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The

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

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SPEED THE TRUTH

40

By J. J. Morgan

WE live in an age of ever increasing speed, defined as "a mad method whereby you miss as much as possible between the starting point and the destination." In the air, on water and land, more and yet more records are being broken. All over the country tremendous efforts are being made to widen the roads and build new highways to relieve the congestion and let the traffic through.

A new sign tells motorists that the limit in certain restricted areas is forty miles per hour instead of thirty and at enormous cost new highways are being carved out through the country. Every bottleneck must be widened ; every obstacle and hindrance must be removed **to let the traffic through.**

Would to God we could forge ahead with the truth, but alas, we are restricted and held back. We have too many bottlenecks. Our major problem is funds. Yes, we have the men and the message, but alas, we have not the means. Open doors invite us but we cannot enter ; our resources are inadequate. Our glowing plans and adventurous projects for God must be scaled down because of our limited means. Our target for this year is £25,000. At the end of August we reached the halfway mark, namely £12,598. We have now three months left to raise the other half. This will require an all-out drive by every member and minister. We **must get the Gospel through** to those who are in sin and darkness. We must move with all speed in the matter. Only four months to raise £12,500.

You can help through the normal channels of your church, by bringing in your missionary box, by giving a gift to the missionary cause, by helping our Evangelistic Fund. Will you help us to **speed the truth** on its way ?

Gifts can also be sent to Pastor J. J. Morgan, 20 Clarence Avenue, Clapham Park, London, S.W.4.

The Master's Call

By Pastor S. T. Douglas (Rockhampton, Queensland)

"The Master is come, and calleth for thee" (John 11 : 28)

WE will consider our text from the aspect of a call to active service, and as such it constitutes a challenge to every professing believer. The Lord has saved us that we might serve Him. His command is, "Occupy till I come." What have we done? What are we doing? Our text is a challenge to the slothful and the sleeping, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Corinthians 15:34). Do we ever feel ashamed because we have not spoken a word for the Lord Jesus? Is it because we are ashamed of the Lord Jesus? "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26). As a call to service, our text is suggestive of spiritual truth, and the first thing that impresses us is

1. THE PROMINENT PERSON—"THE MASTER"

In this verse, three persons are referred to—Martha, Mary and the Master. Of the three, the Master is the most prominent person. Mary went to inform her sister Martha that the Lord Jesus had come.

The call to service will have little or no appeal if Christ is not the prominent figure in our lives. Is He the Master? Is He Lord of our life? If Christ is not Lord of all, He is not Lord at all. Have we enthroned Him *king* of our life, or is He still unthroned? Has He sovereign sway over every part, power and passion, or does *self*, the capital "I," reign supreme? Self-surrender is the secret of successful service. The whole life of the Son of God was lived in absolute obedience to the Father's will: "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). The Apostle Paul fully yielded his life to Jesus Christ. His surrender was apparent from the moment of his conversion on the Damascus road, when he prayed, "Lord, what wilt Thou have me to do" (Acts 9:6).

One has said, "The cross is formed by crossing out the capital 'I.'" Through the cross it is no longer I but Christ in me, ruling and reigning supreme. In the Early Church the Christians believed not only that Christ had died for them, but also in effect that they died with Christ. This truth is illustrated in the ordinance of water baptism. We are buried with Christ by immersion because we have become dead with Christ to our old life of self and sin, and we are raised to live and walk in newness of life. Paul declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20). The cross was the centre and the circumference of Paul's life. He continually gloried in it: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Three aspects of the cross appear in that verse: the crucifixion of Christ, the world and self. Being "crucified with Christ" we become dead to self and to the world, but we "live unto God." The same principle that Christ applied to Himself applies to the Christian: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Crucifixion not only results in life, it also results in fruitfulness.

2. THE PRACTICAL ASPECT—"THE MASTER IS COME"

What significant words! It is one thing to recognise the claims of Christ, but it is another thing to realise them in spiritual experience. Has Christ fully *come* into your life? He said, "If any man hear My voice, and open the door, I will come in to him" (Revelation 3:20). Have you given Him complete control? John the Baptist said, "He must increase, but I must decrease" (John 3:30). Have you identified yourself with Him in His death on the cross? The cross-centred life is the Christ-controlled life.

While the Lord delights in our ardent service, He first desires our absolute surrender. D. L. Moody once said, "The world waits to see what God can do with the man who is wholly surrendered to Him. I want to be that man." D. L. Moody was instrumental under the hand of God in leading multitudes to Christ. A life of full surrender will result in a life of fruitful service. The fact of full surrender is emphasised in Paul's appeal to the Roman believers: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). A living sacrifice is giving oneself in life to God, so that every act or action will be acceptable and well-pleasing to God. Nothing less than entire consecration is sufficient if we are going to accept the challenge to fruitful service.

3. THE PERSONAL APPEAL. "The Master is come, and CALLETH FOR THEE"

The Master *calleth for thee*. Originally the call was a personal one—it was for Mary. The Lord still calls and He is speaking to you and me personally. What is our individual attitude to His call? Are we going to remain apathetic, indifferent and unresponsive? Are we going to respond by fully consecrating ourselves to the service of the Lord? When Isaiah heard the call his response was immediate and

his consecration was complete: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8). The attitude of the four lepers should be our attitude: "We do not well: this day is the day of good tidings, and we hold our peace" (2 Kings 7:9). The only feet that Christ can use today are our feet, the only hands are our hands and the only voice is our voice. He waits for us to respond.

There are unparalleled opportunities today. "The fields are white unto harvest." Souls are perishing all around us. Men and women are dying without Christ and without hope. The time is short and the need is great. There will be a price to pay. It will cost us something. Salvation was purchased by sacrifice, and it cannot be proclaimed without sacrifice. The message of the cross is still ridiculed and the bearing of the cross is still a reproach. If we are faithful we will find to our eternal joy that the crown far outweighs the cross. Brethren, let us respond to the Master's call and engage in His service.

"I heard Him call, 'Come follow'—

That was all.

Earth's joys grew dim, my soul went after Him;

I rose and followed—that was all.

Who would not follow if they heard Him call?"

—*The Australian Evangel and Glad Tidings Messenger.*

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THE CONFERENCE AND YOU

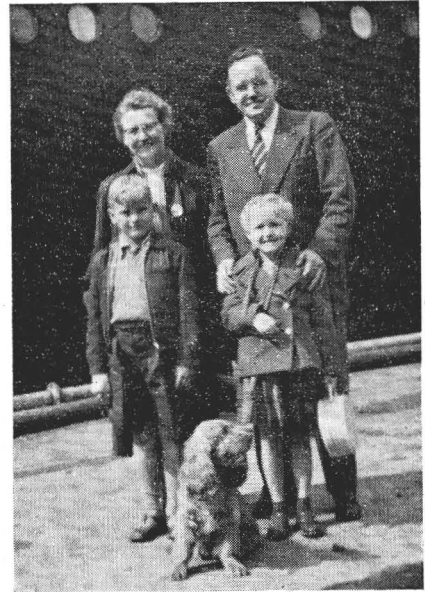
WITHIN a few days of receiving your copy of this issue of the *ELIM EVANGEL* the annual Elim Conference will be in full swing in the lovely seaside resort of Bournemouth. Only the delegates to the conference will attend and actively participate in the sessions. They, and hundreds of other people, will attend and enjoy the blessing of the great public meetings to be held each evening.

Although you, reader, may not be present either at the conference sessions or the public gatherings in the evenings, you can render valuable service to the conference, the Elim family and the work of God. "How can I do this?" you may ask. You can set aside a certain amount of time each day, preferably before the morning session begins at 9.30, for special and definite prayer. You can pray that the delegates will be very conscious of Divine guidance, enabling and overruling, so that the various discussions will climax in decisions in keeping with the will of God—in fact, that the whole procedure, including the public meetings, will be foremostly and pre-eminently for the glory of God, the extension of His kingdom, and the enlarging and consolidating of the Elim work.

Remember as you pray, and be encouraged by it, that the resources of God cannot be exhausted by the petitions of His people, for like Himself they are infinite. The larger the demand made upon Him, the more He is pleased with the trust invested in Him.

Not only will the conference be blessed as a result of such daily and definite intercession, but you, reader, will also derive benefit from your personal contact with God. As you pray earnestly and persistently for the conference, God can meet your own spiritual, temporal and physical requirements. The Christian cannot live and thrive spiritually without daily contact with God through prayer, for he is absolutely dependent upon God for all the needed

strength and blessing for everyday life and service. The Lord is his indispensable source of power and sustenance.



The above picture is of Pastor and Mrs. McGillivray and children, with Sally, Pastor and Mrs. Gorton's dog, whom the children loved. It was taken just before they embarked on the Queen Mary for the U.S.A.

THE ELIM EVANGEL

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To My Friend . . .

THIS morning Ernie Harford, my friend, put out to sea. He was made for the great waters, not to be moored to earth's mundane shore by the ties of mortal existence. For years his desires had been completely outside this world. Spiritual ambitions dominated his will and his ways. His face reflected always a glory beyond the horizon. Now he has sailed into the sunrise.

Often I have sat at table with him, but the loveliest meal could not prompt any remark from him but about his hunger for the things of the Spirit. When my own soul was stirred I would search him out, knowing he could understand. His heart and flesh cried out for the living God. And now he "shall hunger no more, neither thirst any more." He is led by living fountains of water.

His contribution to Elim was himself. He shared out his life and love among us—especially with three or four churches. He eagerly gave Elim all there was of him till he had no more to give. Two of his last few weeks were devoted to my own congregation. He surrendered a good livelihood in the first place about twenty years ago. Recently he even sur-

rendered his home to be free, as he told me, to "help smaller churches that could not afford campaigns."

I am deeply troubled by his loss. Our country has produced few like him. Perhaps our country has not noticed him, but the eyes of the gross materialists who mainly make up our nation could hardly be expected to fix upon one of such flawless transparency and sincerity. He was real. The man of this world cannot see real things. Today his reality makes him an object of wonder in a world to whom our planet is only a speck in a temporary swirl of dust.

On Sunday last a lady whom I did not know told me that Mr. Harford had laid his hands on her and for the first time in her life she had experienced the instant healing power of Christ. His last address here was on the glory of God. He closed the Book and spoke like one for whom the veil was already shimmering with the incandescent glow of the Everlasting Light. It was unforgettable.

Then he turned him about from us, drew the veil aside and entered into glory. Our tears wet the threshold.

GEORGE CANTY.

CHURCH NEWS FLASH

SEAFORD

Recently the Sussex presbytery arranged its quarterly meeting in this town. Coach loads of Elim folk came in from Hastings, Eastbourne, Worthing, Brighton and Hove. The Women's Institute was packed to capacity.

The singing was typically Elim—lusty and loud, hearty and sincere—and must in itself have made an impact on those living near. Sometimes it was the whole congregation, at other times the Hastings, Worthing and united choirs.

Every minister present was put on the spot for a three-minute testimony, and any doubts of salvation being a real thing must have been dispelled by these sincere declarations of personal experience. There was an able expounding of God's Word as the District Superintendent, Rev. J. J. Way, spoke on "A Summit Conference to uplift the World."

The Elim flag has flown in Seaford. Soon may it be a rampart of evangelism.

H.C.

DUMFRIES

Recently the Dumfries Elim Church had a visit from Pastor C. E. Lamb of London. Though we were not many in number, a rich time of fellowship was enjoyed by all. We were specially blessed by the duet sung by the two pastors. The sick were prayed for, and we had our first waiting meeting when the power of God was evident. Two of our young members who received the baptism in the Holy Spirit while on holiday in Wales received another touch from God. The anointing was upon others. We praise God for restoring our pastor after his accident. A recent visit to the Crusaders showed a great improvement in the growth of these young converts.

(Continued on page 631) G.R.H.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

THERE is not always unanimity in deciding the source even of some hymns and their tunes. After considerable research, however, it is usually possible to arrive at some measure of certainty. Our first hymn for review this week has sometimes been called "The anonymous hymn!" We refer to the hymn "My Jesus, I love Thee" (*Redemption Hymnal* No. 524).

We accept the view that this is a *Canadian* hymn in origin and written by Ralph Featherstone, a sixteen-year-old Canadian.

The hymn was published anonymously in the *London Hymn Book* in 1864. The words very soon found their way into many hymnals and several efforts were made to discover who had penned them.

Dr. George Stebbins, of the U.S.A., whose account of the origin of the hymn is widely accepted as the correct version, states that young Featherstone lived near Montreal and died at the early age of twenty-eight. Although he was cut off so early in life this song is an illustration of the truth how that by *one song* a brief young life may become a never-failing source of blessing. "My Jesus, I love Thee" has been (and is still) sung around the world. Can we ever assess the weight of power and limitless blessing this hymn has brought? It is certainly one of the outstanding Canadian contributions to the evangelical hymnody of the Christian Church.

Hearing recently that grand devotional chorus being sung in an Elim service,

"Bring Him thy sorrow, bring Him thy tears,
Bring Him thy heartaches, bring Him thy fears.
O tell Him plainly how thou dost feel,
Ever believing Jesus can heal!"

it brought considerable strength at a time when much needed, and we wondered who could possibly have been the author. We now know that the source of origin is associated with Canada. The illustrious Booth family possessed outstanding qualities, and among them were fine musicians and song writers. The chorus referred to made its first appearance in Canada. It was composed by Mrs. Commandant Booth, wife of Commandant Herbert Booth, who at

the early age of only thirty-two years was installed as Territorial Commander for Canada, and he, too, was a foremost song writer. Mrs. Herbert Booth, who was Dutch by birth, possessed a brilliant gift of music and song and many other contributions of hers remain with us today. They include such lyrics as:

"Have you heard the angels singing :
Christ is risen from the grave?
Have you heard the message ringing :
Jesus lives to help and save?"

Jesus died, O wondrous love!
Rose again to bring us freedom,
Lives to plead our cause above."

Another much-loved chorus used widely in Elim circles is:

"All my days and all my hours,
All my will and all my powers,
All the passion of my soul,
Not a fragment, but the whole
Shall be Thine, dear Lord."

The verses with the above chorus and the tune are the composition of another gifted Salvationist musician, Colonel Edward H. Joy. The complete song came into being on a cadets' spiritual day in Winnipeg, Canada. It found its inspiration in a prayer offered by a veteran officer who said: "Let us always be in the centre of Thy will!" Colonel Joy said later that the inspiration came for the chorus as the old veteran was praying, and before the day was done it had been adopted as the dedication chorus for the session. The whole song, in fact, was completed that day. We would like to receive more of such dignified and devotional numbers under the inspiration of the Holy Spirit's impelling.

One is amazed (and no less disappointed) as one moves around the Elim churches to find how few congregations ever sing the hymn "O Church of God" to the majestic tune "O Canada" (*Redemption Hymnal* No. 678). Of its type and character we contend it is one of the finest hymns in this collection. The words are by Rev. E. C. W. Boulton, whose gift for lyrics and poems needs no introduction to

Elim readers and friends everywhere. The tune, O Canada, is majestic and moving. If you query this enthusiasm on our part, may I suggest that whenever within the reach of the London Crusader Choir you ask them to present this hymn in their own special way. You will soon "catch fire" and readily rush to join in these inspiring stanzas. And so we leave for the present the contributions from Canada. It may appear faint praise indeed in the light of the Canadian contributions, and the aforementioned truly are still with us and will be for a long time to come. Canada has never had any flood periods of song comparable to those of America; it has never had a Fanny Crosby or Ira Sankey. But maybe one day from the craze for material development and economic enterprise there will pour forth from a spiritual awakening new hymns and spiritual songs born from hearts aglow with a new vision to fit the new world.

Church News Flash (continued)

ROMSEY

At the recent convention here all enjoyed the blessing of God to the full. On Saturday evening Mr. Tom Hamblin (Reading) gave a stirring testimony, after which Mr. Hardstaff (Margate) ministered the Word of God. On Sunday the ministry of Mr. Hardstaff was greatly enjoyed. On Monday the services were held in the Baptist Church. Testimonies were given by Mr. Thomas (London) and Mr. Hardstaff, who also gave the final message in the evening. Happy fellowship was enjoyed between the services when over 120 people gathered for tea. Many said that the convention was the best ever! The meetings were ably convened by Pastor W. George, solos were rendered by Mary Tresett and duets by the Keil sisters. These brought great blessing to all present.

H. J. CLEWER.

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.

**Remember the Conference,
October 6th to 10th, in prayer**

Opening of new Elim Church building at Keynsham

Saturday, September 6th, was a big day for the Elim family here in Keynsham. It was then they moved from the hired Co-operative hall into the newly purchased Methodist church, Temple Street. Enthusiasm ran high at three o'clock as many local people gathered to observe the opening. Pastor Newey, the local minister, handed the key to Rev. G. Canty, who after a few words of welcome, and expression of his personal joy on this great occasion, said, "My desire is that this building we are about to enter will not be another made with hands, but a sanctuary in which many will find the balm of healing for their sin-sick souls; that as this door opens it might be one through which many will pass to be led in a new experience and a deeper, more consecrated walk with God."

After a prayer of dedication the key was turned in the lock and we were ushered into a newly decorated hall. The crimson fitted carpet, cream walls and light blue trimmings were a pleasure to behold. Obviously much labour had been devoted by many to make such a tremendous change and improvement to this century-old building.

Mr. Canty preached in the afternoon and evening services, which were led by the resident minister Miss Pat Tillet rendered a heart-searching solo in the afternoon, while in the evening Mrs. Canty brought two very very fitting and challenging solos that were evidently enjoyed by all.

Mr. Canty challenged and encouraged us by his message. In both services an evident movement of the Holy Spirit was felt. At night Rev. John Abraham, the evangelist who will conduct two weeks special meetings, was introduced. He requested that all should join in prayer that God would move in the midst. The local Baptist and Free Evangelical ministers took part in both services, contributing to the blessing of the first day. As lights were switched off and we made our exodus from our new home we felt confident a light had been kindled in Keynsham that will not easily be put out.

J.A.

THE church meeting sat tense as they listened to the reader. On most faces was a look of astonishment as the listeners began to comprehend that these statements were meant for them. In some minds there must have been misgivings as they looked around at others who were in the meeting. They were mostly slaves and, at the best, those who were not slaves held but little prestige. To some it would seem that Peter was simply trying to boost their morale, but he seemed to have gone astray somewhere. A crowd of nondescript Christians could hardly be called a chosen generation. Poor slaves and insignificant peasants could not be compared with a royal priesthood, and, anyway, the priests were busy not so very far away—religionists who had been responsible for the death of their Master. To be described as holy and as God's own people was, to their minds, bordering on the fantastic. Surely Peter was allowing his imagination to run riot—or was it an ill-conceived and ill-timed joke? "Once," says Peter, "ye were no people." They still felt like displaced persons, and yet the apostle insists that they are now God's own people.

It was no fantasy of Peter's imagination. He could have justified his words by referring this little group of Christians to the words of Paul: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The apostle's declaration is that the Church is built upon the grace of Christ, not upon the merits of its members. Men are members by privilege, they could never merit that honour, but what they are not of themselves they are in Christ Jesus. It is He who has made them kings and priests unto God.

But so far we have been speaking in terms of others. The privilege of being members of the chosen race, members of the royal priesthood, set apart from

the world and numbered among God's own people, is conferred upon those who have acknowledged the *lordship* of Christ. Those of us who have so acknowledged the Lord know that our position as members of the royal priesthood is not because we are fit for it, but because He has conferred such a privilege upon us by pardon, not perfection. We do not progress into this privilege, it is bestowed by grace upon the simplest believer. We are members of the greatest brotherhood in time or eternity. Nothing that this world can offer could compare with the honour conferred by Christ upon us.

Have you noticed that Peter is speaking in the present tense? We *are* members of the fellowship

C H O

"Ye are a chosen generation, a race that ye should show forth the praises of His marvellous light" (1 Peter 2:9).

By Leslie Timbrell (M)

which is in Christ. We *are* united by the blood of Christ with all who have put their faith in Him. The saints of history and believers on the other side of the world are united to us in the glorious bonds of fellowship. Race does not count, because all believers are one in Christ.

It is easy to allow our minds to go in huge circles around this globe, and to sentimentalise over the great fellowship in Christ, but I want to remind you that our place of work for the Lord is right here where He has placed us. Race and colour may not bind the fellowship, but neither does opinion or denominational labels. Around us we have other

Christians very like ourselves—little better perhaps, but certainly no worse. And Christ has set us with them to serve and work for Him in the extension of His kingdom rather than split theological hairs and bicker about terminology.

Of course, the little group of ordinary Christians we see every day are very much less exciting than the group on the other side of the world, or so it would seem. But when we look above imperfections of which we are so conscious in other Christians we find that they too bear the image of Christ, and they are as near to Him as we are. None of us is exactly like Him, but the one thing we have in common unites us in Him—it is our individual love for

which we have not really grasped as yet. We either take it for granted or only half accept it as actual fact. But when we come to worship, especially when we gather around the Lord's table, we realise the reality of His presence, and when we go from His house to do service for Him we never go from His companionship. Our fellowship is with Him, and His presence is as real as the presence of fellow Christians.

Many today, even those who profess to love and serve their Lord, seem unable to see point or purpose in their lives. The general attitude is that life is almost, if not quite, nebulous. We take our place upon the stage of time and perform our little part with greater or less ability. Then we vanish, "only remembered by what we have done." This seems to be the basis for the idea which is still alive that we should eat, drink and be merry today, because who knows what the morrow will bring? It is from this false philosophy of negation and purposelessness that we are delivered by Christ. Every believer so delivered can join Paul in his confession of faith, "For me to live is Christ." This does not mean that the Christian is free from problems. He is bound up in the bundle of life with every man. He has much to learn and much has to be accepted by faith. In fact he walks by faith, not by sight, but the general issues are clear enough: his walk is to lead him closer to his Master, and he is to live more like his Master, so that the Lord's presence will be manifested in his everyday living. This is the noblest desire of which man is capable, because it not only colours his living but gives purpose to his life. The fact is that a life which has no point or purpose can only be religious and not Christ-indwelt. The true believer has given his life to Christ who is making it even as His own. Thus it is that the life surrendered to Christ becomes purposeful in that it is taken by Him to accomplish His purpose for it. If your life means Christ, then Christ's life is your example. "I have given you an example," said Jesus, "that ye should do as I have done."

He does not leave you to try to understand His purpose and work out His rule of life alone. We are members of a fellowship, each member of which is

(Continued overleaf, right column)

3 E N

ood, an holy nation, a peculiar people :
ho hath called you out of darkness into

slim Church, Wimbledon)

Him, and that love often becomes a means of strength in another's life. In human nature there is an inherent ability to criticise another's weakness—an ability which essentially leads to a spiritual snobishness that in itself is most unhealthy—but fellowship in Christ would lead those who are weaker in the faith to greater spiritual strength.

Our fellowship is more wonderful still, for it is not only with fellow Christians, but with the Father and Jesus Christ Himself. We have come to Mount Zion, to the city of the living God, to the assembly of the First Born. We have come to Jesus, and together are in fellowship in Him. This is a truth

CHILDREN'S STRIP

Conducted by **Bernard H. Norris**

Hello again!

Competition winners. Congratulations once again to Carol Evans of Bristol, and also to Christine Evans of Brecon, Wales! You are both winners in the September competition, and your 2/6 vouchers have been sent to you. This time we had entries from Ireland and the Channel Isles, but still no one from Scotland. The youngest competitor was nine years old.

Competition. Now here is this month's competition. Use the letters in the square below to make up thirty-five *well-known* names of Bible people. The letters given may only be used once in any word, but you can use as many vowels as you like, plus the letter Y. When you have found the thirty-five names, print them neatly on a postcard, and give a Bible reference (book, chapter and verse) for each one. Concordances should not be used. Add your name and address, age, and the church you attend, and send the card to me at 20 Clarence Avenue, London, S.W.4. Your card must be postmarked October 7th a.m. at the latest. There are two vouchers for 2/6 each for the best two entries. I wonder if there will be an entry from Scotland this time.

The answers will be given next week, and the winners next month.

Work. Every month for a year we have put 800 copies of our *Courier* in the homes around our church, and most of this work has been done by our young people. We began a Junior Crusader branch at the end of August, and one Junior Crusader delivered several hundred *Couriers* in just thirty minutes, with the help of only one other boy! Now they are helping to deliver bills for our campaign in

S	B	M
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(Continued on page 635)

Chosen (continued)

committed to working on the same task. So we are brought back to our local fellowship. As individuals we are always seeking to know more and understand better what it means to follow Christ in the circumstances which assail the local community. There is a real bond of fellowship and unity in being with a company of men and women engaged upon the same task. The life surrendered to Christ, and in the place where He has placed it, is the life which will learn more readily what following Him implies in the everyday. This happens when we meet in His house for fellowship, prayer and Bible study. Preaching was not intended by God to be a means of entertainment, but to be a power under the unction of the Holy Spirit to challenge, exhort and edify the Lord's people, and to win the lost for Him. It is in our own church fellowship that we begin to put into practice what we have already learned. Fellowship in Christ is fellowship on His terms. When His Spirit is shed abroad, humility takes the place of pride, there is love instead of suspicion, sympathy instead of fault-finding, readiness to serve instead of spiritual snob-bishness, and even willingness to suffer that our Lord might be glorified. Idealistic, you might say, and it is true that we never seem really to fulfil such ideals, but Paul encourages us to keep reaching out towards the ultimate of these ideals. To do anything less is to disappoint our Master and bring His cause into open shame. Yet, in spite of our sinful failures, the ideal still stands, and He is still faithful and just to forgive when we confess our failures. This is a fact to be remembered when we feel discouraged at the difficulties surrounding our path.

It would be wrong indeed to leave the matter here, where one might feel that one's privileges in Christ are restricted to the local assembly or even to one's own life. Each believer is called upon to be a messenger of the cross. It is his work to carry into the world what he learns within the fellowship. The mission of the Church of Christ is to extend the influence of the Gospel message, and every believer has his place in that effort. We are rather inclined to judge by what we call ability, and statistics often govern our assessment of success, but success in God's sight is seen in our faithfulness to the responsibility He has placed upon us. To avoid that responsibility is treachery. "Ye are the salt of the earth," said Jesus, and it is the privilege of the believer to take his own cleansed life into his small world and to shed his influence wherever he is called to go. If our life really becomes the window through which the Lord can shine, the light of His personality must somewhere lighten the darkness of

some seeking soul. A consecrated life becomes a corrective for the evil surrounding us, thus winning those who still dwell in spiritual darkness.

We are all conscious of the evils in this world. Each one of us deplors the advance in crimes of violence and social sin. But it is our privilege and responsibility to be in a position where we can do more than deplore. As we live day by day the life of a truly surrendered Christian so we combat the spirit of evil, and even though our witness is still imperfect our armour is perfect in that it is God-given. Our Lord knows that we are not perfect disciples, but He is willing to take us, mould us and use us as much as we will allow Him. The wonder of it is that the more He uses us the more usable we become. Not only so, but this very experience leads to a marked growth in grace, and a place where we reflect His personality more clearly.

One day we shall meet Him, and the Bible tells us that on that day we shall be like Him. While we tread this earthly pathway our deepest desire and need is "to be like Jesus, all I ask is to be like Him."

Children's Strip (continued)

eleven days' time. I don't know what I would do without the young people at my church. They are a tremendous help.

What about you? Would your pastor say how glad he was that you attended his church? Are you a help? Do you pray for God to bless your church? Wouldn't it be grand if every young person who reads this could say "I am a real help at my church"? If you can't say that, why not do something about it? Ask for some work to do—your pastor will soon find you some.

Cheerio for now and God bless you.

BERNARD.

Women's Column (continued)

referred to were most humiliating things. . . . Never bother your head as to whether what you say sounds humble before men or not, but always be humble before God, and let Him be all in all" (*Oswald Chambers*).

LATE NEWS

Pastor P. S. Brewster writes to say that 12,000 people attended the opening services of World Pentecostal Conference on Sunday, September 14th, in Toronto, Canada. Mr. Brewster preached at night, when eighty people decided for Christ.



Women's Column

By Gladys Gorton

"NOTHING MORE HUMILIATING"

LISTEN to this," said my husband, and began to read: "A man's place. Lady Lewisham was up in arms. 'I am shocked,' she declared at the first Domestic Trades Fair at Olympia yesterday, 'by the number of wives who cheat their husbands by forcing them to help with the washing up. There can be surely nothing more degrading, *more humiliating*, and more contrary to one's whole conception of a man, than to see him in a plastic apron.'" Later when I was washing the dishes he gallantly took the tea-towel and called as he began to dry them, "Now, Lady Lewisham, watch me being humiliated." (Some of the nicest men I know "willingly humble themselves" to dry dishes in the kitchen. I would like her ladyship to meet them. Undoubtedly she would be impressed.)

At the Bournemouth Youth for Christ birthday tea it would have been a revelation to her to see the male members of the choir waiting at the tables, stacking dishes on trays, taking them away and washing them up. Unfortunately she may not move often in Christian circles.

"Nothing more humiliating" is always the peevish cry of enthroned self. Humiliation (or humility) in Christian character is not contemptible but commendable. One cannot effect humility. The moment a person mentions "being humble," that moment it is gone. It is like the gossamer webs, which are so evident these autumnal days, that disappear immediately they are touched. The violet does not strike your eye like the poppy; you must seek it. The moment humility announces itself it evaporates.

Let Christ be your example of humility—it was the humiliation of a God to take our nature at all (Philippians 2:5-8).

"The power of the saint lies in coming down and living down. 'I can do all things through Christ which strengtheneth me,' said Paul, and the things he

(Continued in previous column)

Conducted by
National Youth
Secretary

youth page



What IS this thing called WORLDLINESS?

YOU hear it wherever you go: "She's a spiritual Christian!" or "Too bad, he's a worldly Christian!"

Spiritual. Worldly. Two important words—but what do they mean?

We have little difficulty defining what a spiritual Christian is: he is a believer who lives for things that are spiritual. The Holy Spirit directs his life and day by day he grows to be more like Christ. Perhaps he is laughed at by the unsaved crowd, and maybe even misunderstood by his own Christian friends; but come what may, he lives to please Jesus Christ.

The "worldly Christian" is a bit more difficult to pin down, because *every Christian has his own idea of what worldliness is!*

"I'm all confused!" says the teen-ager. "I enjoy roller skating, but my Sunday school teacher says that skating parties are worldly. My cousin who lives down south says that fellows and girls should never go swimming together, but our church sponsors beach parties for us young people every summer. My sister's a terrific Christian and uses make-up, but some of the women in the church say cosmetics are worldly!"

"Somebody tell me: what is this thing called worldliness?"

The easiest answer would be: whatever is opposite the spiritual. The spiritual Christian lives for the Lord, the worldly Christian lives for himself and the world. The spiritual Christian is directed by the Holy Spirit and patterns himself after Christ, while the worldly Christian is directed by the world and patterns himself after the things of the world.

"But that doesn't help much. What do you mean by 'the world'?"

Actually, the Bible uses the word *world* in three different ways. It speaks of the *world of lost men*: "For God so loved the world . . ." (John 3:16). Then there is the *material world we live in*: "For

we brought nothing into this world . . ." (1 Timothy 6:7). But the third use—the one we are interested in—refers to *the conditions and influences around us that are opposed to Jesus Christ.*

For example: "If ye were of the world, the world would love his own," Jesus told His disciples in John 15:19; "but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Jesus is saying that believers are *in* this material world, but they do not belong to the system that controls it! "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" says 1 John 2:16. True Christians are recognised because they have no part in the activities, ambitions, and desires of the Christ-opposing world around them.

Here is what the Bible says about the world around us:

It is under the Devil's control: "The whole world lieth in the wicked one" (1 John 5:19).

It has no understanding of spiritual things: "The world knoweth us not . . ." (1 John 3:1).

It is sinful: "Having escaped the corruption that is in the world . . ." (2 Peter 1:4).

It cannot be spiritual: "Even the Spirit of truth; whom the world cannot receive . . ." (John 14:17).

It hates the Christian: "Because ye are not of the world . . . the world hateth you" (John 15:19).

In other words, there is an invisible "world" of evil that uses the material world and its activities to keep people from coming to Christ and obeying Him! It is that unseen system controlled by Satan that we refer to when we talk about "the world."

"Then a worldly Christian is someone who practices the things of the world."

That is partially true, but worldliness goes much deeper than that. Worldliness is not simply the actions I perform; it involves *the things I love in my heart.* Worldliness is a matter of attitudes and desires as

well as actions and deeds. At least that is what 1 John 2:15-17 says:

"Love not the world, neither things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Do you see it? Worldliness centres in *the heart* and stems from our affections more than our actions. And notice what happens to the Christian who loves the world: he loses the enjoyment of God's love in his heart, and he ceases to be obedient to God's will!

Here, then, is a scriptural test for what is worldly and what is not. *Anything that keeps me from enjoying God's love and wanting to do God's will is worldly and I should avoid it!*

"Then worldliness covers a lot more territory than the traditional smoking, dancing, card playing, and so on."

Right! That Christian girl who parades around school showing off her new clothes is just as worldly in God's sight as if she went to a dance. And that Christian fellow who allows his imagination to sink in the mud and come up with some dirty mental pictures is just as guilty of sin as though he actually did the deed. Don't forget: worldliness involves three different areas—the lust of the flesh, the lust of the eyes (imagination), and the pride of life. We emphasise the first of these and condemn the sins of the flesh (as we should), while we neglect the more "respectable sins" that we commit in our minds and personal attitudes. Yet God says that the proud Christian is just as worldly as the sensual Christian!

In the final analysis, only *you* can determine what is worldly in your life. Before you watch that television show, ask yourself: "When this is over, will I feel as close to Christ and will I want to obey His will?" If the answer is an honest "No!" then that programme is worldly and you had better avoid it. Before you read that magazine or attend that amusement place, ask yourself: "Will this make me love Christ less and take away my desire to serve Him?" Others may be able to participate with no ill effect;

but their experience may not be yours. You have to live your own life, and you have to answer for your own life; so face this matter honestly!

In fact, even some *good* things can become worldly! There is certainly nothing wrong with sleep, but the Christian who stays in bed when he ought to get up and pray is worldly. He loves his comfort more than fellowship with the Lord and obedience to His Word. *Anything* that keeps me from enjoying God's love and wanting to do God's will is worldly—and I must avoid it.

How about it? Are you worldly or spiritual?

W. WIERSBE.

THE EAST LONDON UNITED CRUSADER RALLIES

COMMENCING last January the Crusaders of Barking, East Ham, Finsbury Road, Ilford, and Leyton have united every six weeks on a Wednesday evening. It was felt by the ministers and the Crusader secretaries that such gatherings would coalesce the young people to enjoy happy times of united fellowship and the Lord has indeed blessed us as we have gathered together at each church in turn.

There has been an average attendance of eighty at each rally and varied programmes have been arranged, including the showing of the film "The stones cry out," which inspired us all.

On another occasion we were very pleased to have Pastor J. Hywel Davies to convene the meeting, and Mr. Tom Veasey, a converted dance band leader, gave his testimony and played several items on his saxophone. It was indeed wonderful to hear how the Lord had led him to Himself.

The final rally of the season in July was spent in Valentine's Park, Ilford, in the form of a sports evening followed by a short meeting held, by kind permission, in the concert enclosure.

Pastor T. H. Stevenson gave a short message and passers-by gathered to listen to the Word and the singing. We are looking forward to the autumn, when we hope to resume the rallies, praying and believing that the Lord will bless these "get togethers" and that each Crusader branch will increase spiritually and numerically with a greater zeal to work and witness for the Lord. CONSTANCE SPURGE.

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, October 5th. Jeremiah 15 : 10-21.

"Woe is me . . . every one of them doth curse me" (v. 10). Jeremiah complains in this verse that he has not indulged in the things which usually make for enmity among men, but in spite of that everyone hates him—a hate inspired, of course, by his message of judgment. Such a situation is trying enough for the hardest of men, but the prophet was of a retiring disposition and, naturally speaking, shrank from the task of delivering God's message—a sensitive man who felt keenly the fact of his unpopularity.

In spite of these times of depression Jeremiah went on to fulfil his God-given commission. Let us do the same.

Monday, October 6th. Jeremiah 17 : 1-18.

Using the figure of a fortunate tree (vv. 7, 8) Jeremiah draws a fitting parallel between it and the life of a believer as established, testifying and producing.

The believer, declared the prophet, like the tree, is "planted," established by God in a favoured situation. Jeremiah's tree manifested a twofold satisfaction with its position, and so also does the man of God, declares the prophet. In the first place his leaf is green—that is to say his testimony as a result of this permanent place of blessing is always fresh and a thing of beauty. Secondly he produces fruit, that which has within it the seed by which the life within him may be reproduced. We may well inquire if Jeremiah's illustration is true of us.

Tuesday, October 7th. Jeremiah 17 : 19-27.

The passage before us today is concerned with the attitude of the people to the Jewish sabbath. They were breaking the law of God by working on this day and were so unashamed of their disobedience that they did it openly, even carrying their burdens through the gates of Jerusalem on the sabbath. Their disobedience to the law was due to the fact that they were a backslidden people. Backsliders of any age are never much concerned with adherence to the commands of God.

Wednesday, October 8th. Jeremiah 18 : 1-17.

It is interesting to see here that Jeremiah had to be in a certain place to receive this particular message from God (v. 2), a fact which emphasises that obedience is the path to revelation. This was seen in the case of Peter when he launched out on the Sea of Galilee in response to the command of Jesus and let down his net for a draught (Luke 5). It was the same also in the experience of the widow (2 Kings 4 : 4) and in the life of Naaman (2 Kings 5), etc. Christian experience confirms that this Bible sequence is still the rule.

Thursday, October 9th. Jeremiah 23 : 1-8 and 23-32.

"Do not I fill heaven and earth? saith the Lord" (v. 24). The words declare the omnipresence of God and serve to underline the revelation of the preceding phrase. The fact

that God is always present everywhere should affect us in at least two ways. It should, in the first place, assist us to a higher standard of Christian living, knowing that God observes our every action and hears our every word. It should also fill us with praise in respect of His condescension, for in spite of the fact that God is so great He is interested in each one of us—even coming to dwell within us, making us temples of the Holy Ghost (1 Corinthians 3 : 16).

Friday, October 10th. Jeremiah 24 : 1-10.

In the vision described here, Jeremiah saw two baskets, one containing good figs and the other figs that were so bad that they were unfit to eat. They represented two classes of Jews—the basket of good figs Jeconiah and his followers (vv. 1-7), and the basket of bad figs Zedekiah and his supporters (vv. 8-10). Jeconiah and his followers, although represented by the good figs, may only be considered good in contrast to the extreme sinfulness of those represented by the bad figs, for even Jeconiah did evil in the sight of the Lord (2 Kings 24 : 8, 9). The thought seems to be, however, that the good figs represented those who would repent with chastening (v. 7), whereas the bad figs typified those who were beyond repentance.

Saturday, October 11th. Jeremiah 29 : 1-14.

The portion before us today concerns the letter sent by the prophet Jeremiah to the Jews who, under the chastening hand of God, were captives in Babylon. They are not left without hope, but are informed that if they will search for God wholeheartedly He will be found of them and deliver them (vv. 12-14). Considered in view of their spiritual apathy and the depression of their circumstances this was not an easy thing to do, but it was and still is the best action to take in a time of chastening (compare 1 Chronicles 21 : 16, 17).

Obtain your copy of this quarter's
EYM YOUTH CHALLENGE
 Features cover the important topics of
Love — Courtship — Marriage
 Two special articles by two Crusaders:
What I want in a boy! By a Girl.
What I want in a girl! By a Boy.

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COMING EVENTS

(Please pray for these services)

BELFAST. Commencing October 11. Ulster Temple, Ravenhill Road. Great Evangelistic Campaign. Sundays 7 p.m., week-nights 8 p.m. Conducted by David Ayling. Please pray for a harvest of souls. C.966

BRIXTON HILL. Commencing October 15. Elim Church, Milstead Street. Campaign conducted by Pastor A. J. Chuter and party. Every night (except Monday) 8-9. Also Sundays 6.30 p.m. Please pray, come, bring. C.955

ILFORD. October 11 and 12. Elim Church, Srafton Road. Annual Thanksgiving Week-end. Sat. 7.30, Sun. 11 and 6.30. Speaker: J. T. Bradley. C.967

SUNNY BLUNDELL TOUR

October 3-5, Salisbury; 11-13, Carlisle; 14-17, Dumfries; 18-20, Kirkintilloch; 21-24, Alloa; 25-27, Aberdeen; 28-30, Dundee; 31—November 2, Dunfermline; 4-6, Greenock.

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

October 4, Festival of Praise, Friends Meeting House, London; 5, Hornchurch; 11, Church House, Westminster; 12, Wimbledon; 18, 19, Portsmouth and Parkhurst prison (Isle of Wight); 26, Croydon.

PRESIDENT'S TOUR

October 4, Wimborne; 5, Merriott (morning), Yeovil (evening).

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October 13, 14, Exeter; 15, 16, Paignton; 17, 18, Torquay; 19-21, Penzance; 22, 23, Newquay; 24, Bodmin; 25, Truro; 26, 27, Falmouth; 28, Camborne; 29, 30, Plymouth.

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SITUATIONS VACANT

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

BOARD-RESIDENCE, ETC.

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

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

MISCELLANEOUS

Theological books wanted as gifts for new church building fund. Carriage refunded. Lists of books for sale sent free upon request. Church Bookroom, 92 The Avenue, Redhill, Bournemouth. C.939

FOR SALE

A 1957 Thames 5-cwt Van. A very useful vehicle for only £300. May be seen at Victory Press, Clapham Crescent, London, S.W.4. Phone: MACaulay 2981.

300 shares in the Elim Publishing Co. Ltd. offered for sale by the executors of a deceased member of the Company. Please write Box 13, "Elim Evangel" Office. C.938

Established Christian Guest House, facing sea; accommodate 30; owner retiring. Particulars from: Barraclough, 21 Albion Terrace, Bridlington. Tel. 5276. C.962

WITH CHRIST

Hopper. On September 2nd, Mrs. Hopper, aged 78, went to be with her Lord. A loyal member of Elim Church, Walton-on-the-Naze. C.968

Smith. On September 8th, Elsie May Smith, aged 69, member of Elim Church, Lowestoft. Funeral at Lowestoft Cemetery. Officiating minister at funeral; John C. N. Eaton. C.964

Harford. On September 15th, Ernest Harford, of West Bromwich. Elim minister for fifteen years, holding pastorates at Tonypanyd, Tamworth and Hereford; itinerant for the past year. "El Shaddai." Funeral conducted by brethren in the ministry.

MARRIAGE

Morgan : Wood. On September 20th at Elim Church, West Bromwich. Ronald Frederick Morgan to Margaret Elizabeth Wood. Officiating minister: H. Fisher.

TWO PHASES OR ONE—Christ's Second Coming

by Samuel Gorman
(Editor of THE ELIM EVANGEL)

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