

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](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. XL No. 24

PRICE 5d.

JUNE 13th, 1959



**BRISTOL'S FINE JUNIOR CRUSADER BAND**

# THE MINISTRY OF THE SUNLIT FACE

By E. C. W. Boulton

*"If you come . . . bring God's sunlight in your face" (Romans 12:8—A. S. Way)*

O sweet and blessed gladness  
Of those who walk with Thee,  
The heritage of sonship,  
Of slaves by blood set free.

**T**HOUGH the Christian evangel rests upon the foundation of the anguish and agony of the Cross, it is a Gospel of gladness to which Christ gave birth through that Cross. On the eve of His passion the Man of sorrows could speak to His disciples of that joy of His which He was bequeathing to them through His sacrificial suffering—the joy of accomplished redemption—the blessedness of atoning triumph, His wounds the sacred channel through which the healing gladness of God was to flow into the sin-stricken life of the sons of Adam.

The glowing heart and the shining face are component parts of a full-orbed Christian life. You can scarcely possess the latter without also being in possession of the former. A sunlit face adds something of spiritual value to any ministry. Who has not at some time or other received the benediction of a beaming countenance—the warm glow of reflected sunshine on the face of one who has drunk of that unspeakable joy of God, which is full of glory? We have seen the sun shining upon the upturned face of a lovely lake, reflecting the beautiful cloud-formations in the skies above. And so it is that the heart that is continually turned towards God must to some extent absorb and then reflect something of that glory.

'Twas not your words which stirred this soul

Or caused these blinded eyes to see,  
Which made the burden from me roll,

To set this captive spirit free;  
But 'twas the light upon your face

That spoke to me of sov'reign grace.

It made me long to know the joy

Which fellowship with Jesus brings,  
That I might all my pow'rs employ

To spread the news of nobler things,  
To tell of His redemptive power,

God's message for this midnight hour.

The writer of these lines owes a great debt to the one who spoke to him of Christ with a face that was

full of the sunlight of God, a face that shone with the indwelling joy of Jesus. It was nothing less than 2 Corinthians 3:18 in living demonstration—the appeal of a God-possessed personality. How many souls have thus been won for Christ through the ministry of a God-lit face, people out of whose eyes God Himself seemed to look. Of course, there is the artificial, that which is put on for the occasion—a veneer which may conceal the real state of the soul, a glow which wears off because it is not inwrought, a sort of psychological effect which poses as and passes for that which it is not. But the apostle is no doubt thinking of that inner glow, when the face is a revelation of the depths within and bears the unmistakable evidence of fellowship with God.

How much then can a face lit up with the sunlight of God achieve! "God looked out of your face," said one to a Spirit-filled friend, "and I had to yield to Him," while another wrote of a sorrow-clouded and pain-filled hour in her life, "When you came into my sick chamber, you brought the gladness of God in your face, and gave hope and courage to a sorely tried heart."

Is there not a great need in these times for the ministry of the shining face in the home, in the church and on the street? The days in which we live call for those who are baptised into the sunlight of God. The Scripture tells us that the love of God is shed abroad in our hearts by the Holy Ghost. Surely in like manner may the radiance of the Lord find its way on to our faces by the same Spirit, for He is the Spirit of gladness. We understand that "the kingdom of God is . . . joy in the Holy Ghost." We learn also that the face of Moses shone, and though he was unaware of this others were not. We might ask ourselves whether we belong to the order of God's sunlit ones.

"If you come . . . bring God's sunlight in your face." In other words, come with the anointing of Divine gladness on your face. And what a vital difference heavenly sunshine can make upon the face

of a Christian believer! How transforming is the influence of the sunshine of God upon a fellowship of the Lord's people when assembled for worship. It has the attraction and appeal of spiritual warmth which, alas, is so conspicuously absent from all too many Christian communities.

Oh, shed Thy sunshine in this heart of mine,  
Nor let me ever to dark gloom resign  
A single hour that could be filled with praise.  
Wherein a joyous psalm this heart could raise.

We know of nothing that offers greater inspiration to the glowing heart and the shining face than that of the advent hope, "Looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ," we may well catch the fore-gleams of that radiant morn—the sunrising of God's everlasting day. "Why is there such a light on your face at such a time of dreadful darkness as this?" said one to a servant of the Lord during the war. The reply was most revealing: "Because I believe that beyond the night there shines the glory light of my Lord's return."

---

¶ Here is a thrilling story which reveals the success of individual evangelism. Many churches took part in this great drive for personal evangelism last year. What about a report from your church?

## INDIVIDUAL EVANGELISM WORKS

### AN ADVENTURE IN THE MIDLANDS

A RATHER unusual service took place on a Sunday evening at Sparkbrook a short time ago which bore testimony to the effectiveness of leading others to a knowledge of Christ through putting into practice the slogan "Each one reach one."

In this service eight people were introduced to the congregation individually by a member of the Sparkbrook church who twelve months previously had been instrumental in pointing the first of these eight people to Christ. Little was it realised at the time that this witness would have such far-reaching results as were apparent on this particular Sunday evening, yet here were a group of people gathered together to testify that they had taken their stand on the Lord's side as a result of that initial witness.

Mr. Frank Hitchmough related how about a year beforehand it had been necessary for him to visit Coventry and meet there a business associate to discuss a particular problem.

On meeting in Coventry they journeyed together to Leamington Spa. During the course of this journey the opportunity was given Mr. Hitchmough to talk to his colleague on spiritual matters and it was soon evident that here was another seeking soul, lost on the broad highway of life, waiting to hear the glad tidings of the salvation that is to be found in the Lord Jesus Christ. What a joy it was to find a receptive heart, prepared for this moment by the Holy Spirit, drinking in the word of life. On arriving at

Leamington Spa the business matter was satisfactorily concluded, following which both colleagues returned to Coventry, but not before Mr. Hitchmough had called at a local Christian bookshop and obtained a copy of St. John's Gospel to give to his associate. Before leaving to return to Birmingham an invitation was extended to visit the Sparkbrook church on the following Sunday evening.

This invitation was accepted, and in that service it was made known that the seeking soul had found the Saviour. It was not long before Ken was telling others of the joy that he had found in Christ. First there was Harry, unable to understand the change that had come over Ken, but sufficiently impressed by it to investigate the matter further, and now, having found the Saviour himself, testifying with Ken at this Sunday evening service.

Next came Graham, a schoolboy of eleven years, who came to the Christmas Day service with Ken and had continued to come every Sunday for the past nine months. Then followed Harry's father and mother, Harry's wife, and Ken's niece and her husband, all taking their stand together in the pulpit at this Sunday evening service.

Only eternity will reveal how far-reaching have been the results of this initial endeavour to reach one soul for Christ, for it has since been learned that both Harry and his wife are now Sunday school teachers at a Coventry church. To God be the glory!

# EDITORIAL

## ELIM CONFERENCE

AS we go to press, this year's conference has opened, in brilliant sunshine, in the lovely town of Llandudno.

Excellent crowds attended the great induction and ordination service in the Pier Pavilion. It was good to have with us a distinguished guest, Rev. Walter McAllister, of the Pentecostal Assemblies of Canada, who brought good wishes, and spoke of the growing work of that denomination. After his induction, our new President, Pastor H. Burton-Haynes, brought us a challenging message before the induction of several men to the ministry.

We hope to publish soon a full report of the conference.

## WHY USE SLANG?

IT is strange how careful some people are of their dress, how sure that it is an asset to them in the business world; and yet how careless they are of their speech, which is the dress of the mind. Much of their speech consists of loose, slangy expressions.

There are several reasons why one should avoid the use of slang. First, slang is unstable and given to changing both in word form and meaning.

Words that have a certain meaning today will have a different meaning tomorrow. We cannot afford to clothe the thoughts of a strong mind in weak, changing garments of no particular shade or hue.

Again, the use of slang starves the mind of the discriminating use of synonyms. Everything is "charming" or "just awful." We lose the delicate shade of meaning which conveys such a variety of truth to the intellect.

Correct speech is the index of ability. A man of large mental ability acquires an expressive vocabulary sufficient for his need without the use of slang.

Slang is the lazy man's vocabulary. Says one, "Slang saves the trouble of thinking." In place of meditative selection of proper wording, the street expressions are used, or those words, good or bad, that first come into the mind. Holy thoughts are often dressed up in such cheap phrases as to suggest the low and ludicrous rather than the high and holy. It takes time to choose the best and most expressive words with which to clothe our thoughts. Some persons are deceived into thinking that slang is wit.

The use of slang is vulgar, and is a sign of low breeding or affected rowdiness. Attention to speech is

the means of growth. Language moulds the thought, either exalting or degrading it. Those who live in a cultured educational environment take delight in making their speech graceful, as well as pleasant to the ear and mind.

Language is the lasting contribution of the ancients to the present, and, either in garments of glory or in the tattered rags of slang, it is our contribution to future ages.

Dr. Samuel Johnson said of Oliver Goldsmith: "He left nothing that he did not touch, and he touched nothing that he did not adorn." Some who touch the things eternal leave them degraded because of the loose, slangy way in which they are handled.

Slang eats out the very vitals of sacredness in spiritual life and makes the soul feel rather akin to the world than to heaven. Christ, the great master Teacher, found the language of His day sufficient robe in which to dress eternal truths for the minds of His hearers.

Slang in a sermon is "a fly in the ointment." The use of slang is largely a habit and, as previously mentioned, is resorted to because the mind is too lazy to seek out a better expression. Slang is cheap and cheap minds make the most of it. Says someone, "The use of slang catches the people." Perhaps so, but what happens to them after they are "caught"? Does that bring them to Christ? Does it lift them to higher planes of thinking?

Today we have long lists of slang which are in constant use by the masses—all good words if rightly used, but the use of them by many is a corruption, marring both mind and spirit, and this is the list that is fast finding its way into sermons.

As Christians, our speech should be as becomes holiness—chaste and clean, forceful and beautiful, dynamic and lofty, simple and lasting.

*Selected.*

---

---

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co. Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 28 Silverhill Road, Bradford 3, Yorks.

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

Telegrams: Publishing Dept.: "Vicpress, Clapcom-London." Headquarters and Editorial Offices: "Elimchurch, Clapcom-London." Cables: "Elimchurch, London."

---

---

# "Choice of Two Worlds"

By Hugh Sawyer

**H**AVE you ever seriously considered what the natural world has to offer to those who are worldly minded?

The fall of Adam resulted in mankind having to suffer physical death upon completion of a life spent in sweat and toil. Almighty God decreed: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The world can only offer pain and suffering. It has no other option. It is the result of sin, and all men are sinners no matter what other opinion they may hold concerning themselves. The word of God tells us that if a man says he has no sin he deceives himself and the truth is not in him. Does not Paul declare: "For we know the whole creation groaneth and travaileth in pain together until now"?

Fear, the greatest enemy of mankind, stalks unhindered throughout the earth, and man is powerless and unable to find a solution to counteract its soul-destroying potency. "Perfect love casteth out fear." This can only come from God, and is not to be found in the attributes of power-ridden politicians or war-crazy generals.

The world, in its desire to attract mankind, tempts them with glittering prizes, incites their greed by dangling colossal sums of money before their eager eyes. Those whom the natural man may dub "lucky people," those revelling in riches and living on the fat of the land, caring for neither God nor man, must in their serious moments have qualms when faced with the age-old warning, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Man, boasting in his physical prowess, soon gets misgivings when he realises that "the days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is our strength labour and sorrow; for it is soon cut off, and we fly away."

Fortune's favourites enjoy the "plums" of this life, drinking in their sweetness for a season, then have them snatched from their clinging lips by the ambitious of a younger generation!

The world offers distractions, many and varied, and the mad pursuit thereof gives but temporary

relief, because so insistent is its demand that the pleasure of its attainment is thwarted by the restlessness accumulated. These seekers know not the meaning of "Be still, and know that I am God!"

The pride of possession, wealth or wardrobe, so dear to the heart of natural man, is, as "the Preacher" declares, vanity. What does it profit? "One generation passeth away, and another generation cometh; but the earth abideth for ever."

Jesus came to call the world to repentance. He bids those who would follow Him to be in the world but not of it. His promises are everlasting and, unlike the assurances of the world, will not pass away.

What does Jesus offer repentant sinners? Triumphant faith overcoming stumbling doubt and paralysing fear! Happiness and sheer joy driving out misery and gloom! Sins completely forgiven and not just respectably hidden! The ability to drink from the fountain of living water to the satisfying of the soul and not to rely upon the water which can only quench the natural thirst! The ministry of angels, as heirs of salvation, instead of the ministrations of unreliable man! The assured guidance of the Holy Spirit and the teaching of all things appertaining to the Lord Jesus Christ! The assurance of eternal security dispelling the dread of worldly insecurity! The joys unspeakable of glory in heaven and not the indescribable horrors of hell!

Here then is the choice of two worlds. No man can decide for you! The wise man chooses the things of God. Remember, the fear of God is the beginning of wisdom. It is only the fool who says in his heart, "There is no God." Therefore be ye wise!

## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme, presented by the Elim Church  
WEDNESDAY, JUNE 17th, 1959, at 10.15 p.m.

(Short wave: 20.20, 26.3 and 32.5 metres)

Speaker: Rev. H. W. Greenway (Secretary-General)

Subject: "Do you believe in prayer?"

Gospel melodies and songs by

Anton Marco (ex-opera tenor) Don Hustad at the piano  
London Crusader Choir Ronald F. Cooper (organ)

Programme produced and announced by  
DOUGLAS B. GRAY (Director of Music)

Listeners are asked to remember this world-wide radio enterprise in daily prayer. Your gifts towards the Elim radio work would be gratefully received. Write today to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

¶ What our contributor has been leading up to in recent weeks is printed here in this special “double number” article

# The Year 2009

**GEORGE CANTY**

## thinks ahead

**R**OUGHLY speaking, it would need only two legs and a couple of arms of an M.P. to give the Pentecostals of Britain proportional representation in the Commons. We would need to double our numbers to warrant a whole member of the House.

And, to rouse my ire, let somebody just write and tell me that it is quality that counts, not quantity, in God’s sight. What? Would God rather have one perfect man in heaven than ten imperfect men, and let the rest go to hell? If we aspire after holiness, as we should, it need not be at the expense of winning men for Christ, but it often is. The weightier matters of the law of love compel us to submerge every interest into the one passion for recovering our lost generation.

Preoccupation with the cultivation of our own souls could bring an army to a halt—but it would be our own, not the enemy’s. That produces nothing except little inspection meetings in the tents instead of activities on the front. That is the mission hall complex. In the year 2009 shall we be bogged down there? Leaving America out of it, there are more Pentecostals in the world after fifty years than Baptists after 300 years, but not in Britain. Why? And will the next fifty years make the Pentecostals a dominant force here?

Some well-known Pentecostals have kindly written me at length on this matter. I can only summarise all they have put into my head.

First, one or two think that our future partly depends upon the uncertain hope of winning or producing

### **DISTINGUISHED LEADERSHIP**

But if a movement is in itself worthy (as Pentecost is) great men will be won, and won in fact because they are great enough to recognise the intrinsic importance of the movement. The humble Moravians won Zinzendorf. The despised Montanists with all

their faults captured Tertullian. But in any case the public that can make stars out of “neurotic nincompoops” will not wait for a lead from Oxford once it gets hold of the idea that a new church reformation has begun. It might in fact be a good thing if the public thought the official church was against us. It is vital anyhow that they realise we are different, and the absence of all but plebeian leaders could demonstrate that we are not an instrument of the bourgeoisie.

Secondly, leaders say,

### **WE MUST GRASP OUR NEXT OPPORTUNITY**

firmly and righteously. Two previous tides have been missed. In the very beginning of Pentecost nobody had the insight to appreciate that God was doing something far bigger than to initiate a movement for the deepening of spiritual life among the religious elite. As I have already hinted, there are plenty of Pentecostals even yet who have not seen it either. Then the 1920s and 1930s gave evangelism an unusually good wicket. Fondly, it was thought to be a normal and permanent condition, and that we could beckon at any time and the public would attend. Presumptuously, leaders let the public wait until they settled private, organisational and denominational affairs, but by then war diverted all public interest for these twenty years or more. The ball fell into our hands, but we fumbled and dropped the catch.

Presently the masses will be ready for us again—that is inevitable. God made things that way. Next time we must work quickly on all fronts. There must not be a “corner” in evangelism, but, as Pastor Dyke wrote, “There are sufficient machinery, neglected gifts, disused talents rusting in Pentecostal scrapyards to turn Britain upside down.”

We can in fact do something in that matter now. The work of our Pentecostal evangelists must be vastly increased, and also have the real interest of all. I slipped into a church which had backed up Billy Graham’s campaign in force, and asked them to pray for my pioneer Elim effort in a certain city. But the prayer meeting went by without a reference to God about it. Further, the scale of our giving for evangelism in Britain is so small that it hardly exists. For each member of Elim to give one penny per

month (a thirtieth part of a penny per day that is) would mean an extra major pioneer campaign each year, but there are evangelists kicking their heels waiting for that penny per month to come in. In other words, we don't give at all!

At our present rate of opening up new churches Elim will not even have doubled itself in fifty years—for lack of that penny per month. But with ordinary giving, without sacrifice, we have the men to double our churches in five years. This is not idealism, surrounded by a cloud of ifs. Sound facts and experience show conclusively that where all other denominations are receding Elim can advance. The living dog is better than the dead lion. Let evangelism off its financial chain.

The potential of Pentecost is limitless. We are not a company of cranks contending for a set of theological quibbles and calling it "standing for the truth," nor are we just rebels sitting on the church's doorstep because they won't have tongues inside. It is a

### COMPLETE SPIRITUAL RENAISSANCE

we are offering the country. But that is the third essential in our growth. We must understand what we are, and make all things according to the pattern shown us in the mount of vision. The only thing British people will ever take to is what Pentecost happens to be—and we must not be afraid to announce what we are, in Neon!

Mark, there is a difficulty, probably the biggest, and that is the Church of England. The British are firmly convinced that that denomination is the proper church. Not that the British like it of course. If they did they would go. In fact there are two opposite ways in which we are hampered: if we are not like the Church of England we cannot be right, and if we are like the Church of England they do not care for it. So they keep away in either case.

And we know that our country is deeply affected by tradition. We, living in Britain, are the children of people who did *not* go with the Pilgrim Fathers to find freedom of religion in the new world. Hence the gulf between the attitude to new movements here and in America.

The latter two related difficulties cannot be talked out of existence. They are as real as church butresses. The answer is

### PROPAGANDA OF EVERY KIND

I take for granted the best propaganda of steady fervent piety and zealous witnessing by Pentecostals. That alone will do a great deal as our witness makes its impact (or when it does) on the towns in which

assemblies are opened. But in this advertisement—conscious age (Unilever Ltd. spent £83,000,000 on advertising in one year) every available penny must be spent on putting Pentecostal facts before a church-ignorant society, gradually to shift the mass of bigotry that obscures us.

Our advance in the first fifty years has been seriously disturbed by two world wars, together with the exhaustion of resources which goes with them, and which no other land has experienced in the same degree. But if the present material prosperity continues, and a time of peace, all that I have written here can happen.

In any case, we shall be pioneering Pentecost for the next fifty years—pioneering, that is the word. And if we can remember it, and not be satisfied with hacking out only a two by two backlot, we can build a church of original glory and purity in this dark spiritual jungle of Britain, provided always that it is not too late, and that Christ will not come and show us our last opportunity *was* the last.

I will end my "double number" with some quotations.

John Dyke: "I am optimistic as to the future of the Pentecostal movement. The real church will regain the primitive position of authority, power and procedure before the Lord comes" (Ephesians 4:11-13).

Donald Gee: "I believe that slowly but surely we can take our place among the major denominations and win national respect if not agreement. Our deadliest perils are fanaticism, dogmatism and ineptitude."

Percy Brewster: "I certainly feel that Pentecost is going to rise very, very high in this country. I firmly believe that before Jesus comes we are going to have a latter day outpouring."

W. G. Hathaway: "In my opinion it is God's will that the Pentecostal work in Britain should become a major factor among the denominational witnesses for Christ in this country."

George Stormont: "My answer to the question of our future is in the words of a Congregational minister: 'My dear sir, you are the odd bod, and you ought to thank God for it.'"

Ernest Scrivens: "It is evident . . . in the colleges of the varsity that in this country the Pentecostal movement is recognised as part of the religious life. We shall only command the respect of the major denominations as a whole by growth and influence. This takes time."

Me! : Real Pentecost has a great future. The only thing that can fail is a movement masquerading as Pentecostal but which is only a tongues movement.



**J**OHN, the writer of this book, had been banished in about A.D. 96 to the isle of Patmos in the Ægean Sea, where it was thought he would be out of harm's way! He was old now; indeed he was the last of the apostles to survive, and tradition has it that an attempt had been made to burn him in oil. Many might have thought that he was past the age of usefulness, yet God still had a work for him to do. How well was the prophecy of Joel fulfilled in his life: "Your old men shall dream dreams."

As a faithful minister, even in his banishment, the care of the churches was still uppermost in his mind.

I do not intend, in one short article, to attempt to explain the whole of the book of Revelation. It would be more profitable for us at present to consider those parts of the book that are more readily understood. For let those who rush so quickly to try to explain the whole of the book remember that even John Calvin did not attempt to write a commentary upon it.

The first three chapters consist of seven letters to seven separate churches in Asia, all of which were within eighty or a hundred miles of Ephesus. Some students of Scripture believe that these seven churches represent the seven dispensations of the Christian era. While agreeing that there may be an element of truth in this, it must be pointed out that Church history cannot be confined to such concrete departments as this. We ought to remember, too, that these letters must have meant something to the people to whom they were written in the first instance; a lot of commentators seem to forget this.

If we look at a map of the district, if possible the one contained in Sir William Ramsay's *Letters to the Seven Churches*, we will see that the order of the churches was not so much determined by the writer's desire to teach dispensational truth, but was rather the way, or direction in which he was travelling in his thoughts on an imaginary tour of the churches. He had probably undertaken several tours of this nature before his banishment and had always travelled in the same direction: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

For the present we will concern ourselves with the last-named, the letter to the church at Laodicea.

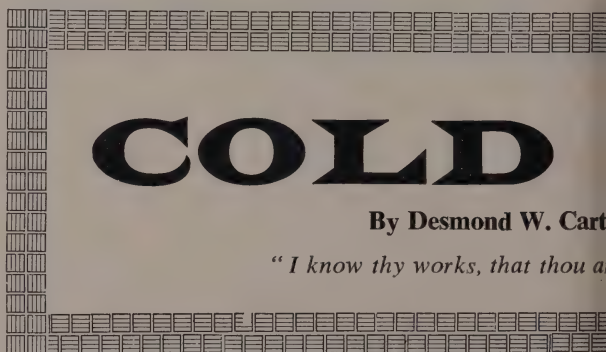
The city of Laodicea, standing as it did on one of the most important road junctions in Asia Minor, was situated about fifteen miles to the south of the thirty-eighth parallel and lay on the main road from Ephesus to the Euphrates. The old city, which was begun about 250 B.C., was built upon a site chosen entirely for its commanding position. This was

largely destroyed by an earthquake in A.D. 61, as indeed were many other cities in the district. The proud and independent citizens, however, spurned all imperial aid and rebuilt the city again entirely out of their own resources. The church of Laodicea is one of a group of three churches that are linked together in Early Church history (Galatians 4:12-14).

### 1. THE CASE

The church and town of Laodicea were, to all appearances, wealthy and prosperous. Yet the accusation that was brought against them was that they were "wretched, and miserable, and poor, and blind, and naked." The church was neither cold nor hot; it was lukewarm.

The traditional interpretation of this is that it was a church that had *been* hot but had *become* cold. This, however, is not stated in the text. There is no suggestion of what they had *become*; the statement that they were "lukewarm" was simply a diagnosis of their present condition, without any reference



whatever to their past history. Further to this our Lord declares, "I would thou wert cold or hot," which on the traditional interpretation would seem to imply that even complete "coldness" and apathy are preferable to the lukewarmness of the unenthusiastic Christian, a doctrine to which it would be very difficult to give scriptural support. Surely, to be even lukewarm is better than being completely cold; for surely that which is lukewarm may as readily be that which was cold and is partly warmed, as it may be that which was hot and has now become lukewarm. For if the latter is the case it would be better, according to this interpretation, to continue to get colder than to remain only lukewarm. Now if the text were meant to teach such a thing we would expect it to read "I would that you were hot or even cold," whereas in actual fact the word "even" does not occur. Moreover, on two out of three occasions in the context where the words "hot" and "cold"

are coupled together "cold" precedes "hot" as though it were preferable!

Again, according to the usual interpretation of this passage, the Laodician Christians were rebuked for their lack of enthusiasm! Surely a strange thing for Phrygians to be lacking in? But, you may ask, what other interpretation can there be?

Might I suggest that instead of trying to apply these expressions "hot," "cold" and "lukewarm" to persons as such (for such a method, while being common to us, is almost unknown in Scripture, or indeed in any literature contemporary with the passage we are studying) we might rather take them as referring to local conditions, as indeed the words "gold," "eyesalve" and "white garments" are usually interpreted.

## 2. THE CAUSE

To all outward appearances they were very prosperous, yet it does not necessarily follow that those who are rich in this world's goods are rich toward

longer be hot, neither would it have cooled sufficiently to be called cold; it would be classed as being lukewarm. Thus the natural conditions re-echo the church's spiritual state.

Its nearest neighbour among the churches, Hierapolis, was well known for its hot water springs with their famous healing properties. The mineral matter that these springs deposited as they cascaded down the valley left a remarkable series of terraces, or cliffs, which are clearly visible from Laodicea.

Colossae, its next nearest neighbour, lying higher up the Lycus valley to the east, had a very good supply of cold water which it obtained from an adjacent spring.

Thus the city, for all its material prosperity, could provide neither the refreshment of cold water for the thirsty, as its neighbour Colossae could, nor the healing properties of hot water for the sick, as its neighbour Hierapolis could. Hot water heals, cold water refreshes; but lukewarm water is useless except as an emetic!

Indeed there is much more that we could say. The rich city was exhorted to possess true riches (v. 15). Its famous medical school, which produced an even more famous *kollourion*, or eyesalve, was told that it was blind, while the manufacturers of its renowned black Laodicean cloth were counselled to purchase from Christ white garments (see Revelation 19:18).

## 3. THE CURE

The condition of this church was a very sad one, for it was a condition of which the members seemed totally unaware.

Yet there was a remedy. The letter closes with an exhortation to repentance, which meant for them an acknowledging of their own poverty and wretchedness. They were not only to turn *from*, they were to turn *to* (see Acts 20:21). They had been secure in their own self-confidence, but it was a security of their own imagination, for Christ Himself was shut outside. He now stood without awaiting admission. He wanted to be welcomed, not as a visitor who happened to be passing by, but as a true friend who had come to stay.

The message of this letter to us is not that we should become more enthusiastic, though a little more zeal in the work of God would do a lot of us a deal of good; it is rather that we should seek to diagnose our own spiritual condition and usefulness in the light of His presence and thus, acknowledging our need, seek by His grace and power to be more dependent upon Him who can cause that out of our innermost being rivers of living water might flow, to satisfy the needy world in which we live.



r HOT

Elim Church, Andover)

old nor hot" (Revelation 3:15).

God (Luke 12:21).

The city of Laodicea, in spite of its material prosperity (it was a great banking centre), was lacking in the one thing that, as far as the weary and thirsty traveller was concerned, was far more important; it lacked a good natural water supply; at least it did in the summer, for the river Lycus always dried up at that season. The city, in spite of its strategic position, had to depend on an outside source for any water that it needed. It would seem from the evidence available that the most likely source was in the region of Danizly, a modern town lying about five miles to the south. This water would have to travel several miles through stone pipes, some of which are still extant. It is very interesting to note that these pipes are badly choked with mineral matter, giving the impression that the water they carried was almost certainly obtained from a hot mineral spring. When the water reached the city it would no

# CHURCH NEWS FLASH

## LATE NEWS FROM BRISTOL

LAST TWO SUNDAYS 25 DECISIONS—MAKING 120 TO DATE THIS YEAR. RECENT SUNDAYS CHURCH PACKED AT LEAST 15 MINS. BEFORE SERVICE.

Here are some photographs taken on a recent Sunday—Junior Crusader Sunday. Youngsters came in from our five branches of Junior Crusaders in various parts of the city, making a choir of almost sixty voices. Note the very narrow aisles—chairs have to be put in the aisles almost every Sunday.

The Junior Crusader work is now just twelve months old and has about 130 members. In addition to the 120 decisions mentioned above, over thirty Junior Crusaders have made decisions this year to date.

## CITY TEMPLE, HULL

On Saturday and Sunday, April 18th and 19th, we had a visit to Hull by the London Crusader Choir along with its leader, Pastor Douglas Gray, in connection with the City Temple Men's Fellowship weekend. The singing of the choir thrilled us all, and great blessing rested upon everyone. We obtained the City Hall, Hull, for an after-church rally on the Sunday evening. This booking caused great interest and we had a congregation of 900. The choir's ministry was richly blessed once again. Our guest speaker for the weekend was our President-elect, Pastor Burton-Haynes. His ministry at all the meetings was greatly appreciated.

Previous to the visit of the London Crusader Choir we had a special campaign conducted by Mr. Idris Davies, whose ministry was most searching and forthright.

L. PINCHBECK.

Key to photos on left :

1. Bristol City Temple.
2. Section of congregation.
3. Congregation and platform group.
4. Pastor Ron Jones conducts Junior Crusader choir.





## Calling Boys and Girls

By Bernard Norris

Hello again!

Did you find the quiz easy or hard? Well, here are the answers.

1, 2 Chronicles 6:36; 2, 1 Samuel 16:7; 3, Jeremiah 44:23; 4, Joshua 10:13; 5, Acts 10:43; 6, Romans 1:17; 7, Jeremiah 23:24; 8, 1 Timothy 4:12; 9, 1 Timothy 6:10; 10, Micah 2:7.

There we are, and I hope you got them all right.

Now let's give your puzzled brains a rest. Here is a story for you, at least the first part. It is a thrilling one. It is the story of

### STEPHANOS

"If you go, Stephanos, and they catch you selling your books, it will mean death this time."

Stephanos Maqar looked at C. T. Hooper, secretary of the British and Foreign Bible Society in Port Said.

"I know sir, but I must go. I must get my books

to them, and I must trust God for my life."

"You are a brave man, Stephanos. When do you start?"

"Tomorrow sir."

Yes, Stephanos was a brave man. He felt he had a mission to take the Bible to Arabia. For hundreds of miles he travelled with his precious pack of books, over land and water, riding on camels, or walking, travelling where no missionary had ever been and none could ever go, risking his life to sell copies of the Bible and the Gospels to people who knew nothing about Jesus and His death on the cross as a sacrifice for sin.

Stephanos was an Egyptian. The last time in Arabia he was arrested for bringing the Bible into the land, and his feet were whipped until they were raw and swollen. He was left in prison for the night. His torturers thought he could not escape because his feet were so badly beaten. But somehow he did escape, hid until his feet were healed, and then returned home.

Now he was heading back again, back into danger, serious danger, deadly danger.

Next week read part two: "On board ship—disguised!"

Cheerio for now, and God bless you. BERNARD.

PS. I'll be at Oxford this Sunday. Do tell me what you like best in your column.



## Women's Column

By Gladys Gorton

### PROPS

TWO long pairs of curtains were washed and ready for the line. A perfect day for drying, I thought, as I pegged them out; the prop is the very thing to use to get the wind in them to dry quickly. I fixed the prop, and stood looking back with satisfaction on the way the curtains were blowing with the wind when there was a sudden snap. The prong of the prop had broken off, but I managed to hold the line up to keep the curtains from dragging the ground before pulling it up again. I didn't often use this prop—it was in the garden of the house when

we moved here—but now when I needed it, and was depending upon it, it had let me down.

In the earlier stages of the Christian experience it is comforting to lean on "props." One can lean on a prop without realising it until it fails or is removed. The faithful Sunday school teacher, the evangelist or pastor who pointed one to Christ, the praying friend—all these can be mighty props to hold one up. Everything is going along fine, the Christian life is wonderful until—the prop lets one down! This may be absolutely unintentional on the part of the person upon whom you lean. Through circumstances beyond his or her control, or happenings which have completely altered the original plans and promises, you are left "high and dry." I feel that God allows these things to come to us in our Christian life to wean us from leaning upon any human prop so that we can stand upon our own feet and walk, leaning upon Him. "It is better to trust in the Lord than to put confidence in man . . . in princes" (Psalm 118:8,9). But there is another angle from which props can be considered.

(Continued on page 382)



## TWO USEFUL METHODS for your youth work!

These two methods are reprinted from the *Sunday School Times* and you will find them helpful. We take this opportunity to remind you that tape-recorders can be obtained from headquarters at greatly reduced prices when used for church work. Write to: Tape Recording Service (ECHO), 20 Clarence Avenue, London, S.W.4. The Director of Music is always ready to give you advice on singing in the Sunday school, and invites you to write to him at the same address.

### USING A TAPE RECORDER

By Julie McDonald

**H**AVE you ever excused yourself from church visitation by protesting, "Oh, I just wouldn't know what to say!" and suggesting somebody else? The invention of the tape recorder has made this excuse obsolete.

Maybe you think your minister is marvellous, but when you go to call on prospective church members, you just cannot find the words to tell them how much you appreciate his sermons and many fine qualities.

With a tape recorder, all that is necessary is to introduce yourself, invite them to come to church, and give them a sample of your minister's excellence by plugging in the recorder and flipping a switch or two. Simple? Nothing to it!

Is some member of your congregation too ill to come to church? You can take church to him by recording the worship service and playing the tape back in his home at a convenient time. Hearing the sermon and music from his own church will bring a warm, personal satisfaction he cannot find in the very best broadcast services.

Shut-ins confined to their homes for many years are finding that the tape recorder brings them back into a closer fellowship with the congregation they have missed for so long.

When a friend left for the mission field she took a tape recorder with her and left one with her mother. Now they are busy "talking" letters to each other.

At Christmas time the majestic strains of Handel's "Messiah" from a full orchestra and 200 voices were heard at a remote post in Africa, thanks to the tape recorder. The missionaries are never cut off from the dear sounds of home, and their families in this country can share their new experiences more fully.

The tape recorder has many other uses in church life. The minister can avoid writer's cramp by composing his sermons on tape. On many of the occasions when he wishes he were two people the recorder can bring his message to one group while he appears before another.

The choir finds the tape recorder is a strict teacher. No mistake escapes it, and when an anthem is played back in rehearsal the singers can easily hear that which must be corrected and improved.

Church suppers and fellowship gatherings benefit by a background of soft music, and the use of the tape recorder frees the hard-working pianist or organist to enjoy the occasion with everyone else.

Any memorable occasion in the life of the church can be recorded and enjoyed many times.

Church youth groups find the recorder useful for obtaining varied programme material. If another group presents an appealing programme it can be recorded and brought back to the whole fellowship.

The tape recorder is not an all-purpose answer to every church need. It will not visit the sick on its own power, or gather material on its own initiative. It will never replace the church worker, and it needs dedicated Christian thought to put it to use in the

best possible way for a wider outreach. Now we have electronic help in spreading the good news!

## SINGING TIME

By Evelyn Witter

ONE Sunday the superintendent asked our seventy primary pupils which part of Sunday school they liked best. Only six voted for the "singing time."

The teachers and officers of that department decided to find the reason for this response, and to change it. First the superintendent admitted that she never bothered to choose the songs to be sung on Sunday morning until it was time to start our service. (What was not important to her was not important to the children!)

The first step in remedying this was for the six teachers in the department, the superintendent and the pianist to meet and go over the lessons for three months ahead. Songs were chosen that correlated with the lessons.

We decided that each Sunday we would open with a prayer hymn. Then we would ask the children to choose two or three of their favourite Sunday school songs, at which time we would choose one also, the one we had selected that correlated with the lesson.

A procedure was mapped out for the teaching of a new song. First the leader reads the words from a large chart. (The chart is several thicknesses of white shelf paper tacked lengthwise to a window shade roller. The roller is attached to the top of the middle brace of a tripod, a piece of unused photography equipment that one of the teachers had.) The words of the new song are printed boldly with a crayon. After the words are read, the leader and the children talk about their meaning. Soon the children can read the song for themselves.

Occasionally the words of a new song are typed on slips of paper and sent home with the children with a request to the parents that they help the child to memorise them.

Often the teachers go over the words of a song in class, calling for discussion of them and tying the song in with the lesson.

Familiarity with the new melody is easier to

accomplish than word learning. After the words have been repeated several times without music they are spoken with the melody. Next the words of the song are sung.

The pianist now has the habit of arriving at Sunday school early. She is at the piano when the children begin coming.

"Won't you sing with me?" she invites the early comers. And they do. Sometimes they learn a new song so well during these pre-sessions that they join the adult leader when she later leads the department in learning it.

A few Sundays ago, during our sharing period, we asked the children which part of Sunday school they liked best. This time more than half of our seventy primaries cast their verbal votes for singing.

\*\*\*\*\*

## FESTIVALS OF MALE VOICE PRAISE

A large and enthusiastic audience thronged the great auditorium of the Royal Albert Hall, both afternoon and evening, on Saturday, May 2nd, for the tenth Festival of Male Voice Praise connected with the London and South of England area. From the thrilling "Choral Fanfare" at the beginning to the rendering of "Grant us Thy peace" and the finale "We'll all be there!" the message of the living Christ was commended by the united singing of 450 Christian men. Under the chairmanship of Arthur J. Matthews, the hon. organiser, and the shared conducting of Douglas B. Gray and John Phillips, the thirty-nine choirs were welded into one, with the great organ played by Ronald Cooper, and selections by pianist Rev. Jack Ward.

Both Rev. Stephen Olford and Mr. Lindsay Glegg, who spoke afternoon and evening respectively, took up from the singing the theme of "Blessed assurance." Almost the whole chorus comprised men from London and the south-east. During the renderings the men who sang at the first festival ten years ago stood to their feet, and mention was made of the rapid growth of the work and usefulness of the individual choirs in Christian service through the years. The standard was high and the enthusiasm great. The next festival is planned (D.V.) for Saturday, April 23rd, 1960—again at the Royal Albert Hall.

**Elim youth movement** CRUSADING FOR CHRIST



## THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery  
(Minister of Elim Church, Blackheath)

**Monday, June 15th.** Ezra 8 : 21-32.

"To seek of Him a right way for us" (v. 21).

The wilderness was before them and the enemy was in the way, the enemy probably being desert bands which preyed upon unprotected caravans. "The hand of our God was upon us" (v. 31). These words sum up the history of the journey, and thus they were able to reach Jerusalem safely. God's guidance and protection are for His people today. The journey of life is sometimes a wilderness journey, fraught with dangers; enemies lurk in ambush, and the hand of oppression is ever ready to strike. But God is good and He will bring us safely through. Jesus said that no one should pluck us out of His Father's hand.

**Tuesday, June 16th.** Ezra 9 : 1-15.

A report was laid before Ezra of the abuse of mixed marriages within the ranks of the Israel peoples. Ezra received the report as evidence that the whole purpose of God with regard to the people was, at the very outset of their new economy, in course of being defeated by the guilt of the heads of Israel, the princes and rulers. Ezra, filled with horror and grief, rent his clothes and sought the Lord in humility. Verses 5-15 give us Ezra's prayer of confession and deprecation as the representative of the people. This prayer is well worth reading several times.

**Wednesday, June 17th.** Ezra 10 : 1-17.

In this portion of scripture we have (vv. 1-6) a covenant of repentance and amendment, and (vv. 7-17) a conference of the people and a commission to try individual cases. This matter had to be put right before they could expect the blessing of God and prosperity in their work. A matter of this kind could not be glossed over; the whole matter had to be gone into thoroughly and rectified. God calls upon us today to break up our fallow ground and to seek His face until He comes to rain righteousness upon us. The work of bringing revival has to be a thorough work. Nothing must be glossed over. The fallow ground must be broken up and God's face sought. Repentance, self-humbling and prayer are essentials if we are to know a true revival in these the closing days of time.

**Thursday, June 18th.** Haggai 1 : 1-15.

Blessing had been withheld because the people of Judah thought more of their own homes than they did of the temple, the house of God. While the temple was lying in ruins, each man in Judah was taking pleasure in his own house, saying "The time has not yet come to build the house of God." Self-seeking has ever delayed and frustrated the work of God. Not that looking after one's house was wrong—but neglecting God's house to look after one's own was wrong. In all our living as Christians we must ever seek, as Jesus taught, "first the kingdom of God."

**Friday, June 19th.** Haggai 2 : 1-9.

God declared that the silver and the gold were His and that the latter splendour of the house should outshine the former splendour. Verses 6-9 seem to have some prophetic import, and undoubtedly speak of days far distant from

those of the temple of Ezra. However, the prophecy had a message for the people of Haggai's day, encouraging them to build and promising material supplies, as well as the blessing and glory of God on the finished building. The prophecy also encourages us to get to work on the spiritual temple, the Church. God's glory is with the Church, and it will prosper and have good success if only those who help God in this work will be faithful and loyal.

**Saturday, June 20th.** Haggai 2 : 10-23.

From this time forward God promised prosperity to the people of Judah. Things had been bad because Judah was unclean, but now blessing was promised. Verse 23 is a delightful verse, which is a promise to faithful Zerubbabel, God's chosen, who was told of a high honour which was to be conferred upon him. Honours from God's hands are coveted indeed. The honours of earth are but fading crowns; but to be chosen, to be recognized by God as one of His choice ones, is happiness indeed. If we would be among those so honoured in the great coming day we must be faithful in all things—faithful, as Zerubbabel, in an evil day.

**Sunday, June 21st.** Esther 1 : 1-12.

The book of Esther opens with the account of the feast given by king Ahasuerus at the end of the 180 days during which he had entertained the lords and princes of the kingdom at his palace in the city of Shushan. On the seventh day of the feast, the king, excited with wine, sent for his queen, Vashti, who refused to comply with his unseemly request. The king ought not to have made such a request of his wife; it was contrary to custom and against the dictates of her fine nature to appear, unveiled, before that crowd of drunken men. It is refreshing to see principle even in a heathen court. The development of principle among Pentecostal people can be a very salutary thing.

### Women's Column (continued)

At the bottom of our garden is an old apple tree with a trunk which stretches out almost horizontally. I can't imagine how it could have happened. At some time, somebody plugged a strong prop in the ground underneath it and wedged it securely to the trunk. What a need and support this prop is to the tree. Years have been added to the life of the tree and it has consistently yielded fruit through the aid of this faithful prop.

Have you ever thought that God raises up props to hold up His servants who occupy vulnerable and important positions in His service? Aaron and Hur were necessary props to Moses when he interceded for Israel fighting against Amelek (Exodus 17:12). Onesiphorus many times put fresh heart into the apostle Paul (2 Timothy 1:16). An evangelist was always successful in his campaigns. When asked why, he revealed that his blind brother who accompanied him constantly prayed for him behind the scenes. How poor life would be without these props. Thank God they abound everywhere—strong, steadfast sure; impregnable testimonies to the faithfulness of their God. Can the pastor, the missionary, depend upon *you* to hold them up in their labours for Him? Above all, remember that God will never fail the person who leans on Him (Deuteronomy 33:27).

# COMING EVENTS

(Please pray for these services)

**BARKING**, June 13. Elim Church, Ripple Road. Saturday Night Special. Visit of team of Bible College students. 7.

**BECONTREE**, June 20-22. Elim Pentecostal Church, Green Lane. East London Revival Rally. Guest speaker: Frank Frost (Clacton-on-Sea). Special items. Sat. 3 and 6.30 (tea provided), Sun. 11 and 6.30, Mon. 7.30.

**BRADFORD**, June 20. Southend Hall, off Leeds Road. Moving film "I beheld His glory." 7.

**COULSDON**, June 13. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: G. Wesley Gilpin (Elim). Leader: P. R. Lawson (A.O.G.). Supporting items: Elim Bible College students. 7.

**DERVOCK, N.I.** June 14-July 5. British Legion Memorial Hall. Revival and Divine Healing campaign conducted by Keith Harris and party. Nightly at 8 (Sat. excepted).

**FINCHLEY**, June 20, 21. Elim Church, King Street (off Church Lane), East Finchley. Church Anniversary Services. Speaker: J. Craig Kennedy. Sat. 7, Sun. 11 and 6.30.

**HOVE**. Elim Church, Portland Road. Church's Thirtieth Anniversary. Special meetings every Saturday and Sunday in June. Order of ministry: 1st, the President; 2nd, Elim Students; 3rd, Principal, Elim Bible College; 4th, S. Gorman.

**LONGTON**, June 13-15. Elim Church, Five Ways, Lightwood Road. Sunday School Anniversary. Guest preacher: T. W. Walker (Scarborough), member of Elim Youth Committee. Sat. and Mon., 7.30, Sun. 2.30 and 6.30.

**MOTHERWELL**. Commencing June 14. Elim Church, Airbles Road. Visit of Rev. and Mrs. T. H. Ritchie, American evangelists, for two full weeks (except Fridays), with full musical programme each night.

**NOTTINGHAM**, June 13, City Temple, Halifax Place. Youth Conference arranged by N. Midlands Presbytery. Speakers: J. H. Davies (National Youth Director) and I. R. Moore (Kidderminster). Subjects: morning, 10.30, Senior Crusaders; afternoon, 2, Junior Crusaders; evening, 6, Sunday school. Time in each session for questions and discussion. All youth workers and Crusaders invited.

**VAZON**, June 21. Elim Church, Vazon, Guernsey. Sunday School Anniversary. 10.45, 2.30 and 6. (Visitors' guide—take bus to Vazon winter terminus, our church is there.)

## LONDON CRUSADER CHOIR

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

June 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

## PRESIDENT'S ENGAGEMENTS

Sussex Presbytery. June 13, Hastings; 14, Eastbourne.

## R. A. GULL MISSIONARY ITINERARY

June 13, Yarmouth; 14, 11 a.m. Yarmouth, 6.30 Lowestoft; 16, Southend; 17, Rayleigh; 18, Westcliff; 21, Hadleigh.

## SAVE MONEY . . . . . if you buy now! WONDERFUL VALUE

All Silvertone and Golden Chords records reduced to 3/4 each (plus 2/6 per order for postage and packing)

### GOLDEN CHORDS

**John Runge (tenor)  
and his guitar**

GC101  
Little David, play on your harp  
GC102  
My soul is a witness  
GC103  
Joshua fight de battle  
GC105  
Listen to de lams

**Westminster  
Male Voice Quartet**

GC101  
The Bible is the answer  
GC106  
He takes control  
GC107  
King Jesus reigns

**Charles Smart (organ)  
Dennis Nesbitt (cello)  
Eric Ball (piano)**

GC108  
The Lord's my Shepherd

GC109  
Saviour, again to Thy dear Name

**Nella Coomer (soprano)**

GC103  
Good News  
GC110  
No greater Love

**The Berkeley Brass  
Quartet**

GC110  
Tunes you will remember. No. 1  
GC105  
Tunes you will remember. No. 2

**Elsie Annetts (contralto)  
with the Berkeley Brass  
Trio and Organ**

GC106  
Millions have found  
GC107  
One wonderful day

**Brian Winter and  
Bryan Gilbert with  
their guitars**

GC108  
Do unto others  
GC109  
Carry me through

**The Woodlands Trio**

GC102  
After the rain  
GC111  
Are you discouraged?  
GC114  
Were you there?

**London Crusader Choir**

GC111  
Walk in Jerusalem  
GC114  
The day Thou gavest

From your church bookstall or direct from

**ELIM PUBLISHING CO. LTD., Clapham Crescent, London, S.W.4**



## CLASSIFIED ADVERTISEMENTS

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

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

### BOARD-RESIDENCE, ETC.

**Bournemouth.** Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

**Bournemouth.** "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road, Boscombe 33614. C.126

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

**"Croylands,"** Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and. c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 63.

**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

**Isle of Wight.** "Salem" Christian Guest House, for an ideal holiday in the Isle of Sunshine. Happy fellowship; excellent food. S.a.e. for brochure to: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor. C.144

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

**Paignton.** Fully furnished, part flat, three bedrooms; suit family or two families sharing. Available August and September, except August 8th-15th; very reasonable terms. Write Pastor Roberts, Elim Tabernacle, Paignton. C.131

**Paignton** for your holidays? Torbay Court Udenominal Christian Hotel (capacity 100) offers everything you need; 200 yards from sea; roof sun lounge. Phone 57835. Write now for your brochure. Ewart J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. (Booking now for Christmas 1959, also conferences 1960/61). C.110

### PERSONAL

**Southern Counties Convention,** Weston-super-Mare. July 4th-11th. For details of House Party write: Rev. A. Barry Blake-Lobb, Moor-down, Bournemouth. C.139

Would any lonely young lady care to join another (teacher 24) on an inexpensive holiday somewhere? Suggestions welcomed. Box 20, "Elim Evangel" Office. C.146

### MISCELLANEOUS

"101 Ideas for Young People's Meetings." Six sections; attractive cover; recommended; widely used; 2/2 including postage. Obtainable from W. T. H. Richards, 20 Pitts Road, Slough, Bucks. C.116

### WITH CHRIST

**Smith.** On May 18th, Eva Mabel Smith, aged 78, faithful member of Elim Church, Westcliff-on-Sea. Officiating ministers at funeral, George Backhouse assisted by George Stormont (Leigh) and Alexander Wright (Southend). Life's work well done—now for ever with her Lord.

### SITUATION VACANT

**Book-keeper/typist** required by Learned Society in West End, London. Salary range: £350-£550. Luncheon vouchers. Apply: Box 19, "Elim Evangel" Office. C.145

## Books that give a blessing . . .

### MUCH WATER AND BELIEVERS ONLY.

**Wm. G. Channon.** Crown 8vo., 112 pages, paper, 2/6 net (by post 3/-).

"The book contains a comprehensive study of believer's baptism by immersion, . . . and it will be welcomed not only by the many who hold firmly to the New Testament teaching on the subject, but by the yet larger company who seek a clear exposition of it in the light of the Scriptures."

*The Christian Herald.*

"Well written and Scripturally sound."

*The Harvester.*

### HOW TO MASTER THE BIBLE.

**Martin Anstey.** Crown 8vo., 204 pages, cloth boards, 5/- net (by post 5/6).

An Exposition of the Method, a Demonstration of the Power, and a Revelation of the Joy of Bible Study.

### BRITISH-ISRAELISM. Bible Truth or Wishful Thinking?

**Charles E. Palmer.** Crown 8vo., 217 pages, cloth boards, 3/6 net (by post 4/-).

A clear statement on this teaching examined in the light of Scripture.

"The best answer to the B.I. assumptions that we have seen."

*Prophetic News.*

"Should be the means of delivering any who are ensnared by this teaching."

*The Harvester.*

### SATANIC CONFLICT OF THE AGES.

**Herbert Lockyer, Litt.D.** Crown 8vo., 64 pages, paper covers, 2/6 net (by post 2/10).

The Romantic Story of the Seed Royal.

An outstanding study of the Satanic attempt to destroy God's purpose in man.

### LAUGHTER AND TEARS.

**Donald Gee.** Crown 8vo., 101 pages, stiff paper, 1/- net (by post 1/4).

Bible Studies in family life, a sequel to "This is the Will of God."

From your church bookstall or direct from

**ELIM PUBLISHING CO. LTD.**

Clapham Crescent, London, S.W.4