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The

Elim Evangel

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

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OPENING OF NEW IBRA RADIO STATION AT LUTON (see page 23)

Our photograph shows the following Pentecostal personalities present, reading from left to right: W. L. Wagnell, D. B. Gray, T. Kaulin, T. Schneidrook, D. Caves, F. Thomas, W. S. Smith, R. Tweed, A. Edsor, E. Marsh, T. W. Smith (back), J. Magyar (front), G. Jeffreys, J. Richardson, D. S. Quy, H. Miles.

THE BAPTISM OF POWER

By Ronald Reid

WE are living in an appalling hour of human history when great emphasis is being laid upon power. It seems as if human survival utterly depends upon the extent of a nation's power. In scientific circles thought and attention are focused on nuclear power. Others are engrossed in political, intellectual and financial power. Even in sports there is mention of power play.

In the realm of religion there is a weak, withered and wasting twentieth-century church that has forgotten, refused or neglected the glorious power of God, the efficacious provision of the baptism of the Holy Ghost that was poured out on the day of Pentecost for the important purpose of giving strength to a Christian community that needed power to combat the forces of evil, to propagate the truth of the Gospel and support its members in times of trouble and temptation. In the Church of Jesus Christ there is a neglected power, an available power, the power of the baptism of the Holy Ghost. Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you." Here is a power sadly lacking and tremendously needed in the pulpit and also in the pew.

Many substitutes have been tried, only to fail. We have depended upon the power of organisation, powerful oratory, refined preaching and a multitude of other gimmicks, trying to make ourselves believe that the power of the Holy Ghost administered to the early Christians at Pentecost, Samaria, Cæsarea and Ephesus is not for today. The same power received and enjoyed by the New Testament churches is still available and urgently needed today. If ever there was an hour in the history of the Christian Church when there was a need for power that hour has arrived!

The baptism of the Holy Ghost will give to the individual power to pray effectively, power to witness enticingly and live energetically for God. This baptism of power will revolutionise the local church, re-energise its members and make Christ a greater reality than ever before.

The instruction of Jesus to His first disciples was to tarry at Jerusalem until they were endued with power from on high: God's power, spiritual power, power from heaven! This glorious power will create holiness, promote true Christian love and make Christians consistent, considerate and aggressive in

evangelism. This same power will heal the sick, convert the sinner and, like a mighty rushing wind, will fan again the smouldering embers of our Christian endeavour and make us a real influence for God and good. There is no need to fear fanaticism in this direction. I would rather have my coffee too hot than too cold. A little fire is better than no fire at all. A wild horse is preferred to a dead one.

The disciples, in that crucial hour prior to the day of Pentecost, were more interested in a form of knowledge. "Wilt thou at this time restore again the kingdom to Israel?" "Jesus said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power." Knowledge of this kind was not important to the disciples at this time, but the baptism of the Holy Ghost was! "Tarry ye in the city of Jerusalem," said Jesus, "until ye be endued with power from on high." Our success, victory, stability, progress and results will depend upon the measure of this power that we possess. Therefore, be strong in the Lord and in the power of His might!

Resulting from this experience, the early Church, scattered abroad by ferocious persecution, went everywhere preaching the Word. Persecution, like a steep incline to a tractor, only revealed more power and sent them everywhere with a testimony alive and real. This baptism also affected their praying. When they prayed, the place where they were assembled together was shaken. They had power in prayer and spoke the Word with boldness. There was nothing long or limp, read or recited here. Theirs was true prayer, anointed with power, answered from heaven and effective.

One of the major problems of this mighty baptism of power in the early Church was their liberality with their meagre finances and possessions. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." When appeals, pledges, promises and programmes have failed to find sufficient funds for missions, this baptism of power, invading the whole being, never fails to touch the pocket. The history of the early Church is one of liberal and sacrificial giving which was the outcome of a baptism that we can still receive and enjoy today.

New Testament preaching was geared, guided and

garnished by this mighty baptism. Paul declared: "My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power." Unction makes the message quiver with vitality, fragrant with Christ, fervent with fire and potent as hammer strokes. The anointed message is aglow with glory! This mighty baptism is for all preachers. It will sweep away the fog of boredom and melt the frost of formalism. It conforms the hearers to the Word. It is the only preaching that can expect signs following. Back to the Bible and Pentecost! Parched and perplexed souls are the outcome of a perfidious approach to this all-important subject of spiritual power. Can we capture again the flame and force of this glorious power, or are we content to flounder among finical fancies?

Charles G. Finney, speaking of this glorious power, says: "This power is a great marvel. I have many times seen people unable to endure the Word. The

most simple and ordinary statements would cut men off from their seats like a sword, would take away their bodily strength and render them almost as helpless as dead men. When Christians humble themselves and consecrate their all afresh to Christ and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than all their lifetime before."

The progress of an army, the conquest of an enemy and the liberation of those held captive by the Devil at his will require in every soldier of the Cross power, compelling supernatural power, that comes today at it came to the early Church, upon a people hungry and thirsty, with a compassionate, humble desire for power that will glorify God, save the lost and raise the fallen. Let us in renewed consecration tarry again until we are filled with the Spirit of power from on high. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

SWISS CHRISTIAN RADIO STATION FOR EUROPE PROJECT MAKES PROGRESS

WITH interest in this project rising daily, both in Switzerland and other European countries, it is considered that this is a fitting time to issue a résumé of the origin and progress of Emetteur Protestant International (EPI).

It was born in the heart of Rev. Hermann A. Parli, a Swiss pastor, who realised the tremendous potentialities of a radio station erected and owned by Christians and operated solely for the purpose of broadcasting the Gospel of the Lord Jesus Christ. Mr. Parli presented his ideas to those with whom he came into contact, and very soon influential leaders in Switzerland's religious life became interested in the possibilities this vision offered.

EPI is sponsored by an association of Christians who confess our Lord Jesus Christ as God and Saviour and acknowledge the Bible as supreme authority in matters of faith and practice. It is independent of all denominations and church organisations, but it is pledged to place its services at the disposal of Christian organisations both in Switzerland and elsewhere for the proclamation of the Gospel of the Lord Jesus Christ.

It is a reasonable hope that, subject to the acquiescence of the Swiss Protestant churches, the Swiss Government will grant a franchise for the operation of this station.

Application for five positions on the short wavelength has already been made to the international

radio conference now meeting in Geneva, and it is expected that due to the international character of the station it will be possible to obtain a position on the long wavelength band. In addition, every effort will be made to obtain a position on the medium wavelength band. The short wavelength frequencies are planned to give almost world coverage for the station, which will commence to broadcast with the minimum power of 100kw.

It is estimated that the erection of the station will cost approximately £350,000, and a sub-committee of EPI headed by one of the directors of the Bank of Switzerland has provisionally formulated plans to raise this amount of money. A further £100,000 per annum will be needed to maintain the station. This will be obtained by free-will gifts, no charge for air space being made.

Christians are invited to enrol as EPI prayer partners by completing a prayer card with their name and address. Supplies can be obtained by writing to the British secretary, Rev. J. Hywel Davies, 15 Rodenhurst Road, London, S.W.4.

Further information, together with a copy of the EPI memorandum setting out the aims and organisation of this project, may also be obtained from the secretary, and offers of assistance technically, by the supply of sample programmes, and financially can also be communicated to this address.

HEARING of the passing on Wednesday, December 23rd, after a brief illness, of Pastor E. C. W. Boulton, one of Elim's leading ministers since its earliest days, a pioneer of the Pentecostal testimony in this country and a former editor of the ELIM EVANGEL, we have requested one who knew him well over a period of many years, Pastor W. G. Hathaway, to write this tribute to his memory.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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HOME-CALL OF A PENTECOSTAL PIONEER

ON the eve of Christmas, in his seventy-sixth year, Ernest Charles William Boulton passed from the scene of his earthly labours into the presence of the Lord—out of earth's twilight into the full blaze of heaven's glory.

Our brother came into the Pentecostal experience in 1911, when he was in charge of a Salvation Army corps in Bournemouth, and very soon felt the pull of the Spirit of God upon him and threw in his lot with the despised Pentecostals. Right to the end of his life he was always an ardent exponent of the Pentecostal truth.

I first knew him when he came to Swansea to be the pastor of the Pentecostal church of which I was then a member, and we soon became fast friends and enjoyed several years of very happy fellowship together in those early days. After he left Swansea I lost touch with him for many years, only hearing from him or of him very rarely. Then when I came to London in January 1928 to join the headquarters staff of the now rapidly expanding Elim movement I met him again, for we both arrived the same day for the same purpose. It was then I learned that he had been associated with Elim since 1922.

From the earliest days Mr. Boulton had proved to be an anointed preacher, and possessed a most rare and beautiful gift of prophecy which he used quite frequently in his ministry. His gift as a writer, too, early showed itself and soon he became a regular contributor to the official magazine, the ELIM EVANGEL, of which later he was for many years to be the editor.

For many years before his close association with Elim he was a leading figure in Pentecostal conventions all over the country, and later took over the pastorate of the assembly in Hull, where he remained in charge until his coming to London to headquarters. From that church in Hull many young men have come into the Elim ministry.

He will be remembered as one of the early overseers of Elim prior to the setting up of the 1934 constitution, and when that came into force in April of that year he was one of the members of the first Executive Council, remaining almost throughout his life one of its honoured members. Twice the Elim Conference honoured him by choosing him as the President of the movement, which office he graced with his personality. From 1934 right up to the early days of the war he was the editor of the ELIM EVANGEL, and right up to the time of his home-call he was a frequent contributor. His devotional writings always carried an atmosphere of deep consecration and an intimacy with the Master he so faithfully served to the end. He will always be remembered as a devoted servant of Christ.

During his later years he was elected to be the principal of the Elim Bible College, in which office he not only took charge of the work of the college but himself lectured extensively to the students. During the past few years he had been on the retired list, but there was no retirement from his preaching engagements, which kept him busy right up to within about two months of his death.

By his passing the Pentecostal movement has lost one of its early pioneers and Elim has lost a devoted leader and member of its conference. Such men are hard to replace, and his home-call leaves a gap in our ranks and sorrow in our hearts. He will be missed by us all and mourned as a brother beloved. Our sympathy and love go out to Mrs. Boulton and to his two daughters: Ruth, the wife of Leslie Wigglesworth, a member of the Elim Missionary Council, and Constance, who resides in London. Surely in this our loss is heaven's gain.

As for our brother, his armour he has laid down. His crown and his Master's "Well done" are now his, and for him there are no more sorrows, or heartaches, or partings, but an eternal abiding in the presence of the Lord whom he loved and served to the end. He fought a good fight. He ran a good race. He was faithful unto death. Now his is the crown of life.

Farewell, dear brother! You have left behind you precious memories. Your family and your friends will all cherish your fragrant life and will thank God at every remembrance of you.

W. G. HATHAWAY.

From my Diary



By T. H. Stevenson

IN our island home we often have cause to sing earnestly "Hear us when we cry to Thee for those in peril on the sea." Yet now it seems it might well be for those in peril on the streets. And now we have a hymn to this effect by an Essex vicar. "The courtesy hymn," dedicated to road safety, contains the words:

"O God of speed, whose angel host
Fly with swift pace at Thy command,
Control our haste from post to post
And bless the highways of our land."

☆ . . . ☆ . . . ☆

Mention of hymns has turned my thoughts to an episode of the 1859 revival in Ulster. Even amid revival, in Bangor, while the Methodists sang their hymns, the Presbyterians—some of them—stuffed their ears lest they should appear to join in what they thought were unscriptural hymns. In his reminiscences the Methodist minister tells that while he conducted the services inside Queen's Parade Church the Presbyterian ministers led the psalm singing service from the steps of the church outside. Of course, hymns are now sung in all Presbyterian churches (except a solid, stolid Scottish minority group!), and even choruses are quite the order of the day in an ever-widening circle. I have seen Elim chorus books in a great variety of evangelical churches. Even in music the heresy of yesterday becomes the orthodoxy of today.

☆ . . . ☆ . . . ☆

The milk bar versus the bar. The remark was made to me that in a neighbouring district the public-house is a quiet place, whereas two policemen are usually standing by the milk bar near closing time because of youthful rowdiness. One can hardly think that the milk is too strong. It would seem more likely that some young people are too weak.

John, in his first epistle, writes: "I have written unto you, young men, because ye are strong, and the word of God abideth in you." The "sincere milk of the word" produces the cream of character. A team of eight students from our college were representative of such when they visited us recently for a meeting. They were splendid—Pentecostal young men from Denmark, Switzerland, New Zealand and South Africa. Only Wales was unrepresented from the British Isles. As we have fine young Welshmen in training at the college also there was surely a "leak" somewhere.

☆ . . . ☆ . . . ☆

To increase any congregation suddenly from twelve to 200 is quite a record. And it was "quite a record" that did it when Rev. Christopher Gardner pushed the button of the £700 juke box in his church to blare out a rock 'n' roll tune. "This is what the teenagers want, and I want to get them into church. My usual Sunday night congregation is about twelve," explained the minister. It might almost seem surprising that only 200 misled youth were so attracted by this bright innovation. But with such a conception of the ministry and the Church, it is even more surprising that the parson could normally draw a congregation of twelve intelligent people. No wonder some of the faithful twelve walked out of church to the tune of the first number, "Religion with a rhythm."

☆ . . . ☆ . . . ☆

How different is the story about C. H. Spurgeon. A hundred years ago, when drawing congregations of 10,000 to the Surrey Music Hall, two years before the Metropolitan Tabernacle was built, the young preacher of twenty-five announced that if proposed arrangements to use the music hall for Sunday amusements went through he would feel obliged to discontinue his weekly services there even should it involve his "going forth not knowing whither he went." The amusements did not take place. Spurgeon filled the great hall to overflowing for five years, until his tabernacle was built. But then, Spurgeon was outstanding.

☆ . . . ☆ . . . ☆

A century later, Spurgeon's Tabernacle has been restored after damage done in the air raids of the last war. The Gospel is still preached there, but London has changed and so have the times. A descriptive report of a Sunday service after the reopening of this lovely building mentions a congregation of over 700 including young people's organisations. No place is easy, and certainly London is not the easiest.

George Canty

on "Naturally, being a
Yorkshireman . . ."

"**T**H! That's reight. A'am Yorkshire, and when pots is sided off table, and fire's mended, me and you'll do some plain talking."

Then, afterwards, please God, when my victim has crawled away, and I kneel by the dying embers, lifting my face to my long-suffering Saviour, grant that as He meets me I shall not find in His marred hands that verbal bludgeon, still warm with my firm grasp, which I have just wielded. Let His words to me be all lovely with grace and Divinely kind.

The tongue, to us Yorkshire folk, is a blunt instrument. If you have been reared in the Ridings that is natural. But *sheer murder is still criminal, natural or not.*

Many a man, born not only north of the Humber but south of it too, schooled in the pitiless art of ungracious speech elevates his pain-inflicting accomplishment to the status of a religion. "I am a Christian *and* a Yorkshireman." The ordinary disciple, only knowing Christianity as originally founded, will be a stranger to the special virtues discovered, developed and adopted in Yorkshire. The fruit of the Spirit—love, gentleness, meekness and the rest—ought to have been completed by a tenth quality called verbal belligerence.

However, I am not writing merely to moralise about the self-deceptions of one county. I have exposed it to illustrate a country-wide practice of justifying our shortcomings on the grounds of breeding.

Second nature, the temperament or disposition forced upon us by the influences of our childhood environment, is no excuse for the broken image of God. "Yes, we are rather unresponsive, but we have always been like that in these parts. Don't expect us to be different from the way we were brought up. Pentecostal methods do not suit our English temperament. They are more for the Latins."

Evangelical Christians habitually criticise Pentecost for its "emotionalism" without realising that all they really mean is that we are not conforming to "Englishness." But a little historical research will not throw much credit upon the origins of our typical British reserve. It turns out to be the legacy of sinful fathers and stiff-necked mothers to hard-hearted and fallen children. That cold aloofness called for as proper in religion is the product of "the

spirit that now worketh in the children of disobedience." It is the culture of the world, and not of Christ. A sober-side religion is a surrender to the Devil. Pentecost is God's challenge to it. Christianity emerged from the upper room, not from the top office, Whitehall.

An Elim Crusader wrote me about singing for joy, of dancing, raising hands in prayer, and said (bless her!) "We must be guided by the Bible."

There are thousands of fundamentalists claiming to "stand for the Word" as they make their correct little Bible addresses about church order and ceremonial. They valiantly insist upon the correct number of people to form an assembly, and whether the bread should be cut, broken or handed round in a piece. They are very firm upon the exact meaning of the types. But none of it really disturbs them or anybody else much. It does not alarm the Devil.

Really face the Word, and whether you are a nice, gently simmering, comfortable Irish stew, or a Yorkshire pudding, or a Cornish pasty, it will turn you into a chunk of dynamite.

Think of Jesus. Setting His face to go to Jerusalem, His very manner, the Gospels say, frightened the disciples. He was "eaten up" with zeal. When the Son of God perceived the hapless predicament of mankind He tore Himself from the dimensions of glory. The greatest force known in or beyond creation burst into our world. The whirlwind of His descent into space-time fanned the stars into new brilliance. The power of His plunge carried the living intelligences of ancient eternities out of deep heaven like dust in His wake; pulled to earth a piece of the beyond, peopled with angels.

The love of Christ was a heaven-rending, earth-shaking, crashing tornado of fire, scattering devils like paper scraps, splintering the doors of hell, blasting death and withering evil in one irresistible, volcanic, overwhelming avalanche. Divine passion thundered against the keep of sin with wounded hands and perspiration like blood; love unimaginable flung itself with terrifying intensity into the struggle for the lost soul of man; His ardour moved the dead in their graves, while the shades of all past warriors and heroes viewed with shrinking and fear the awfulness of this supreme champion's unknown fury.

That is Christianity. Its symbol is a blood-soaked cross, not a cup of tea. Infinite love and omnipotence were not released in combination upon this planet to give us a pleasant Sunday afternoon. It cannot be expressed in neat alliteration and told with a dispassionate air.

Of one thing I am absolutely sure. The English temperament, in its aspects of frozen propriety, was never, never the result of a vision of Calvary. It is the product of Calvary's denial, and cries "Paul, Paul, thou art beside thyself."

How any mortal can pretend to be filled with that love of His and criticise the emotions of a Pente-

costal is a matter for psychological inquiry. And do you really tell me that it is just choruses that stir us? When a force 8 gale was blowing was it my heavy breathing that blew somebody's hat off? You do think our conduct is curious, but then you are sheltering from the wind of God, and we are in it. If you felt what we felt . . .

We are the children of heaven's culture, not of the world and its sophistications. Not Yorkshire, nor Mayfair, but glory is our breeding ground; our conversation is in heaven; we are neither Jew nor Greek. We are the alive-ones. Or are we?

RADIO PREACHERS PAY TRIBUTE TO IBRA RADIO AT OPENING OF NEW STUDIO IN LUTON

AFTER four years of working under very difficult conditions, IBRA Radio has been able to acquire new premises at Luton, Beds, for production and administration in connection with the Gospel radio programmes sent from this country. The offices and studio are on the second floor of a new shop and office block in King Street, and the floor comprises two offices, a reception room, a studio, a control room and cloakroom facilities. At the official opening ceremony on Wednesday, November 25th, Joseph Richardson, of Sheffield, formally declared the studio open and offered the dedicatory prayer. Douglas Quay, the Director of IBRA in England, presided and among those present were the following representatives: Mr. Schneidrook, Polish, Ukranian and Russian programmes; Mr. J. Magyar, Hungarian programmes; Mr. Kaulin, Latvian programmes; Mr. D. B. Gray, Elim Church's "This is Life" programmes; Mr. W. S. Smith, "Living Waters" programme and Assemblies of God; Mr. E. Marsh, Bible Pattern Fellowship "Words of Life" programme; Mr. H. Miles, Peniel Chapel and "Abundant Life" programme. Other radio preachers included Pastors W. L. Wagnell, F. Thomas, R. G. Tweed, T. W. Smith, G. Jeffreys and A. Edsor. Speaking from Romans 10:18, Mr. Richardson referred to the wonderful medium of radio which we had for the proclamation of the Gospel. The potential was tremendous and IBRA Radio was a force bringing the Word of life to multitudes of souls throughout the world. Other speakers followed and paid tribute to the power of the IBRA programmes in their respective countries. Mr. Schneidrook spoke of the blessing of the Ukranian programmes and asked that they might be increased to

half an hour. Mr. D. B. Gray spoke of the blessing of the English programmes, particularly as the English language was spoken throughout the world. He had recently heard of a young lady in Ireland who had found the Lord through the programmes. Also in a centre of detention for persons detained during Her Majesty's pleasure he had contacted a man educated at Oxford University who had a room full of persons to listen to the IBRA programmes daily and had said "I was brought up on this stuff as a kid." A Swiss student from Germany had told him that they listened every night in Germany to the IBRA English broadcasts. A great spirit of unity prevailed in the ceremony and Mr. Quay remarked how IBRA Radio's mission was a great team effort and praised God for the fact that so many men had been raised up throughout the world for the work of IBRA. Nearly 3,000 Gospel programmes in eight languages had been sent from the studios in England to Stockholm, and when doors of service were closing IBRA Radio was able to reach far and wide with the Gospel message.

There was much appreciation of the initiative of Pastor Pethrus and Mr. Karl G. Ottosson for their work in IBRA Radio, and the fact that so many Swedish churches had contributed towards the work financially and so made it possible for these brethren to broadcast the Gospel in different languages. That opportunity would never have come to them but for this support. It was now a question of God's people in every land working together to reach the lost while opportunity was with us. The great challenge now was to go forward and embrace still more languages and to extend the radio mission in every way possible.

THE last words of the Saviour are infinitely precious. It is our intention to meditate upon them, this article being a brief introduction to the series.

During the six hours of His sufferings the Lord Jesus opened His lips on seven different occasions. The short sentences He uttered are of the deepest significance and probably reveal more of the secrets of redemption than do the physical sufferings themselves.

John, when he saw the vision of the angel taking possession of the earth at the coming consummation, was forbidden to record the words of the thunders which sounded (Revelation 10).

From Calvary's mountain sound seven mighty thunders—"voices of God" (Exodus 9:28, margin), which rock the universe. They are not sealed but opened so that we might gain a deeper insight into the redeeming Sacrifice from whose heart they are wrung.

THEY COMPRISE THE STANZA OF A PERFECT POEM

Each of the brief utterances is complete in itself yet forms an integral part of a greater whole. Unconverted poets do not consider Calvary a suitable subject upon which to express their art. It is not a befitting place for the inspiration necessary for the exercising of their gift. There is nothing in the forbidding surroundings, littered with the debris of previous executions, to stir the emotions. The ground is barren and the trees are bare.

Nothing is farther from the truth! There is no scene more capable of stirring the emotions than the Cross; witnessed by many inspired hymns upon the theme. Nor are the stirrings of soul the ripples of superficiality, but the abysmal movings of nature viewing the agony of a crucified God—movings which leave a permanent mark upon the life as did the earthquake upon the rocks at Golgotha (Matthew 27:1).

Poetry, yes, for here are the sonorous measures of a paradise lost and regained, and the broken rhythms of wounded and rejected love. If poetry is the outpouring of soul through the rhythm of words and ideas, here it is at its finest. If it can more than anything else describe the agonies of love and suffering, here it is in its choicest form.

THEY COMPREHEND A DIVINE OCTAVE

whose notes produce the rich harmonies of redemption's anthems. Running through them can be heard the minor chords of pathos, suffering and sadness and the major chords of triumph. Amid the discords

of human hatred and the overtones of Divine wrath is laid the score for the songs of redemption which will be sung through the ages of eternity by countless millions of redeemed souls.

What tone colours are in them! Read through them consecutively with reverence and care. Mark the depth of forgiveness in the opening bars—"Father, forgive them . . . Today shalt thou be with me in paradise" (Luke 23:34, 43). See how the shadow of the coming eclipse of God's favour is felt as He places His beloved mother in charge of John, who took Mary to his own home before the darkness fell (John 19:26). Listen to the roar of the storm, the shriek of the winds, rising in an awful crescendo of wrath to the fearful culmination as of a lost soul: "Eloi, Eloi, lama sabachthani?" (Mark 15:34). If the sweetness of forgiveness is suggested by the first two, the terror of a lost eternity is intimated in the

¶ In this introductory article, Pastor John Dyke commences a new series of Bible studies entitled

Voices from

By John Dyke (Minister of the Gospel)

fourth. Observe the calm of the last moments as three o'clock approaches. Having ridden out the storm of judgment, He, now battered and bruised but gloriously triumphant, draws near to the end. Grandly, with unimpaired strength, He shouts "It is finished," and then sweeps magnificently into death on the swelling grandeur of the last chord: "Father, into Thy hands I commend my spirit" (Luke 23:46).

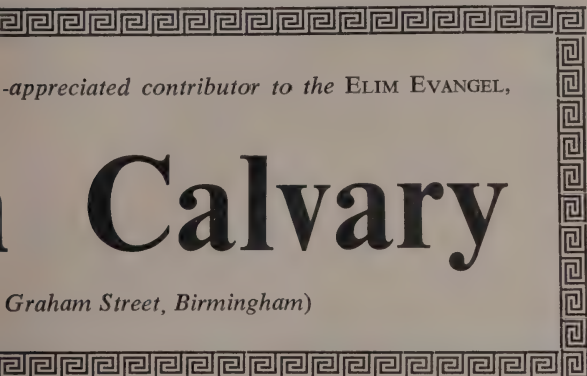
When the Hallelujah Chorus was sung in London before George II, the king was so moved that he sprang to his feet and all the audience with him. When we listen to the strains from the Cross we fall upon our faces and worship. That is the difference in the effects.

THEY ALSO COMPOSE REDEMPTIVE PLEIADES

Most people looking up into the night sky can point out the seven stars called the Pleiades, part of Taurus the Bull. They were well known to the

ancients (Job 9:9; 29:31). Sailors of old used to believe that the appearance of the constellation heralded the spring and marked a favourable time to commence their voyages. Be that as it may, the seven cries from Calvary are God's Pleiades, flung like blazing coals from His altar into the dark firmament of man's sin. Acceptance of their message heralds the springtime of redemption to the soul. By them the sinner may set his course to the heavenly land.

It was once thought that Alcyone, the brightest of the seven, was the centre of our solar system. This is suggested by the meaning of the name Pleiades—"the hinge." Which among the seven cries is the hinge, the holiest, the keystone? Undoubtedly the one which seems to be the darkest; the fourth, so full of sacred despair and yet so pregnant with faith.



-appreciated contributor to the ELIM EVANGEL,

Calvary

Graham Street, Birmingham)

THE SEVEN PLACED IN ORDER AND SURVEYED

Reading carefully and comparing the records in the four Gospels, it seems that the following is the order in which they were spoken.

First: the word of the Priest. "Father, forgive them" (Luke 23:34). Flung back upon the Cross while it lay upon the ground, His voice rose like that of Abel, but with a different plea (Genesis 4:10; Hebrews 12:24). Intercession was the duty of the priest. Upon him devolved the responsibility of meeting God on behalf of the sinful. He approached the altar with the blood of sacrifice.

Second: the word of the King. "Today shalt thou be with Me" (Luke 23:45). Pardon is incipient in this reply to the prayer of the thief. It is the prerogative of the Sovereign to pardon and is based in this case upon the sacrifice of the Sovereign Himself.

Third: the direction of the beloved Son. "Woman, behold thy son! Behold thy mother!" (John 19:26,27). They were spoken with reference to John and Mary and not to Christ. Uttered just before noon when the darkness fell, they reveal the humanity of Jesus and His consideration for the feelings of Mary in sparing her the agony of the last three hours. John interpreted the words as a charge to himself and took her to his own home before the horror of the great darkness fell.

Fourth: the dreadful cry of the forsaken Man. "My God, why hast Thou forsaken Me?" (Matthew 27:46). Here is the wail of the One who was bearing the accumulated sins of the entire race and suffering the concentrated wrath of eternal justice which was the penalty for those offences (Romans 2:8,9). The cry was uttered after nearly three hours of darkness and silence, and the immediate result was the dispersing of the darkness.

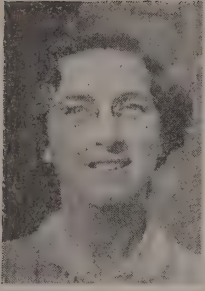
Fifth: the last pang of the Sufferer. "I thirst" (John 19:28) The last three cries were uttered very quickly. This is the only one of the seven which has reference to personal sufferings. At the commencement of the crucifixion He had refused the drink now offered (Matthew 27:34). This drink was a merciful provision to stupefy the condemned and so lessen to some extent the agony. Christ refused that which would have impaired the mind and made sluggish the will. But now, in order that each detail of the prophecies might be fulfilled (Psalms 22:14, 15; 69:21), He prompted the offer.

Sixth: the triumph of the Conqueror. "It is finished" (John 19:30). The completion of His sufferings and the perfection of His work are indicated. The same word was used by the Hebrew tailor as he fingered the completed garment which could not be improved by the addition of one more stitch, or the priest when he had examined the sacrifice and found it without blemish.

Seventh: the conscious act of Deity. "Father, into Thy hands I commend My spirit" (Luke 23:46). Thus He dismissed His spirit. His was not the involuntary dying of one from whom suffering and pain had drained all strength. He died by the deliberate act of His will (John 10:18). No man has power to do this. It is the prerogative of Deity (Ecclesiastes 8:8).

So He died, a Sacrifice and an Offering to God which was both substitutionary and expiatory.

Guilty, vile and helpless we,
Spotless Lamb of God was He;
Full atonement can it be?
Hallelujah! What a Saviour!



Women's Column

By Gladys Gorton

TALKING OF BABIES

EVERY woman is interested in the birth of the Queen's third child. Whether it will be a boy or a girl can only be surmised and speculated but not prophesied. What its future holds no earthly power can tell. We pray Her Majesty will keep well and that in the birth of her baby she may find the fulfilment of her most cherished desire.

Only of the Babe of Bethlehem could much be foretold—His manner of birth, His place of birth, His name, His life, His death, His resurrection, His power, His glory, and so much more. Truly what the archangel Gabriel told Mary is incorporated in all that He is. "He shall be *great*" (Luke 2:32). Great wonder baby, great God of wonders!

You will have a birthday this month. Thousands were born on the same day as you. What has happened to them? Where are they now? How many have influenced the nations? How many have used their talents to the glory of God? All somehow, some time, have played a part in the great drama of life for good or evil. What potentialities, therefore, lie in the birth of a baby, be it prince or pauper.

Many babies born in the same month and year as

the new royal baby will be named after it. If the Lord tarries, what influence and what power will this new generation wield in thirty years' time? God counts the nations as a drop in a bucket—we empty a bucket, wipe it out and turn it upside down and there is that last wee drop. And from the wee bairn there develops a personality that eventually will either be dominated by sin or by the grace and power of a mighty Saviour, which will sway and shape the nations. Forgive me quoting—as I have done before—Lord Shaftesbury's famous words: "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months." What a challenge for this mid-century.

"The greatest battle that ever was fought—
Shall I tell you where and when?
On the map of the world you will find it not:
It was fought by the mothers of men."

(Joaquin Miller)

According to certain doctors, diseases are now reaching down to the cradle. They seem to be present as soon as the child is born. Asthma and skin complaints, now recognised as anxiety diseases, are more prevalent among the under-fives than they were twenty years ago. These are attributable to nervous tension. The majority of mothers today are not Christians. But to *you* I would say do not worry or be over-anxious. Do not be tense; relax. Trust Him for all things concerning your family and yourself.

Time will tell what influence *you* have had upon *your* child.

Text: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40).

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

BENNY'S NEW YEAR'S DAY

"Are you gonna stay 'til I go back to school, uncle?"

"No, Benny," I said. "I must go home tonight."

"Oh, that's a shame. I like talkin' to you."

"Thanks. I like talking to *you*. As a matter of fact, I thought I might talk to you now about something."

Benny rolled over and looked at me suspiciously. He had been lying on the floor on his tummy, his

elbows on the floor and his chin in his hands, his toes dug into the carpet, looking at his Panorama Bible.

"Wotcha mean?"

"Well, it's the new year you know, and folk talk about turning over a new leaf, or making resolutions." I leaned forward and gave Benny a hard look. "What about going to Sunday school?"

"Oh, uncle! It's so boring!"

"How many times have you been, Benny?"

"Eh? Oh well—er—akshully I er—well, see—er—well, I just *know*!"

"So you haven't been at all! Well, I think it would be a good thing, that's all," I said, and leaned back in the armchair.

(continued on page 28)

CHURCH NEWS FLASH



HOVE IN HEAVENLY PLACES

A fitting conclusion to Hove Elim Church's thirtieth year was a grand campaign conducted by Pastor A. Chuter. A powerful witness was given to the full Gospel of Jesus Christ, and the Lord confirmed it with signs following: decisions for Christ, lives rededicated, and testimonies of healing. A young lady who had never been able to write gave a written testimony to healing the next day. Inspired chorus times were led by Brother Holdstock, of Uckfield, and support came from Worthing, I.B.T.I. students and other Pentecostal friends. Mid-November saw our annual church meeting really blessed with reports. The Spirit-blessed unity is giving grand meetings and raising the finances to new heights. The Lord was given all the glory for His faithfulness.

P. D. CHALKLEY.

FALMOUTH THANKSGIVING

Twenty-four years ago the people of Falmouth queued in the pouring rain to attend revival meetings held by Pastor Fred Squire and his party.

On November 10th, 1959, the people gathered for a special thanksgiving service to mark the completion of payments on the church building.

Now known as the Elim Full Gospel Church, the building stands in a prominent position in the town.

At the thanksgiving service, pioneer members took



Falmouth church in its delightful setting.

part in the programme and gave testimonies to the faithfulness of God. A special tribute was paid to the secretary of the church, Mr. Ernest Bolitho, who has held office for over twenty years and is the only remaining trustee of the original five.

The preacher for the occasion was Pastor F. A. Hodge, district superintendent of the Devon and Cornwall Presbytery.

At the close of the meeting there was a happy time of fellowship and reminiscence over cups of tea and refreshments. The offering taken at the service was donated to the work of the Elim Building Development Fund, and it is hoped that as other churches celebrate the clearance of their debts they will "go and do likewise."

R. JOBLING.

HOME CALL OF AGED GILFORD MEMBER

The Elim Church, Gilford, has lost another of its oldest members by the home call of Mrs. Robert Bell, known as Granny Bell, ninety-one years of age. She accepted Christ as her Saviour when a young girl in the Salvation Army hall in Gilford. When a tent was pitched a few yards from her home about eight years ago she was overjoyed and a faithful attender. Six years ago when a breaking of bread service was commenced she, with a number of others, became a member of the Elim Church. Twice on Sunday and at every service held during the week her seat was never empty until a few months before her home call. She was a woman of prayer and was always talking about her Saviour and praising His name. She was baptised in the Holy Ghost when she was eighty-eight years of age.

M. J. LINTON.

LANCASHIRE AND DISTRICT ANNUAL RALLY

"We thank thee Lord for this great feast." Such was the closing prayer at the end of the afternoon devotional meeting of the presbytery rally held in the Holdsworth Hall, Manchester; and what a feast we had all partaken of under the anointed ministry of Pastor S. Gorman.

A good number attended the afternoon service, and as they lifted up their voices singing "O Holy Ghost, revival comes from Thee" it was felt that

God Himself really filled the hall with His holy presence.

The presbytery Crusaders united in song. One very young Crusader recited that lovely chapter of Isaiah 53 in such a manner as to take our breath.

Pastor Beresford convened the meeting and wisely left plenty of time for our speaker, who took us into the book of Hebrews and brought home to us new truths about our High Priest. We were all sorry to have a brief break for refreshments before our great evening meeting, when record numbers filled that great hall. This service was convened by our district superintendent, Pastor A. Brooks. Again, how the people sang. Once again the Crusaders rendered several pieces under the leadership of Pastor J. Tetchner.

This was truly a Pentecostal meeting. The singing, the atmosphere spoke of men and women, young and old, who had a real experience with Jesus.

We shall long remember our soloist, Mr. Wm. Hunter, who reminded us that we have a greater song than even the angels in glory—a song of redemption and salvation.

Pastor R. Jones, of Bristol, brought anew the old, old story, "Christ died for our sins." Those of us who already knew Christ seemed to find Him in a greater way from this splendid gospel message.

Finally, the last notes of "Thine be the glory, risen, conquering Son" died on our lips as the benediction was pronounced.

We thanked God for a great day, the theme of which had been the Lord Jesus Christ.

L. HUGHES.

NEWCASTLE'S "OWN" CAMPAIGN

How can a campaign be your own? Ours was. We planned it, prayed for it, worked for it, conducted it and finally paid for it ourselves! Two years ago our church was founded after the highly suc-



500 people witness a baptismal service in Newcastle City-baths, conducted by Pastor David Ayling.

cessful campaign conducted by Pastor Brewster and his party. Scarcely a Sunday evening goes by without some responding to the Gospel appeal. Yet we felt the need for a campaign. If we waited for an Elim campaign party to come again, by present demands it would not be for another twenty years. So we did it ourselves. This we found paid unusual dividends. No longer were we worried about what would happen when the campaigner and party departed. They didn't! In consequence we have a number of new friends and members added to our fellowship, a newly awakened awareness of the claims of the Gospel, and a higher vision of the work of the Church.

Have your "own" campaign. It will do your soul more good evangelically than watching the finest evangelist, and, in passing, give you a very healthy respect for those who do pioneer a church in this way.

Calling Boys and Girls (continued)

Benny heaved a sigh of relief, and rolled over again to look at his book. "This," he said, "this is in'erestin'."

I ignored him, and got on with my own book. Some little time passed by, until at last it became too dark to read and I made a move to put the light on. As I looked up I saw the window. Snow! It was snowing.

"Benny, look!"

He sprang up at once, and ran over to join me at the window. "Coo, super!" he shouted.

The snow was falling so heavily that we could hardly see the front gate. Like a thick blanket the white snow covered everything. Road, pavement, garden, everything disappeared.

The air was strangely quiet, and Benny spoke in a whisper. "Isn't it smashing, Uncle Bernard?"

"Yes, it is. It's wonderful. It's like a new year, Benny. Our life is like that."

I glanced down. Benny looked puzzled. I gazed out of the window. A dog ran down the road, leaving a trail of prints behind him which showed up dark and vivid against the glistening white.

"Our days all lie before us

Like a path of driven snow.

Be very careful how you tread,

For every step will show."

I finished the rhyme, and looked at Benny again. He understood the parable of the snow.

Do you?

Cheerio, and God bless you.

UNCLE BERNARD.



A challenge to Elim youth from Elim minister ALAN CAPLE

ARE YOU GUILTY?

Count 1 – Shallow thinking Count 2 – Unbelief

I HAVE come to the conclusion that there are far too many Christians who are very shallow in their thinking. They probably would consider it strange if I asked them questions such as “Do you believe that the Bible is the inspired word of God?” and “Have you definite convictions on such great themes as eternal life, the near return of the Lord Jesus Christ, and judgment?” Without a doubt these views are held, and we can have no reason to believe that they are not held sincerely. However, I must say that the very fact that there are so many holding these views causes me to conclude that many are indeed shallow in their thinking.

Take, for instance, the famous text used so often by those seeking to win souls for the Lord (John 3:16). In this text you can see the definite promise of eternal life. It is a positive, life-giving message and we should revel in it. This gift of God is for those who believe, who put their whole trust in the finished work of Calvary. Farther on, in the same chapter, we are warned of the plight of the person who does not believe and rejects the message. He is condemned already. The wrath of God abides on him. Perhaps you can now see my reason for concluding that many are shallow thinkers. They must be. How can a person who believes in the condemnation and eternal destruction of Christ rejectors do little or nothing to make them realise their peril? Must I conclude this of Elim youth? What else can I conclude if you never attend the prayer meeting or never attempt to win others for Christ? Or am I barking up the wrong tree, and is it that you have little love for the Saviour who died for you and even less for those in death and darkness about you?

Then again, Christ is coming! We believe it—or do we? Of course, you know the scripture which says “Even so, come Lord Jesus,” and you probably add a hearty Amen. Of course, it is easy to say

“Amen” in a Pentecostal service. It is almost a ritual. Dare I say it has become a habit? Not only this word but others once precious are now losing their meaning because of shallow thinking. Listen for yourself, and you will find far too many people sing words and phrases such as “Hallelujah” and “Glory to God” outside the realm of worship. A little thought could alter such a lot. Even though you might add your fervent “So be it” to the acclamation of the coming of Jesus, I am well in my rights to question your belief if you do not live a life that is in accordance with such a doctrine. You must be prepared yourself for His coming and your time must be spent in urging others to prepare.

Finally a word about our grand hymns and choruses. We are living in an age when people are willing to sing anything provided it has a happy melody. Often the words of these popular songs have very little meaning. Of course, the young people who sing such songs rarely think of the words; it is the melody or, as they say now, “the beat,” that counts. Personally I enjoy singing a really happy tune, and I love our bright and gay choruses. The dangerous element that is creeping into our meetings is that the melody is gaining in importance while the words are losing their meaning. This is not happening only to the quicker kind of hymn; the stately and deeper hymns are being tarred with the same brush. Is it the result of insincere and shallow thinking? I want Elim youth to continue with boisterous singing and quick, happy melodies, but I certainly trust that the words we sing will be respected and sincerely meditated upon.

Because our faith is a reasonable faith I ask you to think it out, and may the result of your logical conclusions be a life completely dedicated to the Lord Jesus Christ. This is indeed reasonable, and only a shallow thinker will ignore it.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Monday, January 11th. Genesis 4 : 1-16

How rapidly sin grows! In the previous chapter we were first introduced to this ugly abomination, now in these verses we see its appalling harvest in full ripeness. It is first revealed in **self-sufficiency** (v. 3), where the work of human hands is offered and found to be unacceptable (v. 5a). Then we see **anger** (v. 5b), with its distorting outward manifestation. Then follows **stubbornness**, when correction is ignored (v. 7); this is equivalent to idolatry (1 Samuel 15 : 23). Next comes cruel, wanton **murder** (v. 8), with its accompanying **lies** (v. 9). Thus the rapid growth of sin is noted, poignantly warning of its far-reaching consequences. Even in this early calamity we see a glimpse of the mercy of God (v. 15), learning that whenever we are overtaken in guilt we must speedily seek the Lord for mercy. Remember Proverbs 13 : 15.

Tuesday, January 12th. Genesis 5 : 1-5 and 21-32.

Methuselah is a principal character in this portion. He brought blessing to his parents (v. 22 infers that Enoch commenced to walk with God after the birth of Methuselah) and blessing to posterity as the grandfather of Noah, who was an instrument in the preservation of humanity. The greatest significance comes, however, from the meaning of his name, viz. "when he is dead it shall come." Wrapped up in that name was the threat of impending righteous judgment, but God was so loath to mete it out, so longsuffering towards sinful men, that He extended the life of Methuselah beyond the limit of any other human being. What an example of God's love and grace! Similarly today He delays the return of Christ to allow more time for repentance before the day of grace ends (2 Peter 3 : 4-10).

Wednesday, January 13th. Genesis 6 : 5-22

This reading immediately reminds us of the Saviour's words in Matthew 24 : 37-39 and makes one think of the conditions prevailing today. Look at the **moral aspect of Noah's day**: the people were (a) degenerate through lust (Genesis 6 : 1-5), (b) defiled by corruption (vv. 11, 12), (c) dominated by violence (vv. 11, 13). Now view the **spiritual aspect of Noah's day**: there was (a) a believing minority (1 Peter 3 : 14), (b) a fleshly pre-occupation (Matthew 24 : 38, 39), (c) an unheeded call: Noah preached for 120 years. Finally note the **penal aspect of Noah's day**: yesterday we stressed the longsuffering of God, now it is the justice of God (v. 17). Real love is not mere sentiment and easy-going convenience, but is just, equitable, correcting and chastening. Judgment came eventually and it will come again.

Thursday, January 14th. Genesis 7 : 1-12.

Many repudiate the flood story, incredulously dubbing it a "fable," arguing that mythical histories of most ancient peoples refer to a flood yarn. This fact actually supports the event; remember that all people descended from those who emerged from the experience of the deluge, and the knowledge of such an event would be passed down. The biblical story is supported also by excavators' discoveries of shells

far above normal sea level and the bones of wild and domestic animals from the plains, mingled with the bones of humans, in heaps in high caves where no doubt they had climbed for refuge. Seams of flood deposit and layers of silt, some to a depth of eight feet, have been unearthed in various places. These all point to a verification of the flood story, which we can accept with assurance.

Friday, January 15th. Genesis 7 : 13-24.

"The Lord shut him in." How significant! Noah had been entrusted with all the work of construction, but God retained the prerogative of closing the door. It had been open for a long time—over a century—as Noah carried out the preparations and proclaimed righteousness, but the people were completely unresponsive and the day came when it was **closed**. This reminds us that the door of grace is wide open for all while the Gospel is being preached, but one day the same God will close that door too and no more will be able to enter the precious ark of salvation; it will be too late (Matthew 25 : 10). Until that day let us preach with fervour, appeal with passion and witness with purity.

Saturday, January 16th. Genesis 8 : 1-12.

In these birds we see pictured the contrasting types of the world and the Church. The black raven depicts the restless, uneasy world as it flits to and fro (v. 7), living, no doubt, on the putrid carrion and refuse of a decaying age. The dove represents the Church that has no time for the waters of death and the putrefactions of earth, but quickly seeks the shelter of God's ark, thence to hold the emblem of peace (olive leaf) and finally flying forth over the new, dry earth as an emblem of missionary enterprise making that peace known to the uttermost parts of the earth. Christ's Church, founded by the dove of the Holy Spirit, must react differently from the world and bear God's peace everywhere.

Sunday, January 17th. Genesis 8 : 13-22.

From New Year's Day (v. 13) we are introduced to several new items. **A new sight** (v. 13): for the first time since the descent of judgment, over a year previously, Noah is able to look on dry ground. **A new start** (vv. 18, 19): stepping from the ark a fresh beginning faced man and beast. **A new system** (v. 20): for the first time we read of the building of an altar for sacrifice, and the sweet savour therefrom pleased the heart of God. **A new safety** (v. 21): never again shall there be a judgment of this kind. **A new stability** (v. 22): God pledges assuredly that there shall be both seasons and supplies throughout all time.

We regret to announce the passing of Mrs. E. Harford, widow of Pastor E. Harford. Our sister suffered a brief illness, and was called into the presence of the Lord on Thursday, December 17th. Our sympathies go out to the relatives and friends who mourn her loss.

Don't forget your extra copies of next week's

SPECIAL EVANGELISTIC NUMBER

Give them to your unsaved friends.

COMING EVENTS

(Please pray for these services)

COULSDON. January 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Donald Gee (A.O.G.). Leader: W. G. Hathaway (Elim). Special singing and testimony by Kenley Bible College students. 7.

FINCHLEY. January 9. Elim Church, King Street. Great Finchley Special. Guest speaker: W. Gilpin (Principal of the Elim Bible College). Convener: J. G. Cooper. 7.

WESTCLIFF. January 23. Opening of new Elim Church, Electric Avenue (corner of Fairfax Drive). Speakers expected: H. W. Greenway, C. J. E. Kingston, G. Stormont and others. Convener: George Backhouse. 3.30.

PRESIDENTIAL ITINERARY

Northern Ireland. January 9, Alexandra Park Avenue; 10, Melbourne Street; 11, Lisburn; 12, Bethesda; 13, Portadown; 14, Saunders Street.

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

LONDON CRUSADER CHOIR

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

January 10, Broadmoor Institution; 17, Holloway prison and Clapham (Central Church); 23, Waldegrave Hall (West End); 31, Tooting Central Hall; February 6, Southend; 7, Westcliff-on-Sea; 13, Tunbridge Wells; 21, Holloway prison and Bethnal Green Medical Mission; 28, Wormwood Scrubs and Watford; March 5, 6, Worcester; 13, Maidstone; 14, Hammersmith; 20, Braintree; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

MISS M. PAINT'S MISSIONARY TOUR

January 10, Clapham; 11, Englefield Green; 12, Blenheim Gardens; 13, Coulsdon; 14, Wimbledon; 15, Camberwell; 24, Bermondsey; 27, Aldershot.

MISS W. LOOSEMORE'S MISSIONARY TOUR

January 10, Lowestoft; 11, Yarmouth; 12, Stowmarket; 13, Maldon; 14, Colchester; 15, Tollesbury; 16, Hadleigh; 21, Chelmsford; 24, Leigh-on-Sea.

IBRA RADIO CEASES BROADCASTING FROM TANGIER

THE political situation in Tangier and a decree recently passed by the Moroccan Government have caused the directors of IBRA Radio to decide that, in the best interests of the radio mission, IBRA Radio should cease to broadcast from Tangier. Listeners are invited to tune regularly to the wavelengths already in use by IBRA Radio in anticipation of the broadcasts being transmitted over other stations.

Much hard work is being undertaken to continue the international radio ministry of IBRA through other channels and to present the same programmes and schedule as now operate. Serious consideration is now being given to an excellent alternative, and it is hoped that definite information about this will be available for publication very soon. There are other stations asking for our programmes, and you can be sure of this: IBRA Radio mission will go forward.

We ask every fellowship and group to call meetings for prayer that our plans for renewal of the broadcasts may be brought to fruition.

D.S.Q.

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and post to the Secretary, Lay Preachers' Course, Elim Bible College, London, S.W.4, or write to the Secretary of the Course.

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BOARD-RESIDENCE, ETC.

Abroad and home holidays. Scottish Highlands, Switzerland, Austria, Venice, Germany. No Sunday travel. Also "Fairhaven," overlooking magnificent golden sands; central; two minutes Elim Church; fellowship Lord's people assured. Excellent catering; accommodate 75 guests. Brochures: Fairhaven, Newquay, Cornwall. Phone 2979.

Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.208

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.215

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

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

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Highly recommended Christian Holiday Centre. Near sands, good food, real fellowship. Open Easter

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.212

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.

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Scarborough, Roundhills Guest House, Burniston. Lovely views; catering personally supervised; hot and cold water in bedrooms; Christian fellowship. Wonderful meetings held at adjoining Pentecostal camp. For further details write: Mrs. J. Warters. Phone Cloughton 276. C.219

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Write for informative brochure.

Stamp please.

Mr. and Mrs. J. L. Stuffsins.

Tel. 77114.

BIRTH

Wardley. On October 21st, 1959, to Bernard and Audrey Wardley, of Sheffield; God's gift of a son, David Andrew.

WITH CHRIST

Bower. On December 14th, Maud Beatrice Bower, aged 74; faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: John Dyke.

Downer. On December 13th, Mrs. Olive F. Downer, beloved member of Elim Church, Guildford. Rev. 21:4. Officiating minister at funeral: George Porter.

Elliott. On December 1st, Mr. J. T. B. Elliott, aged 59, foundation member of Elim Church, Lincoln, passed into the presence of Christ. "Absent from the body . . . present with the Lord." Officiating minister at funeral: D. A. Jones.

Evans. On December 12th, Mrs. Mary Hannah Evans (mother of Ceinwen and Mary), faithful member of Elim Church, Swansea. Officiating minister at funeral: Edward F. Cole.

Hoy. On November 26th, Kate Hoy, faithful member of Elim Church, Stanley Road, Croydon. Officiating minister at funeral: H. Burton-Haynes.

James. On December 17th, Mrs. Ethel Harriet James, aged 73, beloved member of Elim Church, Hove. "Thy blessed will divine, with joy I make it mine." Officiating minister at funeral: J. J. Way.

Kent. On December 5th, Margaret Kent, aged 76, faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: John Dyke.

Kinsey. On December 1st, Madge Kinsey, aged 83, faithful member of Elim Church, Kingston-on-Thames, passed to be with the Lord. Officiating minister at funeral: F. J. Slemming.

Parkin. On December 10th, Mrs. Doris Parkin, beloved member of the City Temple, Hull. Officiating minister at funeral: H. Palliser.

Thompson. On November 28th, Mr. A. Thompson, faithful member of Elim Church, Bradford, passed to be with the Lord. Officiating minister at funeral: A. D. Hathaway.