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The

Elim Evangel

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

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Aberdeen Journal

**REV. ALEXANDER TEE LEADS THE SINGING AT THE OPENING SERVICE OF THE ABERDEEN CRUSADE
(see report on page 252)**

PREPARATIONS are now well in hand for the annual Elim Conference, to be held in Llandudno from May 8th to 12th. As announced in last week's *ELIM EVANGEL*, the chief speaker at the Tuesday night missionary rally will be our dear brother Harold Womersley, of the Congo Evangelistic Mission, recently returned from the Congo. As our brother is only home for about two months, this will be the only opportunity for many of our readers to hear him, so we would urge all friends to plan to be present at this important meeting. There is still time to organise a coach party from your church to this great meeting, as well as to the induction service on the Monday night and the evangelistic rally on Wednesday, all of which are to be held in the Pier Pavilion, commencing at 7.30 p.m. (musical programme from 7 p.m.).

Recent events in Laos have drawn world attention, and the speedily arranged meeting of the Prime Minister and the American President has revealed the common concern and the common determination of the western powers in face of this new threat to the peace not only of distant Laos but of the world. We can be thankful that the attitude of the free nations has been made clear, so that there can be no danger of any other power attempting a quick *coup d'état* while the slow processes of the United Nations are set in motion.

Meanwhile, let us not think that with the shifting of attention to Laos and away from the Congo the troubles there are now settled. In a country such as the Congo, many times the size of the British Isles, it is obvious that conditions vary tremendously from one part to another. However, we are gratified to learn that while a large portion of the Pentecostal assemblies are unfortunately at present cut off from contact with the outside world there are still some hundreds of churches in the less disturbed zones where the work is continuing normally and progress is being reported, while plans are afoot for advance in other directions. We shall look forward with great interest to our brother's visit and his up-to-date report on the situation in that country with which our Elim movement has had such a strong link over the years.

Africa as a whole presents a very disturbing picture. Political troubles in the Rhodesias and Nyasaland, sporadic rioting in the cities, the withdrawal of South Africa from the Commonwealth—all these things give much cause for concern. However, this is no time for letting up on our missionary endeavour. Rather must we be swift to seize every opportunity, and moreover to prepare the ground so that if withdrawal of missionaries becomes inevitable there may be left an indigenous church which can carry on the work of evangelism.

The Elim Missionary Council is aware of the dangers inherent in the present situation, and has during this past week given considerable time to discussion of its future policy. Pray for the Missionary Council and for each missionary as they continue to work for the Master in these critical days. You can encourage them in their work by your presence and support at the conference missionary rally. Plan *now* to come.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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THIS brings me to the fourth requisite for a soul-winner, and it is

A DEPENDENCE UPON THE HOLY SPIRIT

When we have talked about all the rules and regulations of winning souls, when we have talked about the pros and cons of winning souls, and when we have all our arguments tidily set on one side and we think we know all the answers, we are still absolutely and utterly dependent upon the Holy Spirit. In an amazing way the Holy Spirit comes to our aid. How many times have you talked to people and just at the specific moment the Holy Spirit has brought something to your remembrance like a shaft of light? Sometimes, when folk have questioned me, I have been able to help them because of the wonderful way in which the Holy Spirit has helped me.

Now while still thinking of our dependence upon the Holy Spirit, let us spend a moment at that tremendous vision that God gave to Zechariah. You

Spirit, saith the Lord of hosts." Here is the explanation of the golden candlesticks and the light that shone out from the seven lamps. It is God telling us that it is not by our own power or our own ability or our own endeavours, but by His Spirit.

Friends, I want to tell you that if we are going to accomplish anything that is worth while, if any lasting work is going to be done, there must be an anointing by the Holy Spirit. Every new convert must be born of the Spirit of God. When we have done everything else (and I believe we should try everything at our disposal—special meetings, campaigns, etc.), I say with the full conviction of my soul that when we have done all that, the thing that really matters and is vital is the anointing of the Spirit of God. If you are going to be a soul-winner you need to be filled with the Holy Spirit and to know the anointing of the Spirit of God upon your life. Thank God it is possible for us to know this

ELIM EXTENSION YEAR * ELIM EXTENSION YEAR * ELIM EXTENSION YEAR

OUR GLORIOUS TASK !

The third portion of this series of articles on soul-winning

given by **W. RONALD JONES, F.R.G.S.**, minister of the City Temple, Bristol

¶ *Cut out this page and keep it by you until the series is complete.*

ELIM EXTENSION YEAR * ELIM EXTENSION YEAR * ELIM EXTENSION YEAR

will find it in Zechariah chapter 4: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof." In the vision there was a special pipe, and it was running from the bowl to the branches.

But listen, it says in verse 3: "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." And so, from the olive tree on the right and on the left, there was running into the bowl a fresh supply of oil, and from the bowl the oil flowed to the pipes. A fresh supply of oil from the olive trees was giving light to the lamps. That oil is a type of the Holy Spirit.

Listen: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my

anointing of the Spirit of God upon all that we do, think or say.

A GOOD KNOWLEDGE OF THE WORD OF GOD

I believe that Bible Christians can stand when others fall. When Jesus Christ was in the wilderness and Satan brought an attack against Him Jesus always responded "It is written." Each time Jesus Christ hurled back into the insidious face of Satan the Word of God; and friends, the blood of Christ and the Word of God will send Satan on his way when nothing else will. Satan has been defeated through the power of the blood of Christ; Satan has been defeated and exposed through the authority of the Word of God.

It is impossible to lead a soul to Christ without knowing the Word of God ourselves. It is vital that a soul that is groping in darkness should know what God says; that is the thing that really matters. Many poor souls would be left surrounded in darkness for

ever if they had to listen to all that the different churches have to say. The thing is to tell them, with authority, what God says, and to do that you have to be acquainted with God's Word: you must know your Bible.

I am honestly convinced that one of the tragedies today is that Christians are not as strong in the Word of God as they should be. If we become weak in the Word of God we will become weak in everything, and I am going to appeal to the young people, and older ones, to spend more time in the Word of God. How much time do you spend looking at the news on the television, or hearing it on the radio? How much time do you spend reading a newspaper? I am not saying there is anything wrong with these things; they are quite legitimate. Now if you spend ten minutes listening to the news and five minutes reading the newspaper, that is a total of fifteen minutes. If you do that, I am going to suggest that to stand any chance at all you should spend at least as much time reading the Word of God. I am not putting any tremendous burden upon you.

If we are serious about living for Christ, if we are in earnest about this matter of soul-winning and wanting the blessing of God in our lives, we need to spend much time in the Word of God. Let God have His way in your life and fire you with the love of the Cross and burn in your heart a vision of the lost. Let your life be yielded and filled with the Spirit of God: a life of dependence on the Holy Spirit with a greater desire to live for God than ever before in all your life.

(To be continued)

SCRIPTURE UNION WEEK

WAR on superficial Bible reading" was the slogan of the mammoth "Greater London Scripture Union Week" (March 12th-19th), which was actively supported by Pentecostals.

Over 140,000 people attended the 3,500 meetings during this first-ever campaign to get Christians to read their Bible daily and do so thoughtfully.

Six hundred speakers spoke at offices, works, schools, youth fellowships, hospitals and churches. There were meetings at Wormwood Scrubs prison and at the Houses of Parliament.

Thousands of Christians were challenged and many were convicted about their own daily devotions. Hundreds were introduced to Scripture Union for the first time. Increases in membership and in the number of Scripture Union branches are expected.

Scripture Union is advancing, and already there are plans for 100 rallies in different parts during the next few months, for another London week (February 25th—March 4th) in 1962, and for a north of England week (March 25th-31st), also in 1962. This week in the north could do much to consolidate work done during this year's Billy Graham crusade, in which many Pentecostals are active.

CHRISTIAN PRESS SERVICE.

WOMEN'S COLUMN

By Gladys Gorton

THE GENTLE JUDGE

EVERY woman's heart must have been moved to read of the "gentle" judge who said "my dear" to a deluded girl who had become involved in crime which resulted in the murder of a Worthing bank employee.

Mr. Justice Stable exercised mercy toward Valerie Salter. The law condemned, but the judge's heart was merciful. "My dear," he said gently, "as a judge I am bound to tell you that you had no business to do anything to assist the chap to whom you had given your heart to escape. But as a human being I am not at all sure; I am satisfied that you did what you believed to be right." He allowed probation for twelve months for Valerie and not punishment.

"Speak gently to the erring,
And thou may'st lead them back
With holy words and tones of love
From misery's thorny track.
Forget not thou hast often sinned,
And sinning yet may be,
Deal gently with the erring one
As He has dealt with thee."

(BATES)

Valerie, we trust, will indeed begin life afresh even by becoming a Christian. As time ripens she will view this ordeal in the court before the judge and the whole tragedy in its right perspective and will ever be grateful to the "gentle" judge who was human enough to understand the heart of a young woman deeply in love. I pray that Valerie, who unwittingly became an accomplice in crime, will seek and find forgiveness from God "the Judge of all flesh," who, as the man Christ Jesus, died of a broken heart for her sins and mine on Calvary's cruel Cross.

The God-man! As God His justice must be satisfied, but as man mercy meets the demands of justice and God is reconciled. Christ's death demonstrates this: "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). Jesus always brings out the element of judgment to show the stupendous love of God. Notice how He heals the broken-hearted: the woman of Samaria—He must needs go through Samaria and waits for her at the well; Mary Magdalene out of whom He cast seven demons; and the woman taken in adultery. According to Jewish law the last-named deserved being stoned to death, but because Jesus forbade judgment against her she was saved. Jesus took time and wrote on the ground while the men were accusing her before Him. Certainly He did not condone adultery or treat it trivially, but He wanted those men to be impressed with the fact that they *only pretended* zeal for the law (John 8:3-11). "He that is without sin among you, let him first cast a stone." These men slunk away and Jesus and the woman were alone. He asked her a pertinent question: "Hath no man condemned thee?" "No man, Lord." Jesus forgave her sin and gave her another chance if she would sin no more.

Forgiveness is the Divine miracle of grace. It cost God the Cross of Jesus Christ before He could forgive sin and remain a holy God. Otherwise He would have contradicted His very nature. The only way we can receive pardon for our sins is by being brought back to God through the atoning death of Christ.

Leaves from a Minister's Diary

By T. H. Stevenson

“THE person prepared to live by the Sermon on the Mount would probably end by being robbed and dying in a ditch.” So the Bishop of Ripon considers, in his argument against Aldermaston marchers. The Bishop not only comes out against the marchers, but in order to do so he comes out against the Lord’s teaching also. Not only would he disobey the Sermon on the Mount, but he certainly dishelieves it. Instead of being robbed or dying in a ditch, if we carry out our Lord’s teaching we are given most wonderful promises of great blessings in this life, as well as in the life to come. The Bishop leaves himself exposed as a poor exponent and example.

“Protestants of the world protest.” This is not the cry of the Protestant Truth Society or an Ulster Orangeman. It is a film critic, Leonard Mosley, writing in the *Daily Express* about a film: *The Sins of Rachel Cade*. “Why is Hollywood so soppy in its treatment of Roman Catholics and so superior or contemptuous towards us poor Protestants?” he asks. The young missionary lady is portrayed as a frustrated sex maniac; becoming an unmarried mother, yet continuing her missionary work. Set in the Congo, the film contrasts, the critic says, with *The Nun’s Story*, a film set in the Belgian Congo also, portraying the nun successfully surviving every temptation. If it had been otherwise, “What would the Vatican have said?” asks Mr. Mosley. This film, like *Elmer Gantry*, referred to in the EVANGEL some weeks ago (“bordering on blasphemy,” said Pastor Brewster in his television interview), seems part of a design to attack Protestantism, and evangelicals in particular.

When an irresistible force meets an immovable object—the result of such has often been put forth as a sort of puzzle. Here is the answer. The plumber’s

van and the two-ton lorry met each other in a country road. The lorry driver requested the other to reverse the few yards to clear the road, as the lorry would seemingly have needed to reverse some 150 yards to do so. The plumber refused, and so they faced each other for more than an hour, until the police arrived and compelled the “little un” to move. Of course, while these vehicles remained immobile two long lines of vehicles were held up also, which gives the main answer to the query set forth at the beginning. When people foolishly refuse to budge, each is inclined to think he is being firm while the other fellow is being just downright pig-headed, and meanwhile their attitude becomes a stumbling block to others on the way.

There is, of course, another type of person: the man who must not be held back even if others must be pushed aside, inconvenienced or endangered. A writer complains of the other motorist who repeatedly tried to overtake on the inside, “forced me to stop to avoid obelisks, cut me off at a corner, then swung in front of me because his queue wasn’t moving fast enough for his liking. Eventually he managed to get just one car ahead of me at the end of the journey. To do so he risked his own life and mine and others’ countless times. And he had saved himself precisely a second.” Says Solomon: “The race is not to the swift, nor the battle to the strong.” Ruthlessness may easily destroy; it rarely constructs.

In the *New English Bible* the word “virgins” now appears as “girls” in the parable of the ten virgins, which seems harmless enough. But recently I heard a speaker say of the prophecy “A virgin shall conceive” that it could be translated “a young woman.” There is the danger: a change of word can lead to change of meaning. Not always does the word virgin refer to the female sex, but rather to a state. Revelation 14:4 says “These are they which were not defiled with women, for they are virgins”—obviously male virgins. The friends of the bridegroom may well have been young men, not girls. Certainly midnight seems rather late for the girls to go out with their lamps!

I take my farewell of you concerning my diary. It has been a pleasure to be in touch with you by this means. Soon I shall meet many readers, as I may be privileged to visit numerous Elim churches. How interesting a diary that may be! Perhaps that had better be of a more private nature. So, after more than three years’ contact with you in this way, I wish you God’s blessing.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(9) PREVAILING PRAYER

By Evelyn E. Green

“Jesus . . . saith . . . Have the faith of God (marginal reading) . . . when ye pray, believe” (Mark 11:22-24)

HAVE the faith of God ! When ye pray, believe ! This calls to mind the two mighty acts of God, the acts of His own faith: creation and redemption.

In order to understand how it came about that the Almighty should need faith as a preliminary to either or both these tremendous operations it will be necessary to study the conditions existing at the time.

Genesis 1:1 reads: “In the beginning God created the heaven and the earth.” Verse 2 reads: “And the earth was without form, and void; and darkness was upon the face of the deep.” Now, quite apart from the showing of the Scriptures and the findings of scientists and geologists, it is inconceivable that the Almighty, superlative artist that He is, skilled sculptor that He is, should have set to work deliberately to create that which is described in verse 2. In the beginning God created—but when was that beginning? Geological and archæological discoveries point to the existence of a world order long, long before the creative development unfolded in the first two chapters of Genesis; a world system that was overthrown by a Divine judgment, as the Scriptures testify. They speak of the presumption of Satan, then Lucifer, son of the morning, the anointed cherub which dwelt in closest proximity to the Holy One; of his aspiration to occupy the throne of God and be as the Most High. They show also the swift punishment dealt by God to such amazing effrontery: “Thou hast sinned: therefore I will cast thee as profane out of the mountain of God . . . I will cast thee to the ground” (Ezekiel 28:13-19); “Thou shalt be brought down to hell, to the sides of the pit” (Isaiah 14:12-15).

The prophecy of Jeremiah (23:23-26) describes the devastated condition of the first cosmic order as the result of Divine judgment upon fallen Lucifer, who seems to have been accompanied in his descent by other heavenly beings, “the angels which kept not their first estate” (Jude 6).

It will be appreciated how that in face of the defection of Lucifer, and the subsequent destruction

of His own handiwork, the Lord would have needed to have faith in His own powers to reclaim and restore: He would have had to be fully convinced of His own ability to refashion another world from the ruins of the former one.

So when the Lord God commanded light to appear, when He said “Let there be a firmament in the midst of the waters” (vv. 3, 6) and so forth, He was exercising faith in His own ability to make anew.

So much for creation. The same principle of faith Divine was at work also in the redemption effected by Him. Do you not suppose that it required colossal faith on His part, in view of the moral wreckage in the realm of mankind, to attempt a process of reclamation? It did indeed necessitate an even greater faith on His part than did the bringing forth of the natural world.

“Have the faith of God,” said Jesus. “But how?” you ask. “How may I obtain this tremendous faith by which to prevail in prayer?” The Word of God shows both that it is not humanly manufactured (though it may be humanly encouraged and developed) and that it is Divinely bestowed. “Faith . . . *not of yourselves*: it is *the gift of God*.” Likewise 1 Corinthians 12:6-9 reveals that this faith is also a manifestation of the Spirit of God indwelling the believer.

We have often heard it said that so-and-so has “great faith in prayer.” Indeed, with some folk it is almost a fetish; to them prayer is a sort of superior charm. Others will tell you frankly that they believe in prayer; and so they do, as a sort of remedy not used in the ordinary course of things but resorted to in situations of extreme urgency.

Actually, the Scriptures say nothing about having “faith in prayer.” That which they do speak of, and repeatedly, is “prayer in faith,” for it is not the *performance* which counts. The heathen pray, even to the unknown God (Acts 17:23). It is the *propulsive* power behind it that counts. Mere persistence or fervour is not the decisive factor, but faith. Prayer made in the faith which God supplies is the prayer

that prevails. "The word is nigh thee, even in thy mouth, and in thy heart . . . the word of faith . . . So then faith cometh by . . . the word of God" (Romans 10: 8, 17).

How beautifully this harmonises with Hebrews 11:3: "The worlds were framed by the word of God, so that things which are seen [namely the heavens and the earth] were not made of things which do appear." In other words, the material uni-

verse in which we live, the vast mass of organic matter, including man himself, did not evolve by an inherent reaction of chemicals such as are *seen* in the test tubes of the scientist's laboratory, but by the *unseen* elements of the faith and the Word of God.

And God, through His Son, commands His sons to enter into partnership with Him. "Have the faith of God . . . when ye pray, believe."

MY TESTIMONY TO GOD'S HEALING POWER

IT is with a thankful heart that I testify to God's miraculous healing. I was stricken with thrombosis and hypertension six years ago last October and was removed to hospital. I was moved to different hospitals and spent most time at Broomhill Hospital, Kirkintilloch, which is a home for incurables. I always looked to God that one day He would stretch forth His hand to heal me. I never doubted His power. I had many dear ones praying for me, far and near. A doctor from the Ministry of Pensions came and fitted me for a wheelchair, to enable me to get out into the grounds, but I could not walk or even stand, having to be lifted into my wheelchair and lifted into bed at night.

About two years ago I had a stroke and was moved from Broomhill Hospital to Stobhill Hospital in Springburn, Glasgow, where I was for nineteen months, in bed all the time, and had eight operations. I had a kidney removed and a plastic one put in. I was allowed out of hospital on July 1st, 1960, and was so happy to be out of hospital, but I still could not walk, getting around the house with the aid of a special stick, and I was only out of hospital about a week when the almoner at Stobhill Hospital came to see me and gave me a form signed by the doctor at the hospital and which had to be completed by the doctor attending me. She told me I was eligible for the incurable pension, as there was no hope of recovery for me.

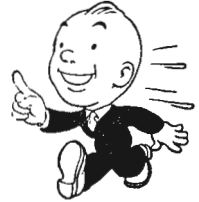
One Sunday night, about the beginning of November 1960, I had a very bad heart attack, and when the doctor came he said I was too ill to be moved to hospital, as I would die on the way. On the Monday I sent for Pastor Seaman and asked him to pray for me and anoint me in accordance with James 5:14. After the pastor left I called the sister with whom I was staying to come and take my hand, which she did, and I walked around the house from room to room without using my stick for the first time in over six years. I have never needed my wheelchair or stick since. Praise the Lord. The following Sunday I walked to church to the breaking of bread service—a distance of about half a mile, including a very steep hill. How we all rejoiced and praised God in that meeting for His wonderful love and healing power.

Since then I have walked normally, have been able to attend church, and have travelled to different places of worship to testify of God's goodness. I do love Jesus with all my heart, and I trust that my testimony will enable others to trust God, for He is the same yesterday, today and for ever. Praise His holy name.

JEAN GRAHAM.

PS. Over four months have passed since Miss Graham was healed, and she is still rejoicing in God's deliverance.

SUNSHINE CORNER



THE THANKYOU TWINS

Hello Sunbeams.

My story for you this week is about two little girls who were twins. They looked alike, talked alike, walked alike and dressed alike. They never seemed to be separated and did everything together. It was often difficult to tell which girl was which, and sometimes if they had been naughty it was hard to decide which one should be punished. They loved going to Sunday school, and of course when they went they sang together and were in the same class.

I suppose you have guessed that their real name was not "Thankyou." Their Christian names were Janet and Jean, but "Thankyou" was a nickname given to them by us. Shall I tell you how they got it and why we called them the "Thankyou twins"? It was when they took part in the Sunday school anniversary. They were asked to recite a poem called "My Thankyou." They practised it again and again, and when the great day came they held hands and said it (like they did everything) together. They did it so nicely that we nicknamed them the "Thankyou twins"; but what a lot of things they told us about in their poem that should make us feel like saying thank you. There were bright spring-time buds, blackbirds, little baby lambs, yellow daffodils and dear little baby chicks. We began to realise how wonderful God is to give us so many wonderful things to make us glad, but the line in the poem we liked best was the last one in which Janet and Jean told us that they could "say thank you the biggest of all, because Jesus loves us though we're very small."

I wonder how often we remember to say thank you. In the Bible we are told the story of the ten men whom Jesus healed of the dreadful disease called leprosy. Only one of the ten remembered to say thank you to Jesus. The other nine forgot. Jesus never forgets to bless us and help us, so we should remember to say thank you to Him for loving us so much.

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."

God bless you all.

Lots of love,
AUNTY DOROTHY.

TRUTH - THA

By D. E. Dean (Mini

THE events which I wish to bring to your attention in this article illustrate an age-old principle of life. Here is unfolded before us the tragic pattern of events which led inevitably to the doom of a human soul. And so regularly is the pattern followed that many today will find themselves in one or other of the categories which I shall mention. The story that we shall follow is that of the truth heard and enjoyed; the truth not yielded to; and finally the truth scorned.

THE HEARING HEART

This scene presents a strange composition. Here is the proud, weak, lustful ruler Herod sitting and hearing the plain-spoken preacher, and hearing him gladly. The preacher is a man who cares nothing for dainty words and polished sentences, but thunders a stern summons to repent. In fact, if we knew Herod was coming to our service, John the Baptist is the last preacher we would select, naturally speaking. Maybe we would invite Isaiah for his poetic presentation, or Ezekiel with his pictorial language, or eloquent Apollos, or intellectual Paul. But not John. He, like as not, will tell the tetrarch he ought not to have taken and married his brother's wife. In any case, he has but one message: "Repent of your sins, and behold the Lamb of God." Why, this preacher one day called some of his audience "a generation of vipers." Yet, says the Bible, Herod heard him, and heard him gladly.

You will find this over and over again both in the Scriptures and in experience. Men and women will sit and listen eagerly to the very truth that condemns them. The Bible says that Felix, a Roman governor, listened and trembled, yet sent often for Paul to come and talk with him. King Agrippa, used to so much flattery and fawning, heard the same apostle preach Christ and Him

crucified. Today, dear friend, I would present the same message as John: "Flee from the wrath to come" (Matthew 3:7). The Bible says "The way of transgressors is hard" (Proverbs 13:15). But thank God for the invitation in Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out."

THE HESITANT HEART

Following the events of our story a little farther we see the guards as they take the prisoner back to his dungeon. Long hair falls about the sinewy figure; his dress of camel's hair is held by a leathern girdle. His eyes are ablaze with holy fire. Meanwhile Herod paces to and fro in the royal apartments. How his heart has been stirred! He knows that John the Baptist has spoken the truth, but what will his new wife think if he becomes a confessed Christian? What will the country think? What will happen in the court? Herod had called himself a Sadducee; that is, he believed that this life is all, that death is the end. But supposing, he thinks after hearing John's message, there is a hereafter, a judgment. What if men *do* come face to face with God? What if *he* comes face to face with God, what then? But just as he is reasoning things out in his mind Herodias comes upon the scene, with a sneer upon her lips and eyes that flash scorn. The interview is brief, but it has done its work. Herod now seeks to justify himself: "The preacher does not understand my case. He means well, but I cannot allow him to interfere with my life." And so the soliloquy continues. "I will just keep John in prison for a while - that ought to satisfy her. Anyway, no one can say I am careless about religion; why, I would not have listened to him if I were." But this is not the end of the story.

DEATH CANNOT SILENCE WHAT CAN MAKE ALIVE

(Luke 23:1-24)

(Elim Church, Hereford)

Of course, Herod's birthday necessitates a royal party. Meanwhile John lies forgotten in his dungeon. The company dine well, everyone is merry, and Herodias comes in to dance before them all. Being well pleased with her performance, Herod asks what she would like as a gift, and eagerly she goes to her mother for advice. When it is made, her request is gruesome—"Give me here the Baptist's head in a charger." A score of thoughts chase one another through the muddled mind and convicted heart; what can Herod do now? And although he may tremble as he does so, he orders the executioner to go. He has slain the prophet, but he has not silenced the truth. And such is the crisis that comes to all who halt between two opinions.

Dear reader, maybe you too hear the truth, you even hear it gladly, but are you true to the truth? Avoid the Bible fact that you are a sinner, but you do not avoid the truth. Avoid the invitation to accept Christ and His salvation; stay away from the Gospel service, but you will not, cannot, escape the truth. Close your heart to the pleadings of the Holy Spirit, but you cannot finally escape the judgment.

THE HARDENED HEART

John's voice is silenced and the months go by, but how changed Herod has become, and in so short a time. It is the day of the crucifixion, early in the morning, and Pilate is now in a predicament. He is faced with having to condemn to death a man in whom he finds no fault. Then he hears mention of Galilee, and immediately he sees a possible way of escape for himself, for Galilee is outside his jurisdiction. So his soldiers lead the prisoner to Herod. However, hesitation to yield to the truth has hardened his cruel heart, and Jesus, who has graciously answered Pilate,

now stands in awful silence. For the soldiers and even for Judas who betrayed Him there had been a greeting; for Peter who denied Him a look of love's appeal; and for His murderers a prayer. But for Herod—nothing; He answered him not a word. All that Christ could appeal to was dead: reverence, love, truth, all dead. Jesus has become to Herod just a person to mock at and make fun of, so that even a suffering Christ cannot now move his heart, and so it ends. Herod has finally, for time and for eternity, rejected Christ.

It may be that readers of this page have heard the truth many times, yet have not surrendered their wills and lives to Christ. Are you trying to meet His claims half-way? If so, the end of the matter is clear. Truth trifled with becomes truth rejected; and truth rejected soon becomes truth scorned. Are you one of those who are convinced of the truth but feel unable to obey the truth? Do you long to do what is right? Jesus Christ is not only the truth; He is the way to God, and in Him alone is eternal life. In Him is deliverance from sin and from judgment. Jesus said: "If I say the truth, why do ye not believe Me?" (John 8:46).

May God help you if you have not done so to repent, believe, confess and receive Jesus Christ as your Saviour and Lord. In fact, do it right now. Just close your eyes and lift your heart to God in prayer. Say something like this: "Your Word tells me, and I now confess, that I am a guilty sinner. I realise that I cannot save myself. Cleanse my heart from sin, and come and live and reign in my heart. Help me to confess you before men. Thank you for saving me. Amen." When you have done this, get linked up with a live Elim church, be baptised in water, and seek for the fulness of the Holy Spirit.

THE CHRISTIAN WAY ON THE ROAD

By Carol Ann Pearce

WHEN you think of accidents on the road, whom or what do you automatically blame? Bad roads, poor lighting, weather conditions—*other people*? Yes, let's be honest. We nearly always think of the bad driving of others as being one of the major factors. Many of us have a "near-accident" story to tell our friends. "As I was coming here tonight there was a chap driving a huge sports car who . . ." and off we go. But are we so sure that we ourselves are entirely blameless? Do we always drive with the utmost care and consideration for others? As pedestrians do we always use the crossing, and cross the road with proper care and attention?

That is why Ro.S.P.A.'s national "personal responsibility" campaign—"Be alive to others on the road"—is aimed at every type of road user. For the vehicle owner it means indulge in defensive driving. Anticipate the other man's mistakes and try to counteract them. Never assume that he is going to do the right thing just because you hope he is. And remember that you are quite likely to make mistakes too.

A second interpretation of "Be alive to others" means, of course, simple courtesy. Always give way when you should—and sometimes even when you shouldn't. Don't stand on your rights. If you are a driver and others do the wrong thing, don't be tempted into the same mistakes. To your fellow drivers *you* are "the other man."

Road safety is one of the most serious problems of our rapidly developing and overcrowded society. Seven thousand are killed and 85,000 are seriously injured annually. And it is basically a moral problem. That is why Christians must shoulder the burden of setting an example in their standard of road behaviour. After all, setting an example in all forms of activity has always been one of the basic duties of the Christian.

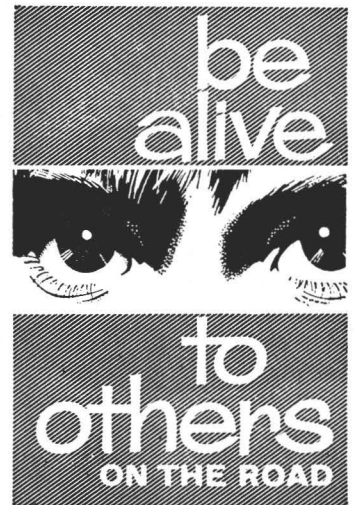
Furthermore, remember that road user does not necessarily mean "driver." It means cyclist, motorcyclist and pedestrian. The old person who darts out into the road without looking is just as culpable as the youngster speeding in a fast car. Thoughtlessness is at the root of the behaviour of both of them.

The 1961 campaign will also emphasise the protection of the two most vulnerable groups: the "under-fives" and the "over-sixties." The effective training schemes for children, such as the national cycling proficiency test and safety education schemes in the schools, do not reach the under-fives; so it is necessary for mothers to help instil the correct idea in the very young, and indeed for all parents, whatever the age of their children, to set a good example themselves.

Apart from setting an example, another useful act that we can all perform is to spread a new approach to road safety. Discourage the boaster who loves to talk about breaking his own record between London and Birmingham, by pointing out that such talk is not only criminal but positively old-fashioned. Remind him that driving is a method of transport, not of showing off, and that every risk he takes means a life endangered, perhaps several lives.

The image I always carry in my own mind when I think of accidents is that of an injured, innocent child. Any man who could think of such a possibility and still drive recklessly must be either totally lacking in imagination or a monster. Since few men are really monsters, I think it is the imagination that is wanting. And if you as a parent allow a young child to wander off on its own on to the roads you are equally to blame. It is to jerk people's minds into full consciousness of their personal responsibility that this new campaign has been devised.

Perhaps you adopt the comfortable attitude of so many people and think "Oh well, it can't happen to me." You are wrong! It can. When an accident happens, it affects more than those im-



mediately involved. There are the victims, the sorrowing relatives, those who cause the accident, the nurses and doctors who might otherwise be spending their valuable time fighting disease, and—the taxpayer. Yes, every accident affects you at least to that extent; your share in an annual bill of £200,000,000 a year—a formidable figure. Imagine the good that that money could do in other directions; towards cancer research, for instance.

This campaign is a campaign to a nation, a campaign to save life in a real, urgent sense. This is not just a problem we must think about in a vague, general way. While you are reading this article it is likely that someone, somewhere, is being killed or injured. It is as immediate as that.

And now, what other positive action can you take? Well, have you read the Highway Code lately? Or do you think that it's just a handbook for beginners? Well, it isn't you know. It is a practical, highly instructive and comprehensive document. There is something in it for every member of your family and it's well worth while for all of them to take a refresher course by reading it again. If you want to give more active help, there is plenty of work to be done in training. The local town hall or council office can give you details of all manner of schemes in which you can help.

Each of us must accept personal responsibility for the safety of our fellows. We must examine our own behaviour first, before we condemn that of others. Try to be absolutely honest and forget pride for a moment. Say to yourself: "Do I behave on the roads as well as I should—always? What are my weak points? Do I tend to become impatient and irritable when I have to wait? Am I constantly on the watch for other drivers' mistakes, and at the same time letting indignation cause my own concentration to suffer? Have I a secret love of speed? Do I think I know it all?"

Give a truthful answer to these, and you will be on the way to being a better road user. Then, having recognised your own faults, be constantly on guard against them.

Teaching and example—those are the things that matter most. And if it is every human being's duty to practise these, how much more is it the duty of every Christian.

NEXT WEEK :

SPECIAL EVANGELISTIC NUMBER

Order an extra copy

What's wrong with the world today?

By A. J. Moxon

THERE is no question that a great deal of our trouble in the industrial world is due to indiscipline in our trade unions and selfishness on the part of both men and employers; also to the fact that lots of our young people will not take the trouble to learn their trade properly or take a pride in it. That is why it is so difficult to get good plumbers and carpenters today. Also, cycle agents will tell you that the parts they supply are badly made because trouble is not taken to make an article properly. I am not talking about what I do not know—for I have proved it.

Why has this come about? This says Canon Phillips in his book *God Our Contemporary*: "Our society today bears all the marks of a God-starved community. The false gods of success, the lure of glamorised sex, the love of money and the rat-race of business or social competition hold almost undisputed sway in the lives of many people." That truly shows up the minds of people today. Their tastes are vicious. They do not know the meaning of the word "think." Our leaders, political and otherwise, are not out for the good of humanity, but for power. The churches are afraid of their public. Many clergy and nonconformist ministers have told me that I am right; but they dare not say so from the pulpit. My reply was: "You fear man more than God."

Finally, our churches today are filled to a great extent with religious parasites; by that I mean people who are living on other people's Christianity—past or present. Until we have men filled with strong convictions that Christian principles must prevail, so long will England be a failing country, and lose the fight against Communism.

THREE HUNDRED CONVERTS AT ABERDEEN IN ONE WEEK

By Alexander Tee, F.R.G.S. (Minister of Elim Church, Paisley)

THE granite city has given our Elim crusade a most wonderful welcome! The Lord Provost came to give the party a welcome and said that he was here for two reasons: first because he was the Lord Provost and secondly because he was a sincere believer himself. He told how he had been in an Elim campaign some twenty-five years ago and had never forgotten the wonderful sense of the presence of God. His words were so helpful that I believe his contribution has had a good deal to do with the local people having confidence in our crusade.

The local press has been more helpful than ever we have known any other to be. It has carried pictures as well as reports of the healings and of the congregations and for five mornings and five evenings has continued to give a most helpful report of the services.

We were a little fearful about the reception our hearty singing and homely spirit would have up in the north of Scotland. In this part of the country people are very reserved. However, I can say sincerely that I have never known a more friendly people or more responsive congregations than those in the "silver city." The buildings are all of lovely glistening granite, but the people are most friendly indeed.

For a number of years we have wanted to come to Aberdeen for a crusade and at last the way has opened up. The congregation in the local church was small. I understand that about thirty people would gather; these friends were most faithful and loyal to the church and prayed much for the crusade.

At the moment of writing we have completed one week of the campaign. Yesterday morning, being our first Sunday since we commenced, no less than 140 broke bread with us, right in the Elim church. In one week we have had the joy of pointing just over 300 men and women to the Saviour. Many of them have been middle-aged men. Last night we moved into the biggest public hall in the city, and you can imagine our feelings when we saw about 1,100 men and women

pouring into the auditorium. Two very fine students have joined me to form the campaign team. As we joined together in prayer in the vestry, we looked at each other and somehow we all felt like Philip just before our Saviour fed the 5,000. "What are these among so many?"

However, the service soon began to flow with the blessing of the Lord, and as the solo went forth there came a lovely hush from the Lord. Then as we sought to tell of the coming of the Lord it was amazing to notice the rapt attention which was given. At the close we were thrilled to see men and women of all ages stand right up to their feet to give their lives to Christ.

The gallery in our Aberdeen church has not been used for many years, but I have asked a number of the sisters to clean it out, as we are expecting great things. In a few more days we are to transfer the whole crusade into the church and we will be baptising some of the converts. Nothing thrills our hearts more than to see churches which have been faithful during a long lean time receiving a mighty answer from the Lord! The Elim Movement is on the move, and with the help of our God we are determined to spread the Foursquare Gospel all over the British Isles. Pray for every campaign. Pray for every evangelist. Pray for your pastor as he tries to play his part in Elim's great five-year plan to open branches, conduct special evangelistic rallies and have church campaigns. Elim has the message! Pray ye therefore the Lord of the harvest to send forth labourers into the harvest. Why not sit down and send a letter to the Secretary-General, 20 Clarence Avenue, London, S.W.4, and enclose a little gift for campaigns in our beloved yet backslidden land? "Give us the tools and we will finish the job."

Some of the crowd of 1,100 people who attended the crusade service in Aberdeen's music hall.





Conducted by the
National Youth Director

WHY AM I NOT HAPPIER?

By E. Adams

"ALWAYS singing, never sighing" we sometimes sing; but we know it is not true, and cannot be true in a world like ours. The Christian life should be joyful, but we cannot expect it to be just "comfortable." Its symbol is a Cross, not a baby's rattle or a tennis racket.

When we are growing into manhood or womanhood we generally pass through a time of "storm and stress," and at times we feel desperately unhappy. But this will pass. As we get older the bent of the mind becomes objective rather than subjective, and the arena of conflict tends to become more outward and less inward. Let us take the long view, and allow life to open gradually and naturally.

Some people seem born under a cloud. Their depression is part of their make-up. But let us remember that natural optimism and the buoyancy and brightness that spring from good health and high spirits are not Christian virtues, although they may be a good advertisement for the Gospel. A believer may be less happy than others, but not less pleasing to the Lord. The great and good Lord Shaftesbury suffered from a lifelong melancholy.

Ill-health may give an answer to the question. A clogged body blocks the highways of the soul. And remember Elijah under the juniper tree; his depression was largely due to bodily exhaustion. A good meal may change the whole outlook!

Sometimes trouble after trouble falls upon the believer. Peter does not blame the Christians to whom he writes for being in "heaviness" by reason of various trials.

The Word of God has its dark side. We live in a universe marked by three great tragedies: sin, pain and hell. We might be happier if we shut our eyes to the tragic side of our mysterious universe, as do the Christian Science and New Thought people; but we would be disloyal to Christ and His Word.

Then for the Christian there is the Cross, the cost to self of doing the will of God. It belongs only to the followers of the Crucified. The world's "bright young people," if they still exist to fritter away their butterfly lives, know nothing of that. The believer is more sensitive to evil in all its forms than is the non-

Christian, and he is not properly at home in this present evil world.

Of course, backsliding and spiritual selfishness may keep the soul joyless. If we hug all our blessings to ourselves instead of sharing them with others we deserve to be unhappy. Selfishness is not the guardian angel of our happiness!

The fact is that all life, as we know it, involves pain, mystery and conflict. This world as a pleasure-garden is a miserable failure. The young are often pessimistic, for they make demands upon life which it was never meant to satisfy. There is truth in the biting remark of the cynical Lord Beaconsfield: "The disappointed are always young."

However, real joy may begin where pleasure leaves off. The secret of true, lasting joy is to make the Lord Jesus our supreme object. The *summum bonum* of life, here and hereafter, is the joy of loving, pleasing, serving, worshipping Him. Indeed, this is the only thing that makes the thought of a future life desirable.

Smethwick minister turns builder

The minister of Elim Church, Oldbury Road, Smethwick, has turned builder and, with the help of a dozen men of the congregation, is putting up a hall beside the church.

"I am doing most of the bricklaying," said Rev. R. D. Bradley, the fifty-four-year-old key man at this do-it-yourself church. "I have never tried this before."

Asked if he had any trouble getting the walls straight, he said he used "line and levels and so on," as if building a hall large enough to accommodate 100 people were an everyday task for a man who has been a minister nearly all his adult life.

Factory workers, a shopkeeper, a salesman, a plasterer and a young school teacher are helping with the work.

The teacher, Mr. Desmond Thompson, and eighteen-year-old Terry Baker, a pupil at Holly Lodge Grammar School, Smethwick, prepared the plans, and these were agreed by Smethwick Council without any alterations.

The hall will cost about £300, most of the money going on drains, toilet facilities, timber and cement.

A building contractor has told Mr. Bradley that if a firm had done the work the cost would have been between £2,000 and £2,500.

Half the money needed was raised by a gift day some months ago and the rest is expected from a similar day later on.

Birmingham Mail.



THE FAMILY ALTAR

Scripture Union Portions. Notes by E. F. Cole

(Minister of Elm Church, Graham Street, Birmingham)

Monday, April 24th. Numbers 21 : 1-9.

"Discouraged because of the way" (v. 4).

I wonder how many who read these words are discouraged because of the way. Perhaps, like Israel, others have made the way hard and difficult. Now the temptation to murmur is strong, but murmuring does not bring deliverance, nor does it lighten the burden, but as with Israel it more often brings defeat and suffering. It is a well-known fact that the enemy waylays the believer at the place of murmuring. The sting and bite of the evil one is sharp and deadly. God had made the necessary provision for His people, and there is adequate provision for you, dear Christian. You will find it in the way the Lord has planned. The secret of getting on and getting through is looking to Jesus. "There is life for a look at the crucified One."

Tuesday, April 25th. Numbers 21 : 21-35.

"Fear him not: for I have delivered him into thy hand" (v. 34).

God will not suffer interference with His plans for His people. The Amorites were given the opportunity for peaceful co-operation, but the seed of arrogance that had taken root at the time of their unlawful invasion of this very fine country now bore fruit, and Sihon and Og thought Israel an easy prey. But when assessing the might of Israel they left God out of their reckoning. Israel possessed the land. Christian friend, God will not allow any person or power to impede your progress if you are journeying under Divine orders.

Wednesday, April 26th. Numbers 22 : 1-14.

"Balaam the son of Beor" (v. 5).

For a true understanding of the character of this man it is necessary to look up the New Testament references to him. You will find that much is revealed of his worth and work in these scriptures that is not plainly stated in the Old Testament. It is quite evident that he was a man of understanding, and we may certainly conclude after perusing the New Testament references that his sin was against revealed truth and the light of understanding. The word spoken to Belshazzar by Daniel comes to our mind. "Though thou knewest all this," It behoves us to walk in the light of revealed truth, and to heed every warning given of unrighteous conduct.

Thursday, April 27th. Numbers 22 : 15-31.

"God's anger was kindled because he went; and the angel of the Lord stood . . . against him" (v. 22).

Balaam knew that he was being employed as a hindrance to bring suffering to Israel. The wicked design of the enemy aroused God's anger. If you touch God's people you touch the apple of His eye. God had promised Israel, "I will be an enemy to thy enemies," and on this occasion an angel became an adversary to Balaam. It is better to know angels as ministering servants. It was a foolish venture and a determined one, for he ran greedily into error for a reward. Let us be wise and seek employment in these things that please God and prosper His people.

Friday, April 28th. Numbers 22 : 32-41.

"I have sinned" (v. 34); Balaam went with the princes of Balak" (v. 35).

Sin is always an abomination to God. There was no need

for Balaam to inquire "If it displease Thee." But his sin had become a cart-rop, and he was being drawn along by his greed and lust. There was no freeing himself from his evil intent. It is the divided heart that is easily ensnared, and to be torn between the light of truth and the rash promise of ill-gotten gain is to the compromising soul the beginning of untold suffering. "Shun every appearance of evil."

Saturday, April 29th. Numbers 23 : 1-15.

"How shall I curse, whom God hath not cursed?" (v. 8).

Balaam was a man to be reckoned with. Balak would have knowledge of his pretence to divination. Word of his success must have travelled far abroad. Yet Balaam knew that he was a powerless fraud when faced with the business of cursing Israel. God's protection could not be penetrated, and to attempt such a thing was only inviting a curse upon his own head. We have an illustration of this in the story of Mordecai and Haman. What a great comfort to know that we are preserved by the power of God, and that He turns what seems to harm us into everlasting joy.

Sunday, April 30th. Numbers 23 : 16-30.

"Rise up, Balak, and hear" (v. 18).

The man who had evil intentions and who sought by evil intentions to destroy God's people had now to listen to a discourse that must have filled him with despair. He was made to understand that his plans were thwarted, and that if he persisted with his intention it would come to naught. Balaam confesses his powerlessness in verse 23. It is well for the harassed believer to note from this portion that his security lies in the unchangeableness of God (v. 19); that his righteousness in Christ makes him blameless (v. 21); and that he cannot be overthrown while God is on his side. "The Lord His God is with him" (v. 21).



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Those who have accomplished much for God have been men and women of prayer. David Brainerd, whom God used so mightily among the Indians of North America, once said: "I love to be alone in my cottage, where I can spend much time in prayer." The saintly Bishop Andrews spent the better part of five hours every day in prayer and devotion.

Prayer should be more than a duty, it should be an act of devotion to God. The present-day Christian Church is desperately in need of men and women who will give themselves to prayer. We live in an age of rush, when so much of our time is used up with what appear to be legitimate things. The early apostles were too wise to be sidetracked from the essentials by what appeared to be a legitimate need. They gave themselves to prayer and appointed others to help in the work.

Those who are faithful in prayer have the recording angel putting their deeds in the great record in heaven, and in that great day we who are faithful in that which is least will be rewarded. It will be according to our faithfulness that we shall hear the "Well done, good and faithful servant."

Prayer is requested for

- Revival throughout Britain.
- The World Pentecostal Conference.
- A woman with a bad stomach and chest.
- A girl suffering with fits.

Thought for the week

Faithful in small things as well as the big ones.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM (Blackheath), April 29, Elim Church, Cardale Street. Women's Choir Anniversary. Speaker: Mrs. G. Steele. 7.30 p.m. Sunday 6.30 p.m. Speaker: Mrs. E. Coje. Special musical items.

BOGNOR, April 29, Sussex Presbytery Rally in Picturedrome (opposite Bognor railway station), 7.15 p.m. Speaker: John Woodhead (President). Plans to establish a church here.

BURTON-ON-TRENT, April 29, Elim Church, Moor Street. Visit of Smetlick Crusader Choir. Speaker: R. D. Bradley.

ELM PARK, April 29, East London Revival Rally at Assembly Hall (500 seats), three minutes from tube station, Eghurst Avenue. Special items by the churches. Speaker: George Stormont. 3 and 6.30 p.m.

GUILDFORD, April 29, Elim Church, Martyn Road. Visit of Elim Bible College students. 7 p.m.

ILFORD, April 22, Elim Church, Cements Road. Monthly Rally. 7.30 p.m. Speaker: F. W. Slemming. April 30, Sunday School Anniversary. 2.45 and 6.30 p.m. Speaker: John Smyth.

IPSWICH, April 22-27, Elim Church, Vernon Street. Visit of L. Cowdery for minister's first anniversary. Sat. 7, Sun. 11 and 6.30. Mon.-Fri 7.30; Wed. 3, Sisterhood.

LONGTON, April 22-24, Elim Church, Carlisle Street, Dresden. Special visit of Rev. J. Whitfield Foster (Pentecostal Jewish Mission). Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30. Do not miss this unique opportunity.

WESTCLIFF, Elim Church, Electric Avenue (corner Fairfax Drive), Sunday, April 23, 11 and 6.30; Miss G. Garton; Tues. and Wed., April 25 and 26, George Canty. 7.30 p.m.

PRESIDENT'S TOUR

April 16-29, Preston Park and Hove; 27, Chichester; 29, Bognor (Picturedrome); 30, Worthing.

LONDON CRUSADER CHOIR

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

April 22, 23, Weymouth; 26, Wesley Chapel, London; 29, Royal Albert Hall (Male Voice Festival); 30, Highbury (St. John's Church); May 6, Metropolitan Tabernacle, London, Symphony of Praise, 7 p.m.; 7, Lewisham; 14, Maidstone; 16, Bloomsbury Central Baptist Church.

ITINERARIES

Miss M. Cooper, April 22, Portsmouth, 7 p.m.; 23, Ryde 11 a.m., Fareham (Red Cross Hall) 6.30 p.m.

Mr. D. C. Lewis, April 24, Cheltenham; 25, Swindon; 26, Bridgwater; 27, Wells; 28, Bristol; 29, Reynsham; 30, Bath.

Miss V. McGillyvray, April 22, Glasgow Rally; 23, Motherwell; 24, Paisley; 25, Edinburgh; 26, Glasgow; 27, Carlisle.

J. Smith, April 22-27, Wigan.

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REV. J. HYWEL DAVIES

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BLACKPOOL, S. Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h, and c; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road. Telephone 45843. C.467

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BOURNEMOUTH, Welcome to "Ebenezer." Comfortable; good food; fellowship; near shops, buses, sea. S.A.E., 2 Arnewood Road, Southbourne. Phone 45122. C.464

BROADSTAIRS, Christian Guest House; bed/breakfast, and evening meal; close to sea. Young Christians welcomed weekends from March 3rd; 2½ guineas. Stamp for particulars: Mrs. Linsell, 18 Queens Road. Phone 4370. C.470

CARAVAN, large, near sea; vacant summer lets, Bardsley, 3a Colley End Road, Paignton, S. Devon. C.51

CLACTON, Well-furnished house to let August 19th to September 2nd; all found except linen; sleep five; no young children or animals; easy reach church, shops, sea. Box 52, "Elim Evangel" Office. C.53

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COLWYN BAY, Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

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.433

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 633. C.481

FOLKESTONE, Near sea and shops; good food and Christian fellowship; bed, breakfast, evening dinner, morning tea, night beverage; full board Sundays. 5gns. Few vacancies August. Mr. and Mrs. Squires, 11 Martello Road. C.49

GUERNSEY, Guest House, near Elim Church, park, sea and buses; bed, breakfast, and evening meal. Write: Mrs. E. Manger, Compton, Pointues Rocques, Delancey, Guernsey, C.I. C.32

HASTINGS, Spend a happy holiday at "Lamorna." Near Elim Church, park, sea and buses, Bed/breakfast, or full board. Write Mrs. Wells, 3 Quarry Terrace, Hastings. Phone 4039. C.52

HOLIDAY caravans, Fully equipped, Tal-y-Bont, near Barmouth, Luxury 22ft. Terra, sea front, Welsh beauty spot. Also Rhyll, four-birth, near sea. Smith, 60 Wheatley Road, Warley, Birmingham 32. C.50

ILFRACOMBE, 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.434

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. C.5

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PORTRUSH, Northern Ireland, Christian Guest House; h, and c, all rooms; home baking. Terms for high season 22/6 per day, June and September 18/6 per day. Mrs. Lavery, "Ramona," Ramore Avenue. C.45

SCARBOROUGH, Central; bed, breakfast, and supper snack; 12/6 per night. Apply: Miss Darling, 3 Murray Street (next door to Elim Church). C.33

SCARBOROUGH, Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.c. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

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