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The ***Elim Evangel***

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

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Photo by

Charles Bean

"ALL THINGS WISE AND WONDERFUL, THE LORD GOD MADE THEM ALL."

They found God through

IBRA RADIO

IN a rich district of a Portuguese town a girl is very ill in bed. She has become a believer by listening to *Ibra Radio*. At her bed she always has a New Testament, a present from the friends of *Ibra*. A faithful lady's maid attends to the correspondence with her new fellow believers. Sometimes the sick girl rings up the eldest daughter of the Pentecostal minister—both the girls are the same age—and so they have prayer meetings together by the telephone and encourage each other by verses from the Bible. Her doctor is surprised at her obvious recovery. One day she hears him mention this to her parents and then she asks to talk to him privately. "I have heard what you said to my parents," she says, "and I want to tell you the secret. It is all due to my acceptance of Jesus Christ in my heart."

Ibra Radio, the radio founded by the Swedish Pentecostal movement, receives every day letters of that kind. This radio is broadcasting the Gospel for six hours daily in twenty-three languages by Radio Africa, Tangier. Every day the free evangelical message is transmitted in word and song to countries behind the Iron Curtain and Catholic countries around the Mediterranean. Many of the letters received as a result of the broadcasts tell of people saved by listening to *Ibra*. When I collected testimonies from such people for an article I soon found that I had material for ten articles—and yet we do not know a fraction of what has happened owing to the transmissions of *Ibra Radio*, I suppose. We can only reproduce some examples of people finding their Saviour, and we think they are the strongest proof of the importance of this radio mission.

A letter from the foreign legion

Recently we received a letter from a soldier in the French Foreign Legion in Africa. Five years ago he fled from his believing mother. Nobody knew where he had gone. Now he had become saved by listening to *Ibra Radio*. The mother and the church which had prayed for him thus got their answer, thanks to *Ibra*.

Trembled at New Testament

"It was with a certain fear I began listening to your broadcasts," writes a Spanish letter-writer, "but after listening for a time I made up my mind to write to you. The first time I had the New Testa-

ment in my hands I trembled, but now I always carry it about with me. By reading it I have accepted Jesus as my Saviour and now I have joy and peace in my spirit and I will hold on in prayer. I will also tell you that I have been to a church here for some weeks, and I hope soon to become a member there. This is a result of listening to your broadcasts and reading the New Testament that you have given me. I pray that the Lord will richly bless your work and bring the light of the Gospel to all our country."

Francesco Toppi, IBRA producer in Rome, reports :

"In the Italian language the Word of life has been sent to different parts of the world. We have testimonies of that from North Africa, Spain, France, England, Ireland, and of course Italy, and particularly from Sardinia, where for many reasons we are not allowed to preach the Gospel or to have any ministers. The total result will only be seen in heaven, but we have received hundreds of letters which confirm this great blessing : souls have been saved and people healed by our Lord and Saviour. First and foremost I am very grateful to God and also to all of you, dear *Ibra* workers. Let us go on in this way of collaboration for the saving of souls."

In another letter Rev. Toppi writes about an Italian who had listened to *Ibra* in France and been saved. After that he went to Rome to be baptised in the Pentecostal church there.

The words were not in vain

"I have known that I have not been on the right road. But there has been so much to hold me back. What a yearning I have had for salvation ! No one but God knows how hard my struggle has been ; night after night to hear the programme 'Time of Deciding' and the exhortation to come to Jesus and yet put it off to the future. But the words had not been in vain, they had left their mark. And so the day came when even I had to kneel down at the Cross. Wonderful reality ! On June 29th I was saved, and I ask myself why I hesitated so long. I have been a coward, and the circle of colleagues has bound me hard, but I am so glad that I can listen to *Ibra*. It was God who called me to salvation, and because Jesus took my sin I was saved, but *Ibra* was the aid."

N.N., Sweden.

IBRA contacts in Holland

"Through *Ibra* we have got a good many contacts here and we have now small groups and assemblies in about ten places. Some days ago we had our first baptismal service in these provinces in a swimming hall. We were all very thrilled when a man in his sixties testified before he was baptised. He said that he had been in delicate health for about ten years. During the last few years he had begun listening to our broadcasts and had become a believer, and so experienced a real salvation. He was also healed and his wife and children became Christians. One of his sons was baptised at the same time and the rest of the family was present too."

Missionary Hilding Brohede.

Awakened through IBRA

"Some time ago a young girl came to one of our meetings and was saved the same evening. It appeared that she had been awakened through *Ibra* and then been interested in going to Elim to see and hear. How wonderful to have *Ibra*! We are encouraged and enriched ourselves, but, best of all, souls are saved."

V.H., Denmark.

Prayer requests—reasons for thanksgiving

A man from Hamburg who had earlier written and asked us to pray for him recently sent us a new letter with the following news: "I think you still remember me. Now I want to tell you that at last I have got a living faith and an assurance of my salvation. Hallelujah! My heart is full of joy and happiness."

Last year *Ibra* received a letter from a young Icelandic man who eagerly listened to the radio message and who now sent us a prayer request. In the beginning of the year he wrote a new letter—now his prayer request had developed into a reason for thanksgiving. The *Ibra* listener had been saved and was now a member of an assembly in Iceland. "I am very grateful to *Ibra Radio* and to the dear friends who have put my matters in God's hands and helped me to pray in my trouble. Jesus saved me. Now I am a member of the Pentecostal church in Akureyri. In the name of Jesus I have got over many kinds of difficulties."

Report from Norway

"Not long ago we received a nice letter from a woman in Fagnäs who said that by listening to the programmes she had learnt to know salvation and become a personal Christian.

We also heard of an apostate woman who had saved relations. One evening she had listened to *Ibra*, which was transmitting a revival programme. She fell on her knees at the wireless and accepted salvation; she is now saved and happy."

Listened for purposes of study—got saved!

Considering the space, we cannot enlarge this list any more, but finally I will mention some unusual examples. Some Catholic priests tuned in *Ibra* in order to get a view of the programmes. The result was that they were saved.

A Japanese student listened to the English programmes of *Ibra* in order to study the language. The message thrilled him and he accepted Jesus as his Saviour.

Also some Indians listened to the English *Ibra* programmes for purposes of study. However, it was not long before they were convinced that they needed to be saved. And thanks to *Ibra Radio* they gave their hearts to God.

ERIK MARTINSSON.



ONE-MINUTE SERMON

By Selwyn Hughes

THERE are some who see no beauty in anything. Like the lines from Wordsworth's poem, "... a yellow primrose was to him, and it was nothing more." But there are others to whom the loveliness of nature is like a window opening out on to a meadow of peace. Watch a butterfly flitting through the sunshine of a summer's day and see if you do not catch something of life's beauty. Gaze upon a field of bluebells and wonder at yourself if you do not sense a thrill. Yes, truly the heart of all that is beautiful brings a feeling of peace and repose. But of course it is not always like this. There are times when the sun is shaded and the birds are silent. There are, too, many ugly moments in all our lives, when no inspiration can be drawn from any of nature's wonders. It is in these moments that many find the real lasting peace that comes to stay. You might ask here, quite rightly, "How?" Well, this is my reply. The peace of the countryside can fade when winter comes. But God has a peace He promises to give to all those who trust Him personally, and that peace never fades or passes away. But you must know the God of peace before you can have the peace of God. Receive Christ into your soul today and you will enjoy an eternal peace.

EDITORIAL

ROMAN ANNIVERSARY

POPE JOHN has just celebrated his first anniversary as incumbent of the Holy See. Certainly he has much to encourage him as he looks back over his first year of office as supreme ruler of some 430,000,000 of the "faithful." Perhaps most encouraging to him will be the reaction to his proposal to call an ecumenical council to consider the divisions of Christendom, for there are many in the Anglican and Orthodox churches who are hoping that delegates from among their ranks will be invited to attend this great council, even though only as observers. It is thought that this may well be the plan of Pope John. Thus the way might be paved for the cherished vision of many to be fulfilled, namely that the Pope should become chairman of an enlarged World Council of Churches.

Amid the general jubilation at this anniversary, may we be permitted to sound a discordant note? We are wondering what the Reformers must be thinking just now, as they look down on this changing earthly scene. What must be the thought of the thousands of martyrs who faced death rather than bow to the Pope—who counted not their lives dear, but endured the flood and flame rather than submit to the abysmal errors of the harlot church of Rome? We wonder too how the early founding fathers of the great American republic, many of whom were refugees from the oppression of Rome, would regard the equanimity with which some are now envisaging the possibility of the election of a Roman Catholic president.

Perhaps some of these onlookers would surmise that at last Rome had changed—that the barriers were going down because Rome had at last repented of her crime against humanity, had abandoned her heretical doctrines, desisted from mariolatry and revoked her pernicious decrees; that, in short, she had herself become reformed, so that division and separation was no longer justified. But what is the record? Doctrinally? She is farther than ever from the truth of Scripture, as more and more false and unscriptural dogmas are added to her tenets of faith, such as the bodily assumption of the virgin Mary. In persecution? In countries where she still holds undisputed sway her persecution of true believers continues as ever it did, and where the situation is less grim it is only because of the persistent activity of Protestants in safeguarding their dearly won heritage.

Just as the way is being made for one world

government (but under the "fatherly" care of a Communist dictator), so the way is being made for one world church—under the "paternal" oversight of the man in the Vatican. This can only point one way—to the nearness of Christ's return.

This year, 1959, is also an important one for the Protestant, for it marks the 450th anniversary of the birth of John Calvin and the 400th anniversary of the final edition of his *Institutes*. Theodore Mueller, writing in *Christianity Today*, points out that Rome has certainly avoided the evils of modernism, because of its totalitarian attitude in both doctrine and administration. However, he says: "Rome indeed stresses the redemption of Christ, but, as Luther put it 400 years ago, it destroys the bridge that leads the penitent sinner to Christ's salvation. Rome in its decisions and canons of the Council of Trent has placed its irrevocable anathema upon all who teach salvation by grace through faith in Christ without works. . . . Rome, of course, also denied the *sola scriptura*, namely the fundamental doctrine of believing Protestants that the canonical Scriptures are the only source and rule of faith and life."

What is our attitude to be as we face these dangerous trends? First and foremost let us realise that the only safeguard against heresy, whether that of Rome or modernism or any of the multiplicity of sects that are arising in these latter days, is a thorough knowledge of those very Scriptures which are our authority and the doctrines they proclaim. Paul advises Timothy to "give attention . . . to doctrine," and assures him that "all scripture is given by inspiration of God, and is profitable for doctrine. . . . That the man of God may be perfect, thoroughly furnished unto all good works." Secondly, we must realise that the price of liberty is eternal vigilance, and we face an implacable foe. "Watch and pray."

THE ELIM EVANGEL

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**From
my
Diary**



By T. H. Stevenson

A SHEFFIELD Methodist church puts on a holiday fashions and hair styles show to raise funds. Down in Hertfordshire a vicar conducts a harvest thanksgiving in a public-house and proposes to have his pint afterwards. In Nottingham a vicar turns two of the vicarage rooms into a coffee bar, with room for the teenagers to enjoy rock 'n' roll music and dancing after the Sunday evening service. The Church was founded on a Rock, but some think it will thrive on rock 'n' roll, and equally empty substitutes.

☆ ☆ ☆

The long summer drought is over. Strangely enough, parts of the country that normally get more than a fair share of rain seemed first to feel the effect of drought. Here in Essex, with a comparatively low rainfall and a prolonged drought, the water reserves were never in danger. It would seem that where water is usually plentiful few precautions are planned, and where it is normally scarcer provision is made to conserve as much as possible. There is a parallel. Christians who freely receive much blessing often seem incapable of going through a dry spell. When God would send needed water He said by His servant, "Make this valley full of ditches." Something of what we receive should be retained—a reserve for other needy days.

☆ ☆ ☆

In discussion at the London meetings of the British Pentecostal Fellowship, a speaker referred to division among the representative bodies gathered, but added: "I don't like the word division." Someone suggested that "divergence" would be better, but I was happy when my own thoughts were expressed by another's suggestion—"diversity." That

is surely nearer the truth of the state between us, and is not a condition to be deplored. Even within any single society diversity must exist. "There are diversities of gifts, but the same Spirit . . . differences of administrations, but the same Lord . . . diversities of operations, but it is the same God."

☆ ☆ ☆

There are some things in which we cannot compete with the Roman Catholic Church. A gift of £1 sent to the Elim Building Development Fund this year will bring a commemoration certificate as a foundation member. A similar amount sent to Monsignor Canon Turner for the Liverpool Metropolitan Cathedral of Christ the King will entitle your name, and the names of all your loved ones, to be written in the Golden Book of Remembrance for all time. Those whose names are thus inscribed, dead or living, will enjoy great spiritual privileges, a list of which will be sent on application. Despite this attractive offer, you would be better advised to send your gift to Elim headquarters.

☆ ☆ ☆

I have just now answered a telephone call—a lady's request that she and her friend might come to our church to be prayed with for healing, remarking that her church did not do so. This reminds me of the Bishop of Lichfield's words as chairman of the Churches' Council of Healing to the British Council of Churches. The Bishop said: "It has long been suggested that if the churches had given the same attention to the command to 'heal the sick' as they have to the command to 'preach the gospel' unofficial bodies would not be flourishing and gaining adherents to the extent that they now are." My only query is: "What official body decides who are unofficial bodies?"

☆ ☆ ☆

At this same meeting, held in Lambeth Palace, the youth department report declared: "It was obvious in all their contacts both with students and youth in the churches that many people today were being attracted by a fundamentalist and very evangelical form of the Christian faith. But in this limited approach to the Christian faith which they so received there were many dangers." This criticism brought a noble protest from Major-General Wilson-Haffenden, who declared that this so-called limited approach was attracting many people to the mission field. These young people were not being attracted by a liberal and non-evangelical form of the Christian faith.

Ebbw Vale Campaign opens with 39 decisions for Christ

IT is over twenty-five years since we first made our plans to enter the town of Ebbw Vale. In those days it was one of the distressed areas of Wales, with practically everybody unemployed.

In some mysterious way we were prevented from going there for a campaign. Some ten years ago we made a second attempt to go in and booked the large hall, but found to our dismay that another campaigner was also having a crusade a few miles away, opening the same night, so we withdrew. This is now the third attempt, and undoubtedly it is God's time.

It does seem in the mysterious will of God that there is a time for campaigns and crusades of the pioneer nature. Socially conditions have changed, and with the large steel works in Ebbw Vale prosperity is abounding everywhere. Ebbw Vale is known as a place that is very difficult for the Gospel. The churches are very poorly attended.

It was with much feeling, and a little fear, that we commenced the campaign on Saturday. The presbytery rallied around to a man and hundreds supported the opening night, but then on Sunday there was very little support, but the building was well filled, with the result that thirty-nine people accepted Jesus Christ as their Saviour and many people were prayed for and received the touch of God's hand upon their bodies.

The Cardiff Crusaders worked very hard in giving out the leaflets, and the probationer ministers in the area also, at a moment's notice, stepped in and assisted with the distribution of handbills. It is this all-out effort, with everyone taking part, that means the building up of Elim.

There have been very few campaigns in Ebbw Vale. Those who know its geographical situation realise that it is tucked away in the mountains and extremely bleak and windy; but surely out of 39,000 people there must be a large number who are hungry for God and most anxious to receive the full Gospel.

The hall in which the campaign is held is a political hall. Only a few days ago Aneurin Bevan, the M.P. for Ebbw Vale, conducted his meetings and spoke to hundreds of his constituents.

We would ask all our readers throughout the whole country to lift up their hearts especially for Ebbw Vale and pray that God will give us one of the strongest campaigns we have ever held.

We must pray too for the right minister to be chosen to follow up the campaign. This is as essential as the campaign itself, for in a town of this description it is essential that God's man follows up—a man of fearless testimony, and a man with very strong convictions to establish the work of Elim in this Monmouthshire town.

From our Postbag

Dear Editor,

You must receive many letters concerning special testimonies, but I feel led to write to you of the thrill I received when an unsaved patient in a hospital ward told me of a sixteen-year-old Crusader's courage in testifying.

There were twenty patients in the ward Sheila was put into after an operation for appendicitis. Apart from the pain from the operation she developed pleurisy, bringing high temperatures and painful

breathing. She was in this state on the Sunday of that week, and to everyone's surprise at 7 p.m. she sat up in bed, opened her Bible and announced in a loud voice that there was to be a service.

Painfully, she read a portion, sang a solo, preached the Gospel and prayed, leaving everyone wide-eyed and tearful. The following morning she was taken into an isolation hospital, where she must remain for three months.

She made an opportunity, and impressed twenty sick souls. Pray for her recovery.

Yours in His service, JOHN BATES.

CHURCH NEWS FLASH



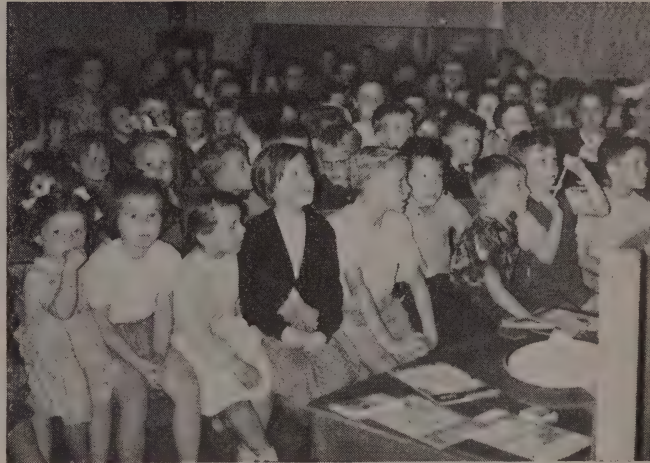
DUNDEE SUNSHINE CORNER CAMPAIGN

During this campaign we had an attendance over all of 316 children. At these services we used tape recordings, flannelgraphs and a cine film taken of the children themselves and of a larger campaign held at the Carlisle church.

The results of the campaign were most satisfactory both in attendance and in winning the young to a greater effort in attending the house of God.

During the year we have seen God working in a most remarkable way. One of the choicest moments was when we had a request from one of the mothers to pray for her daughter, who was not expected to live more than a few hours. Within three days that child was sitting up and taking notice of all that was going on in the hospital ward, much to the surprise of the nursing staff.

WILLIAM W. ANDERSON.



Sunshine Corner campaign at Dundee.

LETCWORTH CRUSADER WEEK

Croydon Crusaders, with the President, Pastor Burton-Haynes, opened our week with much blessing through word and song.

On Sunday morning Letchworth Crusaders sang and the President spoke on the love of God. The Crusaders took our evening meeting with testimony and song, one testimony from an old member and one from a young man who accepted Christ only eight days before at the National Youth Rally. The message was given by Pastor A. P. Thomas.

On the Wednesday we showed the film "Salt of the earth" to an open rally of youth, and about 130 gathered.

The Ilford Quartet took the Saturday meeting. To close our week a team of Salvationists from Potton took the Sunday evening service.

GORDON C. BROWN.



Letchworth Crusaders.

Book Review

Moses and the Vocation of the Jewish People, by André Neher. Men of Wisdom Books. Longmans. 6/-.

Written by a Jewish scholar, this well-illustrated book provides for the more thoughtful reader an illuminating glimpse into modern Jewish thought and faith.

The first part of the book provides an extremely well-written reconstruction of the historical background of the life of Moses, and also draws some interesting parallels between the plight of Israel in Egypt and the fate of modern Jewry in Europe.

Following a concise analysis of the Mosaic law, the book turns to consider the real calling of the Jewish nation, and here it poses more questions than it answers. Unwittingly, its very hopefulness that Judaism will secure redemption for the world only serves to underline the need of Jewry and the world for a greater than Moses. The writer of this book points out the fundamental conflict between Judaism and Christianity by saying: "The Christian message rings out in the bells of Easter; Judaism upholds the absolute supremacy of the first note of the Pass-over." And therein lies the supremacy of Christianity—resurrection instead of religion.

J. LANCASTER.

“A TRIO OF

By R. A. Gordon (Minister of Caterham and Coulsdon Elm)

THE early Church displayed the characteristics of most of the prevailing Christian or near-Christian sects of this day. It was Apostolic and Pentecostal; Methodist and Baptist; Congregational and Presbyterian; Brethren, yet free and evangelical; Established and Salvationist; Trinitarian and Unitarian; Witnesses and Christ-centred. The Church was not *one* of these, but *all* of them, and because of this it presented a united front against a common foe. Its victories were astounding; its progress was amazing. It “turned the world upside down,” and spread like a prairie fire throughout the then known civilised world until “all the world had gone after them.”

The present-day Church is composed of all these sects, but instead of it being a living organism it has become a divided organisation. While the early-day Christians “continued steadfastly in the apostles’ doctrine and fellowship,” the present-day Christians are divided by doctrine, and fellowship is often a guarded thing. But though doctrine sometimes divides the Church, it should be solidly united in its great commission—that of preaching the Gospel to every creature.

One of the most tragic and poignant phrases in Scripture is found in Revelation 8:13: “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth . . .”—especially when read in Phillips’s translation, for he says: “I saw a solitary eagle flying in mid-heaven, crying in a loud voice . . .” There is about these words an air of impending catastrophe, like the calm before the storm—this lone, conspicuous messenger of fate flying deliberately, unhurriedly, relentlessly through the heavens, sounding with measured emphasis God’s three woes to earth’s inhabitants. These three woes have yet to be sounded, and will be sounded upon those whom the Church fails to reach with and convert by its message. However, there is another lone messenger who sounds three woes to the Church today: the Holy Spirit, symbolised by the dove. Jesus

said that the Holy Spirit would reprove the world of sin, and of righteousness, and of judgment.

The three woes to the Church and to each Christian are:

1. The “WOE” of *not* preaching the Gospel.
2. The “WOE” of uncleanness.
3. The “WOE” of ease.

1. THE “WOE” OF NOT PREACHING THE GOSPEL

(1 Corinthians 9:16)

The Church’s great commission is to preach the Gospel. She is Christ’s witness here on earth. Her Lord’s final command is couched in the words of Matthew 28:15, Mark 16:15 and Acts 1:8. True, Jesus first said “Come and see”; but later He said “Go and tell.” “Go, and as ye go, *preach*.” There is still a “go” in Gospel, and the Gospel is still the “power of God unto salvation.” Millions of souls are under Satan’s spell, and only God’s spell (that was how Gospel was rendered in olden days) can free them and bring them into service that is perfect freedom and not soul-destroying slavery. We are to *preach*, and as we *preach*, (*p*)*reach*, (*r*)*each*. As we grow we must go, and as we go we shall grow. “Evangelise or fossilise” is a very old but most apt maxim.

We should remember that to preach the Gospel is Christ’s *command* and not the Church’s *choice*. There is no virtue and can be no pride about so doing. It should be an inescapable challenge and a constant urge, haunting and hounding every community and individual until each is stung into aggressive action for the sake of dying, yet never-dying, souls. Paul’s words show the importance and urgency of preaching the Gospel: “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, *woe is unto me*, if I preach not the gospel!” (1 Corinthians 9:16). Other modern speech versions show that “a curse is on me if I do not,” and that woe and punishment awaits him, and that in view of this “I am forced—compelled—to do so.” “I should be utterly miserable if I failed

WOES”

hes)

to preach it,” for “a sacred responsibility is put upon me . . . and I want to play my part in it properly.”

In one of Charles Dickens’s books, *The Old Curiosity Shop*, a character named Little Nell visits the waxworks and records her impressions in these graphic words: “All were looking intensely *nowhere* and staring with extraordinary earnestness at *nothing*.” Unhappily this could be a description of some groups of Christians. What a sad commentary! God has made us good for something, not good for nothing. The Church is meant to be a movement, not a monument. “Get out, and get it out” would make a reasonably good challenge to and maxim for four-walled Christians. One has written: “The early Christians had no creeds and little ritual, but a mighty realisation.” Paul could say: “I am not ashamed of the gospel of Christ,” and “I am set for the defence of the gospel.” Another has written: “Our good must be militant, our kindness must be active.” The Word says we should “show forth His praise”—not only by our lips but also in our lives. The world knows what the Gospel according to Matthew, Mark, Luke and John is. Perhaps it is waiting for the Gospel according to *you*!

2. THE “WOE” OF UNCLEANNES

(Isaiah 6:5)

“Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips . . .”

It is clear from Scripture that God cannot tolerate uncleanness in His people. David found this out to his cost, and only his deep and heartfelt “cleanse me from my sin” brought him the Lord’s mercy and forgiveness. A form of godliness that denies the power thereof is not enough for God. God says: “But your iniquities have separated between you and your God, and your sins have hid His face from you . . . for your hands are defiled . . . your fingers . . . your lips . . .” Just as it requires only a few bad apples in a sack to infect the others, so it only re-

quires a few unclean Christians in a group to infect the rest, or to rob them of their full blessing and to mar their full efficiency in His service. Ritual, form, ceremony plus worldliness are a poor substitute for consecrated worship and consistent witness. That big-hearted, far-seeing visionary and prophet of the Church, Rev. Studdert Kennedy, a man noted for his bold though often bald comments, once wrote: “When religion gets away from its redemptive task and becomes a refuge from the mess it is meant to clear up, it goes rotten itself and stinks. People burn incense and load up their altars with lilies to smother the stink, but you can smell it through them all.” These are not very becoming words, perhaps, but they are true! God wants a clean Church not having “spot, or wrinkle, or any such thing; holy and without blemish,” and to that end “Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word . . .” That this might be so in our day God calls the “priests, the ministers of the Lord, to weep between the porch and the altar, and let them say, Spare thy people, O Lord,” and the people to follow suit in contrition and repentance. No more welcome words from the Lord can be heard than “. . . this hath touched thy lips, and thine iniquity is taken away, and thy sin purged . . . go and tell!”

3. THE “WOE” OF EASE

(Amos 6:1)

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria” (Amos 6:1).

This savours of a second-rate and substitute religion. There is great evidence of the Laodicean church in the midst of the true Church today. Too many are trusting in the mountain of Samaria instead of the God who made the mountains. Indifference, weariness, carelessness and prayerlessness are all too noticeable among Christians. With the increase of this world’s goods there is a tendency towards ease, comfort and selfishness. When Jesus said “I will give you rest” He did not mean do-nothingness. As one has so ably said: “The rest He gives has nothing to do with armchairs. It is like a runner’s second wind. ‘I will refresh you’ (Cranmer’s translation of Matthew 11:28). The rest He offers is not rest *from* labour, but rest *in* labour.” Ease can become a disease, and only dis-ease by Holy Spirit convicting will remedy the disease of ease. The desire for ease could result in uncleanness, which in turn would prevent the preaching of the Gospel with saving effect. The three “woes” will then apply. Let

the Church return to her first love and that danger will be averted.

While it is easy for us to look around and see the defects in others, let us rather obey Paul's injunction and "examine yourselves, whether ye be in the faith; prove your own selves."

"If every member on the roll
Behaved as I do in my soul;
The Church, my church, what would it be—
A blessing or reverse through me?

Lord, grant me grace from day to day,
To work, to watch, and also pray,
That I a faithful one may be
To serve Thy Church, that serveth Thee."

May we who call ourselves Christians escape the three Church woes by the sincerity of our worship, work and witness, that many may escape the three woes that will later be pronounced in the terrible earth-judgment period!



Women's Column

By Gladys Gorton

ONE OF THOSE DAYS

HAVE you ever experienced one of those days when right from the beginning everything has gone wrong? Getting out of bed the wrong side is not the answer to this quandary.

It was a topsy-turvy morning for me, and going out a neighbour greeted me with these words: "It's one of *those* mornings for me. I'm expecting visitors, so I've done some extra baking. I knocked the flour on to the floor, then something else fell over. It's taken such a time to clear it all up."

"So it's been like that for you. Everything's gone the wrong way for me too." We smiled at each other understandingly.

"Ah, well, we'll get through somehow," she said as we parted to go our separate ways.

Mrs. — was talking to me in her home. "Last Monday was one of those days for me. Everything went wrong and piled up. Do you ever get them?"

"Indeed I do," I responded feelingly. "Do tell me about it."

"I had a big wash—my family had been staying with me. After I had watched the two elder girls set out for school I got Jill ready and took her to

IBRA RADIO
Radio Africa, Tangier

"This is Life" programme presented by the Elim Church
WEDNESDAY, NOVEMBER 25th, 1959, at 9.15 p.m.
(Short wave: 19.6, 25.00 and 30.8 metres)

Speaker: Rev. F. H. Coleman (Islington)
Subject: "The Emmaus Road"

John Gustafson (with orchestra) sings
"God is everywhere" and "Lord, I'm coming home."
Ladies' Chorus sings "Some day the silver cord will break"
Pierre Van Woerden at the electric organ.

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

We gladly acknowledge the letters received from listeners both at home and overseas. Listeners are invited to join the IBRA Listeners' Federation. Meanwhile continue to support this world-wide radio enterprise by your prayers and your gifts.

school. When I got back I started and put the washing into the boiler. I thought I would get through before I went back to school for Jill just before twelve, but it didn't come to pass. There was one hindrance after another, so when we sat down to dinner the washing was still in the boiler. Then the fun began. Jill wouldn't eat her dinner. That meant more time. I had to coax her to eat. The next was that she went upstairs and shut herself in the bathroom. I couldn't get her to unlock it. The time was going, and I knew that she would be late for school. I was getting frantic."

"What did you do? What happened?" I interrupted, intensely interested.

"Eventually I persuaded her to unlock it, took her to school late and arrived back in mid-afternoon. Still no washing done. I had to go out to do some shopping. I don't normally on a Monday, but having a house full things were needed. When I came back it was time to fetch Jill from school. Then the other girls came trooping in, and my husband at five o'clock, and no washing done. I can't stand things being untidy at that time of the day and I found it difficult to keep sweet. I was feeling wound up."

"I know the feeling," I assured her.
"Do you know, it was 10.30 before I finished. Phew! What a day!"

One of those days—we all get them. May they be less frequent in the future. *Some* would tell us these days come to us through the influence of the moon, or because of the star under which we were born. What rubbish! But honestly it does seem mysterious why these days come when things go all wrong.

Few have such placid natures that they can go through such days unperturbed, but *we all* prove the grace of our Lord Jesus Christ to be sufficient to endure these temporary disturbances. There is a calm in the centre of every typhoon. "Take from our *hearts* the strain and stress."

Text: "My times are in Thy hand" (Psalm 31:15).



SCIENTIFIC DISCOVERIES AND THE CHRISTIAN

By J. T. Bayly

WE were leaning on the hospital crib in which my little boy lay sleeping.

The young resident doctor had been telling me some things about blood—things that have been discovered by medical research, such as fibrin and platelets and the Christmas factor.

“But actually,” he concluded, “there are vast areas in which we know nothing—absolutely nothing. We can’t explain, for instance, why blood clots when there’s an injury but doesn’t clot at other times. If it did we’d all be dead.”

“In fact, if this room represented all there is to know about blood”—he looked around the small hospital room, motioning with his hand—“why, I suppose that glass on the chest over there would represent all we have discovered up to the present time.”

“The situation seems to be about the same in all the sciences,” I commented. “I’ve always thought that coal is a very simple substance, just black carbon.”

“Isn’t it?”

“No, in its way coal is as complex as blood. My brother-in-law’s doing research on coal, chemical research, and I’ve been surprised to learn how little they really know about it.”

“You know,” the doctor commented, “fifty years ago it was easy for a scientist to feel rather self-sufficient. He didn’t need God—he knew all he needed to know, or he’d soon fill in the gaps. The medical researcher knew that blood consisted of red and white corpuscles, and that was all there was to it. Or so he thought.”

“Today the scientist is forced to acknowledge his ignorance. Most of us realise that we know so little that we can’t rule God out.”

The layman, reading his newspaper or news magazine, tends to conclude that science has pushed back the frontiers of knowledge to such an extent that there is not a great deal that is still unknown.

That is not so. Rather surprisingly, the opposite is true.

It is true in almost every field of knowledge that frontiers have yielded to scientific research. But while facts have increased arithmetically, freshly perceived areas of ignorance have increase geometrically. Much the same as the resident doctor’s explanation of blood, or my brother-in-law’s work on coal, in field after field that which was assumed to be simple turns out to be exceedingly complex. And frequently a new discovery opens up ten previously unsuspected areas for fresh investigation.

How should Christians react to such a situation in science? The following suggestions are given merely as a general guide.

In the first place, we should welcome every advance in human knowledge, whether of blood, or of coal, or of the age of the earth, or of space.

God, not Satan, is the author of truth; all truth is God’s truth. Therefore, when men make use of the minds God has given them to find out facts which God has made discoverable our attitude as Christians cannot be other than thankful. This is so whether the researcher is a Christian or a non-Christian, whether his work was done in West Germany or Russia or the United States.

Nothing that is true will ever conflict with God’s Word, the Bible. Of this we are certain, for the Creator of the universe is the Author of the Book. Doubt as to the Divine inspiration of the Bible is nowhere more evident than in an attitude of fear toward the findings of science.

Science will neither prove nor disprove the Bible. Great scriptural truths are received by faith and are not susceptible to scientific proof or disproof. The science of archaeology can corroborate the existence of a pool at Siloam, but all the sciences cannot establish or deny the existence of heaven and hell.

Therefore we should not react to the announcement of new discoveries by rushing to the Bible’s defence. An over-protective attitude toward Scripture on our part leads the thinking non-Christian to increase his conviction that the Bible really is not relevant to late twentieth century life and thought.

As Charles Haddon Spurgeon once said, if a lion is attacked we do not try to defend it; we release the lion from its cage and let it defend itself. So with the Bible. Expose scientists and laymen, educated and uneducated men and women, to what the Book says. Let it defend itself.

Nor should we adopt a laughing or sneering attitude in the face of announced errors of science. There are scientists who handle the facts carelessly, even as there are Christian ministers who interpret the Bible carelessly, but they are a small minority of the scientific community. Science has a self-correcting tendency that we should appreciate as Christians who love the truth. It is hardly Christlike to ridicule an honest correction of errors by those who are seeking truth.

Of course, we must constantly distinguish between scientific facts and theories and interpretations.

A fact has been established that man can orbit a satellite in space. A theory, at present, is that men can travel in such a rocket, probing the heavens. An interpretation is that man no longer needs to postulate the existence of a God, since he has broken the bonds that shackle him to earth and its atmosphere.

Now you can see that there is no necessary connection between those three statements. From a Christian point of view, we have to reckon only with the first: a satellite is in orbit. As for the second, it is still only a theory. So we do not issue a denial that man will ever rocket out of earth's atmosphere "because the Bible says man was only given dominion over the earth."

Too often in the past (once would have been too often) such statements have been made, only to be amended of necessity at a later date. And the result? The non-Christian educated person comes to look at the Bible as a sort of Delphic oracle, a religious book that says nothing clearly but can be made to say anything the situation requires.

But it is the third type of statement ("man no longer needs to postulate the existence of God") which confuses many people. We should not forget that there is no basis for such a statement in this particular fact of science (a satellite in orbit), nor in the theory that man will some day probe the heavens, nor in all science. A scientist talking or writing thus is both unscientific and out of his field. His opinion is no more reliable than would be a Bible-believing pastor's design for a satellite.

I do not mean to say that only a minister can have reliable religious opinions. There are many scientists who are Christians whose religious convictions are as trustworthy as any pastor's.

What I am saying is this: there is a great difference between discovery and revelation. The facts of science are discovered. The facts of Christian belief are revealed. All the scientific research in the world during all the generations of man could not discover God or His plan to reconcile man to Himself. Our own certainty of the facts rests in the revelation God has given us: His written word, the Bible. That is our authority.

Some scientists may be antagonistic toward Christianity or toward the Bible. Some Christians may be antagonistic toward science. But the facts of science are not hostile to our Christian faith or to the Bible. Truth is one, whether discovered or revealed.

At times the Christian may be forced to rethink his interpretation of parts of the Bible, and he must always be ready to do so. Reaction of the Church to Copernicus's discoveries is a historic example of unwillingness to admit new facts, with consequent injury to its effectiveness and violence to the truth. So, more recently, was the resistance of some Christians to the use of anæsthesia during surgery and childbirth. Perhaps current research in the earth's age constitutes a similar test today.

But arguments from silence are another matter. Such reasoning is weak, whether used by scientists or by biblical interpreters. Our belief that man was destroyed by a flood in the areas of earth which he inhabited should not be shaken by a scientist's word (even if he is a Christian): "There is no scientific evidence for such a destruction of man."

Rightly understood and accepted, modern scientific discoveries may enlarge the Christian's conception of the power and order and majesty of God's creative work. And as this knowledge increases, our appreciation of the eternal nature of our God will probably tend to grow. In a day when Christians place such great emphasis on the immanence of God, any increased awareness of His transcendence is no small gain. Astronomy is one field in which the discoveries of recent years have an enlarging function as we think of God's power.

About ten years ago the so-called "Big Schmidt" telescope-camera at Mount Palomar (California) began to man the skies. This camera reaches out 600,000,000 light years into space. (That is, it has taken 600,000,000 years for the light from some of these stars to reach the camera and register on the negative). Even so, this is only one-third the distance that the great 200-inch telescope can probe. This photographic atlas of the heavens has opened up vast new areas to astronomers for research.

And the result? All of them agree that the observable universe is eight times greater than they

thought it was until ten years ago when the project began.

At the same time our earth has become correspondingly less significant in the total universe. This is shown by an interesting comparison based upon the star atlas. The sun is the centre of our system ; life on earth (at least as we know it) would be impossible without the sun. Yet one leading astronomer says that all the grains of sand on every beach in the whole world would not equal the number of suns in the heavens.

“What is man, that thou art mindful of him?”—and our orbiting specks of dust, that we should boast!

But such discoveries do not necessarily convince men of the being and nature of God. Science is neutral; the facts are subject to atheistic interpretations as well as Christian ones. Therefore we must introduce scientists to the Lord Jesus Christ, the One who spoke of Himself as “the truth,” the One whom to know aright is life eternal.

If we receive the fruits of scientific research, whether in medicine or in any other field, we should have but one response to the scientists—most of them not Christians—who have carried on the research. That response is certainly not hostility. Nor is it disinterest. Instead it is sincere appreciation, expressed in a Christian witness.

And in that dimly lighted hospital room, standing at the crib above a sleeping little boy, I was trying to do just that.

The Sunday School Times.



Induction of new Minister

On October 8th the induction of Rev. James McAvoy to the Grimsby church took place. Rev. T. Walker ably convened the service and delivered to the members a powerful and edifying message from Hebrews 13.

Rev. H. Pallister, from Hull, delivered a thoughtful address from Romans 1:1. This was followed by a word of welcome from the church secretary to our new minister and Mrs. McAvoy. Both Mr. McAvoy and his wife suitably replied. Mr. Woodmansey, of Driffield, with his usual fervour, prayed for God’s blessing upon the ministry in Grimsby.

Everyone present experienced the presence of the Lord. The service concluded with a welcome tea provided by the members of the church.

C. DRURY.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

Now this week—oh dear, it looks as though an interruption is coming!

“Hello, Uncle Bernard!”

I thought so; that noise with dirt on it is Benny!

“Well, hello there, Benny. You look as though you’ve got something on your mind.”

“Adam and Eve were two ape-men! They told us at school. They lived in caves.”

“Benny, let me show you what God says, and then see who’s right. Here we are, Genesis 1:26: ‘And God said, Let us make man in our image’; and then verse 27: ‘So God created man in His own image.’ Now Jesus Christ confirmed that this was right, for in Matthew 19:4 He said, ‘Have ye not read, that He which made them at the beginning made them male and female?’ If Jesus was wrong He could not have been the Son of God. If He was not the Son of God He could not rise from the dead. But He *did* rise from the dead, so He *was* the Son of God, so He *must* have been right.”

Benny looked down at the floor and shifted from one foot to the other. “Ye-e-e-es,” he said slowly, obviously not wanting to believe what I had said, but not able to think of anything else to say.

“Listen, Benny. Many people have discovered so-called ape men, supposed to have lived hundreds of years ago. But did you know that real men have been discovered who were living *before* these ape-men? You ask your teacher about the remains of men that have been found at Calaveras and Castenedolo. These remains of real men were found in rocks lower down than the so-called ape-men. How about that?”

For once Benny was speechless, but, as I have said before, this was an unusual condition, and it did not last for long.

“O.K. Uncle, I’ll tell him. Now what about a game with these five stones I got out of my cereal packet?”

And that was the end of our talk, for Benny never stayed long on “religious stuff” as he calls it. Oh well, at least he learned something, and I expect it will come up again before long.

Cheerio for now, and God bless you.

BERNARD.



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman
(Minister of Elim Church, Sheffield)

Monday, November 23rd. Romans 15 : 17-33

Two noble virtues in Paul's character are revealed here. (i) **Principled conduct** (v. 20). He was no sheep-stealer who sought to use power and personality to lure away another's flock. Such methods he despised. Rather he worked on the raw, untouched material of godless unbelief and Christless paganism. This remains the field for the truly evangelistic heart. The Maréchale used to say, "Go for the worst." Let us go for the untouched and the untouchedables. (ii) **Personal courage** (v. 25). Jerusalem was in need; persecution had brought its saints to the verge of poverty; Macedonian mercy provided for the need and Paul became the almoner, involved in tremendous personal danger (read Acts 21), which he faced with enormous courage. May we likewise be courageous for Christ.

Tuesday, November 24th. Romans 16 : 17-27

Paul's final words to the church at Rome were words of warning. He was strangely conscious of impending trouble for the churches (Acts 20 : 28-31). Those who cause trouble and create difficulty, using plausible and tempting arguments to the deceiving of the simple-hearted and trustful, must be completely avoided, because no such person really serves Christ, but out of self-centred motives seeks to push into prominence, and the result is devastation and chaos in the Church. As in Paul's day, so still today such persons must be marked, watched, avoided for the sake of the harmony of the Church and well-being of the flock. Philippians 3 : 2; Colossians 2 : 8; 1 Timothy 6 : 3-5; 2 Thessalonians 3 : 6-14.

Wednesday, November 25th. Psalm 136 : 1-26

The writer certainly means to emphasise the eternal endurance of God's loving-kindness (so means the word "chesed," here translated "mercy"). This loving-kindness should be forgotten by none, for it is displayed (i) **in creation** (vv. 1-9), where the splendours of the universe and its provisions for day and night are typical of that kindness; (ii) **in emancipation** (vv. 10-22), where the history of Israel records a closer and more intimate knowledge of that kindness; (iii) **in redemption** (vv. 23-26), with a yet more personal and individual note ("us"), which possesses also a prophetic significance concerning redemption from man's great enemies of sin, self and Satan, which have brought him so low. For this wonderful salvation God is worthy of thanks.

Thursday, November 26th. Psalm 137 : 1-9

How grand it would be if many of the children of God today felt as uncomfortable, ill at ease, mirthless and disconsolate when in the company of the strangers to grace (Ephesians 2 : 12) and in the Babylonish territories of the world as did Judah during her enforced captivity. Sad to say, many Christians all too readily feel at ease in modern "Chaldea," pollute too quickly the testimony of Zion upon foreign soil and gladly make friends with their King's enemies (James 4 : 4). Peter was rather like that, and do not forget what it led to (Matthew 26 : 58, 69-75). The true Christian is not of this world (John 17 : 14), but, coming out from that company (2 Corinthians 6 : 17), lives a transformed life

of sacrifice (Romans 12 : 1, 2) and only enters the world for the bearing of the Gospel (Mark 16 : 15).

Friday, November 27th. Psalm 138 : 1-8

This song of thanksgiving was in all probability written at the time when David emerged from long and unjustified persecution and occupied his rightful place as king. God's promises had come true; His predictions were fulfilled, "Thou hast magnified Thy word above all Thy name"; in spite of all things His Word had proved to be true. The Lord's name is great, so great that at it every knee shall bow, and yet His Word is magnified, is exalted, is made great even above His name. This being so, what care and heed and respect should be shown to God's Word! We live in a day when the Book is being criticised, ridiculed, cast aside and mutilated by unworthy hands. Let us magnify it and hide it in our hearts.

Saturday, November 28th. Psalm 139 : 1-24

The psalmist establishes, in definite terms, the **omniscience** (all-knowledge) of God (vv. 1-6), fully realising that God knows all and nothing is hidden from Him; then the **omnipresence** (being present everywhere) of God (vv. 8-12), appreciating the inability of man to escape from God; for the sinner has no safe retreat from a holy God; and finally, the **omnipotence** (all-power) of God (vv. 13-18), manifesting itself most amazingly in the splendour of the human being, that superlative achievement of God's creative genius. With this honest acknowledgment of supreme greatness the psalmist thus humbly throws himself open before the Almighty for everlasting guidance (vv. 23, 24).

Sunday, November 29th. 2 Thessalonians 1 : 1-12

Truly the church at Thessalonica was a very wonderful assembly, and here Paul praised its exceeding growth in faith; its abundance of love and its enduring patience through great suffering and persecution. Could we each be praised and God be thanked for the clear evidence of these same three great attributes in our lives? Paul then turned to the sad theme of judgment to be extended to all who "know not God" and "obey not the gospel." Note that this punishment will be "in flaming fire" and "everlasting." This "destruction" does not, as the Jehovah's Witnesses tell us, mean "annihilation," but "doom or ruin," which is quite capable of never ceasing. In view of this dread reality let every Christian work harder to win mankind from this awful plight.

GREAT NEWS FROM DEWSBURY

GOD is blessing the crusade in an outstanding way.

Already, in the first few days, 220 people have accepted Christ (170 on the first night), and there have been many outstanding miracles of healing, including that of a girl blind in one eye and a woman who was paralysed.

Before we even opened, the local press devoted the whole of their editorial to the crusade. The whole town is being stirred, and though there has been little organised support from Elim churches the number attending on weeknights has been as high as 300. We estimate that about 1,000 have been to at least one service.

The press were present on a Monday and witnessed several miracles, these being recorded in the local paper with an excellent report of the crusade [which we hope to publish in a later issue of the "Elim Evangel"—Ed.].

The need in Dewsbury is very great and your prayer support is earnestly requested.

COMING EVENTS

(Please pray for these services)

BERMONDSEY. November 21. Elim Church, Dunton Road. Great Youth Rally. Speaker: J. Hywel Davies (National Youth Director). Convener: B. G. Edwards. Free light refreshments after service. Buses 1, 260, 199 or 78. 7.30. November 22. Young People's Sunday. Speaker: J. C. Smyth. Convener: B. G. Edwards. 11 and 6.30.

COATBRIDGE. Commencing November 22. Masonic Hall, Wood Street. Evangelistic and Bible teaching campaign conducted by W. J. Hilliard. Suns. 6.30, Mon., Tues. and Wed. 7.30.

COULSDON. November 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: C. J. E. Kingston (Elim). Leader: P. Lewis (A.O.G.). Items of singing and testimonies by Kenley Bible College students. 7.

GREENOCK. Commencing November 22. Elim Church, Belville Street. Revival and Divine Healing campaign conducted by Richard Lighton and party. Suns. 6.30, weeknights 7.30.

HADLEY (near Wellington, Salop). November 21. Elim Church, Haybridge Road. Special Saturday night rally. Billy Graham film "Oiltown, U.S.A." 7.

HOVE. November 21, 22. Elim Church, Portland Road. Special visit of Donald Gee. Sat. 7.30, Sun. 11 and 6.30.

ILFORD. November 21-23. Elim Church, Scrafton Road. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

ISLINGTON. November 28, 29. Elim Church, Lennox Road, Finsbury Park. Visit of W. G. Hathaway. Sat. 7 (films of U.S.A.), Sun. 11 and 6.30.

LONGTON. November 21, 22. Elim Church, Five Ways, Lightwood Road. Special visit of W. G. Hathaway. Sat. 7.30, film slides of U.S.A. tour; Sun. 11 and 6.30, ministry. November 25. Operation Extension—special film, "Great Discovery," with Colleen Townsend Evans.

SILVERDALE. November 28. Elim Church, Albert Street. Great Festival of Praise. Visiting choir from Sparkbrook. Speaker: J. J. Morgan. Convener: John Lewis. 7.

WIGAN. December 5-7. Elim Church, Central Hall, Station Road. Church Anniversary services. Speaker: Aubrey Hathaway, B.A. Convener: Henry W. Fardell. Sat. 7, Great District Rally. Sun. 11 and 6.30, Mon. 7.15.

THE PRESIDENT'S VISIT TO THE N.W. PRESBYTERY
November 21, Huddersfield; 22, Bradford; 23, Halifax; 24, Wrenthorpe.

MISS JEAN AYLING'S ITINERARY

November 28, Clapham (S.S. Prizegiving); December 19, Letchworth.

LONDON CRUSADER CHOIR

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

November 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison (two services); 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, at 7; 20, Wormwood Scrubs Prison and Richmond Theatre; 1960: January 2, Dollis Hill; 3, Holloway Prison and Holland Park; 10, Broadmoor; 17, Clapham (Choir 31st Anniversary); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

MISS M. PAINT'S MISSIONARY TOUR

November 21, Eastleigh; 22, Petersfield (11 a.m.), Ryde (6.30 p.m.); 23, Gosport; 24, Portsmouth; 25, Andover.

J. SMITH'S TOUR OF DEVON AND CORNWALL

November 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

MR. F. B. PHILLIPS'S TOUR

November 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

MISS E. WRIGLESWORTH'S MISSIONARY TOUR

December 1, Wrenthorpe; 3, Knottingley; 5, Sowerby Bridge; 6, Halifax; 7, Leeds; 8, 9, Huddersfield; 10, Dewsbury; 13, Bradford.

MISS W. LOOSEMORE'S MISSIONARY TOUR

December 5-8, Jersey; 9, Eldad; 10, Delancey; 11, Vazon; 12, Delancey; 13 Vazon (a.m.), Eldad (p.m.).

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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.

BOARD-RESIDENCE, ETC.

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Fully qualified nursing staff. Delightful house in sheltered grounds. Short distance to sea front.

Private and shared accommodation from 5½gns.

Write: Secretary, "Croylands," Isca Road, Exmouth, South Devon.

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

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

It is five weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

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.

SITUATION VACANT

Young woman required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

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BIRTH

Walker. On October 11th, to Pastor and Mrs. T. W. Walker, Scarborough; God's precious gift of a daughter, Susan Elizabeth.

MARRIAGES

Harris : Zuffe. On October 8th in the Elim Church, Watford; Thomas James Harris to Dora Zuffe. Officiating minister: Brian Barnett.

Sharratt : Hinton. On October 24th, in the Elim Church, Graham Street; Allan Sharratt to Margaret Rose Hinton; both Elim Crusaders. Officiating minister: John Dyke.

WITH CHRIST

Betteridge. On October 19th, Percy Wilfred Betteridge, aged 68, one of the original members of Elim Church, Graham Street. Officiating minister at funeral: John Dyke.

MacGregor. On October 29th, suddenly, Alexander MacGregor, for many years deacon at Elim Church, Edinburgh. Officiating minister at funeral: Reginald R. Taylor.

Rowden. On October 21st, Mrs. Lilian May Rowden, aged 74; a faithful member of Elim Church, Westcliff-on-Sea. Officiating ministers at funeral: George Backhouse and John Sainsbury (Ipswich). "With Christ . . . far better."

Russell. On October 31st, Mrs. Dora Russell, aged 62, beloved member of Elim Church, Scarborough, went home to be with the Lord. Officiating minister at funeral: T. W. Walker.

Waterson. On August 21st, Sophia Waterson, beloved member of Elim Church, Bangor, passed into the presence of the Lord. Officiating minister at funeral: N. J. Nelson.

Wilde. On October 20th, J. Wilde, aged 92, of 54 Station Road, Rolleston-on-Dove, Burton-on-Trent, was called home. C.196

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