

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The

Elim Evangel

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

VOL. XLI. No. 12

PRICE 5d.


MARCH 19th, 1960



photo by

Frebur, Belfast

PARLIAMENT BUILDINGS, STORMONT, BELFAST.
Seat of the Northern Ireland Parliament

SPECIAL IRISH NUMBER 

GET THE GLORY!

By Gerald L. W. Ladlow (Minister of Ulster Temple, Belfast)

"And the glory which Thou gavest Me I have given them" (John 17:22).

IN the year 1887 that fiery evangelical prophet and master of rhetoric Dr. Joseph Parker, minister of the City Temple, London, raised his voice against the cold, unemotional religion of his day and made a passionate plea for a return to the primitive worship of God where the feelings of men's hearts found expression in fervent praise, accompanied by music, song and dance. Writing of the song and dance of Miriam, he says: "The Church now objects to timbrels. To that objecting Church I do not belong. That objecting Church I disavow. We are making atheists in multitudes. We have turned the trumpet into an atheist, and the drum, and the flute, and the whole organ. We have shut them up for wicked enjoyment. Every Sabbath morning the city or town should vibrate with the crash of instruments, religiously played. We must rid ourselves of the bigots who are impoverishing Christ's Church, who are loading the Church with their burden of cold respectability." He continues: "Where the heart is right it will insist upon having the song, the dance, the festivity, the banner of gold with God's name in the centre of it."

With those sentiments I am in complete agreement. Too long have the congregations sat in silence in their pews. A true appreciation of the presence of God is bound to have an effect upon the emotions. "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee"; so spoke the prophet Isaiah. If there is one thing about the Pentecostal movement that I thank God for it is the fact that it has liberated the public worship of God's people; it has snapped the fetters of formal worship and has restored the spontaneous shout of praise, the fervent song, and the free expression of emotional feeling. I pray God that we shall never lose that freedom, but treasure and guard it as a precious heritage.

Alas, however, there have always been those extremists who have mistaken liberty for licence, those who have degraded emotional worship into that which is entirely soulless and sensual. In such there is no true realisation of the presence of "the Holy One of Israel," but the whole exercise has ceased to be spiritual and has become one of carnal thrill and

excitement. At the present time a spate of so-called "Pentecostal freedom" has invaded the ranks of the Pentecostal movement. Around us are springing up little groups of people claiming to be Pentecostal whose services are entirely on the emotional level and who encourage all kinds of extremism and fanaticism. The stirring of the emotions with exuberant expressions of joy and all that can follow such an experience is described as "getting the glory," and we are constantly being exhorted by these folk to "get the glory," as though such an experience is the criterion of spirituality.

Would to God that we did have the "glory," for then we should have a church that was accomplishing all that God desires for it. The Lord Jesus Christ, in His last great prayer before leaving the upper room in Jerusalem, declared: "The glory which Thou gavest Me I have given them," and in the epistles we are taught that all who believe on the Lord Jesus Christ are called to receive this glory (Romans 9:23; 2 Thessalonians 2:14; 2 Peter 1:3). What was this glory the Saviour gave to His disciples? It certainly was not a physical glory, as is so often pictured by old artists. There was no halo of light around the heads of Jesus of Nazareth or His disciples which singled them out from the world around them. Neither was there a display of ecstasy and exuberance of joy and emotional excitement in the life of our Lord, so the "glory" that He imparted to them was certainly not that. The word translated "glory" in this passage is the Greek word *doxa*, from which we get the word doxology; it means "dignity or honour." In the first chapter of the Gospel of John, verse fourteen, we are told that men beheld the glory of the incarnate Word. Let us read the verse again, transposing the word "dignity" for the word "glory," and I think we shall begin to appreciate the meaning of this wonderful gift of the Lord to His followers. "The Word was made flesh, and dwelt among us, (and we beheld His dignity, the dignity of the only begotten of the Father,) full of grace and truth." The life of Jesus of Nazareth stood out in sharp contrast to the life of the world around Him, so that everything about Him declared that He was no ordinary man. There was a dignity

about Him which was not of this world, a dignity which was Divine in its origin; the grace of His bearing and the uprightness of His moral character as well as the supreme power manifested in His works declared Him to be the Son of God. And this is the glory He has given to His followers. It is the dignity of Divine sonship, so that the believer should be readily recognisable from the world around him.

Paul, writing to young Timothy, exhorts him not to neglect the gift that is within him. How needful are those words of exhortation to all the followers of Jesus Christ. He has given us all the gift of the glory of Divine sonship, and yet how many of us fail to live the glorious life of victory. All around us are Christians baffled and defeated by sins and shortcomings, by cares and anxieties, by sicknesses and

sorrows, by problems and perplexities. "Get the glory, brother," cry our "boisterous" friends, but religious excitement and emotional thrill cannot give you victory, but if you seek the true glory of Divine sonship the victory is certain. The realisation of this gift within you and its daily development can bring you into a life of joy, blessing and usefulness which will satisfy not your heart alone but His also.

The secret of such a life is to be found in living every moment in the consciousness of His presence, for, says the apostle Paul in 2 Corinthians 3:18, as you live beholding His glory, you are changed into the same image, you do indeed become a true son of God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from dignity [glory] to dignity [glory], even as by the Spirit of the Lord."

WHAT IS THE POINT?

By John Harris (Minister of Elim Church, Lurgan)

MANY believe that in Luke 6:20-49 we have a condensed version of the "Sermon on the mount" in Matthew 5, 6 and 7. All agree that there are many parallels of truth in both portions of Scripture. The words which I would like you to think about are found in Luke 6:46. "Why call ye Me . . . and do not . . ."—or, as Phillips's translation gives it, "What is the point of calling Me without doing?"

These words were uttered during the period in our Lord's earthly ministry when many were professing discipleship, and miracles of healing and deliverance of sin-bound humanity were being witnessed in the region round about Galilee. Christ had chosen twelve and had given them a special commission; perhaps there were some in the crowd who would have sought a similar honour, but as the disciples listened spellbound to His simple teaching which yet contained authoritative doctrine some must have been startled by the closing words of the Master. In plain, straightforward language they were accused of being inconsistent by calling Christ "Lord" yet not being willing to obey Him. We now know the truth of His charge, because in a short time they "went back, and walked no more with Him," but before we condemn them let us think for a moment, lest we also

condemn ourselves. We magnify the name which the Saviour bears above every other name, and rightly so. The glory of His person, position and power is our theme. Our meditation of Him has been sweet and we have wondered and worshipped as our minds and hearts have probed into "the unsearchable riches of Christ," but do we ever realise that every *revelation* of the Son of God which we receive brings with it a corresponding *responsibility* to our hearts and lives? How often have we been guilty of accepting the one without the other?

If Christ is our Shepherd, we as His sheep should hear His voice and follow Him. We call Him "Master and Lord," but do we as servants obey Him? We acclaim Him as "King of kings," but are we loyal citizens and subjects? Our lips often frame the words "Our Father," but do our hearts honour Him? The Scriptures surely testify of Jesus Christ, but each portrait of the Saviour brings a parallel truth for the saint.

Are we among those who only honour Him with our lips, who call Him, and do not, such as those who gather when it is popular to do so and the crowd is present? If we are, then I ask, "What is the point of calling Him . . . without doing?"

**ORDER NOW — EXTRA COPIES OF THE SPECIAL EVANGELISTIC NUMBER
ON SALE A FORTNIGHT TODAY**

Editorial

SALES TALK

WHAT is the most important difference between modern retailing and traditional shopkeeping? Most of us, faced with this question, would be inclined to think in terms of shop construction, fixture design and mode of presenting goods to the public. Actually these are only the products of a changed attitude of mind toward the business of "selling." No longer does your retailer wait for his customers to come into his shop to buy what they need. To quote: "Retailing is something we do—not something that is done to us." The modern shopkeeper does not "wait" for his customers, he goes after them, and this principle has so influenced the "selling" business that in many of our homes today there are articles that the owners never thought of buying until one day an enterprising salesman, or saleswoman, arrived on the doorstep and ere long a name was written on the dotted line, and a new article, washing machine or vacuum cleaner, was installed in the home. Many a housewife has come out of a shop with articles that she had no intention of buying when she went in. Thus today the retail business has taken control of our buying, and shopkeepers sell to us what they want to sell to us.

Behind all this there is gigantic organisation. Nothing is left to chance. Hoardings, newspapers, television, shop design, attractive sales-compelling display, understanding of human nature, and forceful, persuasive sales talk are all harnessed to the one purpose, to impel you to buy their goods. A chemist remarked recently: "Following a previous night's advertisement on television of any goods in my particular line there will be a steady demand for that product next day."

Where does all this lead us to? *This*—there are too many of us in the business of selling the Gospel

Editor's Note :

Once again we are happy to welcome the co-operation of our dear brother, Pastor T. W. Thomson, the Irish Superintendent, in the production of this Special Irish Number of the *Elim Evangel*. Our brother has been responsible for the gathering of the material for this issue, and also writes this week's editorial. We pray God's richest blessing may rest on the work of our Irish ministers and churches as they seek to further His cause in the Emerald Isle.

waiting behind the counter for the customer to come to us. We are out of date; our goods are getting musty with long keeping; our bank balance is getting low; we are on the way out unless we *sell*.

Now there are four things a retail business must do if it is going to succeed.

- (1) It must have an objective, a certain number of sales within a given period.
- (2) It must have a plan of operation.
- (3) It must keep observation, keep an eye on progress.
- (4) It must be adjustable. There must be no ruts in modern business.

These points apply to our work in "selling" the Gospel. This is our big business, to sell the Gospel to the masses. It is true they are unaware of their need, they are unaware of its worth. But the retailer does not allow *that* to deter him from selling his goods. It must not deter us! We sing "The need of the world is Jesus"; it is true, desperately true, that "millions of souls for ever may be lost." We have in the Gospel the answer to the world's tragic need. Let us go to work in a businesslike way. Let us have an objective, work out a plan of operation, tabulate our progress, adjust our methods to existing circumstances, and invest some capital in this worth-while enterprise.

Remember the Elim in Ireland Fund. To conduct campaigns, open up new work and erect new buildings demands money. So, shareholders all, rally to the cause, help your churches, help our funds in order that we may "sell" this glorious full Gospel throughout Ireland.

While you are reading this, a campaign is being conducted by our brother Pastor David Hathaway in Coleraine. In February a campaign was held in Cookstown by Pastor W. Holohan and meetings are being held in Dungannon and Dunmurry.

T. W. THOMSON.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Aubrey Hathaway, B.A.

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

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

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

Remittances should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

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

Telephone Nos.: Publishing Dept.: Macaulay 2981. Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

ELIM MISSION TO EIRE

By T. G. Hills

THE little team of open-air workers took up a strategic position in the main thoroughfare and commenced to erect their public address system amid the usual bustle of a Saturday night's shopping activities. Soon an unusual sound mingled with the chatter of voices and roar of car and tractor engines. Heads turned to listen to the strains of a Gospel hymn sounding forth the merits of the blood of Christ. A man standing nearby swore loudly as he stared in the direction of the group of witnesses. A young man shouted "You're going to hell!" to a girl passing by, which drew a burst of laughter from his companions, who eventually moved indifferently away from the vicinity of the meeting. Some stared incredibly at those who stepped forth to speak of the grace of God, while the majority passed by without so much as a glance in their direction—perhaps afraid lest some of this "Protestant heresy" should defile their minds and cause them to think instead of blindly accepting the teaching of the priest. As I surveyed this scene, something of the burden of Jeremiah was revealed to me as I lifted up my heart in prayer: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The sword of spiritual death has been wielded successfully through Romanism by the god of this Christ-rejecting religion, and nothing but the sword of the Spirit, thrust home by the might of prayer, can bring liberty and life to a nation on the brink of hell.

Campaign work within the Protestant communities continues to be encouraging, although one has the consistent opposition of the equally "dark" Protestant clergy, who hold as firm a grasp upon their members as do their counterparts, the priests—so much so that one is never sure just how long a campaign may continue, as a word from the clergy to the owner of the ground upon which one's hall is erected can result in one having but a few days in which to find an alternative site, this being a problem at the best of times. Due to the fact that the small percentage of Protestants is widely scattered throughout the land, it continues to be a problem to keep in contact with the ones and twos here and there who have found Christ as a result of our labours, and as there is often no body of believers

with whom they can have fellowship a continued association is essential and, up to the present, is best maintained through the post.

Our present campaign near Castleblayney is proving fruitful, and there is a steady increase in attendance. We have rejoiced to see the hall filled again and again. The majority of the people travel on bicycles, while some walk considerable distances night after night. One woman, over sixty years of age, walks two miles down the side of a mountain and back up again regularly. Through snow and heavy rain they continue to come. Among those who have found Christ are two elderly women, and what a joy it was to speak to them of Jesus, and hear those blessed words "I see it now." Tears of repentance were followed by rejoicing and praising God for being merciful to them so late in life.

What a thrill—what a privilege—what a challenge! What a responsibility rests with you and me for the multitudes still in darkness, for we cannot carry on this ministry without the consistent support of the Lord's people. While visiting the home of a Catholic lady, she was proud to inform me that two of her sons were members of the priesthood. It is the goal of Rome in Ireland to have at least one priest or nun from every family. The Elim family has at the moment but one man in this Romanist stronghold. Will you help to keep him there? If you are interested in receiving our regular prayer letter or desirous of sending a regular contribution for the support of this work, please write me c/o 42 Landscape Terrace, Belfast, 14.

Do you believe there's power in prayer?

If you do—please join us in prayer for

- 1. Easter Monday in London at Trafalgar Square and in the Royal Albert Hall—for the salvation of souls.*
- 2. The Elim Annual Conference in Harrogate from May 23 to 27—for God's guidance and His blessing.*

News from the Irish Churches

BANBRIDGE ELIM CHURCH

It was with strange feelings about the Irish that I took over the pastorate of the Banbridge assembly. These feelings were unnecessary, as I have found in my seven months here that the dear saints over this side of the Irish Sea are a very friendly group of people.

We have rejoiced together in seeing God bless the assembly in many ways. In October we had our autumn convention, and all who attended were blessed of God as they received "the meat of the Word." We also had a children's campaign and twelve boys and girls decided for Christ. As a result of this effort we commenced a Sunshine Corner. The Crusader meeting has also increased and all have the desire to go on with God and to know more of His Word.

In the assembly God is continuing to bless all the efforts put forth by His people. We see the unsaved coming in each week to the Gospel service and know that God is working by His Spirit His wonders to perform.

It is with a desire to extend His kingdom that we have entered 1960, and with this in mind we are hoping to erect our own church building. We believe God has answered prayer in this matter, because we have secured the only available building site in the centre of the town, and we look forward eagerly to the day when the praises of our God shall ascend from His people in a building erected to His glory.

ANDREW THOMSON.

NEWTOWNARDS

The near-at-hand second anniversary of the coming of our resident minister, Pastor F. R. Lomas, finds us still rejoicing in continued blessing, for the pastor has proved not only a very capable minister in the pulpit but one who has brought warmth, friendliness and comfort to the people both in church and in his personal contacts with them. When the time came round for the annual fellowship tea, the church officers and leaders of the various departments were able to present most encouraging reports of increase and progress.

As usual, that much looked-forward-to event the Sunday school social and prizegiving brought added

joy as once again members, parents and friends were presented with Gospel truths in dialogue and song by the scholars.

Recently it was with full hearts that we welcomed our President and his wife to a Thursday evening service and were thrilled with the testimony of our sister, Mrs. Burton-Haynes, and with God's message presented both in word and song by the President. Thank you, Pastor and Mrs. Burton-Haynes; we shall long remember with joy your fellowship with us.

J. BROWN.

ALEXANDRA PARK AVENUE

Since our last report in the ELIM EVANGEL, we in Alexandra Park Avenue are filled with praise and thanksgiving to God for a rich outpouring of His Holy Spirit, which has brought the people into a closer walk with Him. Saints have been revived and a number of them have rededicated their lives. Sinners have found Christ as Saviour, backsliders have been restored and many reports have come in of answers to prayer in the sick being healed.

Weeknight services show a steady increase in numbers as well as the Sunday services, and we have been thrilled to hear new converts' voices raised in fervent prayer.

Recently a choir has been formed and already it has taken a number of services at different churches. There is great enthusiasm among all members, not only in singing, but in a general witness for Christ. Truly we can say "The move is on!"

R. ROBINSON.



Newly formed choir at Alexandra Park Avenue.

PORTADOWN CHURCH

Here at Portadown the Lord is blessing. The people are praying well together, and there is an attitude of expectancy that God is going to do something wonderful in our midst.

At a recent baptismal service, among others, two souls recently saved went through the waters of baptism. Numbers are steadily increasing; attendance at the Sunday evening services is particularly encouraging. We believe these tokens of God's favour are the outcome of the emphasis being laid upon prayer and a widening missionary vision.

At the recent annual fellowship meeting the church and missionary offerings were reported as the highest on record. Various aspects of the work were reviewed. Two new meetings have been started; a Women's Missionary Fellowship and a Crusader branch. Our desire is for true Holy Ghost revival, for which unity is essential, and the most encouraging feature is the existing harmony in the church. We believe 1960 will be a year of revival.

From Portadown a work has been started at Cookstown (twenty-five miles away) by a few of the brethren; about fifteen to twenty people have been meeting in a hired hall each Sunday after the usual service time for about four months. Not much, but little is much if God is in it. We believe God is in this effort to spread the Pentecostal testimony in true New Testament fashion. Now a mission has been held there from February 7th to 21st. We are looking to God to establish a strong witness in this town where Roman Catholicism is so strong.

MELBOURNE STREET, BELFAST

Melbourne Street Church, Belfast, held its annual business meeting and fellowship supper on Saturday evening, February 6th. The business session came first, interspersed with such items as a duet, a recitation and a testimony, all of which had an enlivening effect.

The reports were all good. From the secretary there was news of increased membership and increased blessing in recent months; from the treasurer that income was up, especially missionary income. The Sunday school superintendent, who is also Crusader secretary, though obliged to report a decrease in attendance at the Sunday school due to families moving away from the district, could report steady progress. His remarks in reference to the Crusaders indicated a happy state of affairs in that department also, and he thanked them for keeping him young



In August 1959 we said farewell to our beloved and much respected superintendent, Pastor J. Smith, and Mrs. Smith. We rejoice to know that our brother is still enjoying active service for the Master, and Elim churches in England are being blessed as he conducts special services among them. The photograph was taken in Portrush in 1959.

in spirit. They had been very active during the past year in their choir work, both in and out of the church, and a recent youth crusade by Malcolm Smith had resulted in a stimulation in prayer, and interest in the souls of men.

The Tuesday afternoon women's meeting has served for several years as a means of bringing under the sound of the Gospel many who never attend any other church or service. It was therefore good to hear that numbers had been maintained during the year, and that there had been a generous sowing of the Word of the kingdom.

Gratifying as all this may have been, Pastor T. W. Thomson, who is also Irish Superintendent, could see no grounds whatever for complacency, and with "sales promotion" as his text wound up the business session with a rousing discourse on evangelism. Supper followed, and brought the evening's fellowship to a close.

C. S. COULTER.

A challenge the need of th

By F. R. Lomas (Minister, Elim Churches, Newtownard)

Text: "And the hand of the Lord was with them : and a great number believed, and

READING the context of these words we not only find reference to that notable and important scattering abroad of the early Christian believers through fierce persecution, but in verse 20 we are given, as it were, a glimpse of the overwhelming desire that seemed to burn within the breast of each one, i.e. to make known Christ, once crucified for the sin of the world but now risen and glorified, in whose name is peace and salvation. Our text then goes on to reveal to us how God honoured His word and blessed their efforts.

Now this is the business of *every* child of God, whoever we are, whatever may be our occupation or wherever we may find ourselves. Our journeyings are not by accident: under the hand of God we are to be a preserving salt, a light in a darkened world—a relationship to the helpless, dying multitudes around us which we must ever recognise. You and I are called to warn some, maybe to rebuke others, to be channels of help, hope and encouragement to all men everywhere. Face up to it or not, it is to you and me as Christians that the mourner looks for comfort, the ignorant for instruction, the dissatisfied for satisfaction, *but does he look in vain?*

I want to press this text and its context upon you with great earnestness, for herein is the need of the hour: a reawakening of a passion for souls in the heart of *every* Christian similar to that found in the hearts of these early believers, and which was characteristic of the faithful saints of God who laid the foundations of our own great Pentecostal Movement. Then we shall see many more turn to the Lord.

The passage of Scripture before us cries out that

1. EVERY CHRISTIAN SHOULD BE BURDENED FOR THE CONVERSION OF MEN

—that men may not only hear the Gospel but believe its testimony, that Christ may become a dynamic experience in their lives as in ours and the Bible no longer a book of fables and foolishness but

the living Word of God, manna to their hungry souls. Is this our whole desire, to see men and women putting their trust in Christ, committing their souls to Him for safe keeping, turning from sin to righteousness and daily growing in grace? Alas, we say so, but instead of burdened hearts being continually lifted to God in expectancy we find eyes on circumstances, excuses on every lip, lethargy and lukewarmness on every side. The challenge is met with a shrug of the shoulders and murmurings of "We live in such difficult times"; "The world has so much to offer to both old and young"; "But we now live in the days of small things"; or even "It is little use trying, for the people are so indifferent." These are excuses, friend, for *the Gospel is still the power of God unto salvation to them that believe*. Giants can still be felled with seeming feeble things such as little pebbles from the brook when in the hands of a child of God, be it man, woman or boy. The world with all its allurements cannot offer eternal life, peace, hope and happiness, *but Christ still can*. We have a great God who is still able to do great things.

May the Lord so burden our hearts that as we walk the streets and look into the face of every unconverted sinner we may see an immortal soul for whom Christ died but who for eternity will witness the awful terrors of the judgment of God for their sin unless we reach out the hand of compassion before it is too late and point them to the provision of God in Christ which is sufficient for every need. Surely we should be more intent upon the conversion of men, so now

2. WHAT ARE WE GOING TO DO ABOUT IT?

Conversion is the work of the Spirit of God. We all know Jesus said "No man cometh unto Me except the Father which sent Me draw him," but one thing the words of our text make clear is that the Lord has always been pleased to reveal His power in and through His people, using them as His instruments—and *still does*. The Spirit of God still

hour!

the Lord" (Acts 11:21)

broods over this sin-sick world, taking not only of the spoken words of the preacher but of the faltering words of the simplest testimony and even the silent witness of godly lives to the pulling down of the strongholds of Satan. "The hand of the Lord was with them: and a great number turned unto the Lord." The hand of the Lord is with His people still, the hand of Omnipotence is unshortened; may we, His people, be as ready and willing to do our part as He is to do His as again we are reminded that if sinners are to be converted there must be prayer—prayer born of a consuming passion and a concern for the lost. We must be so alarmed for the sinner that we cannot rest until he has found peace and security, giving the Lord no rest until by His Spirit there comes conviction and conversion. We are partakers of an aggressive, fighting faith in which we must be prepared to give of ourselves to the point of sacrifice that souls may be saved, an army in which the order of the day is real, agonising, soul-searching prayer that will move the hand of God. Friend, you have no passion for souls if you are absent from the prayer meeting or in the ranks only to receive some personal blessing.

If sinners are to be converted there must be effort, a direct personal effort on the part of every believer. Many are saved through the efforts of the ministry, but think of the countless thousands more who could be saved if every believer became a preacher—if not in word, then in life and example. Let us awake from this sleep of death with such earnestness that sparks of revival fire fall on the hearts of the lost. Let there be not only prayerful concern but a preparedness to put ourselves and our talents at the Lord's disposal, a complete transfer of all into His hands with a ready submission to His will, an active tongue and a listening ear. Maybe you are saying, "But I can't preach, or even sing; I can do nothing"; but you can live for Christ, and remember, however humble, ordinary or meagre your talents or endeavours, if they are willingly and obediently placed

in the hands of Jesus for His blessing they can be lifted to that high and exalted place of glorifying Christ and being instrumental in wondrous miracles of transformation in the lives of men and women, just as that meagre meal of loaves and fishes was able to bring blessing and satisfaction to the hungering multitudes outside Bethsaida once wholly given over into the Master's hands and blessed by Him.

Read again Acts 11:20 and you will see that the fires of this revival, which became the church of Antioch, were kindled by the "unknowns" who, though remaining anonymous on earth, would certainly have their names inscribed in heaven. God-appointed and anointed evangelists can still achieve much, and we praise God for their zeal and initiative, but they are so few. The need of the hour can only be met when every Christian soldier again fully faces up to his responsibility, sparing himself neither in prayer nor effort, ever seeking the lost that by some means they may hear the word of life; showing to a world full of frustration and despair that help, hope and happiness are to be found in Jesus.

3. BUT ONE FINAL WORD—ARE WE PREPARED FOR CONVERTS

both as individuals and as a church? Do we desire to see men and women growing in grace and being brought into church membership? Then much yet depends on us.

Barnabas, arriving at this church in Antioch, found an assembly from which arose a sweet and holy aroma of love, unity and sincerity; not a group of argumentative controversialists more concerned about personal opinion, self-importance and position than the souls of men, but a church of praying, helpful, happy souls whose eyes were fixed on things eternal and in the heavens, looking for no reward or recognition but from above, who continually rejoiced at the success of the Gospel. The extension of Christ's kingdom should be the supreme joy of every Christian. I make no further comment.

Where do we stand in this light? Do converts or strangers find a warm welcome in a comforting holy atmosphere of prayer, ready friendship and help?

There are real trophies of grace whose first experience of the Christian faith was a friendly handshake, a brief word of exhortation and an offer of ready help; but it might have been otherwise if they had been viewed with suspicion, greeted with criticism and subjected to constant condemnation. Here is food for thought.

May many more stars be added to your crown as again you think over and take up the challenge of *the need of the hour*.

Calling **BOYS AND GIRLS**

By Bernard H. Norris

“Lo Uncle Bernard.”

Like a rocket, Benny whizzed into the room, flung off his duffle coat, threw his cap on the opposite chair, and flopped on to the floor.

“I di’n’t bring her this week !” he said with a grin. He was referring to his dog “Asp.”

“Well, in that case, we should be able to get on with Part 6 of THE OUTLAW,” I replied.

“The giant Goliath thought it was a great joke to see young David coming to fight him. David was only a teenager, and had no armour, and no weapon other than his staff and his sling. But David had tremendous confidence in God. To David, the fight was God and David versus the giant. That way, the giant was outnumbered.

“David shouted back at Goliath ‘I come to you in the name of the Lord of hosts, the God of the armies of Israel, the God you have defied.’ My, the men of Israel took heart at the boldness of David, then they held their breath as he started to run, yes *run* toward the giant.”

“Go on, go on, go on ” yelled Benny, banging his heels on the floor.

“As he ran, David felt in his pouch, took out one of the stones, put it in his sling, and began to swing it round and round his head. Suddenly, *zip*, he let it go, and the stone shot through the air, and landed zunk in Goliath’s head. Thump ! went his body on the ground, as a mighty cheer went up from the men of Israel.

“Like a flash, David was there, picked up the giant’s sword, lifted it up, and with one blow killed Goliath as he lay flat on his face.

“The giant’s armour bearer turned tail and fled. The Philistines panicked and ran. The men of Israel cheered again, and rushed down the hill, through the valley, and up after the enemy.

“That was the end of the battle. The men of Israel soon dealt with the Philistines.

“David and God soon dealt with the giant.”

“Jolly good, Uncle Bernard. Smashing. Did they make David king then, and have a bangkwet ? ”

“I think you’re a bit too keen on the old banquet, Benny. No, David wasn’t made king then.”

“Well ! Well, I think that’s the limit. Kill a giant

an’ then he di’n’t get made king !” Benny disappeared into his duffle coat still muttering. But he’ll be back next week.

Cheerio for now, and God bless you.

UNCLE BERNARD.



Report from Bangor

We are pleased to report blessing on our church in this lovely seaside town of Bangor, Co. Down.

It would be wrong to say that we are being swept by a local revival, but quite true to say that a steady progress is being maintained.

Over the past year we have experienced much blessing in our local prayer meetings, Bible studies and breaking of bread services. Particularly is this true of the excellent visiting ministry we have enjoyed. Our July convention was a time of happy fellowship, when our main speaker was Pastor John Foster (Pentecostal Jewish Mission), whose messages contained much to challenge our dedication to the Lord’s service in these momentous days of prophetic fulfilment. Our other speakers were Pastor T. W. Thomson, Irish Superintendent, also a newcomer to Ireland, Pastor A. O. Johnson (Portadown). Both these last-named brethren contributed greatly to the blessing of the convention.

All of us here in Bangor would also like to thank the various brethren who come to Ireland on holiday for their ministry while on holiday. They are always so ready to minister and their ministry has always proved such a blessing to the local saints.

The young people of the church recently contacted nearly 1,000 homes in and around the locality in which the church stands. Leaflets and letters were distributed and strangers were brought in to hear the Gospel. Also on Sunday nights during the summer months some of the young people were out on The Parade, which is the sea-front, inviting holiday-makers to the meeting.

During the Christmas holidays we were delighted to have a visit from Pastor and Mrs. Wesley Gilpin and family, who brought us up-to-date news of the Elim Bible College and the activities of the students. Consequently we felt a deeper and more personal tie with the work being done by the Principal and his staff.

We have here in Bangor a company of faithful, loyal people who love the Lord and who are praying and believing God for the furtherance of Elim’s work here in Bangor and throughout Ireland.

N. J. NELSON.



Women's Column

By Gladys Gorton

A GOOD NAME

THE name Mountbatten has been much in the news these past days, first because of the naming of the Queen's descendants of the third generation "Windsor-Mountbatten," and then with the sudden death of Lady Louis Mountbatten, whom I greatly admired and respected.

A few years ago I was travelling through one of the valleys in South Wales, and almost every time the bus stopped my eye caught the title on a placard, "The fabulous Mountbattens." Their name is comparatively new, changed in the first world war from Battenburg to Mountbatten, but it has become a good name.

It is not how thrilling or romantic a name sounds, but how it sounds in the estimation of people. The name Mountbatten has become synonymous with high principles and devotion to duty. Fry is a very nondescript name, but when we think of *Elizabeth Fry* and what she did to improve prison life, she makes the name—and so does Fry's chocolate . . . Mmm! (Is that advertising?) Some firms bear such a good name that we buy their commodities with easy confidence.

ANONYMOUS GIFTS

THIS is our opportunity of thanking kind friends who have given anonymously as follows:

E.M.S. Ex-Clapham Crusader £1/10/-; Nuneaton 10/-; Bristol £3/4/-; Swindon £3; Swindon £6; Coleshill 3/-; Sheffield £15; S.W. £100; Enfield £2; Bristol £2; Newcastle £5.

BOLTON REPAIRS. Leyton £1; Yours in His service £5; Reading 10/-; Guernsey 2/6.

F.G.T. Swindon £3.

E.Y.M. Elim Crusader £5.

L.C.C. Clapham £50.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

I am afraid that some of us think our names are very ordinary, but if we manifest the fruits of the Spirit (Galatians 5:22,23) and strive to be Christ-like in our behaviour we will without question bear a good name. "A good name is rather to be chosen than great riches" (Proverbs 22:1). No one should be able to say to us, "There goes a work-dodger"—one who downs tools and is ready to quit work quite a time before the buzzer goes—or "How long are they going to keep us waiting for our money?"

We used to say as children, "Sticks and stones may break my bones, but names will never hurt me." This is only partly true, because as Christians we must have a good name. We may be called "squares," "out of date," "old fogies," but if we live honestly, nobly and graciously we will possess a good name. Folk may ridicule you, but nevertheless they will respect you.

As there is so much importance in a name, all ought to guard their names. Every Christian should be jealous to retain his or her name in untarnished honour and purity. "Holy living is the rhetoric that tells best in this age of facts." Morley Punshon has aptly said, "Don't let the question ever be asked of you, 'Is such a one a Christian?'" The very necessity to ask suggests a negative answer.

Above all, we desire a good name to exalt our Lord Jesus Christ and be well pleasing to Him.

"Who steals my purse steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

W. Shakespeare.



Elim ministers and their families have a day out in Portrush, June 1959.

A letter from Ireland

By Pastor N. J. Nelson (Bangor, Co. Down), Irish Youth Commissioner.

DEAR Crusaders,

Greetings from the Irish Crusaders here in the Emerald Isle to all of you in our Crusader branches throughout the "land of the heather," the hills and dales of England and my own "Cymru."

I thought it would be nice if, in the special Irish issue of the ELIM EVANGEL, I were to give you some news of our Crusader and Sunday school work here in Ireland.

No doubt many of you have never set foot in this country, hence I trust that my letter will prove to be something of an introduction to our Irish youth work.

Our youth work in this land is faced with an entirely different set of circumstances from that of our Crusaders "across the water." For instance, you are confronted with young people who know little or nothing about the Gospel, whereas here in Ireland there are very few young people who do not know quite a great deal about God's plan of salvation. This point was brought home to me during my first weeks here in Ireland. On one particular Sunday morning voices were heard singing along the street. What was it? An open-air meeting? Not one bit of it; just some young people on their way to morning Sunday school singing "There is power in the blood"! I may say that this is not just one isolated instance. The land is rich in Protestant and evangelical tradition, and this in itself presents a far different type of challenge to our Elim Pentecostal movement in Ireland.

Against this background, about which much more could be said, our youth work goes on—and I mean "goes on."

The year 1959 commenced with Pastor G. L. Ladlow again being appointed by our March conference as Youth Commissioner. During this conference it was his pleasant duty to inform the conference that the Bangor (Co. Down) Sunday

school had again won the S.S. challenge shield for the third year in succession. As the new pastor at Bangor, I was particularly overjoyed and quite honestly could hardly believe my ears. However, the fine training the Sunday school had received over recent years made it quite easy to follow on in the good work done by Pastor and Mrs. Wesley Gilpin.

As a consequence of our winning the S.S. shield our National Youth Director, Pastor J. H. Davies, paid us a visit and presented the shield during a specially arranged youth rally in Bangor. A cup presented by Mrs. Wesley Gilpin for the scholar with the highest marks in the examination was also presented.

Later in the year our Irish Superintendent, Pastor Joseph Smith, left us to take up itinerary work in your land. Pastor Thomson was elected as Irish Superintendent, Pastor G. L. Ladlow was made Missionary Secretary for our Irish churches and yours truly was appointed to take over the youth work until the next conference in March 1960.

In November we held our Sunday school and youth demonstration in the Ulster Temple, Belfast. The demonstration given by the Sunday school children in the afternoon was entitled "Beneath the banner" and gave our up-and-coming Elim youth an opportunity to show how well they could portray the various nationalities and classes of people to whom our missionaries minister. I may add that some of the costumes were ingeniously contrived, and the reward for the hard work put in behind the scenes was in the great interest shown by the congregation, who enjoyed every minute of the demonstration.

In the evening meeting, which was a youth rally, we were introduced to Pastor and Mrs. Malcolm Smith from Stowmarket. The Spirit of God rested on the night meeting and there were very few, if indeed any, who did not leave the meeting deeply impressed with our young brother's message.

Following on this youth rally, Pastor Smith held a short campaign in our Melbourne Street church, where many young people were stirred as never before with his challenging messages.

One of our main activities during the winter months centres around the youth quiz rallies held in our Belfast and district churches each month. The meetings are very well attended and there is a keen spirit of healthy and friendly rivalry. A chapter is given for study over a period of four weeks, and on the night of the rally each church sends a team of three Crusaders, who are called upon to answer the questions set on the chapter. With the help of a short programme by the host Crusader branch and refreshments served, the teams lose some (only some!) of their nervousness, and always manage to give a wonderful account of themselves, some even committing the whole chapter to memory.

One of the last major activities of 1959 was a Crusader party given by the Bangor branch, when practically a full-scale invasion was carried out by our Belfast Crusaders and some from as far afield as Lisburn. The food, fun and fellowship were excellent and the Bangor Crusaders felt amply recompensed for the effort expended.

I could not close this letter without mentioning two of our Crusaders who are now doing such a splendid work for God in the Irish Free State. I mean, of course, Pastor and Mrs. Gordon Hills, who were originally Crusaders in the Bethesda Elim Church, Belfast. Our two young friends are doing a wonderful work for God, and just during the past week we have heard of blessing attending their efforts inasmuch as extra seating is having to be brought into the portable hall which they use for campaigns. Please remember them in prayer at your Crusader meetings, not just once or twice in the year but at every meeting.

This year (D.V.) a party of our Irish Crusaders are travelling to Ramsey, Isle of Man, for a holiday.

If any other English, Scottish or Welsh Crusaders are in that part in or around the second and third weeks of July look out for Crusader badges and make yourselves known, then perhaps next year (D.V.) we shall see you in Ireland (Bangor, of course!).

With every good wish from all of us here to all of you there,

Yours in the great work for Christ,

N. J. NELSON.

GOOD NEWS FOR LONDON!

announcing a

UNITED BIBLE COLLEGE

DEMONSTRATION in

SPURGEON'S TABERNACLE, LONDON
given by **STAFF AND STUDENTS OF**
ASSEMBLIES OF GOD, KENLEY BIBLE
SCHOOL, ELIM BIBLE COLLEGE and the
INTERNATIONAL BIBLE TRAINING IN-
STITUTE

on **MONDAY, MARCH 28th, at 7.30 p.m.**

Chairman : **DONALD GEE**

(Principal of Kenley Bible School)

Speakers :

J. WESLEY GILPIN

(Principal of Elim Bible College)

FRED SQUIRE

(Principal of the I.B.T.I.)

About 100 Students in **CHOIR** directed by

Rev. Douglas Gray.

ADMISSION FREE

Everyone is invited to this great meeting.

NOTICE BY THE PUBLISHERS

Owing to the increasing output of our literature and its ever-widening field of sales, the name "Elim Publishing Company Limited" has been changed to "Evangelical Publishers Limited." Elim publications will now bear the imprint "Elim Publishing House," while undenominational literature will continue to be published under the name "Victory Press."



Special announcement —

regarding reserved seat tickets at the Royal Albert Hall Easter Meetings :

AFTERNOON—Seats available at 1/6 and 2/6

EVENING—Seats available at 2/6 and 3/6

Write now to

DEPARTMENT R.A.H., 20 CLARENCE AVENUE, LONDON, S.W.4

The Family Altar and Elim Prayer Circle

Scripture Union Portions, Notes by C. J. Watkins
(Minister of Elim Church, Bolton)

Monday, March 21st. Matthew 20 : 1-16

This parable was told in response to the words of Peter after he had pointed to the fact that the disciples had left all to follow Jesus. Peter's question was "What shall we have therefore?" (19 : 27). Peter only expressed that which is often in the minds of men. In all walks of life people are concerned with what they are going to get out of this or that. We should beware of this approach to the Christian life. Service for Christ is our giving to God, not so much with a view to getting something out of it. We may be disappointed, for the Lord will surely reward those who have served Him faithfully; but His judgment will not be according to our way of thinking, for He has declared that many who appear last shall be first, and the first last. Notice that there is no surplus labour in the work of the Lord. You may go out today and labour for God.

Tuesday, March 22nd. Matthew 20 : 17-34

To become great is the ambition of youth, and in many respects this is excellent; but if by becoming great you think of power over people so as to appear superior to them that is a mistake. In the spiritual life this attitude may well spell disaster. We must always realise that what we are or may become in the service of the Lord does not entitle us to feel greater than others and to expect them to run after us and fuss about us. Jesus set the pace for true Christian greatness when He declared Himself to have come with the purpose of ministering to people rather than that of being ministered to. Jesus immediately supported His claim with action. Two blind men sat begging as they passed by. These men called out to Jesus and were told by the crowd to keep quiet. Jesus halted the crowd and turned to meet the needs of these two persons. He was never so busy or in so much of a hurry that He had not time to minister to others. May we never be so busy becoming great that we have no time to minister to needy souls about us.

Wednesday, March 23rd. Matthew 21 : 1-17

Jesus had told the disciples that they were going to Jerusalem, where He would be taken and condemned to death and crucified. It must have been difficult for them to believe His words when they saw the praising throng who went with Him up to Jerusalem loudly acclaiming Him. But when the incident in the temple took place things took a different turn, for the hatred of the chief priests was actively against Him. He overturned the tables of the money-changers, turned out those who conducted business and reminded them all that the place was actually a house of prayer. He then allowed the sick to come to Him in the temple and healed them. We might well remind ourselves today that the house of the Lord where we worship is not merely a place where we hear good singing or fine preaching. It is a place where we worship God and have fellowship with Him and with each other. There is surely no place on earth as pregnant with potential power as the house of God when the saints are met for prayer.

Thursday, March 24th. Matthew 21 : 18-32

As the Lord looks upon our lives what does He see? Can He behold there the manifestation of the sevenfold fruit of the Spirit? Or do our lives produce nothing but leaves? God is not looking for shimmering leaves in forest array. He is

looking for orchards of fruit trees, like the orange tree which bears fruit and yet is heavy with blossom, which is the promise of more fruit at the same time. Think of the two sons who were asked by their father to work for him on a certain day. One said he would do so but did not, the other said he would not but later changed his mind and went. How often we promise to be keen servants of God after some convention or moving sermon, or around the Lord's table when we have felt His presence very near. Yet the next day, when the emotion has worn off, we go on as before. Let us seek to keep the vows that we make before God and so go forth to be His servants from day to day.

Friday, March 25th. Matthew 21 : 33-46

To the priests and Pharisees who heard the parable of the wicked husbandmen the meaning was clear. He was speaking of them and they knew it. They were descendants of those who had despised and killed the prophets and now they were plotting to kill Jesus Christ the Son of God. It seems strange that they did not repent when faced with the truth spoken by Him. The stone set at naught by those builders of the religious life of the nation had been appointed by God to be the head of the corner. Jesus is still rejected by the builders of society today. Ever though He is the One most needed they prefer to manage without Him. One day Jesus will take His rightful place, and then will commence a period of peace such as the world has never known. Our prayer today might well be "Even so, come, Lord Jesus."

Saturday, March 26th. Matthew 22 : 1-14

This parable illustrates the Gospel dispensation, the rejection of Jesus by the Jews and the offer of the Gospel to the Gentiles. It also sets forth the grace of God, as an open invitation is sent to all men to come to Christ. When the wedding feast was ready those bidden refused to come. We must remember that they had already promised to come but were making light of it and excusing themselves. The history of the nation of Israel shows how they promised to be the servants of God but made light of Him and His claims upon them. When Jesus came they despised Him and crucified Him. The Gospel has been offered to the whosoever, both Jew and Gentile. The visible professing Church is made up of good and bad. The man without the wedding garment which was provided by the host appears to refer to those who, though connected to the visible professing Church, in their hearts are not right with God; they are not clothed with Christ's righteousness, but rather have sought to seek their own righteousness. May we rest today in the finished and completed work of Christ for us at the Cross.

Sunday, March 27th. Matthew 22 : 15-33

Cæsar represented the national life and ruling power of the day. We each have certain obligations to the ruling power and to the nation in which we find ourselves. We have responsibilities to the community. Now in the spiritual life we also have certain responsibilities and duties. We are to render to God those things which are His. We must render to Him the loyalty and devotion of our hearts; the time spent in seeking to do those things which may lead to the winning of others to Christ; the worship and praise due to Him on the Lord's Day which He has given us. The climax of this passage is, I think, in the reminder of Jesus to those who did not believe in the resurrection of the dead that "God is not the God of the dead, but of the living." To the Sadducees resurrection was impossible, and they sought to show how ridiculous it was by telling a story of seven brothers and the woman who was in turn wife to them all. What a problem this would present in the resurrection of the dead. Jesus reminded them of their great mistake; they had made too much of death. God was a living God and God of the living. In their midst stood the Prince of life, but they could not receive Him because of their unbelief. May we know today the abiding presence of Him who said "I am the resurrection, and the life" (John 11 : 25, 26).

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. March 20-28. Elim Church, Warren Road, Kingstanding. Special visit of Rev. and Mrs. T. H. Ritchie (U.S.A.). Sun. 11 and 6.30, week-nights 7.30.

CANNING TOWN. March 24. Elim Hall, Bethel Avenue. Evangelistic meeting conducted by Leyton Gospel Youth Team. 7.30.

ILFORD. April 2, 3. Elim Church, Srafton Road. Sat. monthly rally. Speaker: H. W. Greenway. 7.30. Sun. final service in present church building. 11 and 6.30.

IPSWICH. March 26-28. Elim Church, Vernon Street. Great reopening services following purchase and renovation of church building. Special speakers: H. W. Greenway, T. H. Stevenson and F. Frost (Mon.). Convener: J. H. Sainsbury. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30.

ISLINGTON. March 20. Elim Church, Lennox Road, Finsbury Park. Visit of Donald Gee. 6.30.

LEYTON. March 23. Elim Church, Vicarage Road. East London United Crusader Rally. Missionary demonstration in costume. 7.45. March 24. Sisterhood Anniversary. Speaker: Miss Hart. 3 and 7.30. March 26. Special Saturday Night. Mr. George Pettet will show film of his recent tour of U.S.A. and Canada. 7.

LONDON. March 19. Bloomsbury Central Baptist Church, Shaftesbury Avenue. British Pentecostal Fellowship Area Rally. Speakers: W. Plowright, C. Young, Harold Miles. United Bible College Students' Choir. Testimonies. 3.30 and 6.30.

POOLE. May. Pioneer campaign by Laurence E. Lambert. Special prayer is requested.

READING. March 19-27. Elim Church, Waylen Street. Telling Reading Crusade, conducted by A. S. F. Horne and Elim Bible College students. Suns. 11, 3 and 6.30, weeknights 7.30. Special prayer is requested.

THORNTON HEATH. March 26, 27. Elim Church, Mersham Road. Great Youth Squash. Open air from church 3, Squash (with refreshments) 7. Supported by Elim Bible College students. March 27. Visit of the President, H. Burton-Haynes. 6.30. April 3. Visit of London Crusader Choir. Speaker: D. B. Gray. 6.30.

SALISBURY. March 26. Elim Church, Milford Street. Bournemouth and District Presbytery Musical Festival—"The Story of Calvary." Conductor: D. House. Speaker: J. Lancaster (Eastbourne). Convener: S. Penney (District Superintendent). 6.30. March 25. Special visit of J. Smith. 7.30.

SPARKBROOK. March 20-24. Elim Church, Golden Hillock Road. Annual Spring Convention. Special speaker: George Backhouse (Westcliff). Convener: J. J. Morgan. Special singing by various choirs. Sun. 11 and 6.30, Mon. to Thurs. 7.30.

WESTCLIFF. March 20. Elim Church, Electric Avenue, corner Fairfax Drive. Rev. L. Knipe (Leyton). 11 and 6.30.

YEOVIL. March 27-29. Elim Church, Southville. Special visit of Joseph Smith. Sun. 11 and 6.30, Mon., Tues. 7.30. April 2-4. Special visit of S. Gorman (Missionary Secretary). Sat. 7, Sun. 11 and 6.30, Mon. 7.30.

ITINERARIES

The President. March 19, Burnley (3 and 7 p.m., Rally); 20, Blackburn (11 a.m.), Salford (6.30 p.m.); 21, Blackpool.

Joseph Smith. March 17-20, Springbourne; 21, 22, Wimborne; 23, 24, Christchurch; 25, Salisbury; 26-29, Yeovil; 30, 31, Merriott; April 2-5, Weymouth.

Miss M. Paint. March 20, Wood Green (aft. and eve.).

Miss W. Loosemore. March 19, Romsey; 20, Eastleigh; 21, Ryde; 23, 24, Portsmouth. Farewell service at Miss Loosemore's home church, Southampton, on April 7.

LONDON CRUSADER CHOIR

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

March 20, Braintree; 27, Maidstone prison; April 3, Thornton Heath; 10, Lewisham; 15-17, Bournemouth; 18, Royal Albert Hall; 23, Royal Albert Hall (Male Section).

CLACTON YOUTH CAMP NORTH LONDON PRESBYTERY

July 22nd—August 12th, 1960

You must not miss this popular camp

You will not get more reasonable camp terms anywhere. £2/10/- per week (under fourteen), £3 per week (over fifteen).

For details please send s.a.e. to

MRS. L. RAMMELL,
106 Shepherds Bush Road, Shepherds Bush,
LONDON, W.6.

ELIM'S CORNISH YOUTH CAMP

at romantic Porthean, near St. Austell, Cornwall
AUGUST 6th to 20th **CAMPING IN LUXURY**

Note our exceptional facilities.

Over £10,000 worth of equipment at our disposal. Every camper will have an excellent iron bedstead with comfortable mattress (not palliasses) and clean warm bed-clothes. All equipment provided (you bring none). No fatigues—or odd jobs for campers to do (full-time paid staff provided). Telephone on camp. First-class washing and toilet facilities (this is a permanent camp site). Large cottage tents—no overcrowding. Most reasonable charges. Only £3 if you are under eighteen. Only £3/10/- if you are eighteen and over. The finest surf-riding beach in Europe. Safe bathing—only a few minutes from camp.

Apply to

Rev. F. A. Hodge, 31 Langhill Road, Peverell, Plymouth.
Note. Please book early, as camp is well booked already
—and applications are coming in daily.

Calling all Crusaders —

Send for your Royal Albert Hall Easter Monday music now, and ask your Crusader Secretary to include your stamped and addressed envelope for a choir ticket (mark the reverse with S., A., T. or B. according to the part you wish to sing). Choir rehearsals will be as follows:

Southampton and District: Elim Tabernacle, Park Road, Freemantle, on Friday, March 18th, at 7.30 p.m.

London—North: Elim Church, Ripple Road, Barking, on Monday, April 4th, at 7.45 p.m.

Bournemouth and District: Elim Church, Curzon Road, Holdenhurst Road, Springbourne, on Thursday, April 7th, at 7.30 p.m.

London—South: Elim Central Church, Clapham Crescent, S.W.4, on Wednesday, April 13th, at 7.30 p.m.

(Ministers or Crusader Secretaries are asked to write to the ministers of the above-mentioned churches giving the number of Crusaders expected to be present for the rehearsal so that adequate arrangements for refreshments can be made.)

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

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

BOARD-RESIDENCE, ETC.

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. C.214

Bangor, Co. Down. Armachia Guest House; sea front, central; superior accommodation; h. and c. all bedrooms; personal supervision. Terms on application. Mrs. Briggs, 32 Seacliffe Road. Phone Bangor 925. C.242

Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 25843. C.258

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians. Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

Cardiff. Young family welcome Christian visitors to their home. Babies and children especially welcome. Easy access City Temple and seaside resorts. Apply: Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.265

Cleethorpes. Overlooking park, near Elim Church; convenient for shops, sea, and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

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

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.

HALDON COURT, EXMOUTH, S. DEVON
Highly recommended Christian Holiday Centre.
Near sands, good food, real fellowship. Open Easter

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.212

I.O.W. Christian Guest House on beautiful undercliff overlooking Channel. Warm fellowship; excellent food; homely atmosphere; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor; phone 838. C.223

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

Newquay, Cornwall. Spend an enjoyable holiday with Elim members. Bed, breakfast and evening meal; good food; happy fellowship; central position; h. and c. all rooms. Mrs. Rickard, "Bethel" Guest House, 102 Mount Wise. Phone 4064. C.220

North Wales. Pastor and Mrs. Garratt offer homely accommodation near the sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.231

Old Colwyn, N. Wales. Lovely surroundings; excellent food; grand fellowship; three minutes sea, shops. Open from Easter. Write: Pastor and Mrs. Gough, 25 Station Rd. C.244

Paignton. "Torbay Court" offers you everything you need for your 1960 holiday. 200 yards sea. Bathing hut, roof sun lounge; capacity 100. Phone 57835. Write today for your brochure: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. "See you there." C.218

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. Wartars. Phone Cloughton 276. C.219

Walton-on-Naze. Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

Weston-super-Mare. A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

Weymouth. Visit this delightful Dorset resort this year for your happiest holiday; good Christian fellowship. Contact Rev. D. J. Green, Elim Church, Weymouth, stating requirements. S.a.e. please. C.254

SITUATION WANTED

Home help. Swiss young lady, holding diploma as kindergarten teacher, desires post as home help with a British family with children for one year, from April, May. Write stating wages offered to Box 28, "Elim Evangel" Office. C.261

DEDICATION

Savage. On January 10th, Paul Edward Savage, infant son of Mr. and Mrs. L. Savage, was dedicated at Elim Church, Ilford, by T. H. Stevenson. C.263

MISCELLANEOUS

Attention abstainers. Motor insurance company insuring abstainers only offers amazingly low rates: Up to 50 per cent n.c.b. Details from Temperance Brokers, Morris Hunter, (E) 33 Victoria Avenue, Southend-on-Sea, Essex. C.245

Urgently required, one copy of the following "Elim Evangel": 1958 Nos. 1, 3, 5, 7, 9, 12, 14, 17, 22, 31, 33, 36, 40, 49, and 1959 Nos. 2, 6, 10, 14, 19, 29, 34, 38, 42. Kindly send to the Rev. Douglas B. Gray, Music Director, 20 Clarence Avenue, Clapham, London, S.W.4. C.262

"BETHANY"

BIBLE AND BOOK SHOP

228 Antrim Road, BELFAST

(Opposite Duncairn Gardens)

Telephone 746224

We specialise in Bibles, hymn books and all kinds of Christian literature.

OPEN ALL DAY ON SATURDAY