinite power for its accomplishment can be nothing less than "so *great* salvation."

Put first things first

Think of the greatness of salvation—and yet men and women neglect it.

There are so many who will neglect their salvation because they feel there are other things they need to do first, just like the man who was bidden to the great supper and this was his excuse, "I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused" (Luke 14:8).

If you will let business or anything else cause you to neglect salvation there is no escape for you. Too many people today are like Felix. We read in Acts, chapter 24, that as Paul told Felix of the judgment to come Felix trembled, but this is what he said: "Go thy way for this time; when I have a convenient season, I will call for thee." He was undecided, therefore he put it off until a more convenient time.

When examined, the pretexts of indecision are absurd. What are the undecided waiting for? Some feel they must wait until mysteries and many questions are cleared up. There are difficulties with regard

to the Bible: the great question of Noah's ark, Balaam's ass, the Gadarene swine. How shall we reconcile sin and death with the goodness of God? Are not the birth and death of Christ wrapped in mystery? Now it is true that revelation presents great problems, but does this justify our hesitation? Spots appear on the sun, yet it gives more light than any other luminary, therefore we rejoice to walk in its light. We have to judge between Christ and other masters, and there need not be one moment's hesitation between the glorious liberty, the godly comfort, the sweet service, the splendid hope of the Christian life, and that which the other masters offer, being the way of sin and death. What God has to offer in so great a salvation is so much better than anything the world, the flesh and the Devil have to offer.

Many wait for a more powerful impulse—for something practically supernatural that will agitate, stimulate, or master them. Others wait for a convenient season. "Convenient" is a word that has no place in serious life. When seriously ill you do not defer sending for the doctor until it is convenient. How much rather, then, shall we deal with the crisis of the soul? Hebrews 12:25 says: "See that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven."

There are no more melancholy words in the language than these: "Too late!" They have been uttered by a brother as he hurried home to see a dying father, arriving only to be told that his father had breathed his last; and not soon shall one forget the agony then expressed. "Too late!" They have been uttered by an anxious crowd as they stood gazing on a burning building and sadly saw the failure of those who sought to save the inmates from destruction. "Too late!" They have been uttered by the noble crew of the lifeboat when, as they put out to the sinking ship, they beheld her go down before their eyes, and "the frightened souls within her." But none of these circumstances is half as heart-rending as those in which the sinner who has despised his day must find himself when the terrible discovery is made that he is too late to enter heaven. May this never be said of any of us because we have neglected *so great* salvation.

—*Foursquare Magazine.*

"How shall we escape if we neglect so great salvation?" (Hebrews 2:3).

EDITORIAL

AS this editorial is being written the daily newspapers are giving prominence to the racial clashes in Nottingham and in Notting Hill, London, with headings such as "Racial Fire Flares Up Again" and "A Blot On The Conscience Of Britain." While this makes disturbing and distressing reading it is heartening to realise that the Press of this country is against racial discrimination. The following, reported in the *Manchester Guardian* and other leading papers, is a typical incident of what is taking place: "It comes as a shock to hear the ugly phrase 'Lynch him!' on English lips in an English city. But it must be reported that these words were used not once but a dozen times yesterday afternoon in a slum street in the Notting Hill district of London. The object of this venom, a young West African student, was running for his life down Bramley Road, followed by a gang of young toughs who had set upon him, kicked him and twisted his leg before he could escape. Dashing into a greengrocer's shop, he persuaded the owner to bolt the door and hid himself in a back room until the police came and rescued him. By that time a crowd of 200 white people had gathered on the pavements and in the roadway, and it took the combined efforts of police on horseback and in radio squad cars and twenty constables on foot to disperse them."

This terrible and tragic incident, inspired by racial animosity, is only too illustrative of the clashes taking place between white and coloured people in the areas referred to above.

There may be other underlying causes and various problems involved in these violent disorders; nevertheless, such incidents are to be deprecated and condemned, and must not under any circumstances be tolerated. The Lord Jesus, if here in the flesh, would emphatically denounce this attitude of racial discrimination. This is clear from the way He dealt with the lawyer's question, "Master, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the law? how readest thou?" The lawyer replied, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself." The lawyer, an orthodox Jew, who like the rest of his people hated his neighbours, the Samaritans, tried to extricate himself from the delicate situation in which he found himself by asking "Who is my neighbour?" as if he did not know! Jesus replied by giving the illustrious, revealing and challenging parable of the Good

Samaritan, a classic on how to be neighbourly, even with people of different nationality and colour. Jesus knew this neighbourliness was sadly lacking in those who should have exemplified it and he strongly condemned them for it.

It is a cause for thankfulness that the white people of this country, whatever the provocation, who are manifesting racial hatred are not representative by any means of the British people, for racial hatred is not typical of them. Someone has said, "The early days of settling in bring with them tension and uncertainty. But the general public will not condone attempts to exploit this period with lawlessness and hatred."

It is to be hoped that these disorders will not spread to other places where there are large populations of white and coloured people living together in a neighbourly way.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Overseas Missions (continued)

siasm with which they sang the chorus "Do Fara Nasi" (I am happy today, in Jesu's love I am happy today). I too shared their happiness, for at last I had come to that place to which God had called me and I knew the real joy that obedience to His Divine will brings. It was with some trepidation, however, that I rose to speak to that congregation, but the Lord undertook and blessed His Word, and many souls accepted the Lord Jesus Christ as their Saviour that day.

I then had just one day in which to unpack the inevitable luggage and learn the habits of a pressure lamp and paraffin stove before beginning to teach. My new charges—a class of fifteen to twenty-year-olds—provided a startling contrast to the eight-year-olds I had previously been teaching, but gradually I settled into my new task. I became accustomed to

(Concluded on page 602)

CHURCH NEWS FLASH



SOUTHPORT

Our August convention this year was better than ever. The preaching struck a very serious note, and the musical items were of the highest possible standard. The singing of Mr. Hunter of Manchester and that of our own Mr. Pearson will long be remembered, not forgetting the duets so beautifully sung, accompanied on their guitars, by two of our own young men, Graham and Roger. Pastor Cowdery from Birmingham and Pastor Taylor of Chester were the special speakers, and their messages challenged and inspired all who heard them. All the Lancashire churches were represented, and all the services were recorded by our good friends from Crawshaw Booth mission to be used in visitation work later. The call of the convention was to personal holiness. May we all respond to God's glory.

E. EVANS.

DELANCEY: INDUCTION OF PASTOR J. C. A. MULVAGH

Right from the time Pastor and Mrs. Mulvagh stepped off the boat with their smiling faces, Delancey Elim Church took them to their hearts. The welcome tea, words of welcome and response assured all of blessing in the coming days. Pastor J. F. Hardman conducted the induction service, welcomed Mr. and Mrs. Mulvagh on behalf of the presbytery and looked forward to their fellowship and counsel. T. C. Parrott welcomed them on behalf of Delancey, and pointed out an imaginary text on the wall, "The Lord bless thee [our prayer], and make thee a blessing [our heart's desire]."

Pastor Mulvagh in replying warmed every heart with his Irish humour, his humbleness of heart and his apparent dependence upon God.

Pastor H. W. Fardell gave the charge to the church from 1 Timothy 5, to esteem our minister highly and give him every help.

T. C. PARROTT.

LONDON CRUSADER CHOIR IN THE WEST COUNTRY

No better time of the year could have been chosen for the weekend visit to Exeter. Journeying through

200 miles of beautiful Britain was something long to be remembered with gratitude. Arriving on time and receiving a most warm welcome from Pastor and Mrs. Horne and a gallant band of workers, we found everyone expectant for a weekend full of joyful service. Elim's new church building in Exeter is certainly well suited for choral renditions, and the choir's high musical finesse won appreciation and commendation from the great congregations that gathered. The ministry of the Word by choir members Albert Ardley, Albert English and Peter Baxter was forthright and fearless in presentation. Ronald Cooper's musical interludes at the grand organ with choir soloists and musicians—Harold Johnson, Marie Hamilton, Rosemary Brown (choir secretary) and Irene English—provided individual items of skill and soulful understanding. Such visits provide great occasions for close fellowship, not only in the public meetings but also within the hearts and homes of the Elim family, and such hospitality and friendship are deeply enjoyed in this co-operation in evangelism. The grand weekend, with its spiritual results, well repaid the intense strain such visits imply and made another "all night" journey along British highways more than worth while. Pastor Douglas B. Gray, in addition to directing the meetings, conducted over thirty choral pieces during the week-end and within forty-eight hours after returning to London the choir was back again in the recording studio (recording its Christmas music for new gramophone records!).

LATE NEWS

Pastor F. Coleman preached in the prison in Detroit, U.S.A., and fifty-two people accepted Jesus Christ as Saviour.

* * *

Pastors P. S. Brewster and W. Plowright held an evangelistic meeting on the *Queen Mary* on their way to the World Pentecostal Conference. A German business man decided for Christ.



Women's

Column

By Gladys Gorton

A ROYAL HANDSHAKE

DURING her recent Canadian tour Princess Margaret at one function shook hands with 900 people—quite an achievement. Though she is accustomed to shaking hands with a number of people at one time, like the Queen and other members of the royal family, I guess her arm ached a little the next day. (I've often shaken hands with a number of people in half an hour or so and mine has ached.)

Most of those people were celebrities, but of course others were from the rank and file of the ordinary folk. What a thrill, and what a story some would tell. A shake of the hand: only a small outward gesture, but one which can have far-reaching consequences.

Honestly, few Christians go out of their way to shake hands with a newcomer to the church. Most people like to feel that they are welcome when they visit a church. Actually, I have met only one person who has deliberately said that she would not want anybody to shake her by the hand because it would put her off from going again.

Paul sends his personal greetings to certain believers in Rome, and I like J. B. Phillips's translation: "Shake hands for me with Priscilla and Aquila . . . shake the hand of dear Epaenetus . . . a handshake too for Adronicus and Junias my kinsmen and fellow prisoners" (Romans 16:3-7).

A handshake is the token of *friendship* and *reconciliation*. We are reconciled to God by the death of His Son (Romans 5:10). The cross unites. Jesus' mediatorial death reconciles the repentant sinner to God. As God extends to us the handshake of forgiveness so ought we to forgive those who offend us.

"How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
One had it—but *He* came from heaven,
Reviled, rejected and betrayed;

No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers and died" (*Edmonton*).

"I find it hard to forgive," she said. Pride is a factor with which to contend, It bars forgiveness. Can you forgive? Shake hands. You will not lose dignity. You will be big.

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, SEPTEMBER 24, 1958

Programme: 10.15 to 10.30 p.m.

Speaker: J. C. KENNEDY (President)

Subject: "His eyes shall see the King"

The programme also includes:

London Crusader Choir

singing

"Where are the reapers?"

"Lord of the harvest" and "We shall see His lovely face"

Broadcast from the Elim Radio Studio, London

Produced by Douglas B. Gray (announcer)

Every Saturday morning at 7.45 the Elim Missionary Society presents a programme in Spanish on 321 metres medium wave over IBRA Radio. Please remember this programme in your prayers.

Friends wishing to join the IBRA Listeners' 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, London, S.W.4.

WE'RE ALMOST THERE

Only two more weeks for the
1958 ELIM ANNUAL CONFERENCE

October 6th—Grand Opening Service

Induction of the President

Ordination of Elim Ministers

followed by inspiring rallies on October 7th, 8th and 9th

Each evening at 7.30 preceded by a song service
at 7 o'clock

The Town Hall, Bournemouth

WHAT ABOUT YOU?

Conference House Parties are being arranged by the
Rev. S. Penney, 84 Namu Road, Winton, Bournemouth
(telephone: Winton 1091)

See next week's Evangel for full details of the week's
programme

God confirms His Word at Stowmarket during Rev. Vic Ramsey's crusade with signs following

Congregations grew nightly at the evangelistic healing crusade led by Rev. Vic Ramsey in the Corn Hall, Stowmarket. God confirmed His Word with signs following and over 120 persons made public decisions for Christ. A large number of sick were prayed for and there were many remarkable testimonies of God's healing power.

Three weeks after the crusade commenced our hearts rejoiced as a stream of people stood to their feet during the Sunday evening rally to give spontaneous testimonies of healing. These included cases of cancer, deafness, chronic asthma of many years duration, a growth in the throat and various other complaints. One lady who had suffered from a severe eye affliction testified how that the evangelist had asked if she was saved, and how in consequence she sought the Lord for salvation at home that same night. She is now rejoicing in Him who has saved her spiritually and physically. A Christian lady stood up to say how through the crusade she had been brought to understand that there was healing in the atonement and that she had the right to claim it in faith for herself. This she did and was healed.

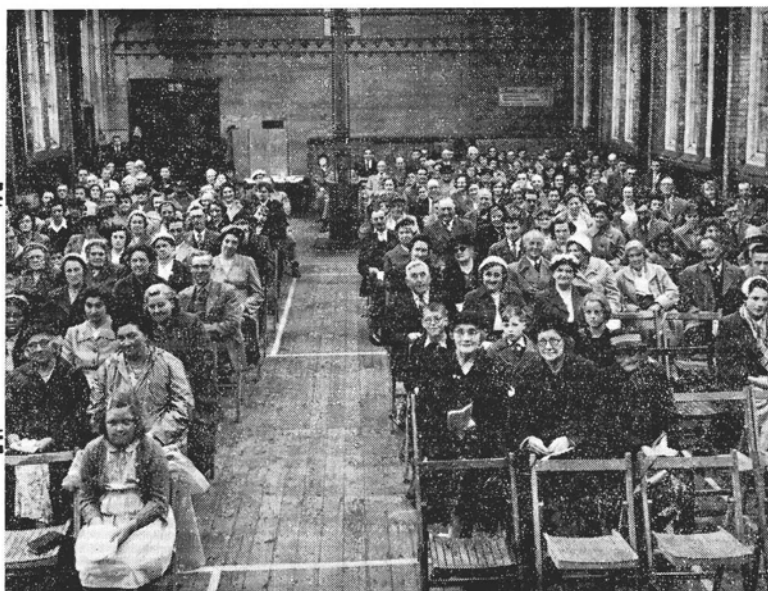
Instruction classes were conducted by Evangelist

Ray Hubbard each week-night prior to the main meeting, when many were blessed as they were brought to an understanding of the doctrine of healing as taught in the Word of God. Special afternoon services on Tuesdays with the accent on Divine healing were greatly blessed.

After three weeks in the Corn Hall the crusade continued for a further fortnight in the Oddfellows Hall, where the church which has been established as a result of this pioneer campaign is continuing to meet. On a Sunday morning, the first Breaking of Bread service held by the Stowmarket Elim Pentecostal Church took place, and on the following Saturday ten believers were baptised in water. At a later date, in the presence of Rev. Stormont, Rev. Ramsey, and other ministers, Pastor Malcolm Smith (recently of Great Yarmouth) was inducted to the pastorate of the new church. Praise God for what He has wrought in this thriving little Suffolk town, and pray earnestly with us that this may be but a foretaste of the blessing which He will grant to these people in this place.

J. E. M. HUBBARD.

This picture was taken in one of the crusade meetings and shows the congregation listening intently to God's servants.



EVERY prophecy concerning our Lord's first coming was completely and absolutely fulfilled with amazing detail. In dealing with predictions concerning Christ's second advent we can surely expect the same Divine accuracy.

When the aged prophet Simeon took the infant Christ into his arms (Luke 2) he sang "the Advent Song." To hold that Child in his arms was the literal fulfilment of all his wishes and dearest desires. He was now content to die. He had received from the Holy Spirit a revelation that he would not see death until his eyes had seen the Christ. How or when this revelation came to him we are not told, but God has His own way of speaking to people.

In connection with that scene in the temple of an aged man gently holding the Baby, John Wesley said: "God contracted to a span."

This advent song of Simeon is more crystal clear than the revelation which Mary, the mother of Jesus, sang in her Magnificat. It is even clearer than the beatitude of Elizabeth her cousin, and easier to understand than Zacharias in his benedictus. These prophetic words of Simeon made the coming of Christ and its purposes perfectly and absolutely clear. This is the chapter in which we see the moving of God. Divine miracles to confirm the eternal purposes of God are forecast. Miracles in answer to prayer were not to be considered rare, but rather the common order in the furtherance of the work and confirmation of the words of God. History bears witness to this truth.

Christ's first coming was the dawn of a new day. Yet it must be remembered that God did not only begin to love at the first advent—it was Love's true expression. Prior to the first advent of Christ we have the twilight years—the dark period of all history. For 400 years there had been no active move of God's power, but God had not entirely left Himself without a witness, as these personalities in the temple show us.

It took thirty years to fulfil a part of the astounding and startling prophecy which became Simeon's advent song. Then it began to be fulfilled with amazing rapidity and glorious effect. Since that day Holy Ghost utterances have spread over the whole world.

"Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also.) that the thoughts of many hearts may be revealed (Luke 2:34, 35). "Mine eyes have seen Thy salvation" (verse 30).

Here is the statement of all history. Nothing shall ever be greater! Through the human channel of

Simeon the Holy Ghost predicted that the coming of Christ would do five things:

(1) It would be the sword which would pierce Mary's soul, and thus would become the forerunner of the sufferings of the Church.

(2) It would cause the rise and fall of many in Israel. Israel would climb to great heights and sink to great depths in her attitude to Christ.

(3) It would lay bare the hearts of all individuals. A great power would uncover the hearts and the consciences of men and women.

(4) Looking at the Child, Simeon then predicted that Christ would be a sign spoken against.

(5) Finally, he foretold it would produce great

Jesus Christ in 1

(In Relation to the World and

By P. S. Brewster (Minister of the City of Toronto)

*This message was delivered at the first eve
September 14th, of the Fifth World Conference
Churches meeting in Toronto, Canada.—I*

dividing influences through the preaching of the Gospel.

It is perfectly clear that Simeon's prediction was the ending of the old and the beginning of a new era.

In God's sight the whole world revolves around His Son. As far as God is concerned, Jerusalem, the scene of our Lord's first and second advents, is the centre of the world. It is not New York, London or Paris, but the place where His Son ascended and where His sacred feet shall once again touch the Mount of Olives.

This prophecy took exactly thirty years to unfold itself. The moment came when Jesus walked into the

small synagogue in Nazareth and picked up the scroll and read these words: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

As Christ applied these words to His hearers their admiration and wonder changed to anger and scorn. Very soon afterwards they would have thrown Him out of their city and killed Him, so great was their anger. From that time until He died on the cross *He was a sign spoken against.*

works of the Devil and to undo all that Satan had done.

Here is a picture of the whole world seen from the throne of God—poor, bruised, broken-hearted, blind, prisoners, being shown the door of hope! Of one thing I am certain: Christ would never fit in with ultra-modern society and keep quiet about it. I am certain He would expose the dreadful deadness of organised religion and the commercialisation of traditional ceremony. He would ask where was the resurrection glory!

Christ's first words were directed to

THE POOR

When Mary brought her child into the temple she offered the sacrifice of the poor, which was two pigeons. Christ was dedicated by the offering of the poor, and it is rather significant that His first words were concerned with them. Who ever bothered about the poor? It was unheard of in the days of Christ to trouble about them. They laid in the streets or begged for bread. The rich were favoured by having the best seats in the synagogues and were given preference and prominence everywhere. Jesus offered the poor something that day that money could not buy. He rang the bell of hope for the poor; yes, the poor materially, physically, spiritually and mentally. Christ revealed what He meant by risking His reputation in sitting down and talking with social outcasts. Many of Christ's greatest revelations were given to poor people. He pulled down all barriers and simply declared that spiritual benefits belong to the poor as well as to the rich.

You can never understand Christ's actions until you understand His messages. The grace of God is not private property. The cross is for all.

Christ's second message was

HEALING FOR THE BROKEN-HEARTED

There are many varied types of broken hearts in the world today. When all happiness has gone, when all hopes have been blasted, when nothing is left but wretchedness and despair, Christ offers healing for body, soul and spirit. Some people have broken hearts because of tremendous personal loss and affliction. Others have broken hearts because of the dreadful treatment of their loved ones. Again, others suffer broken hearts because of the power of sin in their lives. The crushing shame of sin has broken countless hearts the world over. The Lord Jesus, our great high priest, is always touched with the feelings of our infirmities and He ministers Divine comfort. "The Lord is nigh unto them that are of a broken



hecy

ch)
ardiff)

vice, Sunday,
of Pentecostal

This actually was the first sermon Christ ever preached. It took thirty years to prepare for a ministry of three and a half years!

I would love to have seen Christ: to have witnessed Him putting His hands upon the people and commanding their sicknesses to leave them, to have observed Him dealing with the children and the mothers, to have watched Him denouncing sin, turning over the money-changers' tables in the temple, performing His miracles and stilling the tempest. This is impossible, but we do actually have the notes of our Lord's first sermon, and in that one masterly outline everything seems to be embodied—spiritual, material, social and even political. It is a revelation of what Christ came to do. He came to destroy the

heart." God has made provision for all human weaknesses. This statement should be broadcast the wide world over: Christ offers healing to broken hearts!

His third message goes even deeper: He offers

DELIVERANCE AND FREEDOM TO THE CAPTIVES

This must have had special significance to the people of His day, for slavery was everywhere. Children were born in slavery without knowing the meaning of freedom. The apostle says that by birth we are captives to Satan: "And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will" (2 Timothy 2:26). By whatever you are bound Christ came to effect your release! There has never yet been a chain forged by Satan that Jesus cannot snap. Christ sets Himself up as the great emancipator.

In His fourth message He said: "The Spirit of the Lord is upon Me . . . to give

RECOVERING OF SIGHT TO THE BLIND

In the days when Christ lived, blindness was a dreadful heritage and affliction. There were no loving hands to tend the blind. Christ came to show God's supreme interest in the body as well as the soul; but there is a deeper meaning to this statement than that, for the dreadful blindness of spiritual ignorance can be cleared away by the Spirit. Jesus said that the Pharisees of His day were blind. Paul was commissioned by God to illuminate men's minds. When the light goes out the world is plunged into darkness, and Christ sets Himself up as the restorer of vision, both spiritual and physical.

In His fifth message Jesus said He had come

TO SET AT LIBERTY THEM THAT ARE BRUISED

There must be tens of thousands of people, unpublicised, misunderstood and unknown, who behind closed doors would grasp the meaning of being bruised. Sometimes, through no fault of their own, they start life with a handicap, and because of inherent weaknesses and circumstances they stumble through the whole of their lives. Temperamentally and socially they become isolated from the rest of the crowd. Jesus said: "I have come to give liberty"—out of this isolation and depression. He understands all types, and offers peace and freedom to all.

In His final message Jesus offers

A NEW BEGINNING TO ALL

"To preach the acceptable year of the Lord." The Jewish jubilee took place every fifty years, when everything and everybody were set free—slaves, debts and property. It was a new beginning for everybody! So Jesus stands on the threshold of His ministry and says: "God has anointed Me to offer to every man, woman and child a new beginning." The Gospel offers you a new start; all the past can be forgiven and forgotten.

Jesus closed the book or the scroll and said, "This day is this scripture fulfilled in your ears" (Luke 4:21).

It is the prerogative of God to make all things new. Some of the last words in the book of Revelation include "Behold, I make all things new."

Overseas Missions (continued)

starting school at 7.30 a.m., to being called "madam" in lieu of the familiar "miss." I was surprised to find the children so eager to learn, and relieved to know that they understood English so well. They have a natural aptitude for mechanical arithmetic, handwork and physical education, but find the vagaries of English grammar most irksome.

Soon I learned how branches of trees were used for sweeping the class-room floor, and desks carried to the river on the children's heads to be scrubbed with grit from the river bed. Another surprise came when I discovered that many of the pupils walk five miles to school every day and that most of them work on Saturdays and throughout the holidays to earn money to buy their exercise books (which are not provided by the education department). Later my boys taught me which trees make the best charcoal, showed me how to make paint brushes from goat hair and pens from bamboo reeds. Then they began their first attempts at painting pictures with great enthusiasm and surprisingly good results.

Since June, each afternoon (of the school week) has been devoted to brick making and every child in the school is included in this. They are organised into groups and mould the bricks from soil and water, first spreading them with their feet, then they are fired in two large kilns which the older pupils have erected. It is tedious work, but God is blessing their efforts; recently in one afternoon a group of forty children produced 4,000 bricks. We praise God for the co-operation of these children, for without their help the extensive building programme which has to be finished before the rain begins in October

CHILDREN'S STRIP

Conducted by Bernard H. Norris

Hello again!

Photos and cameras. My young niece has a camera from Woolworths, and she has taken some good little snaps. She is twelve years old. Have you got a camera? If not, perhaps your older brother or sister or your parents have one.

Mine is a 35-millimetre camera. The film it uses is 35mm. wide, so that is how it gets its name. When I went to Austria with the Crusaders last year I was able to take 200 pictures in colour, and now we get out our slides and show them to friends and visitors, and we enjoy our holiday all over again. But whatever camera you have, and whatever photos you take, there are some rules which must always be observed. If you break the rules you will suffer. If you break God's rules or laws you will suffer. In fact, photography is very much like the Christian life. Let's see.

First of all, you *must* hold the camera steady, for if you move it your picture will be blurred. If as a Christian you are not steady, and do not have a regular Bible reading and prayer time each day, you will not live a very good Christian life.

Secondly, you must point the camera straight at the object, and keep the camera level; if you don't your houses or people will all be leaning over as if they are falling. In the same way, you can never really enjoy the Christian life unless you look straight at Jesus Christ and by His help live as He did. Whatever other people may do, you must keep level—not fanatical or lukewarm.

Thirdly, you need light for pictures. The best pictures are taken when the sun shines, and when there is light and shade to give roundness to objects. In the same way the Christian should live an open, honest life, enjoying the sunny happy times, and realising that the shady sorrowful times only come to give a roundness to life.

Finally, the camera remembers what it sees by putting it on the film. Wherever you are always remember God.

Coo, a sermon! Sorry, I don't usually preach. Next week I'll make up for it by telling you a story called "Strange object on the sea bed."

Cheerio for now, and God bless you.

BERNARD.

could never be completed. At the end of May the delegation arrived at this station and the pupils marched in formation from school to Dr. Brien's home to greet the visitors and sing songs of welcome. Special services were held during their visit here. The Lord blessed and souls were saved. It was particularly thrilling to see one's own pupils accepting the Lord as their Saviour. Then on June 2nd three of them, who had repented some months ago, were baptised in the nearby river by Pastor Bradley along with thirty-two other Africans. The day Pastors Bradley and Greenway left us the inspector of schools arrived unexpectedly, but he was extremely pleased with the work here, and also spoke highly of Dr. Brien's management of the numerous out-schools.

In addition to the usual Sunday morning service which each of us takes in a different part of this reserve, also the week-night meetings, for the past two months on Sunday evenings I have been going to Gande village to hold a service there. Some of my boys lead the way through two miles of "bush" and we gather round a log fire to sing His praises and hear His Word. On my way there last night I was handed this letter. It was written by Ronias Sitima, who was recently baptised and who has really made a stand for the Lord in his home and village, and this in the face of opposition and severe threats from his father, who practises witchcraft.

Dear Madam,

Pardon us for our being absent from the meeting this evening we have gone to Tauro Krall where Richards home is. We hope to be back round about 9 o'clock this evening. Would you please pray for us as we are walking through the thick forest but we are not afraid because we have our friend who is Jesus.

We have gone there, I and Langton to preach to some of our Christian women who have asked us if we could go to their homes so we are really very sorry about it.

Yours faithfully students,

LANGTON AND RONIAS TODD.

All here rejoice that he has heeded the Saviour's words. "Go ye into all the world and preach the Gospel," and "Lo, I am with you alway."

Praise God, too, that we have been called to bring the Gospel message to the people in this reserve, and so we would covet your prayers for our work for the Master at this mission station.

TEACHERS URGENTLY NEEDED

on Elim mission stations in Southern Rhodesia. This is an opportunity for effective service for the Lord Jesus and at the same time meeting a real need. For fuller information please write to: Missionary Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

“It Took a Miracle . . .”

the personal testimony of singing star **RONNIE AVALONE**

*“It took a miracle to put the stars in place ;
It took a miracle to hang the world in space ;
But when He saved my soul, cleansed and made me whole,
It took a miracle of love and grace.”*

THE words of this song would have meant nothing to me before the fall of 1953. Little did I know that one day in the wisdom of God He would take me out of a world of secular music and place in my heart the tremendous burden to sing only the praises of God. Truly nothing short of a miracle could have brought this to pass. What brought about this drastic change? The joy of telling the story of this miracle even transcends the joy of singing the Gospel.

East side, west side

The streets of New York were my playground. My impressions of God were much like the views held by many—a mysterious Being, often confined to a building with stained-glass windows, unapproachable without a human mediator. As a youngster I sang in churches. Later, on Broadway and in the Metropolitan Opera Company, I sang for the plaudits of men and waited for the day when I would be given proper recognition as a singer. I soaked up the applause and looked for more, but it was a miserable, unending, unsatisfactory search for peace and security.

At the close of World War II, after a hitch in the Army, I found myself back in the world of music, but this time with a partner. God gave me a sweet, understanding wife, and we expected to “make beautiful music together,” as the saying goes. It was not long before the music literally turned sour. We quit singing “for keeps,” vowing never to go back. One job after another failed to bring peace or security.

An open doorway to Christ

I became a door-to-door salesman, with gadgets designed to make life easier for the home owner. In

the wisdom of God I rang a doorbell, and entered a home occupied by a Christian police captain, his wife and two children. On the wall in the living room were two plaques which read, “Prayer changes things” and “Jesus never fails,” and for two and a half hours I listened as the policeman and his wife quoted from the Bible.

I heard that Christ had paid for my sins on the cross of Calvary; that God loved me, and that by taking Him at His word I might have everlasting life. This certainly seemed strange to me, yet it seemed to ring true. One verse of scripture impressed me: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17). Certainly this was what I needed—a fresh start. I went home and told my wife what had happened. The following day we attended the Sunday morning service in the policeman’s church.

All or nothing at all!

I returned to their home five days later, during which time this message of hope occupied my mind constantly. I was told that I must either reject Christ or receive Him as my own personal Saviour. I was torn between two impulses. One was to condemn the whole thing as foolishness and the other was to believe. Finally I yielded to the voice of God and received the Lord Jesus Christ as my own personal Saviour. Three days later my wife, Anita, gave her heart to the Lord. At last we had found peace, but it took a miracle, a real miracle, to bring it to us. Truly we became “new creatures”!

“Come unto Me, all ye that labour and are heavy laden, and I will give you rest” said Jesus (Matthew

11:28). "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6).

Singing we go

Our voices are now dedicated to the Lord's service, and as we go about singing God's praises my heart's desire is that others, like us, might experience the miracle of the new birth. "Jesus . . . said . . . Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Lucrative contracts in the field of secular music no longer hold an attraction for me. Once I sang to impress my audience, but now I sing the Gospel that it might reach the heart of some weary, sin-sick soul with the glorious message that "As many as received Him [Jesus Christ], to them gave He power to be-

come the sons of God, even to them that believe on His name" (John 1:12).

Courtesy American Tract Society.

Takes place today

- At Swindon (Coronation Temple, Osborne Street) an interesting programme for youth has been organized by District Youth Commissioner Ron Jones for Saturday, September 20th. At 3.30 p.m. six panels of youth representatives from the presbytery churches meet under the chairmanship of ministers to discuss such topics as: What should young people look for in the choice of a life partner? How can Christian youth exercise a good influence in their homes? What characteristics should you expect in (a) youth leaders, (b) Sunday school teachers? How to commence

(Continued on next page)

Elim Youth say

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(September 27th)

6.30 p.m.

Song
Service
6 p.m.

RALLY CONDUCTED BY NATIONAL YOUTH SECRETARY

Elim youth movement CRUSADING FOR CHRIST



THE FAMILY ALTAR
 and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by J. H. Sainsbury
 (Minister of Elim Church, Ipswich)

Sunday, September 21st. Psalm 65 : 1-13.

The author of this psalm had been counting his blessings, the result of which was this wonderful song of praise marked by the complete absence of any request. May we not, on this Lord's Day, also count our blessings as the psalmist and be so filled with what God has done that we "enter . . . into His courts with praise"? (Psalm 100 : 4).

To join in true praise is to exercise the highest form of prayer, in which man gives something to God; it is to join in the ministry of the angels and to sound the note of a triumphant faith. Well has the psalmist said, "Praise is comely for the upright" (Psalm 33 : 1).

Monday, September 22nd. Psalm 66 : 1-20.

"He ruleth by His power for ever" (v. 7).

The unsettled condition of the world may seem to contradict this statement, but no matter how great the unrest among nations we can be assured of its truth.

God has never surrendered His right of rule, but fashions and intervenes in the course of history as He has done many times in the past (compare Daniel 2 : 37 ; 5 : 26 ; Acts 12 : 23) to bring about the fulfilment of His purposes. That He will continue to do so is certain, until every evil power has been defeated never to rise again.

Tuesday, September 23rd. Psalm 67 : 1-7.

Knowing the extreme national sentiments of the Jews, this psalm is quite remarkable in that, although written centuries before the dawn of Christianity, its vision extends to every nation under heaven. The Christian of today finds himself in harmony with the aspirations expressed here, for they can only be fulfilled through the Gospel and kingdom of Jesus Christ. Like the writer of this psalm, we have prayed

for God's blessing (v. 1), not only that we might be satisfied but that through His blessing upon us others might come to know His salvation (v. 2).

Wednesday, September 24th. Psalm 68 : 1-18.

"Will ye lie among the sheepfolds . . . ?" (v. 13 R.V.).

Experience and scripture teach that there are always those among the people of God who do not "pull their weight," but prefer to leave everything to someone else. This was so with national Israel, for the psalmist is here appealing to these laggards who, like the Reubenites, remained among the sheepfolds when they should have been fighting against the enemy (Judges 5 : 16). The same difficulty is also experienced in spiritual Israel—let us see to it that we are not among those who shirk their duty. Remember, lending a hand will make it harder for you to borrow trouble!

Thursday, September 25th. Psalm 68 : 19-35.

"There is little Benjamin" (v. 27).

It is, of course, true that Benjamin was the smallest of the tribes of Israel, but although this was so numerically it was not so in relation to their influence. It was from Benjamin that God chose the first king of Israel (1 Samuel 9 : 21), and even more important than this, Paul, the greatest apostle, was a Benjamite.

God still delights in taking up those who are small and insignificant in the eyes of men and using them to fulfil His purposes (1 Corinthians 1 : 27). In this we will rejoice!

Friday, September 26th. Psalm 69 : 1-21.

The amazing words of verse 21 refer undoubtedly to the liquids offered to Christ at Calvary. The first of these was offered to Him just prior to His crucifixion and was composed of "vinegar mingled with gall" (Matthew 27 : 34 ; compare 15 : 23). This was a stupefying potion, but Christ did not receive it, for He was determined to drink the cup His Father had given Him and not to evade it in any way (John 18 : 11). The second of these liquids was vinegar only, given to Him while He was on the cross to relieve His thirst (John 19 : 28, 29).

Saturday, September 27th. Psalm 71 : 1-24.

"My tongue also shall talk of Thy righteousness all the day long" (v. 24).

The psalmist speaks of praising God on instruments of music in verse 22, but at best, if the author of this psalm were David, this could have been only an occasional occurrence in such a busy life. He has, however, another mode of praising God, for he declares that he will talk about Him all the day long. I am quite sure that he often did two things at the same time, in spite of the old proverb, and did a bigger job with his tongue than with his hands! So may we.

Youth Page (continued)

a Junior Crusader branch in a way to attract teenagers? In which way can Senior Crusaders best help their own church? At 6.30 p.m. there will be a *fully alive* youth evangelical meeting with young people taking the major part. Ron Jones will be the song leader, and District Superintendent George Canty will provide the concluding message. The title of the programme is "Modern Christian Youth Answer their Critics."

If you are anywhere within 100 miles of Swindon on the 20th you are advised to make for the rally.

- Over fifty members of the Elim Youth Movement have just returned from two weeks on the Continent on holiday. They travelled over 2,000 miles and passed through five countries. There were over twenty decisions for Christ at the places they witnessed. Full report with pictures to be published later.

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COMING EVENTS

(Please pray for these services)

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INGATESTONE. September 20—October 5 (inc.). The Elim Pentecostal Church, High Road. Evangelistic and Divine Healing Campaign by Pastor and Mrs. A. Chuter. Suns. 11, 3 and 6.30; Sats. Rallies 7 p.m.; week-nights 7.30. Divine Healing Services, Tues. 3 p.m. Sick prayed for each night. C.943

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PRESIDENT'S TOUR

September 27 and 28, Swindon; 29, Christchurch; 30, Winton; October 1, Springbourne; 2, Weymouth; 3, Salisbury; 4, Wimborne; 5, Merriott (morning), Yeovil (evening).

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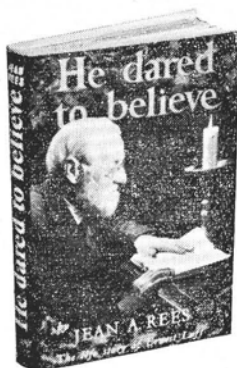
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