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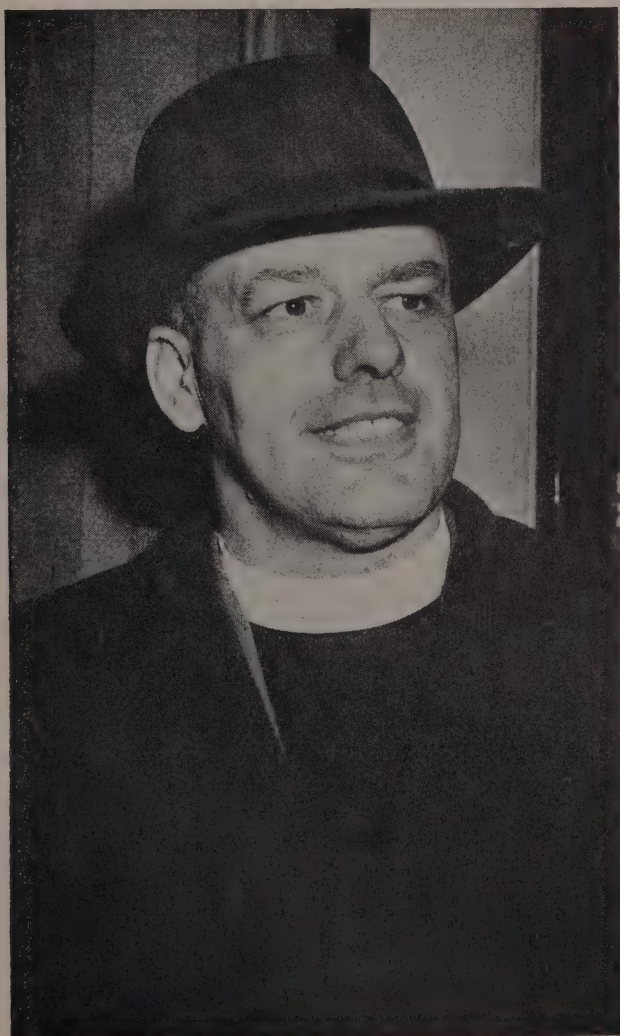
Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

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**THEY PRAYED
FOR DAYS
FOR
MR. URCH**

(See page 23)

Photo by courtesy of *People's Journal*

GLEANINGS from GENESIS

By John Dyke (*Minister of Elim Church, Graham Street, Birmingham*)

No. 6. PRELUDE TO JUDGMENT

(Genesis 6)

THE story of the Flood has a strange fascination for mankind. It is not so many years since it was fashionable for the Higher Critics to ridicule the record in the Bible. To do so was held to be a mark of "scholarship." To affirm today that the Flood was only a legend, or at the most a local inundation magnified beyond proper proportions, is not a proof of scholarship but of ignorance. Those whose testimony can be absolutely relied upon believed the record in Genesis—Christ, Paul, Peter (Luke 17:27; Hebrews 11:7; 1 Peter 3:20).

The Flood was of such catastrophic dimensions that it left its tide-mark upon the traditions of the most ancient of nations. Babylon, Egypt and China all have their records, so similar that it is evident these came from a common source. The excavations of Sir Leonard Wooley in the Middle East confirm the Bible story so definitely as to leave no room for doubt in any but the most bigoted heart.

The chapter before us deals with the conditions among mankind which produced the Deluge, and we do well to examine their nature closely, seeing that precisely similar conditions will be repeated prior to the second coming of Christ (Matthew 24:36) and will precipitate the judgments which will close our own age.

ABOUNDING WICKEDNESS

First, notice how the wall of separation was broken down (vv. 1-4). It is the writer's opinion that these verses do not refer to the intermarriage of the Sethites with the women of Cain's line. The arguments against this view are tremendous. The theory is that the sons of God are the descendants of Shem, while the daughters of men are the descendants of Cain. If the mixing of both were in view, then the sons of men would also marry the daughters of God!

The term "sons of God" is never used in the Old Testament to describe believers, with the exception of the prophecy referring to the regathering of Israel in Isaiah 43:6. Sons of God refer to supernatural beings, good and bad. Angels were thus designated (Job 1:6; 2:1; 38:7). In the Old Testa-

ment angels were given power to assume human form for the fulfilment of the purposes of God (Genesis 18:2; 19:1, 10). Those in question used a God-given faculty to break through into the forbidden region of human intercourse. Light is cast upon this mysterious subject in 2 Peter 2:4, 5 and Jude 6. The greatest corruption of all is when God-given powers are prostituted for personal ends and for evil purposes.

Of particular importance is this thought to every believer who has been made the recipient of the gifts and graces of God. For His glory alone should they be used, and not for any selfish purpose.

The result of this break-through of the barrier was a race of giants—the Nephalim or fallen ones. This is another proof of the unnaturalness of the connections in verse 2. The apocryphal book of Enoch, chapter seven, and Josephus, Antiquities, book 1, chapter 3, both confirm the view which the writer puts forward and shows that this was the view of antiquity.

Boundaries erected by God cannot be broken down without the most serious consequences. The result of these entities leaving their first estate was an accentuation of evil and corruption. There is no doubt that the heroes of Greece who form so large a part of mythology spring from this intercourse (see v. 4). Both the Old and New Testaments prophesy of an interference in the affairs of mankind by spiritual beings prior to the Lord's return.

Another cause of the Deluge was

THE AWFUL CORRUPTION

among mankind (vv. 5, 6).

The strongest language is used to describe the demoralisation of society. The wickedness of man was great. Every act of sin seemed abnormal. There was savagery in gigantic proportions. Every thought tended to evil, so that the mind was not capable of righteous judgment. The earth was filled with violence and the race seemed bent on destroying itself, for the human race was in the throes of its own death struggles. The parallel with our own days is too obvious for comment!

Now observe

THE DIVINE DETERMINATION

(vv. 6, 7).

From a logical standpoint the intended judgment was reasonable. A corrupt race was creating a hell upon earth and was slowly moving towards its own disintegration. To have allowed it to continue thus would have meant a prolonging of self-created agony. Grieved by the wickedness, God must still be just. But even in judgment there are gleams of mercy which determines to shorten the days by the inflicting of swift retributive judgment.

To such a crisis is the human race moving in our own days, and it is the growing fear of thoughtful men that humanity will destroy itself completely unless there is an intervention by heaven. The judgments which lie ahead are a combination of two things. First there is the natural consequence of wickedness, which carries its own punishment, and secondly there is the direct wrath of God, which is the outstanding mark of the end of the day of grace. Christ paints a fearful picture of those days in Matthew 24 and states that the wrath of God will be so intense that unless the mercy of God shortens the days of terror no flesh can be saved (Matthew 24:22).

But

GRACE PRECEDES JUDGMENT

It always does. There has never been a visitation of God's wrath unless there has been first an appeal in mercy. The man in linen, with the writer's ink-horn, always precedes the men with the slaughter weapons, in order to mark the men who belong to God (Ezekiel 9:1-7). So it is today, the day of grace is the precursor to the day of wrath.

A time limit of 120 years was set upon human wickedness and Divine mercy. The finger of God drew the high-water mark of both. If there was great angelic and human activity during that period, God the Holy Spirit was no less active. Previous to the time set, Enoch had lifted up his voice in prophetic warning, and now Noah was bearing the witness of the Spirit. But there is no record of any great turning to God. The mark of those days was the rejection of the Holy Ghost even as it is today.

The day of grace will end similarly, for there will doubtless be a withdrawing of the Spirit of God from His present dispensational position, and this is indicated in 2 Thessalonians 2:7.

Grace found one worthy man! The eyes of God moving over a howling waste of human corruption found a man who walked uprightly (v. 9). To him was given the task of building the ark. The faith of Enoch had kept him out of the impending judgment

BEGIN



to

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of which he had testified; the faith of Noah was to preserve him in that judgment. One was called to warn; the other was called to work. The building of the ark must have been a tremendous task in face of the opposition and derision of the ungodly. Up to this time the people had never seen rain, for the earth was watered by a mist (2:6). You can imagine the effect upon them when Noah preached of a flood which should descend. Such a thing never had happened and, consequently, never would.

But the building of the ark was a continual reminder to them of Noah's faith in his own prediction. Built far away from any water which would float it, it was a testimony of the threatened doom. Nothing is more calculated to destroy confidence in the preached word than the preacher's evident unbelief in it, manifested by his own life. If we believe in the imminent return of Christ we should express our confidence in our belief by living as if He might come today.

SPECIAL
SCOTTISH NUMBER
ON SALE NEXT WEEK

EDITORIAL

“THE year’s most staggering picture-story” the daily newspaper called it. We are used to the sensational headlines filling our minds with the sordid tales of horror, savagery and tragedy, the tales of broken homes and broken lives which make up so much of the news. Here is a tremendous contrast—the story is that of the most astounding bravery that has come from missionary endeavour for many a year. Betty Elliot and Rachel Saint, widows of two of the five martyrs who gave their lives in an apparently abortive effort to reach the Auca Indians of South America’s remote hinterland, have returned to live with the very people who killed their husbands, taking with them little three-year-old Valerie, daughter of Betty Elliot.

The story of how, after months of patient endeavour, with the assistance of one who had fled the tribe, they managed to piece together the sounds that make up the Auca language reveals their determination that the work their husbands had begun should not be allowed to cease in spite of their death at these cruel people’s hands. How the words of the little girl, “Mama, is that my daddy?” when she met one of the killers must have stabbed at the heart of the brave missionary. Yet the mother’s reaction was to encourage her child to pray for her father’s murderers.

Such courage and tenacity in the face of the most extreme persecution reads like a page out of the

Acts of the Apostles, and reminds one of Stephen’s martyrdom. Can we doubt that once again it will be proved in the years to come that the blood of the martyrs is indeed the seed of the Church?

How paltry and trivial do our trials seem, how inexcusable our complaints, how feeble our noblest endeavours for the Master. Is the measure of our success spiritually the measure of our sacrifice, and if so do we have the answer to our oft-repeated and seemingly unanswered prayers for a fresh and mighty working of the Spirit of God in these isles? The plaudits of men, lack of real opposition—these have seldom been the accompaniments of real revival.

Paul, when faced with tremendous difficulties in his work for the Master—and what difficulties they were: beatings, stoning, hunger, thirst, perils by land and sea, opposition by false brethren—can say “Without were fightings, within were fears. Nevertheless God . . .” One commentator (you may not agree with his exegesis!) says that the passage in Revelation 7:9-14, referring to the “great multitude which no man could number . . . which came out of great tribulation,” applies to the whole Church, and that the reason for including all in the suffering was that in the early days of the Church “to speak of Christians who came through the great distress was to denominate the major part of the Church.” Let us not forget that this is undoubtedly true of large sections of God’s people today. May we pray for them with increasing intensity, as we do for our brave sisters in Auca territory, but let us not fear for the success of their enterprise, for it is in circumstances such as this that the Gospel has ever been supremely triumphant.

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STORIES OF OUR GREAT HYMNS AND THEIR TUNES

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

SOMEONE has said "If vivacious twenty-year-old Anne Boleyn had not snared with her dark eyes the heart of forty-one-year-old Henry VIII there might not have been any English hymnody." This may or may not be true. One is inclined to the belief that in the providence of God the lyric soul of England's religion and the spirit of democracy and reform deeply embedded in centuries of English history would doubtless have found some way to express themselves. Nevertheless, it is a fact that this love affair was the first of a chain of events that led to a break with the Church of Rome, the establishment of a liturgy in English and the provision that hymns in English might be publicly sung only if the words were taken from the Bible. Without these purgations our hymns would have remained Latin.

The long history that followed in "the battle for song" in religious observances and corporate expression in worship cannot be dealt with (at the moment) within the limits of this series of stories of hymns and their tunes. There followed private psalm singing, the entry of the psalters, the fight for freedom and the revolutionary contributions of Dr. Watts and the many other contemporary reformers, bringing into our public services hymns that now are immortal and indispensable to our public spiritual exercises. Augustine defines a hymn as "praise to God with song," and another writer calls hymn-singing "a devotional approach to God in our emotions"—which of course applies to both the words and the music. We are (at least I am) oft-times guilty of speaking of hymns as "poems" indiscriminately, for they have the same structure. But a hymn is not necessarily a poem, while a poem that can be sung as a hymn is something more than a poem.

Poems frequently spring from imagination, but devotion makes hymns. There can be poetry without emotion, *but never a hymn*. A poem may argue: a hymn must not. A hymn must express spiritual feelings and desires. The music of faith, hope and charity will be somewhere in its strain. Philosophy produces poems, but not hymns. Some blunt writer has said: "It is no love-symphony we hear when

the lion thinkers roar. The moles of science have never found the heavenly dove's nest, and the sea of reason touches no shore where balm for sorrow grows."

On the contrary there are thousands of *true* hymns that have no standing at the court of the muses. How wonderful—Christianity sings. All religions do not sing. There is no voice of sacred song in Islam. The muezzin's call from the minaret is not music. One listens in vain for melody among the worshippers of the "Light of Asia." The hum of pagoda litanies and the shouts and gongs of idol processions are not psalms. The ancient Hebrews surpassed all others in both the custom and the spirit of devout song. What thrilling lyrics there are in the song of Moses and Miriam, the song of Deborah and Barak and the song of Hannah (sometimes called "the Old Testament Magnificat"), the hymns of David and Solomon and all the temple psalms.

Then, later, the New Testament gives us the "Gloria" of the Christmas angels, and the celestial ascriptions and hallelujahs heard by John in his Patmos revelation. We might well continue, for the wonder of this eternal stream of melody and praise gushes forth into ever widening stretches even to the limitless bounds of an ocean. The Jews sang. Jesus and His disciples sang. Paul and Silas sang,

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and so did the post-apostolic Christians, and *today* as never before the sun never sets on the ascending heavenwards of Christian praise.

We have said nothing in this article relative to any particular hymn or tune. Perhaps next time we shall do so. Meanwhile, however, make a good companion of your hymn book. It should be something more than part of our Sunday (and week-night) equipment. It makes for good reading and edifying meditation. Become acquainted with some of the hymns too regularly neglected in our services. Indeed, with the living Word and the songs of the redeemed we discover each day true Christian worship.

“The man who is concerned for the truth, and

who would avoid self-deception, must set aside all those dangerous and harmful pleasures which may enslave his soul as sweet foods may enslave the body. He must prefer the true to the illusive, the eternal to the transitory, the beneficial to the merely pleasant. Nothing will delight your sight except what you see to be essentially good and right. Nothing will please your ears but what nourishes your soul and tends to your improvement. Above all it is forbidden to pervert to evil purposes that sense which is given us for the purpose of apprehending the Divine teaching. So, if it is pleasure to hear music, let your best pleasure be to sing and hear the praises of God. That is true pleasure which is the familiar friend of virtue.”



Women's Column

By Gladys Gorton

FALSE VALUES

THE trend of this superficial age is truly amazing—at least to those who take time to think. Sentiment has superseded sacrifice. Cinemagoers weep copiously looking at the fleeting forms on the screen. Play acting, or the world of make-believe, is accepted more than stark naked realism. At the premiere showing of *The Inn of the Sixth Happiness*, in which Ingrid Bergman plays the heroine, many of the audience openly wept. The actress herself attended the showing and at the end of the film she received a great ovation.

The press in particular has praised her acting. One quotes, “God has made her His servant; and she has made us hers.” *Excuse me*, but I feel most indignant—what silly, soppy sentiments. Empty words—that’s all. Hey! What about the *real* heroine, Gladys Aylward, the missionary? Many of the people who see the film will think nothing of her, perhaps have never even heard of her. Before an actress can impersonate a character she must endeavour to enter into the emotions of that person. Evidently Ingrid Bergman has done this, because her performance, so the press declares, is almost perfect. What were her real thoughts as she studied the per-

sonality of Gladys Aylward, and how near did she get to the little missionary’s Saviour and God? Only He knows, as He alone knew the actual suffering and heartache which His servant endured in her adventurous life for His sake.

In a recent letter to her friends Gladys Aylward writes: “How could I write when my heart was breaking? I knew that a film was to be made from the book *The Small Woman*, and so, expecting to be called or consulted, I waited ready to fly to Hong Kong or anywhere where the film was to be made, but the time has gone on and I have never been called upon. Now I find the film has been made in England. I understand the film contains love scenes. I have never had a love scene in my life. . . . But God is a great God and He loves me; and He came and lifted me up.” Let us continue to pray for her, confident that God can accomplish what He will in spite of all that has occurred.

Times have changed. When David Livingstone the missionary explorer returned home from Africa, Queen Victoria, with the whole nation, gave him honour. Later, when he died in Africa, the natives carried his body to the coast, whence it was shipped to England. His body was laid to rest beside the famous in Westminster Abbey. Our nation has strayed far from the integrity of those days. The spirit of Antichrist is becoming more prevalent as the day of the Lord is so speedily approaching. “Remember,” said Jesus, “the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you . . .” (John 15:20).

Take heart, little woman, if perchance you are smarting under a similar sense of false values. “Our God whom we serve is able to deliver . . . and *He will*” (Daniel 3:17).

They Prayed for Days for Mr. Urch

TWO months ago the life of Rev. Walter H. Urch, minister of Dundee's Elim church, hung in the balance.

He lay desperately ill in an Aberdeen hospital, waiting for an operation on his brain.

Mr. Urch had gone to Scarborough with some of his congregation for the Dundee holiday week.

He collapsed while taking a service. Most of his holiday was spent in bed.

His condition became worse at the end of August. His head ached almost constantly. He could not speak, read or write clearly.

Dundee doctors had him transferred to Forrester Hill Hospital, Aberdeen. Mrs. Urch was told that he would have an operation on September 5th to remove a tumour on the brain.

The outlook was grave. Doctors warned her that, even if her husband did recover, he might not be able to work again.

The Dundee church was opened during the day from September 3rd onwards. People went in to pray for their minister whenever they could.

Members of the congregation offered to pray in their own homes during the night as well.

Each took a thirty-minute spell, so that a constant chain of prayer was set up twenty-four hours a day.

On the day of the operation the whole Elim Movement prayed for Mr. Urch. Many of them knew him, as he has preached all over the country.

Mr. Urch was allowed back to the D.R.I. ten days after the operation. He came home on October 6th. Even then he could not speak clearly, or read or write, and was in constant pain. Doctors were pleased with the operation, but warned that progress would be very slow.

About ten days after returning home, Mr. Urch noticed a rapid improvement in his condition. He began to answer his own correspondence.

He was able to go to his church on November 2nd to lead his people in prayer, and to thank them. He was back again the following Sunday.

And last week he preached again for the first time since his illness. He did not falter for a word.

"I feel stronger every day," says Mr. Urch. "I was very nervous before my sermon on Sunday, but as soon as I started I felt perfectly calm."

Says Mrs. Urch: "We attribute the rapidity of his recovery to all the prayers which went up for him.

"Even the doctors say that my husband's progress is remarkable, and beyond all medical expectations."

People's Journal, Dundee.

ON SALE NEXT WEEK

SPECIAL SCOTTISH NUMBER

NEWS FLASH

NEWQUAY ELIM CHURCH, CORNWALL

Several weeks ago the Newquay Sunday school held its anniversary services, when it presented a song service: "The Gateway of Life." We were indebted to Rev. J. T. Bradley for his model (seen in the photograph) of "The Gateway of Life" with the realistic background of the three crosses. The whole effect was most impressive and the singing was remarkably good, likewise the recitations. The primary children were very sweet in their singing of "Climb, climb up Sunshine Mountain." The church was well filled with parents and friends and everyone had an enjoyable time. The children were a great credit to us all, and we felt very proud of them.

ELIZABETH BERNARD.



ACCUSING words, acid words, argumentative words, affected words, ambitious words, angry words; baiting words, barbed words, base words, bigoted words, bitter words, bullying words; callous words, calumnious words, captious words, caustic words, censorious words, coarse words, coercive words, complaining words, contemptuous words, corrupting words, covetous words, crafty words, cynical words, critical words. Words . . . words . . . words! We could go on through the alphabet, and a cursory glance through the dictionary reveals over ninety varieties of adjectives which may be applied to the misuse of the tongue.

This is enough, I hope, to give you a tiny glimpse into the terrifying armoury of evil which lies in the ambush of the mouth, about which the apostle Paul and the first minister of the Jerusalem church, James, the brother of our Lord, had so much to say in their epistles, which Matthew Henry quaintly describes as the passages that deal with the sins of the tongue.

According to a recent estimate the ordinary person speaks daily about 215,000 words, and once these words are spoken they cannot be recalled.

“Boys flying kites haul in their white-winged birds,

But you can't do that when you are flying words;

Thoughts unexpressed may sometimes seem as dead,

But God Himself can't kill them when once they're said!”

During the war, the Ministry of Information had a very effective poster: “Careless talk costs lives.” Yes, and careless talk cost souls; yet how many churches are upset and ruined by the backbiting and careless talk that goes on behind the scenes. I sometimes stand amazed, not to say aghast, to think of the power, both for good and bad, which God has entrusted to the human tongue. Proverbs 18:21 says: “Death and life are in the power of the tongue.”

We see the danger in words when words become a substitute for deeds

There are people who are more concerned to talk about things than to do them. If the world could be saved by talking it would have been saved long before now, and if the world's problems could have been solved by discussion they would have been solved long ago. But words cannot replace deeds. As Charles Kingsley wrote in *A Farewell*:

“Be good, sweet maid, and let who will be clever;
Do lovely things, not dream them, all day long.”

THE DANGER

By E.

(Minister of the C

“And charge them before the Lord

(2 Timothy 2:14;

Dr. Samuel Johnson was one of the great talkers of all time; John Wesley was one of the great men of action of all time. They knew each other, and Johnson had only one complaint about Wesley. “John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out, as I do.” But the fact remains that Wesley, the man of action, wrote his name across England in a way in which Johnson, the man of talk, never did.

Are we in danger of having a religion of words only? Do we talk of faith and go about doubting all day? Do we profess to believe in the power of prayer and never turn up at the prayer meetings? Do we do lip service about the Holy Bible, and watch television rather than attend the Bible study? Do we let out a lot of hot air about pentecostal power, about divine healing and miracles, yet never, in God's name, perform the deeds which our doctrine demands?

Remember Jesus Christ is going to reward one day on the basis of what we have done in noble deeds, and not in pious platitudes. 1 John 3:18 reads: “My little children, let us not love in word, neither in tongue; but in deed and in truth.”

There are times when words are inadequate and only positive action will do

In this respect words can be cheap and empty, as, for example, when it comes to sympathy. How often we leave it only to words. Jacob Bright, the father of John Bright, was walking along the street one day when he saw a group of neighbours gathered round a dead horse. It belonged to a poor man and had been killed in an accident. The death of this horse was a great blow to this poor man, for he was dependent upon it for a living. These neighbours were all looking very sorry and volubly expressing that sorrow. Jacob Bright looked and listened for a few moments, then took off his hat and placed five

F WORDS

evens

Temple, Oxford)

to engage in the battles of words”

a. Barclay trans.)

pounds in it, and holding it out to the neighbours, said: “I’m sorry five pounds. How much are you sorry?” He thus got enough to buy the poor man a new horse.

In our Lord’s parable of the good Samaritan, no doubt both the priest and the Levite felt a touch of pity for the poor man lying on the roadway, but it was the Samaritan who felt sufficiently to act.

Again, there is a danger that we see our service for Christ only in the realm of words. We see this service in the form of testifying or preaching, and sometimes brush aside necessary action by saying with unctuous voice, “I’ll pray about it.” Prayer is an essential to any work of God, but it should never become a substitute for hard work.

When Martin Luther set out on the work which shook the world, his friend Myconius expressed sympathy. “But,” he said, “I can best help you where I am. I will remain and pray while you toil.” Myconius prayed day by day, but as he prayed he began to feel uncomfortable. One night he had a dream. He thought the Saviour Himself approached and showed him His hands and feet. He saw the fountain in which he had been cleansed from sin. Then, looking earnestly into his eyes, the Saviour said, “Follow Me.” The Lord led him to a lofty mountain and pointed eastward. Looking in that direction, Myconius saw a plain stretching away to the horizon. It was dotted with white sheep—thousands and thousands of them. One man was trying to shepherd them all. The man was Luther. The Saviour pointed westward. Myconius saw a great field of standing corn. One reaper was trying to harvest it all. The lonely labourer was spent and exhausted, but he still persisted in his task. Myconius recognised in the solitary reaper his old friend Luther. “It is not enough,” said Myconius when he was awakened, “that I should pray. The sheep must be shepherded; the fields must be reaped. Here am I; send me!”

Again, there are times when we can only win men for Christ by the testimony of life rather than lip. Action speaking louder than words will convince another of the authenticity of Christ’s Gospel. Years ago, in our country, disease was responsible for thousands of deaths annually. It was during the outbreak of an epidemic of cholera that Dr. Thomas Barnardo, then a young medical student, and who, in his time, distributed Gospels in the public-houses, volunteered to nurse victims of the deadly disease. When the epidemic had died off, Barnardo went back to the task of spreading the Gospel. One day a plot was hatched in a drink-shop to beat up the flaming young evangelist. The bruiser employed to do the work, however, discovered that his prospective victim was the one who had brought him out of cholera at the risk of his own life. This discovery ultimately led him to Christ, and William Notman, ex-bruiser, became one of the best workers the Barnardo homes ever had. Christ-like action won the day!

Words can be dangerous, too, when we allow our Christianity to deteriorate into a matter of listening to words only, so that we fail to put into practice the precepts heard

James warns us of this (James 1:22-24): “Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” In the Old Testament Ezekiel is an example of this. God said of his preaching. “And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but *they do them not*” (Ezekiel 33:32).

A prosperous and miserly farmer went to hear John Wesley preach, and soon had his attention excited and riveted. The preacher’s theme was money, and when he gave his first heading, “Get all you can,” the farmer nudged his neighbour and said, “This is admirable preaching.” He was still more delighted when Wesley came to his second point, “Save all you can.” “Was there ever a preacher like this before?” he asked; and as the preacher denounced thriftlessness and wastefulness the farmer rubbed his hands and thought to himself, “All this have I done from my youth up,” and what with getting and what with hoarding, it seemed to him that all was well with him, and that salvation had indeed come to his house. But when Wesley advanced and came to the third word of good counsel, “Give all

you can," on hearing this the farmer dropped his head and said, in disgust and disappointment, "There, he has gone and spoilt it all," and ceased after that to listen. I wonder how sermon-hardened some of us are.

But the right words, spoken at the right time, in the right way, by the right person, can produce good and powerful results

If there is danger in speaking words, there is also danger in keeping back words. Sometimes we fail in our discipleship because we are silent when we ought to be audible in word.

The book of Proverbs has a good deal to say about the good use of words. To give only three examples:

Proverbs 12:25. "A good word maketh it [the heart] glad."

Proverbs 15:23. "A word spoken in due season, how good is it?"

Proverbs 25:11. "A word fitly spoken is like apples of gold in pictures of silver."

During the war, the powerful and inspiring words of Winston Churchill kept our country on its feet

during the summer of 1940, when we certainly had neither men nor munitions in which to place our confidence.

You and I can use the tongue to good advantage. By a word of testimony we can be instrumental in winning a soul. We can all speak the word that helps, that encourages, that comforts, that exhorts, that consoles, that counsels, that inspires, that renders appreciation and thanks.

A young naval officer tells a story of his wartime experiences. When he first went into action his knees knocked together and he was in a blue funk: anyone could see it, and an older man standing near him did see it and said, "It's rotten, I know; I felt as bad as you do the first time. But keep your pecker up." It only needed the wrong word to turn a man who was afraid into a coward; but the right word was spoken, which gave the inspiration necessary.

Remember that every day you are likely to utter 215,000 words, and all these are recorded in heaven, and on the basis of these words God will judge us one day!

PROMOTED TO GLORY

It is with deep regret that I pen these few words in memory of a young man whom the Lord has seen fit to call home. In the calling to higher service of Peter Allen, the only son of Pastor and Mrs. Allen of Leicester, Elim has lost one of its most faithful young men.

Peter had been brought up in Elim and had grown to love our beloved Movement and to work for it. In recent years he had worshipped at the Elim Church, Llanelly, and for the last two years at the City Temple, Cardiff. Peter, a young man of twenty-eight, was a fine Christian character loved by all who knew him. His colleagues who worked with him at the Llanelly post office and at the Post Office Training Centre, Cardiff, where Peter was an instructor, showed their regard for one who had stood his testimony among them when on the day of the funeral they all turned up to pay their last respects to one they admired.

Peter was very jovial and happy in disposition. He loved to talk to all who came in contact with him of the things that matter most and was always ready with a word of encouragement to all in need.

Peter had hoped one day to be in the full-time ministry, and he lived in the hope of serving the Master he loved so much. Now he has gone to a

higher service and a far greater work. We mourn one who was loved by all, but we rejoice that he has gone to his reward.

He leaves a widow and two small children, for whom the whole Elim family is asked to pray. We will miss our beloved Peter and the Movement has lost a good young man.

CYRIL T. JONES.

CHURCH — YOUR GIFT TO THE FUND — LENT

Elim Building Development Fund

IF YOU HAVE

received the E.B.D.F. brochure, please send your gift or loan without delay.

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received it, please send a postcard to the **Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4.**

LENT TO BUILD ANOTHER CHURCH —



SHOWERS OF THE SPIRIT IN GLOUCESTER

Two years ago God spoke through the gifts of the Spirit and promised that "water should come from the flinty rock and rivers should arise in the desert." The meaning of this was obscure until we bought up a cinema for a church. From this place of spiritual barrenness there flow the rivers of life, and now for over a year we have seen a continual stream of decisions and healings and blessing flowing.

However, during this period we have been praying that God would bring a real man of God to conduct a special campaign. More than once we have pressed Dr. Lorne Fox to come, but as he was definitely booked to go abroad for three years after only passing through England it looked quite impossible. However, we learned long ago that "whatsoever things ye desire, when ye pray *believe that ye have them*," so one prayer meeting we took by faith a visit from the Fox party, and literally prayed his sailing schedule into disorder. Acting on faith we asked him if this had happened, and so it had. Dr. Fox came to Gloucester for two weeks, and for two weeks the converted cinema saw scenes of unprecedented power.

Sunday night scenes were of more than 500 people jammed into the church, and people coming to the "altar," as the Fox party called it, in tears. Some sixty or seventy made decisions for Christ.

Dr. Fox took complete charge of the services, as I was away on the Chester campaign, but I came over for one service. At this service he asked me to pray with the sick with him.

A "welcome tea" was arranged on my return specially to encourage converts into the church, and I spoke to a number of such. They also testified to striking healings—a split kneecap with knee stiff for half a lifetime; another who in faith spent one and a half hours removing bandages from her limbs, to find all pain gone at the end; a woman locked with arthritis now active and free; a man who could not drink even a glass of water without falling backwards bent backwards without ill effect; and so on. Others came to say how they were flooded with the Spirit's fulness—some whom I did not know even attended my church!

One man (no friend of Elim) wrote his customary letter critical of us all, but confessed that the Lorne Fox campaign had affected some of the worst characters in his factory.

A longer campaign by Dr. Fox would doubtless have swept this city, but we are thrilled that such an event has taken place at all.

G. CANTY.

THE GLOSSOP CRUSADE

In this first revival and Divine healing campaign held in Glossop since the church was opened in 1931 we felt the blessing of God.

Since the minister and deacons decided that the time was right for the campaign there had been an air of expectancy, and at the special prayer meetings convened for the campaign the cry to the Lord was for souls. Here were Christians meeting of a morning at six o'clock in the church in order that they might pray to God.

Glossop is a notoriously hard place, and many had sought to discourage the minister by saying that nothing would come of a campaign. These people should have been present in the Town Hall on the opening night. The hall was very nearly full, and the singing was so great that we were told of people

IBRA RADIO

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

SHORT WAVE : 20.2, 26.1, 32.3 metres

WEDNESDAY, JANUARY 14th, 1959, at 9.15 p.m.

Speaker : John Lancaster (Eastbourne)

Subject : "The crooked woman"

Music and songs by the

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The "Couriers" Male Voice Quartet

London Crusader Choir

Ronald F. Cooper (grand organ)

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Broadcast presented by the Elim Missionary Society for Spanish listeners on medium wave (321 metres).

Programmes produced by

DOUGLAS B. GRAY (Director of Music)

from the Elim Studio, London

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Please address your correspondence to the Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

arrested outside the hall just by listening to the old revival hymns. The evangelist, Brian Garrard, brought us a Holy Ghost anointed message from Isaiah 53, and how thrilled were our souls when six people raised their hands signifying their desire to receive Jesus as their Lord.

It was perhaps as the sick were ministered to night after night that we felt the power of God most. One young man who had worn spectacles since he was three, and could not see at all without them, was prayed for and we were thrilled to see him next day without his glasses seeing perfectly and reading from a small-print Bible. A woman who had been racked with bronchitis and was unable to sleep slept peacefully for the first time after prayer; and these are but examples of how God blessed.

Altogether we witnessed twenty-five souls surren-

dering to the Lord and we are seeing some of these at the Lord's table and the gospel service.

UNITED BAPTISMAL SERVICE

Much water for believers only was the experience for candidates from Ripon and Harrogate when we hired the public swimming baths in Ripon.

A large gathering from the two churches assembled to watch recent converts follow the Master through the waters. Pastor D. G. Hathaway ably convened the service and Pastor John Oliver ministered.

A deep reverence and great rejoicing fell upon the service as the two ministers stepped into the water. Each candidate testified to the saving power of Jesus and expressed the desire for a deeper experience with God.

J. A. OLIVER.



Calling Boys and Girls

By Bernard Norris

Hello again!

First of all, here are the answers to last week's crossword. ACROSS: 1 Bethlehem; 6 David; 9 Inn; 10 In a; 11 Now; 12 Way. DOWN: 1 Babe; 2 Tax; 3 His; 4 Magi; 5 Saviour; 7 Sign; 8 Mary. How did you get on? I hope you enjoyed it, for it is a good way to learn the Bible. If you can think up a crossword, send it in, and I will use it on this page. I will have another one for you next week, and also the names of those who won the Gospel prizes last month.

By the way, would you like to know how this column gets into print? You would? All right, I'll tell you.

It is Tuesday, December 16th, and I am sitting at my desk at Elim Headquarters (my room is the one over the entrance). I have just arrived at the office, and so I open up my desk diary (a box with old Albert Hall tickets in it with notes written on the back) and take out the cards with today's date on. Ooh! The Editor wants me to write the Children's Column for January 10th. I must get out my file, and look up my notes.

Now I know it seems a long time ahead, but you

see it takes several weeks to get the EVANGEL ready for printing, and so my contribution, like all the others, has to be sent to the Editor several weeks in advance.

Let me see. My readers seem to like competitions at the moment. I think I'll make up a crossword. So I draw out some squares and write down a few names and words, Hmm, that doesn't fit. I think I'll start again.

Rrrring. Oh, the telephone. "Hello, is that Mr. Norris?" "Yes." "Could you help me with this tax demand on the church house?"

Fifteen minutes later I get back to the crossword! "Mr. Norris, the order of 10,000 envelopes has come, and they are all in the hall downstairs." I am in charge of the stocks, so I have to put them away. Half an hour later I stagger back to my room. In comes our receptionist with a cup of tea. Jolly good. Rrrring. "Hello. Mr. Norris? B and D here [our solicitors]. About that property at so and so; I just have a few queries." 2.15 p.m. I must just dictate a few letters to our typist. What? Oh you've run out of paper. I'll get some from the store cupboard. (That's fatal. As soon as you get there, people appear like magic—they all want something.)

4.30 p.m. Oh dear, if I don't hurry I'll miss the post. I'll do the crossword in 1983!

Hey, just a minute, it really is 4.30. I must stop. And goodness me, I've written too much. Oh, Mr. Editor, I'm sorry. Now where's an envelope, and what's the address? And somebody stop the postman from going . . .

PS. Cheerio.

BERNARD.

Conducted by
National Youth
Secretary

youth page



A NATIONAL COMPETITION

WE want every Elim Sunday school scholar to join in a nation-wide competition to win the Sunday School Challenge Shield. This is an appeal to Elim ministers, Sunday school superintendents and teachers to help us by persuading their scholars to enter.

The competition? It is the Elim National Sunday School Scripture Examination.

The date? Saturday, February 28th, 1959, any time during the day.

The subject? Christ and His miracles (the first six lessons in the Elim Teachers' Handbook).

The prizes? The National Challenge Shield, now held by the Bangor (Northern Ireland) Sunday school, will be presented to the winning school. To win this challenge shield you should enter every scholar between eight years and seventeen years of age on February 28th, and gain the highest marks.

A National Diploma of Merit can also be won. This is awarded to the school with the highest average marks.

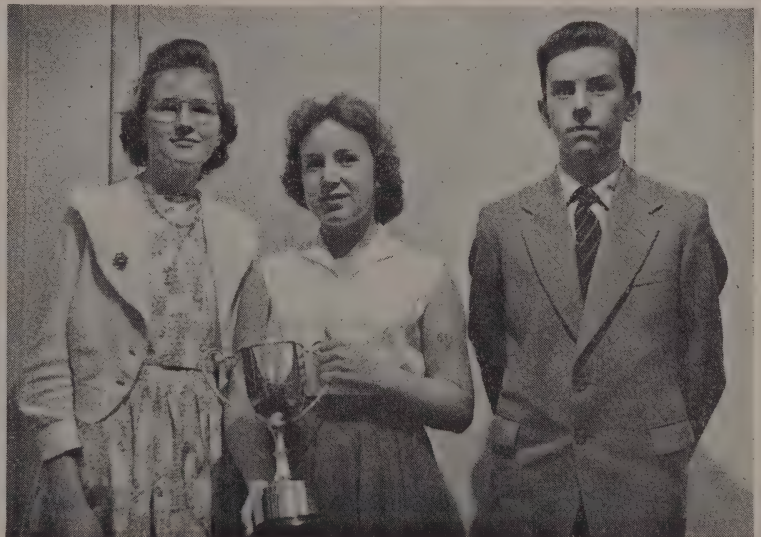
For the individual scholars we provide a certificate for every entrant. For successful entrants there are passes with honour and credit, according to the marks they gain. Individual schools often award prizes to the scholars gaining the highest marks in their school (see picture), and presbyteries usually give prizes to the scholars gaining the highest marks in their presbytery.

The object of this scripture examination, or competition for the National Challenge Shield (whichever way you may care to describe it), is to induce the boys and girls of our Sunday schools to study the Word of God. You will encounter many difficulties in your attempt to introduce the Elim Scripture Examination to your Sunday school. I can be positive about this, because Satan will do his utmost to prevent any boy or girl learning God's Word. However, in return I hope you will strive your hardest to make this study of God's Word through our scripture examination possible in your school.

(Continued on page 31)

The "top three" in Sheffield's 1958 Scripture Examination entry. Left to right: Sheena Chapman (98%), Joan Leadbeater (99%—cup winner), and Philip Youle (98%).

We offer our congratulations to Sheffield for their enthusiastic support. How about your school for 1959?





THE FAMILY ALTAR
 and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
 (Minister of Elim Church, Greenock)

Sunday, January 11th. Luke 5 : 27-39.

“Follow Me” (v. 27).

Levi's response was immediate and complete—"he left all, rose up, and followed Him." At once he became a missionary to his own class (v. 29). It was this that brought forth the complaint from the scribes and Pharisees in the following verse. Read again the reply of the Lord Jesus. One wonders how many in the house of Levi were that day led to repentance. In chapter 19 we read of the conversion of Zaccheus—the chief of the publicans. Was his desire to see Jesus the result of the witnessing of one who had once served under him as a Roman taxgatherer?

Monday, January 12th. Luke 6 : 1-19.

“To pray, and continued all night in prayer to God” (v. 12).

It is evident that the matter contained in verses 13-16 was the burden of that all night of prayer. The tendency in the course of a busy life—busy, too, in the service of the Lord—is to allow ourselves to be rushed into making decisions without first bringing these very definitely before God in prayer. The more urgent a matter is, the more we should pray about it. Rather let the opportunity for service pass than undertake it from the hand of man and without the assurance of acting in His will.

Tuesday, January 13th. Luke 6 : 20-38.

“Give, and it shall be given unto you” (v. 38).

Generosity of mind and heart is one of the evidences of love to Jesus and obedience to His word. The Lord who received and blessed the five loaves and two small fishes so that a multitude was fed, and with twelve baskets remaining, is the same Lord who can bless what is left after we have exercised this grace of giving. Read again the whole verse—"... good measure, pressed down, and shaken together, and **running over.**" A generosity like this makes a great contribution to the spread of the Gospel, and in return brings a wealth of blessing hitherto unknown (Malachi 3 : 10).

Wednesday, January 14th. Luke 6 : 39-49.

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

These words appear in correct spiritual sequence. The law admonishes us—"Do"; Christ invites us—"Come." Jesus is the answer to the law that was weak through the flesh (Romans 8 : 3). The first step, then, in the Christian life is coming to Him. This is followed by hearing, when God's Word is read and believed. The man who before he built his house first dug deeply and laid the foundations on a rock was not only a hearer but a doer of Christ's Word. "Pray . . . that the Word of the Lord may have free course and be glorified."

Thursday, January 15th. Luke 7 : 1-17.

A splendid type of man is this Roman centurion! The respect and honour accorded him by the people was well merited—"He loveth our nation, and he hath built us a synagogue." Verse 3 shows his deep concern for the well-

being of those in his own home. The nobleman sought healing for his son; the centurion made this appeal for his sick servant. Greater even than his generosity and his kindly concern was his faith. We are told that Jesus "marvelled" and said, "I have not found so great faith, no, not in Israel." Verse 10 tells us how completely that faith was rewarded. "Have faith in God."

Friday, January 16th. Luke 7 : 18-35.

"Tell John" (v. 22).

Although John was not among those "offended" in Jesus, it would seem that at the time he was in the valley. No, John was not offended; in Jesus, he was among the number of those of whom Jesus said "Blessed is he whosoever shall not be offended in Me." He was no slender reed shaken with the wind of adversity, no lover of ease and soft raiment. The prophets were the most heroic of men: he was more than a prophet (vv. 26, 27). "Tell John"—with these words Jesus ministered grace to His servant in the valley experience of his life. If you are there now, then His grace is still sufficient.

Saturday, January 17th. Luke 7 : 36-50.

"Simon, I have somewhat to say unto thee" (v. 40). This man would never forget the words that Jesus spoke to him, nor the grace with which they were adorned. The place given to Jesus at the table was adjacent to the door: He was overlooked too in the courtesies that were given to others, and yet when He spoke there was a quiet dignity and grace in every word. Simon was harsh and self-righteous: the woman was a sinner—the meeting that must have brought shame to his heart brought pardon and peace to hers.

MISSIONARY FAREWELL AT KNOTTINGLEY

Knottingley church bade farewell to two of its friends, Pastor and Mrs. D. Norton, recently before they embarked for Africa. A fellowship tea was arranged at which our brother and sister cut an anniversary cake. After a happy time of fellowship Pastor Norton gave a message in the evening service concerning their missionary call, and Mrs. Norton read the scriptures, after which they were presented by the church secretary with an envelope containing a gift from the church. Pastor A. Anstey gave a few appropriate remarks concerning Pastor and Mrs. Norton (who had both been members of the Knottingley Church before entering the Elim ministry) and bade them farewell on behalf of the church. Pastor A. D. Hathaway then gave an inspiring message on the theme of missionary work, and as a member of the Missionary Council welcomed the new workers for the Transvaal. On the Sunday, Pastor and Mrs. Norton ministered at all services, including the Sunday school, and promised to send photographs and details of the Transvaal field.

COMING EVENTS

(Please pray for these services)

BRIXTON HILL. January 16. Elim Church, Milstead Street. Film, "The Facts of Faith." 8 p.m.

COULSDON. January 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. S. Marsh. Leader: R. A. Gordon. Singing party from Thornton Heath Elim Church. 7.

CROYDON. January 10 and 11. Elim Church, Stanley Road. Special visit of Mr. Donald Gee. Sat. 7 (supported by Kenley Bible Students), Sun. 11 and 6.30.

STOCKPORT. January 10-25. Elim Church, Bamford Street. Great Evangelical and Divine Healing Campaign, conducted by A. J. Chuter and party.

WINSON GREEN. January 17, 18. Elim Church, Handsworth New Road, Birmingham 18. Minister's First Anniversary Services. Sat. 7.30, Sun. 11, 3 (S.S. prizegiving) and 6.30. Speaker at all meetings: Samuel Gorman.

LONDON CRUSADER CHOIR

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

January 11, Broadmoor Institution; 17, Kingston-on-Thames (Rally); 25, Holloway prison; February 21, 22, Hastings; March 7, 8, Ipswich; 21, 22, Bradford.

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Youth Page (continued)

How can your Sunday school enter? About the middle of last month letters were sent to every Elim minister forwarding details of the examination on what is called form 1 and accompanied by form 2. Unless this latter form (No. 2) is completed and returned to the following address, we at the youth department will not be aware of your desire to enter the examination and you will receive no further information.

If you have not received forms 1 and 2, or require any further information, please write to: National Youth Director, 20 Clarence Avenue, London, S.W.4.

SUNNY BLUNDELL TOUR

January 10-15, Swansea; 17-22, Tumble; 24-29, Mountain Ash; 31—February 5, Erdington; 8, Liverpool (farewell service).

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches: January 10, Sandiacre; 11, Beeston a.m., Mansfield p.m.

Miss Paint will also visit the following churches in Ireland: January 18, Portadown, 11.30 and 7; 19, Markethill, 8 p.m.; 20, Armagh, 8 p.m.; 21, Annaghanoon, 8 p.m.; 22, Banbridge, 8 p.m.; 23, Megabberly, 8 p.m.; 24, Lurgan, 8 p.m.; 25, Ulster Temple, 11.30 and 7; 26, Apsley Street, Belfast; 27, Melbourne Street, Belfast; 28, Ballysillan, 8 p.m.; 29, Beersbridge Road, Belfast, 8 p.m.; 31, Ballymoney, 8 p.m.

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Sunday, January 11th, to Sunday, February 1st

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Continuing Monday to Thursday at 7.30 p.m.
Saturdays 3 and 7 p.m. in

CORN EXCHANGE

Sundays 3, 6.30 and 8.15 p.m. in the

TOWN HALL

REV. DAVID G. HATHAWAY AND PARTY

Brethren—pray for us!

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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.

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Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

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Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Bwart J. Maggs, Torbay Court, Paignton, Devon. C.16

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Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

DEDICATIONS

Matthews. On December 14th, at Elim Church, Newquay. Amanda Joy, infant daughter of Mr. and Mrs. Reg Matthews. Officiating minister, Glyn L. Taylor.

Nail. On December 14th, Colin and Sheldon, twins of Mr. and Mrs. W. J. Nail. Dedicated by Glyn L. Taylor.

WITH CHRIST

Kemp. Mr. L. J. Kemp, aged 84, beloved deacon of Elim Church, Eastbourne, for 29 years. Laid to rest on December 11th. Officiating minister at funeral, John Lancaster.

Williams. On November 17th, Mrs. Leah Williams, faithful and respected member of Elim Church, Sparkbrook, passed to be with Christ. Officiating minister at funeral, J. J. Morgan.

NEW TESTAMENT CHRISTIANS. Robert Clarke. Demy 8vo., 174 pages, cloth boards, 10/6 net (by post 11/4).

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