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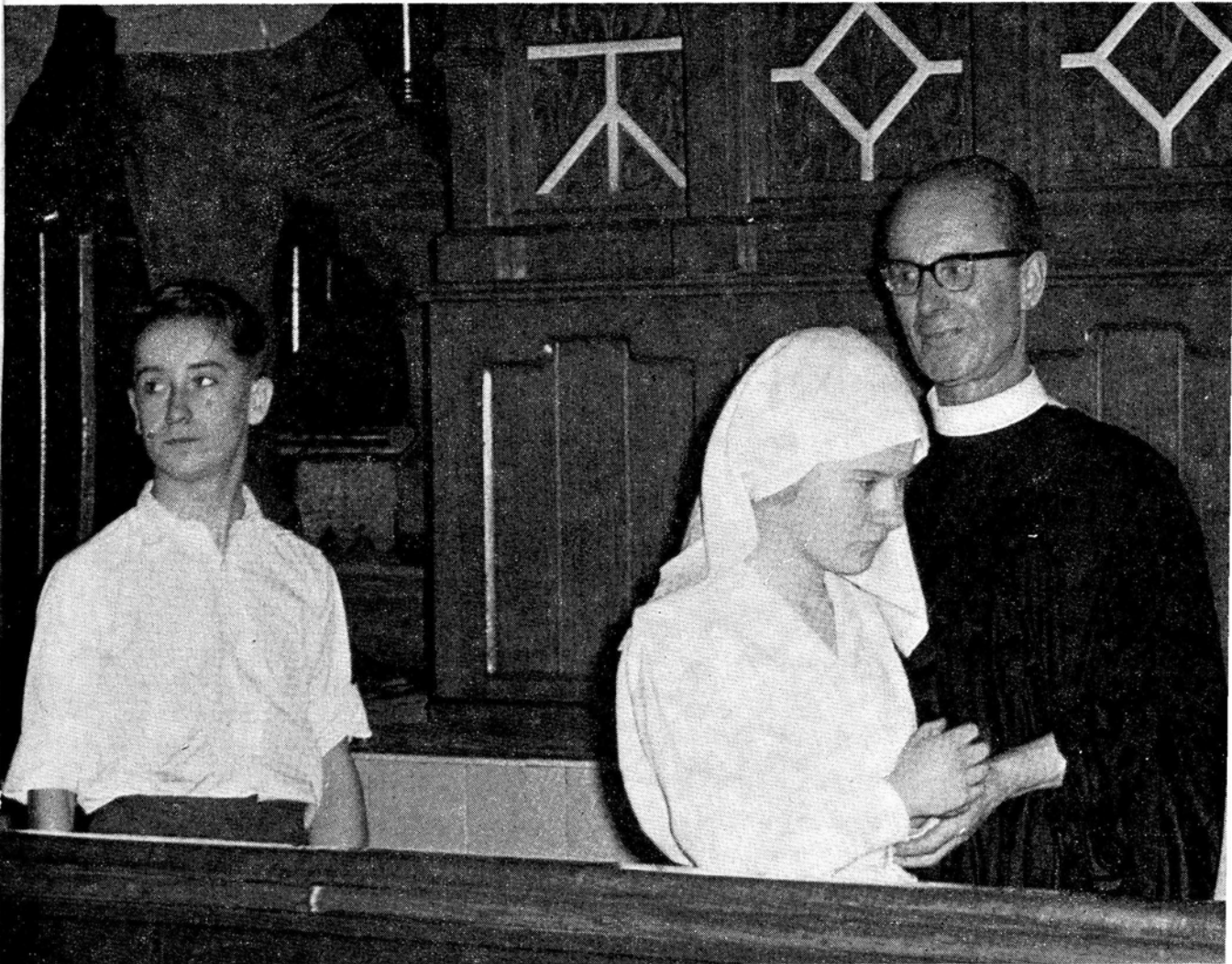
The *Elim Evangel*

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

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*Rev. H. W. Fardell about to baptise his daughter June and son Henry
(great-grandchildren of the late Smith Wigglesworth) at Wigan
(see report on page 39)*

editorial . . .

MOBILISE AGAINST THIS MENACE!

ATENTION has been focused in recent weeks on the relation between alcohol and the mounting toll of deaths on the roads. While the figures for road deaths over the recent Christmas season were considerably less than those of the previous year, they still leave no room for complacency. Mr. Marples's eloquent plea for the separation of drink and driving has at last brought home to the public the stark fact that drink is one of the major factors, if not *the* major factor, in road deaths. The partial success of his campaign, which we cannot praise too highly, underlines the necessity for dealing more effectively and permanently with this menace. It is significant that in Sweden, where there is a car to every seven persons, there was only one death on the roads over the Christmas season. While the imposition of a fifty-m.p.h. speed limit may have had some effect, we feel that the major cause is to be found in the severe penalty for driving under the influence of drink, together with the effective method of testing the degree of alcohol in the driver's system.

Looking to the future, we are faced with the prospect of rapidly increasing car ownership. Leaving aside the question of how we shall be able to drive at all unless there is a revolution in road building, we face the fact that in the foreseeable future the large majority of drivers will be drinkers, and drinkers drivers. Hence our fear of a constantly increasing danger from drivers who, even if not drunk, have their judgment seriously impaired by the use of alcohol.

While today there are severe penalties for being

drunk when in charge of a car, there is a very wide angle of latitude in determining what constitutes being drunk. In some accident cases evidence has been given indicating that considerable alcohol had been consumed shortly before the accident. However, there has been insufficient evidence to prove that the man was in fact drunk.

In the face of this growing menace on our roads, we feel it is time the Government introduced legislation such as that in force in Sweden and other countries which will ensure swift punishment, particularly in the form of disqualification, for driving after the consumption of any considerable amount of alcohol. Only thus will the public be brought to realise how serious this matter is, and only thus will innocent families be spared the tragedy of untimely bereavement.

We cannot but be alarmed also at the constant advertisement of alcoholic drink through the media of the press, hoardings and television. While we are glad to see some prominence given to the pleas for restraint in drinking, this is unfortunately negated by the vast amount of advertising space and time given to the purveyors of this dangerous poison.

Until the Government takes drastic action concerning the menace of drinking drivers and the ubiquitous and glaring advertisement of alcoholic drink, we cannot believe that it is sufficiently concerned about the national tragedy of road deaths.

There must be some sacrifice on the part of the man in the street, but surely a nation which was willing to give its sons to fight an aggressor can give up, or at least moderate, its habits to fight this enemy within our gates.

We would urge continual pressure upon the press and your local M.P. until public opinion is fully mobilised against this menace. *A life saved may mean a soul saved!*

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THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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BE NOT DECEIVED!

By **W. J. Allen** (Minister of Elim Church, Leicester)

OUR Lord Jesus Christ gave many warnings during His ministry, calling His hearers to watchfulness in various directions. He warned them of the possibility of false Christs and false prophets, and suggested that even the very elect were in danger of being deceived.

One warning which we feel is very needful in these days is that which Jesus gave His disciples concerning the losing and gaining of life. He emphasised the extreme difference between the higher, spiritual, eternal life of the believer and the lower, natural, temporal life (Mark 8:35—Amplified New Testament). The former is to be possessed and enjoyed, while the latter, the soul life, is to be given up.

Noting the difference between the

TWO KINDS OF LIFE

we can enter into the field of examination and application. We would point out that much of the criticism levelled against the modern Pentecostal movement has been caused through a misunderstanding of the manifestations of soul and spirit. Both should be in perfect relationship one to the other. The spiritual believer will enjoy both in a variety of ways, but it must be remembered that the spiritual realm is the highest. They that worship God must worship Him in spirit and in truth (reality). Man has again and again been deceived into believing that the emotional is fundamental. Satan has played his game well, for He has made full use of the soul of man.

Charles Finney was indeed right when he labelled selfishness as the root of all sin. However, we would go farther and say that the soul life is the root of much deception. Recently a teenager was asked by a B.B.C. interviewer why he liked the beat of the "pop" records. He replied: "Because it makes me feel good and happy." Modern youth is deceived into believing that if things make for happiness and good feeling they are right. Hence the advent of the distorted playing of the guitar and other rhythmic instruments. Rhythm used in the right place and in the right way can be inspiring and invigorating, especially if stirring words are set to it; but, alas, many are driven by its misuse into the whirlpool of soul force. Even good music can become a fetish or idol, while the exponents of "skiffle" are applauded as stars. Many more attend the cinema or gaze at

television, becoming the victims of another onslaught of soul force as night after night their

EMOTIONS ARE STIRRED

into excessive joy, sorrow or horror, according to the whim of the producer. Now it is not wrong to have one's emotions stirred, but to be continually partaking in such upheavals of the soul is dangerous. Christian, if you will spend time in pursuits of the soul you must see to it that you give even more time to spiritual pursuits or you will end up with becoming sensual.

Looking in another direction, we see that soul worship is often mixed with or presented as genuine religion, and the worship of some cults is purely soul worship. Such soul power is not unknown in India and other eastern lands. Those who follow the religion of works, with its emphasis on prayer and fasting, without being born of the Spirit, are in some measure if not wholly worshipping in the soul. In the last half-century there has developed a great emphasis on psychic (soul) research, leading to new avenues of thought and methods of therapy. We affirm once again that cultivation of the soul without the spirit is dangerous.

But what of the Church? She has not escaped, for many preachers and even laymen have incorporated psychology into their preaching and practice. Even in our own movement some choruses are sung more for their effect on the soul than for the truths they may contain.

In a certain conference some years ago, God was moving by His Spirit, confessions were being made, and a spirit of conviction was spreading, when someone started a chorus. It sounded all right, but the conference was robbed, as it had been led out of the Spirit into the realm of the soul. This we perceive to be one of the subtle moves of the adversary. Again and again meetings are robbed in a similar way, being infused with soul force by people who are not in the Spirit.

"A believer, although indwelt by the Holy Spirit, is 'soulish' to the degree in which the animal soul life has play in the realm of the various capacities of the soul. He may cling to a 'soulish' joy, and live in the realm of his feelings, i.e. in the seat of self-consciousness, and not in the Spirit, the place

of God-consciousness, and thus be among believers who are always seeking for experiences in the sense-conscious instead of the purity of the Spirit or God-conscious realm alone, the regenerated human spirit" (Mrs. J. P. Lewis).

You may ask what can be done about it. We must return to the teaching of the Master and lose the self life, and the only place where we can do this is the Cross. We must see ourselves

CRUCIFIED WITH CHRIST

(Galatians 2:20), and as we identify ourselves with His death and resurrection we shall find that soul force will lose its power and attraction. We shall learn to walk by faith and not feelings! We are *not* primarily creatures of the soul, but new creatures who worship God in the Spirit. Praise God, He has promised to sanctify the whole man, spirit, soul and body!

Jesus rejoiced in spirit, the mighty power of God was upon Him; yet He knew the power of the soul and felt it in the garden. But He refused the temptation there and triumphed in the Spirit. Paul rebuked the carnal Christians at Corinth and pointed them to a life in the Spirit. James also knew the danger, for he warned us of a wisdom that is of the soul and sensual, and unless we are on our guard we shall find ourselves swept into the realm of the soul and later into sensuality.

The safeguard for the Christian is the crucified life. Whoever grips this truth as a fact is in little danger of being deceived. The soul will take its rightful place, and we shall be able to say with Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Andrew Murray wrote: "The greatest danger the church or individual has to dread is inordinate activity of the soul, with its power of mind and will."

We must recapture the truth that we walk by faith. If Abraham had relied on feelings he would never have started his pilgrim walk and proved God in the miraculous. The soul that walks by faith is a happy one, yea, and a holy one! Let us strike the balance and put the soul in its rightful place: a servant of the spirit.

TIS WINTER NOW

*'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds blow,
And all the earth lies dead and drear.*

*And yet God's love is not withdrawn;
His life within the keen air breathes;
His beauty paints the crimson dawn,
And clothes the boughs with glittering wreaths.*

SAMUEL LONGFELLOW.

SUNSHINE CORNER



THE WASHING-UP CHORUS

Hello Sunbeams.

Do you like to sing choruses? I do, but I wonder if you have ever tried to make one of your own. I've met lots of boys and girls who when they forget the words to a chorus or a song make up some of their own.

When I was a little girl I lived in a Christian home. My mummy and daddy loved the Lord Jesus and they still do today. I've always been glad that they did when I was small. My brothers and my sister loved to sing choruses, and when we helped mummy with the washing up we all sang as we carried out the tasks we had been given to do. We took turns. One would wash the cups, saucers, plates, etc., another would dry them and someone else would carry them to the cupboard and put them away. Sometimes, I'm sorry to say, we would forget whose turn it was to do what and there would be a quarrel. "It's my turn to dry up" one would say, or "I put them away yesterday, so I'm not going to do it today." When all was going well, however, we sang.

Leslie was the youngest and was only three. He was too young to wash up, but he joined in with the singing heartily. He loved to sing, though he wasn't always in tune and didn't always keep time with us. Sometimes we would hear him singing as we older ones were getting ready for school. "Loving Shepherd of Thy sheep" was one of his favourites.

One morning we heard him singing, and we thought the words he sang were so funny that we all started to laugh. Like many little boys do when they sing, Leslie had made up a little chorus all of his own. Ever since then we have called it "Leslie's chorus" and sometimes we remind him of it now, although he has grown up to be a man and has boys and girls of his own. This is what he sang: "Hallelujah! Hallelujah! Jesus has washed all my sins, and God has dried them and put them all away." We laughed and laughed, but the more we laughed the more he sang it, until we just couldn't laugh any more.

Leslie had listened to us singing something about Jesus washing away our sins, and as he watched us washing the cups and saucers he thought that surely the sins ought to be dried and put away like the cups and the saucers! Well, there is a verse in the Bible that tells us that the Lord Jesus has washed away our sins (if we have asked Him to), and there is another verse that tells us that God has put them away, so Leslie's chorus was right in a way. The only difference is that the cups and saucers we wash after meals are brought out to be used again, but when Jesus washes away our sins they are gone for ever. Have a look in your Bible at Revelation chapter one, verse five, and at Hebrews chapter nine, verse twenty-six. These verses tell us that when we tell Jesus that we are sorry for what we have done wrong He washes away the sin and never brings it back again.

I hope all of you, sunbeams, and all of your mummies and daddies, know that Jesus has washed away your sins and put them away for ever.

Lots of love to you all, and God bless you.

AUNTY DOROTHY.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(4) PROPRIETY IN PRAYER

By Evelyn Green

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me" (Habakkuk 2: 1).

PRAYER is not a one-sided affair; it is not a monologue conducted by us, with God as a passive listener. Prayer is (or must be, to be of any practical use) a conversation.

"Thou art coming to a King,
Large petitions to Him bring"

wrote the hymn-writer, and in some instances it is a necessary piece of instruction; but both the psalmist David and the prophet Habakkuk, and doubtless innumerable other godly souls, realised that it is more important that we should hear God than it is for Him to hear us. Said the psalmist: "Rest in [be dumb unto] the Lord" (Psalm 37:7). If the truth were known, it might be as well if in general we were to dam up the torrent of our requests and complaints and give Him a hearing; the chances are that many of the hitherto seemingly imperative pleas would remain unuttered.

Indeed, it is but fitting that we should do this. If a human ruler granted us audience we would not blurt out the secrets of our heart the moment we were admitted into the royal presence. Timidity apart, a sense of the fitness of things would preclude our being so precipitate or so rude as to monopolise the conversation.

Why should we imagine that God has no liking for ordinary good manners, or that we should accord Him less respect than we would pay an earthly monarch?

There are, of course, exceptional circumstances in the spiritual life of the believer, as in the life of the citizen, when the urgency of the need justifies a departure from the accepted rule.

Then, too, we should try to realise that whereas our knowledge of God is minute His knowledge of us is complete. We therefore have no need to furnish Him with a vast amount of information which He already possesses.

Also (dare it be mentioned?) there is that matter of our *mode* of address. While we want to eschew both the theatrical and the nauseatingly affected hands-clasped-upon-the-bosom, unctuous-voice-and-

prunes-and-prisms speech, we do not want to fall into the error of emulating the prophets of Baal. Our God is not afar off, nor asleep and needing to be awakened, nor is He deaf; there is therefore no need *habitually* to shout at Him. Notice the word "habitually," for sometimes, as the psalmist proved (Psalms 22, 32 and 38), great distress of soul is expressed in "roaring" in a hurst of sound that to some extent releases the inward tension. But David did not make a *practice* of hellowing like a bull of Bashan.

Then, too, there is the little matter of repetition. And in this respect Jesus, who knew the Father as none of us do, nor can know Him while we are in our present imperfect state, gives us clearly to understand that, though He loves to hear His children's voice, the Father has no pleasure in pointless verbosity and unnecessary repetition. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" (Matthew 6:7, 8).

ANONYMOUS GIFTS

We are very grateful for the following anonymous gifts and desire to express our thanks to the donors:

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3594	"F.L."	12	0	0
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3589	"O.A.P."	1	0	0
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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.

From our Postbag . . .

Dear Sir,

Many people are wondering what is the cure for all this violence, moral laxity, murder and robbery. Psychology, moralism and modern education have failed to check or find a solution to this spate of crime.

There is one tried and sure solution that has never failed to work; it is that a personal relationship with the Lord Jesus Christ can break the power of sin in people's lives and give them a new spirit that will set their feet upon the upward path. Thousands can testify to this fact in their own lives and in the lives of others. The hope of our land and of the world is Jesus!

WILL E. SAMPSON.

Dear Sir,

May I add my testimony to those of other nurses?

As a young Christian attending a Brethren assembly I started work in the Civil Service, but later I found great satisfaction and opportunity for Christian service in nursing.

After doing my general training I was led away from my native Suffolk, where Pentecostal churches are few and far between. The testimonies of several nursing friends were links in the chain that eventually led me to seek God regarding Pentecostal truths, and eventually God graciously filled me with His Spirit and led me into fellowship with Pentecostal churches.

Thank God for the witness of Pentecostal nurses.

I am not actually engaged in nursing now, but find this training has helped me greatly in other forms of Christian service.

(Mrs.) J. A. GRASS, S.R.N., B.T.A.

Dear Sir,

My mind goes back to days of great blessing at our meeting room. Then, bikes outside with flickering lamps, some coming to the meetings many miles thereon in all weathers and seasons; now, a fleet of modern cars and not one cycle. I remember one dear brother who received his baptism in the Holy Ghost while cycling along a country road.

Those meetings (we did not call them services then), particularly the breaking of bread and the prayer meetings—times of heaven upon earth with the Holy Ghost in the midst filling the room and those therein—can never be forgotten.

I remember we used to sing sometimes on our knees on the floorboards, not sitting and leaning forward then and not bothering about stockings or best trousers—

"Lord with my all I come,
Closer to Thee I cling;
All earthly ties that bind my heart,
Dear Lord, to Thy cross I bring."

Did we not go away (walking or on our bikes) with our hearts burning within us and longing for the next time of meeting together again? There was such a bond of love between the brothers and sisters, as we mostly called one another; we had not much of this world's goods, but we possessed riches more than gold can buy.

There is, of course, nothing wrong in owning a car and also using it for the worthy purpose of attending our place of worship, but somehow, knowing what was then and what is now, it makes me think. But bless the Lord, for

"I change, He changes not,
The Christ can never die;
His love, not mine, the resting place;
His truth, not mine, the tie."

A READER.

HELP SAVE OUR MEMBERS

FROM time to time Elim members are moved into different towns and cities in connection with their employment, and as a consequence some are lost to our membership. We feel that this is a leakage that can be avoided in many cases by putting these friends into touch with another Elim church in the area of their new domicile. Transfer forms are available and should be used in all cases where Elim members move to another town. Ministers can obtain these from headquarters, and any members moving should ask for a recommendation to the nearest Elim church.

If there is no Elim church in your area the transfer form should be sent to headquarters and we will keep in touch with all these friends who have no direct Elim fellowship.

Every Elim member is dear to the whole Elim Church, and it is our duty to care for one another.

Your summer holiday

ENJOY your holiday at the Elim Guest House in beautiful, healthy Eastbourne, nestling at the foot of the Downs and surrounded by the prettiest country in Sussex. The house is one minute from the sea, with views of sea and Downs. Here are some extracts from letters recently received:

"A most satisfying holiday, one of the best I have ever spent or enjoyed anywhere. When I recall the evening devotions, the people who led them, and the people who shared them, I thank God there are still those with us who place spiritual necessities of life first."

"Very sincere appreciation of so much kindness and comfort during my stay at Lascelles."

"I am writing to express our gratitude to all concerned for the wonderful time we had during our holiday with you. We have returned physically refreshed and spiritually uplifted. It was grand to have fellowship on holiday with our own Elim family, and we count it the best holiday ever in our Christian experience."

"The food and service were all that one could wish for and the happy Christian fellowship crowned everything."

Write for illustrated brochure to
MISS PHILLIPS
Lascelles Private Hotel, Lascelles Terrace,
Eastbourne, Sussex

CHURCH NEWS FLASH

LIFELONG SUFFERING HEALED THROUGH POWER OF PRAYER

A DUDLEY pastor claims that through the power of prayer he has been able to discard spinal jackets which he has hitherto found it impossible to do without during thirty-three years of suffering from curvature of the spine.

He is Rev. Gwilym John Jones, of Elim Foursquare Church, North Street, Dudley. One of the fundamental beliefs of the church is Jesus—the Healer. Mr. Jones told a reporter that from the age of nine he had worn various spinal jackets in an attempt to cure the curvature of the spine which left him “bent like a bow.”

“When the diagnosis was made thirty-three years ago, doctors told me that I would have to wear a full-length spinal jacket for seven years. I had to sleep in the jacket because once it was taken off I would collapse,” he said.

“When I was sixteen, doctors told me that it would be all right for me to wear a shoulder brace around the top half of the back and chest.

“But in 1953 I went to Colne, Lancashire, and there my spine became worse. I went to a specialist, who advised me to wear a small lumbar jacket with a supporting steel plate in the back to ease the pain.

“I came to Dudley four years ago, and last year I went to see a specialist, who renewed the lumbar jacket, making it slightly longer.

“Because of the severe pain I was suffering, I would get 100 tablets from the doctor in order to get a little relief.

“I paid another visit to the specialist in March this year, and because he thought my back was getting worse he advised me to wear a full-length leather spinal jacket.

SYMPHONY OF CAROLS IN METROPOLITAN TABERNACLE, LONDON

A CROWDED Metropolitan Tabernacle (Spurgeon's), London, echoed with Christmas song and melody. A chorus of over 100 men, drawn from the London and Home Counties Male Voice Praise, the London Crusader Choir and Ladies' Chorus, presented carols and anthems of high and inspiring standard. Conducting these groups was Rev. Douglas B. Gray, conductor-in-chief of the London Male Voice Festivals and Director of Music of the London Crusader Choir. A moving epilogue was conducted by Rev. H. W. Greenway, and the singing of carols by the great congregation was most moving. The guest soloist was teenager Bryan Wigglesworth. His rich young voice gave colourful and satisfying beauty to the sacred songs of Christmas. David Elliott's piano-accordion recitals, too, added musical ministry of appeal to the great company of youth present. This annual Symphony of Carols, directed by Rev. Douglas Gray, has doubled its attendance in twelve months, and already plans are prepared for next year's great occasion and festival on Saturday, December 16th.

with a steel plate inset at the back from the neck to the bottom of the spine.

“In all these long years I have prayed regularly each night. One night I was in much pain and desperation and, believing that God was able to heal, I said in my usual prayer that I believed one touch from Him could heal me.

“Immediately God spoke, and said ‘Trust Me.’

“I then exercised my faith,” said Pastor Jones, “left my jacket off and up to now have been able to walk as straight as any other man, and have been entirely free from pain—a condition I have not known for over thirty years. Now I don't wear any kind of jacket at all.

“It is wonderful,” he said, “to be free from pain which sometimes caused me to roll in agony. I am convinced that this miracle has been entirely due to the power of prayer. God has healed me, and I don't think that I shall ever have to wear the jacket again.”

Dudley Herald.

BAPTISMS AT WIGAN

AT the Wigan Elim Central Hall the great congregation overflowed into the gallery at a recent water baptismal service!

An interesting feature in the service was when the resident minister, Rev. Henry W. Fardell, baptised his daughter, June, and son, Henry, both great-grandchildren of the late Smith Wigglesworth. Also among the candidates were two brothers, John and Paul Cannell. How inspiring to see family groups following the Lord through the waters!



Rev. H. W. Fardell with candidates about to be baptised at Wigan.

THIS TENSE PERIMETER

By John Lancaster (Minister of Elim Church, Eastham)

EVEN the children were still. They stood holding their parents' hands, wondering what it all meant. Sometimes their eyes would wander to the gilded splendours of the temple, but always they came back to rest solemnly on the king. It was a desperate moment. Thirty-five miles away among the sun-drenched rocks of Engedi, on the western shores of the Dead Sea, the Moabite army had established a bridgehead. Soon the full weight of a merciless army would crash against Judah's meagre defences. So it was that the people of Judah gathered in the temple court, their children clustered around them, while their king, the good Jehoshaphat, lifted his hands in passionate intercession. The words rose and fell, echoing away through the silent courts, and then there was only silence—a silence in which hundreds of hearts yearned heavenward and Godward.

In chapter 20 of the second book of Chronicles the inspired historian has caught the tensions of this moment vividly. He portrays the people of God gathered round their praying king, and as he does so one can sense the drama of it all—the anxious parents, the solemn-faced children and, above all, the burning words of fervent prayer falling from the lips of Jehoshaphat (vv. 5-13). It is a moment of great human interest, but it is also a moment of great spiritual significance. These men and women have become caught in a web of circumstances very much like that which holds our civilisation in its perilous threads today, and their reaction to the situation is both inspiring and challenging for us.

THE CONFESSION OF NATIONAL BANKRUPTCY

Woven into Jehoshaphat's prayer was a deep consciousness of utter need: "We have no might . . . neither do we know what to do . . ." As far as his natural, political and military resources were concerned he knew he was bankrupt. He had no illusions whatever about this. He could not trust the arm of flesh because it already hung down paralysed; he could not turn to human wisdom for counsel because it was utterly bewildered. If the situation

could only be faced with military and diplomatic strength, it was only a matter of days before Jerusalem would become a smoking ruin and her people prisoners of war.

But the fact that Jehoshaphat had the courage to face these disturbing facts objectively was his salvation. It saved him from the ultimate folly of self-confidence and inspired him to turn in complete faith to God. The situation which confronted the people of God in those desperate days provides a striking parallel with our own day and age, and it will help us if, like Jehoshaphat, we can make an honest assessment of our moral and spiritual strength.

Looking out upon the world in which we live, we are bound to admit that the Church is faced by formidable enemies. Politically and socially we are faced by massive ramparts of prejudice and indifference. The tragedy of Congo, the grotesque comedy danced on the crumbling edge of the abyss by some of the world's politicians at New York, the moral erosion which is eating away the shores of our own national righteousness and the stolid indifference of the masses to the claims of the Gospel present a formidable challenge to the Church of the twentieth century. A modern poet, C. Day Lewis, has graphically described our contemporary situation when he writes:

"Despair and reckless power and feckless ease
Are what we fight today. We are all penned in
A crumbling, tense perimeter of peace."

And if we are honest with ourselves we have to admit that *we have no might!* It is easy for us to decry the failure of the politicians. We know that wild threats about superior powers of nuclear destruction are no answer to the moral sickness of the world. And it is an empty mockery for a Labour politician to declare with near-blasphemy: "We are come that they, the people, might have life, and have it more abundantly." Whatever the colour of our politics we must deplore such a blatant misappropriation of the words of the Son of God. But apart from its theological implications the claim is simply untrue. There is no political answer to the

R OF PEACE

(me)

need of the world. Even a government which tells us that we have never had it so good is faced with moral problems that it cannot solve. But while we deplore the failure of the politician let us beware that fatal smugness which blinds us to our own spiritual impotence. It is one thing to cry "We have the answer," but quite another to produce conclusive evidence that we really have. Do our claims bear the examination of actual experience? Is our power theoretical rather than actual?

There are two fatal evasions practised by Pentecostals in our own country when challenged by the facts of present-day experience. The first is to refer to the past. The "good old days" were indeed days of wonderful spiritual power and blessing, and we thank God for every remembrance of them. But the traditions of the past have no relevance for the present unless they are still a living force. They only serve, like the high-water mark, to show the shallowness of our contemporary life. In other words, it is what we *are* rather than what we *were* that is important. The second evasion is to point to the world-wide Pentecostal revival and claim that we are just a part of a greater whole. Again, we thank God for the tremendous outpouring of God throughout the world, but can we honestly hide behind international statistics? The fact that Pentecostals in Chile are experiencing floods of revival does not enable me to claim the same just because I happen to use the same denominational name. A living tree sometimes bears dead limbs!

We cannot afford to allow denominational prestige to blind us to the facts. And the facts are that, generally speaking, we have no might. We are not making the impact we should be making on our society, we are not the force for God we ought to be.

Neither know we what to do! The problems which confront us are beyond human solution. Speaking at our Elim Conference in Harrogate our National Youth Director drew attention to the grave problem of modern youth and pointed out that even social experts gathered together on the government com-

mission which produced the Albemarle Report confessed their own inability to suggest a satisfactory answer. The Home Secretary, Mr. R. A. Butler, speaking more recently in Eastbourne, uttered these significant words: "We have found it almost impossible to understand why, with the increasing general prosperity and the extension of education and social services, the character of the people has apparently deteriorated." What is the answer? It is easy to churn out our stock replies until we begin to sound like well-worn spiritual juke-boxes in a dimly lit world. The plain truth is that our theories and techniques of evangelism, while enjoying limited success here and there, do not in themselves constitute the real answer to the dilemma of our society. We are like men plastering up the cracks in the dam while the flood waters threaten to carry the whole structure away.

THE CRY FOR DIVINE INTERVENTION

Jehoshaphat refused to allow the emptiness of his own natural resources to intimidate him. The uncompromising facts of national bankruptcy became the steps by which he approached the throne of God: "We have no might . . . neither know we what to do: but *our eyes are upon Thee.*"

Jehoshaphat's prayer is an assertion of his complete confidence in the power of God. "Art not Thou God in heaven," he prays, "so that none is able to withstand Thee?" (v. 6). He is convinced that God's resources are adequate to face the challenge of this tense moment, and this conviction drives him to seek the face of God.

Again, Jehoshaphat is convinced that God is fully committed to the defence of His realm. "Art not Thou *our* God?" is his plea (v. 7), and he goes on to point to the testimony of history as evidence of the fact that God has always honoured His commitments to His people.

These two facts—the utter sufficiency both of the wisdom and power of God to meet the desperate need of the hour, and the promise of God that He would come to His people's aid—inspired the godly king to gather his people around him so that together they might seek the Lord in earnest prayer. Nor was he mistaken. There was a Pentecostal answer! The Spirit of the Lord fell (v. 14), God stepped down into the arena and undertook to defend His cause (v. 15), and as the people of God responded to the leading of the Spirit and trusted the power of God they saw the almost unbelievable results of Divine intervention.

It is easy, of course, to spiritualise this story and to assent to the truth of the principles it reveals. It

is easy to sing "God is still on the throne" and believe in a vague way in His sovereign power without knowing that power as a fact of daily experience. It is equally easy to assert one's belief in the promises of God in relation to His Church, easy to appeal to the evidence of the New Testament and the history of revivals as confirmation of the fact that God has in the past visited His people in their hour of need. But in this desperate hour we need to do more than this. It is the writer's serious conviction that we need as a Pentecostal movement earnestly to seek the face of God for a renewal of spiritual power.

Let us not be afraid of admitting that we are not all that we claim to be, even if that hurts our Pentecostal ego and deflates our alleged superiority; let

us have the courage really to believe what we profess to believe, not to water down the truth of the Word of God to fit modern experience, but to seek an actual experience of first-century Christianity; and having faced the truth about ourselves, let us as individuals, as churches, as a movement, seek God's face and keep on seeking until He does visit us again.

Within this "crumbling, tense perimeter of peace" let us turn again to God in humble confession of failure and earnest prayer for a new anointing. Let us not be satisfied with a third-rate spirituality, but let us turn in our desperate need to Him who is still the God of Pentecostal power and let us cry from our hearts: "We have no might . . . neither know we what to do: but our eyes are upon Thee."

How Jesus is judged

By Raymond L. Cox (Hillsboro, Oregon)

AN elderly negro whose reading ability was somewhat elementary was perusing a copy of a popular hymn of the time. One line counselled: "Judge not the Lord by feeble sense." But the reader mistook "sense" for "saints"—"Judge not the Lord by feeble saints!" Perhaps we ought to regard that man's mistake as an actual improvement, for the world has become accustomed to judging Jesus by the lives of His followers.

A Salvation Army captain, conducting an outdoor meeting in Hyde Park, London, some years ago, was interrupted by a heckler. "We ain't got anything agin Jesus of Nazareth," the man shouted, "but we do have something agin you Christians, because you ain't up to the sample." It is easier to criticise the heckler's grammar than his logic. Certainly the Church has a long way to go before its character can correspond with that of Jesus Christ.

Often this circumstance creates disillusionment in the minds of new Christians. A Jewish girl who had recently embraced the Gospel of Jesus was troubled exceedingly by the discrepancy she discerned between the lives of professing Christians and the ideal standard she observed by Bible reading. Approaching the personal worker who had won her to Christ, the new convert declared: "I want you to study history with me."

"Why?" asked the startled Christian.

"Because," replied the Jewess, "I am puzzled. I read in the Bible what Christians are supposed to be. I want you to study history with me so that we

can learn when Christians began to be so different from Christ!"

Of course, advice like "Judge not the Lord by feeble saints" does not furnish the whole answer to problems like that which puzzled the Jewish convert or the heckler in Hyde Park. While it is quite true that the Gospel is not to blame for the failures of its followers, it is also a fact that multitudes will never be convinced of the effectiveness of Christianity except as they see its gracious operation actually exhibited in the life, behaviour and character of the converts.

Successful salesmen state: "I never tell a prospective customer anything that I can show him." Our civilisation has become accustomed to associating the value of commodities with the results they produce. This attitude has, however, burst the dykes of business affairs and inundated religion as well.

How can Christians silence the critics who complain about the glaring discrepancies between Christian profession and practice? There is an effective way for us to answer honest objections. The Gospel will never be rid of detractors short of eternity, but we must distinguish between diehard enemies of the faith and those perplexed and puzzled people who are truly troubled by this problem. Jesus furnished a formula which will not fail to impress: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Too often unregenerate men see believers' works which cannot be classified as "good." A mission worker in San Francisco's Chinatown years ago was hastening toward an engagement. As he hurriedly crossed a street, he bumped into a Chinaman and almost knocked him down. The white man rushed on without pausing to apologise. The Chinaman recognised him, however, as a mission worker, and raced to overtake him. Then he addressed the white man: "You Christian! Me heathen! Goodbye." And he turned away.

Common Christian courtesy, like common sense, is not as common as it ought to be. Perhaps politeness would not be recognised as a good work distinctive to Christianity. But certainly discourtesy unleashes reproach upon the Gospel.

A contributing factor to the contempt some critics manifest against Christianity is the habit of many churchmen to publish abroad the faults and failings of their colleagues. Many of the misdeeds of believers would never have been noticed by the world if they had not been broadcast by other churchmen. Very rarely can the cause of Christ be advanced by tactics like a ruthless exposure. Paul did not counsel the Galatian church "Tell the world about it" when he advised them how to deal with erring brothers. He did not command "Rehash his mischief," but rather "restore" him: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1). The world's estimate of Jesus cannot be corrected by contentious accusations propagated by His followers against one another.

On the other hand, the exercise of mutual forgiveness and love furnishes eloquent evidence of the effectiveness of Gospel operation in the lives of believers. A convert who was criticising another believer was corrected by an auditor, who said: "The

person you complain against can't be a Christian, can he?"

"Oh, I suppose he is," replied the critic.

"Well, then, questioned the other, "if Jesus loves him in spite of those faults, why can't you?"

When the world is compelled to comment of believers, "Behold, how they love one another!" the unregenerate are confronted with an unanswerable demonstration of the power of the Gospel in action. Understanding and love among Christians are good works which will cause men to recognise God's operation in believers' lives.

Jesus is judged by His followers. Obviously, the man who judges the Lord by feeble saints cannot arrive at a correct estimate of Christ. However, the way to refute unfavourable judgments is not by telling the critic, but by showing him that the Gospel does work in the lives of devoted disciples.

This problem is not of recent origin. It is as old as religion. Paul complained to certain religionists of his day: "The name of God is blasphemed among the Gentiles because of you." But, on the other hand, Christ-like conduct causes men to glorify the God of heaven. The history books do not record any period when Christians commenced to be so different from Christ. But the records of the present age could not ignore or overlook reference to the phenomenon if most Christians were to bring their lights out from under the bushels and let the world see their good works. Someone commented, "The Devil must be haunted with terrifying fear that believers will some day awaken and live up to their professions." And God stands ever ready to impart power to feeble saints that they might wax strong in faith and good works.

Few are the Christians whose lives have not at some time been used for a criterion of judging Jesus and the Gospel. How is Jesus judged in your life?

Church of God Evangel.

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DATES: MAY 8th to 12th

Join one of the many conference house parties that will be enjoying the balmy air of Llandudno— a full programme open to you, with plenty of beauty resorts nearby in addition to the delightful amenities of Llandudno.

Write now to: Conference Accommodation Secretary, Rev. J. Osman, 50 Tetley Road, Sparkhill, Birmingham, 11



Conducted by the
National Youth Director

LONDON WIN THE SHIELD — SCOTLAND KEEP THE DIPLOMA

THE National Challenge Shield of the Sunday School Scripture Examination has been won by Brixton Sunday school, and we send them our hearty congratulations.

For the second year in succession Greenock Belleville Street Sunday school gain the highest average marks in the Scripture Examination and are awarded the Diploma of Merit. They deserve a special word of congratulation on account of the large number of scholars who entered the competition and the high percentage gained.

This year saw an excellent number of entrants, with 2,475 Elim Sunday school scholars participating. There are very few failures and there are several maximum awards of 100 marks, which testifies to a high standard of Sunday school teaching. Congratulations, teachers. We are proud of you as well as of our scholars.

Of course, there are the usual schoolboy howlers—in which the schoolgirl also participates! Here are some noted by our examiners. "Absalom was riding a long on a mole"; "Relying on the Lord to guide the missiles as they were slung at Goliath." In reply to the question "Who was Absalom?" one boy played really careful and answered, "Absalom was the son of a man who had lots of sons." And here is a sample of "modern" English: "He was the man ho got his heair cort in the oke."

One of the questions asked why David danced, to which one boy replied: "Because the boat came to the church." No doubt he thought it was *Noah's* ark!

Panels of examiners met to mark the answer papers in places as far apart as Nottingham, Bournemouth and Swansea, and these, along with the youth department, totalled more than fifty persons. We owe much to this company of men and women marking and operating the calculating machine, collating the papers and dispatching the results. The amount of work involved needs to be seen to be believed, but we are convinced it has been worth it all.

This year of 1961 is described as Bible Year because it is the 350th anniversary of the translation into English of the Authorised Version of the Holy Bible. We are justifiably proud of our Sunday school staffs, who work hours in the evenings coaching their scholars, and arrange elaborate attractions on Saturday afternoons to persuade boys and girls (the majority from homes of non-Christians) to spend two hours in a church hall answering questions about the Bible when their pals are playing in the street outside. Go on with the great work, youth workers. Discouragements will come, but your reward will be seen in God's time: a reward of young souls won for the Lord Jesus Christ.

Here are the two lists of the "top ten" in the competition for the National Challenge Shield and Diploma of Merit:

Shield		Diploma	
Brixton	18.975	Greenock Belleville Street	89.936
Carlisle	18.80	Iford	83.916
Bangor	18.75	East Ham	83.61
Banbridge	18.533	Harrogate	83.10
Abercynon	17.22	Greenock Braeside ...	82.62
Dudley	16.24	Rugby	82.61
Greenock Auchmountain	16.06	Yeovil (Southville) ...	82.60
Bristol	15.987	Brixton	81.875
Nuneaton	15.489	Belfast Ulster Temple ...	81.65
Lurgan	15.007	Exeter	81.11

A word of explanation to interested friends. The Challenge Shield is awarded to the school entering the highest number of scholars with the highest number of marks, with a minimum of fifteen entrants or twenty per cent of the number in the school eligible for the examination, whichever is the higher figure. The Diploma of Merit, on the other hand, is awarded to the school which gains the highest average marks, provided a minimum of ten eligible scholars are entered.

Certificates are awarded to every scholar entering the examination, with passes as follows: eighty-five marks and above gain a pass with honour; seventy to eighty-four marks gain a pass with credit; fifty to sixty-nine marks gain a pass; and those with marks below are given a certificate of entry. The motto of the Elim National Sunday School Scripture Examination is printed on each certificate: "Thy word is a lamp unto my feet."

SPECIAL EVANGELISTIC RALLIES PLANNED DURING BILLY GRAHAM'S VISIT TO BRITAIN IN 1961

THE Manchester headquarters office for the North of England Crusade has announced that in addition to his three-week series of meetings in Manchester from May 29th to June 17th Dr. Billy Graham will be visiting other centres throughout Britain.

The first meeting on Dr. Graham's schedule after arriving from the United States will be a special meeting for ministers to be held in the Central Hall, Westminster, London, on Tuesday, May 23rd.

On Wednesday, May 24th, Dr. Graham and his team will conduct a one-day evangelistic rally in Swansea at St. Helen's Ground.

A meeting for ministers in the north of England will be addressed by Dr. Graham on Thursday, May 25th, at 4 p.m. in the Albert Hall, Manchester.

The Manchester Crusade will begin with a service of dedication for committee members and other participants on Saturday, May 27th, with the public meetings beginning on Monday, May 29th, and continuing until Saturday, June 17 (except Sundays).

Following a brief period of rest, Dr. Graham will speak at an evangelistic rally in Glasgow on Saturday, June 24th, in the Ibrox Stadium.

The final public rally scheduled for Dr. Graham before his return to America will be in Belfast, at Windsor Park, on Monday, June 26th.

This series of special meetings in these strategic centres, plus the relay meetings which are planned in communities throughout Britain, will make this visit of Dr. Graham the most intensive of any to date, although it is in fact the shortest.

EASTER R.A.H. CHOIR REHEARSALS

The Director of Music and National
Youth Director will attend the following
places :

MIDLANDS

BIRMINGHAM AND DISTRICT PRESBYTERY
Wednesday, March 8th, 7.30 p.m.

ELIM CHURCH,
GRAHAM STREET,
BIRMINGHAM.

SOUTH COAST

BOURNEMOUTH AND DISTRICT PRESBYTERY
Thursday, March 16th, 7.30 p.m.

ELIM CHURCH,
HAWTHORN ROAD,
WINTON.

PORTSMOUTH AND DISTRICT PRESBYTERY

Friday, March 17th, 7.30 p.m.

ELIM CHURCH,
PARK ROAD,
FREEMANTLE,
SOUTHAMPTON.

LONDON

NORTH AND SOUTH LONDON PRESBYTERIES
Wednesday, March 22nd, 7.30 p.m.

ELIM CENTRAL CHURCH,
CLAPHAM CRESCENT, S.W.4.

All Crusaders are requested to support these events.

Is your church like this ?

" Some go to church for meditation,
Others go for consolation ;
Some go there their faults to cover,
Others go to meet a lover ;
Some go there to bow and nod,
But few go there to worship God."

This could not be said of the people congregated in the little church I visited the other Sunday evening, as before the actual service began chorus singing took place, singing that sent a tingle down my spine and brought tears to my eyes, singing so glorious and full-throated it made the rafters ring and filled the church with sweet music such I imagined could only be heard in heaven. Surely hymns sung with such reverence could only come from hearts praising God.

Most churches today have only small congregations ; not so this church—it was packed. At most churches the preacher talks *at* one, here the pastor talks *to* one. At some places of worship a stranger goes in a stranger and comes out a stranger. At this church one goes in a stranger and comes out a friend, because, unlike other churches, where after the last prayers have been said the congregation filter out to the strains of the organ, here most of the congregation stay behind and join in friendly conversation, the stranger being included and the pastor joining in too.

At this church Divine healing takes place, miracles are performed ; these people are really Christ's disciples. This little church possesses no elaborate structure, no steeple, no striking outward appearance, but inside there is an atmosphere of such reverence and feeling that the people gathered here could have only one purpose: to worship God.

I cannot walk ; one room is my world, one chair my throne. But for the kindness of two of these Christians who carried me to their car and took me to church, where members carried me inside, I should not have partaken of such a glorious evening. Thanks so much. I can still hear that wonderful singing as I sit alone in my room.

FOOTNOTE: The writer of this testimony was brought to the Huddersfield Elim Church by a sister who has been healed of disseminated sclerosis. She gave her heart to the Lord as a result of this visit.

Book Review

The Rudder and the Rock, by Charles W. Conn (Pathway Press, Cleveland, Tennessee, \$2.50).

CONSISTING of thirty-eight short devotional essays dealing with varied aspects of the Christian life, this book has many a valuable lesson to teach the believer. Drawing his themes from the Scriptures and also from everyday life, the writer has produced a book which is easy to read and yet succeeds in driving home its vital truths. There is very practical advice in such chapters as "The art of saying no" and "When you are wrong," comfort for those suffering trials in "When life seems backward," while for young and old, new convert and maturer saint, there are kindly words of counsel and consolation. The theme of the book is found in the proverb "He who will not answer to the rudder must answer to the rock." These chapters will act as a rudder to steer the believer clear of the many rocks that confront him on his heavenward course.

A.D.H.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman
(Minister of Elim Church, Sparkbrook)

Monday, January 23rd. Leviticus 14 : 1-9.

"And he shall be clean" (v. 9).

It is impossible to comprehend fully what this meant to a leper. He had been forced out of society by his disease and was barred from association even with his loved ones. Added to this were his own worry and discomfort as he saw the ravages of disease in his body. Now came the cure and the cleansing. The cure was the work of God. The cleansing came through the ceremonial law. The cure stopped the worry and discomfort. The cleansing restored him to society. The two birds symbolise the same truth. The bird that was killed is a symbol of how the leprosy of sin is cured by God Himself. The other bird, dipped in blood over running water and then set free, is a symbol of the regenerate sinner, blood-sprinkled, born again, baptised and liberated.

Tuesday, January 24th. Leviticus 14 : 10-20.

Four offerings were commanded to be offered eight days after the leper was first cleansed. These were a trespass offering, a sin offering and a burnt offering with a meat offering. After the trespass offering was killed the blood was applied to the former leper's right ear, hand and foot. Every part of him was now holy unto the Lord. Now the priest applied oil to those parts to which the blood had been applied. Henceforth he was expected to learn God's will by reverent listening; to do His work with holy energy; to walk in His ways with sanctified determination. This was possible by the anointing of the Holy Spirit, typified by the oil.

Wednesday, January 25th. Leviticus 16 : 1-10.

"Speak unto Aaron . . . that he come not at all times . . . within the veil . . . that he die not" (v. 2).

It was after the death of Nadab and Abihu that this instruction was given. The real presence of God was manifested within the veil in the Shekinah cloud that appeared upon the mercy seat. How careful Aaron must have been to see that he did nothing to cause offence! How awe-inspiring must have been the Lord's presence! Yet we are in a superior position to the high priest, for we may enter in at all times, freely and boldly. Let us not despise our privileges, but make the most of our opportunities, drawing near to God with reverence and godly fear.

Thursday, January 26th. Leviticus 16 : 11-19.

"His blood within the veil" (v. 15).

The accent here is upon blood—shed outside the veil, then sprinkled inside the veil. Hebrews 9 : 7 reveals that the high priest entered only on one day in the year and "never without taking a sacrifice of blood with him" (Amplified New Testament). The nearer one comes to God, the more emphasis there is upon the need for the blood of atonement. Under the new covenant it is the blood of Jesus that makes us nigh (Ephesians 2 : 13). "Though the world may say there is hope some other way, I'm depending on the blood."

Friday, January 27th. Leviticus 16 : 20-34.

The "scapegoat" is really only part of the one sacrifice for which two goats were taken. One was killed and the other led away to die in a land "cut off," or "isolated," which is what is meant by the words translated "not inhabited." The idea is to indicate a land of no return. In the Lord Jesus Christ this has been most perfectly fulfilled.

Man needs not only pardon, but the putting away of sins as well. The slain goat typifies pardon, the banished goat typifies the carrying away of sins. As the priest, by confession and laying on of hands upon the scapegoat, in type transferred the guilt of the nation upon it, so "the Lord hath laid upon Him the iniquity of us all." Now indeed we can rejoice that "as far as the east is from the west, so far hath He removed our transgressions from us," never to be remembered against us any more. Oh, what a Saviour is Jesus!

Saturday, January 28th. Leviticus 17 : 10-16.

Chapter seventeen teaches above all else the sanctity of all life and the sacredness of blood. Blood as food is absolutely forbidden. Noah was told so (Genesis 9 : 4, 5). Here it is incorporated into the Levitical laws. The law still stands, for it was repeated in Acts 15 : 28, 29, as pertaining to the Gentile believers. Two reasons are given in verses 11 and 14. (1) Since blood is the principle upon which atonement is founded, it must never be considered as a common thing, thus paving the way for proper respect for the blood of Christ. (2) The blood is the life. Hence to eat or drink blood is to take the very life of the animal. The words of Jesus in John 4 : 54 then mean that we are partakers of His life, which is eternal.

Sunday, January 29th. Leviticus 19 : 1-18.

The two great foundation commandments of the law are love to God and love for one's neighbour. This becomes obvious when one reads such passages as today's portion which include sundry laws and commandments. The oft-repeated phrase "I am the Lord" gives the only basis upon which true righteousness and morality, together with true kindness, charity and neighbourliness, can be founded. "Happy indeed is that people whose God is the Lord."

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

The Quiet Time

How vital are the few minutes we spend in prayer each day: a few minutes' prayer for the requests in the Prayer and Praise column, also for the church of which we are members; a few minutes left to pray for ourselves.

What a great need we have of spending a few moments of quiet as we wait upon God. Someone has said: "Too much taken up with our work, we forget our Master. It is possible to have the hands full and the heart empty. Taken up with our Master we cannot forget our work; if the heart is filled with His love how the hands will be active in His service!"

A few minutes of earnest prayer each day will do wonders. A minister told of his Sunday school teacher who despaired of his class and asked to be released. The superintendent persuaded him to try again, and to promise that for three months he would pray in secret for every boy. Every boy in the class was saved, and four of them became ministers of great usefulness and power.

Let us try to find a few minutes for prayer in the 1,440 minutes God gives to us each day.

Prayer is requested for

Revival throughout Britain.
Elim youth work.

A man, that he may know God's will for his life.
A man just out of Borstal, that he may be saved.
A little girl dying with leukaemia.

Thought for the week

"He gives power to the faint."

Please send your prayer requests to: Prayer and Praise.
20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

COULSDON. Jan. 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. W. Greenway (Sec. Gen.). Leader: W. R. Finn (A.O.G.). Singing items and testimonies by Caterham and Coulsdon Assemblies. 7 p.m.

CREWE. Feb. 4. Elim Church, St. Paul's Street. T. L. Osborne's Missionary Film "Holland Wonder." 7 p.m.

EALING. Jan. 28 to Feb. 2. Elim Church, Northfields Avenue. Visit of T. W. Walker. Sat. 7 (West London Revival Rally); Sun. 11 and 6.30; weeknights 7.30.

HAYES. Feb. 4. Elim Church, Keith Road. Presbytery Youth Rally. 7 p.m. Speaker: B. A. Barnett. Convener: E. R. Corsie.

ILFORD. Jan. 28. Elim Church, Clements Road. Monthly Rally. 7.30. Speaker: W. Plowright.

ISLINGTON. Jan. 15-22. Elim Church, Lennox Road, Finsbury Park. Evangelistic campaign by Rev. Felix Lloyd-Smith. Sun 6.30. Weeknights 7.30 (except Fri.).

KINGSTANDING. Feb. 4 and 5. Elim Church, Warren Road. Tenth Anniversary Services of Pastor and Mrs. R. J. Morrison. Sat. 7; Sun. 11 and 6.30. Weekend speaker: J. Smith. Special items of interest to all. Come and rejoice with us.

LEYTON. Jan. 21-23. Elim Church, Vicarage Road. E.10. Sat. 3 and 6.30, East London Revival Rally. Speaker: J. Woodhead. Sun. 11 and 6.30, Mon. 7.30. Speaker: H. W. Greenway.

LONGTON. Jan. 21, 22. Elim Church, Carlisle Street, Dresden. Special visit of Selly Oak Trio. Sat. 7.30; Sun. 11 and 6.30. Do not miss this talented youth team. Jan. 28. Missionary night. Speaker: Miss Vera McGillivray (Hong Kong). 7.30.

WESTCLIFF. Jan. 21, 22. New Elim Church, Electric Avenue (corner Fairfax Drive). First anniversary of the opening. Sat. 7.30; Sun. 11 and 6.30. Guest speaker: Rev. George Nunn. Convener: George Backhouse. Jan. 28. Great Youth Rally. Speaker: Sunny Blundell. Soloist: Pastor D. N. Phillips. Knock-out Quiz. Full programme. 7 p.m.

PRESIDENT'S TOUR

Jan. 21, Leyton (East London Revival Rally); 22, a.m. Barking, p.m. Ilford; 24, Woolwich; 25, Ealing; 26, Canning Town; 27, Rye Park; 28, Ipswich; 29, Clacton.

LONDON CRUSADER CHOIR

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

Jan. 22, Croydon Elim Church, Stanley Road. Thirty-second Choir Anniversary Services. Special speakers and past members taking part. 11 a.m. and 6.30 p.m. 29, Brixton Prison and Clapton; Feb. 4, East Grinstead; 5, Wormwood Scrubs Prison and Slough; 11, 12, Maidstone; 19, Slough; 25, Tunbridge Wells.

CAMP 1961 WEYMOUTH Record sunshine town!

Plan now to join us (July 28th—August 11th) and the hundreds who have found that camp offers the best holiday with good food, freedom, fun and fellowship.

For full details write to Mrs. Drene Derham, 65 Western Avenue, Ensbury Park, Bournemouth.

ITINERARIES

Miss V. McGillivray. Jan. 21, Muntz Street; 22, Tamworth; 23, Selly Oak; 24, Blackheath; 25, Garrett's Green; 26, Smethwick; 28, Longton; 29, Silverdale; 31, Nuncaton.

J. Smith. Jan. 17-22, Grimsby; 23-26, Newcastle; 28—Feb. 2, Bishop Auckland.

D. C. Lewis. Feb. 4, Pontardulais; 5, Llanelly; 6, Swansea; 7, Neath; 8, Bridgend; 9, Aberdare; 11, Mountain Ash; 12, Abercynon; 13, Porth; 14, Trealaw; 15, Treherbert; 16, Treharris; 18, Merthyr; 19, Hereford; 20, Brecon; 21, Barry; 22, Newport; 23, Pontypridd.

LONDON EVENT for Elim Sunday Schools

Presentation of the

NATIONAL CHALLENGE SHIELD

for the 1960 Scripture Examination

to the

BRIXTON SUNDAY SCHOOL

at the

ELIM CENTRAL CHURCH, CLAPHAM

Saturday, February 4th, at 3.30 p.m.

Convened by Rev. F. Jas. Slemming
(South London Youth Commissioner)

Presentation by Rev. J. Hywel Davies
(National Youth Director)

**ADULTS REQUESTED TO GIVE
SUPPORT**

CLASSIFIEDS (continued from next page)

MARRIAGES

Gealy: Squires. On December 24th, at Elim Pentecostal Church. Upper Tumble, Llanelly; Walford Lloyd Gealy to Norain Marlene Squires. Officiating ministers: Edmund Owens, B.A., B.D., and G. L. Harries.

Gilby: Cooper. On December 17th, at Elim Church, Chelmsford; Clifford Gilby to Katherine Cooper. Officiating minister: Leslie J. Withams C.448

Taylor: Gallaway. On December 31st, Bertram Norman Taylor to Rachel Gallaway, both members of Elim Church, Longton. Officiating minister: John Coleman (resident minister).

ENGAGEMENT

The engagement is announced between Pastor George A. Crichton, minister at Ebbw Vale, and Miss Ann E. Norton, of Motherwell. C.449

HOLIDAY APARTMENTS, BORD-RESIDENCE, ETC.

A camping holiday. Spacious hall available from Easter onwards; pleasantly situated; all conveniences. Full particulars apply: E. W. Hooper, The Place Hotel, Newquay, Cornwall. Phone 2526. C.410

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

" CROYLANDS "

EXMOUTH (ISCA ROAD), SOUTH DEVON

A large Christian guest house in its own grounds. Few minutes from sands. Real fellowship. Very comfortable.

SPECIAL:

High season service at half rate till June 30th
C.438

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

THE CHRISTIAN HOLIDAY CENTRE WITH
THE CONTINENTAL

ALL-IN PLAN

ONE REASONABLE CHARGE AND EVERYTHING
FREE

- * Coach tours * Sea cruises * Taxis
- * Deck chairs * Car parks * Fishing trips
- * Excursions * Sea-front refreshments
and many other items

WRITE FOR SPECIAL BROCHURE WITH DETAILS

Normal holidays, charges as before

HALDON COURT, EXMOUTH, DEVON
C.439

I.O.W. "Salem" Christian Guest House, St. Lawrence, Ventnor. Ideal holidays on the beautiful undercliff overlooking sea. Warm fellowship; homely atmosphere; excellent food; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh. Phone 838. C.452

Ilfracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

Llandudno. Are you coming to the Conference, May 8? "Meifod" Guest House is immediately adjacent to the Conference Pavilion. Beautiful view of the bay from the front of the house. Write for brochure: Mr. and Mrs. J. L. Stuffs. "Meifod," opposite pier, Llandudno. C.451

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.

Paignton, Goodrington. Luxury four-berth caravans from five guineas; excellent site, all amenities, flush sanitation, children's corner. Book now to avoid disappointment. S.A.E., Chadwick, 60 Sandhills Lane, Barnt Green, Birmingham. HILLside 1688. C.445

Paignton and Torbay Court. Booking now for your 1961 holidays. Special Guest Speaker for the week June 24th to July 1st. Rev. Dick Rees. Don't delay—book today. Ewart J. Maggs, F.R.G.S., Torbay Court, Steartfield Road, Paignton, Devon. Phone Paignton 57835. C.406

Penzance. Bed and breakfast and evening dinner, full board on Sundays; terms moderate; central; few minutes Elim Church, shops and sea front. Mrs. R. Harvey, "Earlwood," 10 Lannoweth Road. C.447

Scarborough. Lovely country and sea views; h. and c.; lounge. Great meetings at Pentecostal Fellowship Camp adjoining. Christian fellowship; excellent food; garage; free parking. Write: Mrs. Warters, Roundhills Guest House, Burniston. Tel. Cloughton 276. C.430

Scarborough. For a happy, profitable holiday come to the Harcourt Hotel (a Christian guest house), 45 Esplanade, South Cliff. Good food, every comfort and excellent Christian fellowship assured. Terms moderate, early booking advisable. Stamp for brochure to Mr. and Mrs. J. Johnston. Telephone 3930. C.435

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

To let. Furnished ground floor flat, Hendon, N.W.4 district. Particulars from Box 45, "Elim Evangel" Office. C.441

Wanted, hall or chapel freehold, anywhere U.K. Prayerful suggestions from truly dedicated few needing same welcomed. Only letters with fullest details acknowledged. B. Strong, 38 Crawford Street, London, W.1. C.444

SITUATION WANTED

Widow would undertake light duties for good home, own room and Sundays off essential. Call or write: Mrs. E. Vaughan, 134 Prescott Street, Birmingham 18. C.446

MISCELLANEOUS

For sale. 250 £1 shares in the Victory Press. Would split. Genuine reason for sale. Box 47, "Elim Evangel" Office. C.454

For sale. Gestetner "Scholar" Rotary Duplicator, as brand new. Cost £35, will accept £20. Box 46, "Elim Evangel" Office. C.443

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.403

Special announcement

HOLIDAYS 1961

The North London Presbytery Camp has a site at
Hastings, Sussex.

JULY 22—AUGUST 12

Watch for further particulars
C.453

Giant Flannelgraphs, suitable platform ministry! Attractively drawn, beautifully coloured, complete with lessons, 5/9 per set. Special offer, five different sets £1 (postage 1/3). New exciting story, "Johnny the Gospel Space-man." Stamp for list: Holloway, 10 Bowes Avenue, Margate. C.450

WITH CHRIST

Butler. On December 20th, Elizabeth Kate Butler, aged 78, faithful member of Elim Church, Swindon. Officiating minister at funeral: F. J. Day. "With Christ, which is far better."

Shiple. On December 6th, at Bucknall Hospital, Thomas Sampson Shiple, aged 68, passed to be with the Lord; member of Elim Church, Longton. Officiating minister at funeral: John Coleman.

Steward. On December 19th, Ada Mary Steward, aged 88, member of Elim Church, Coulsdon. Officiating ministers at funeral: R. A. Gordon and G. H. Thomas.

Tully. On January 3rd, Clement John Tully, aged 83, of South Benfleet. Officiating minister at funeral: George Backhouse.

Wyllie. On December 17th, Robert Wyllie, aged 72, a beloved and faithful member of Elim Church, Bangor, Co. Down. Officiating ministers at funeral: N. J. Nelson and F. Carson. "For ever with the Lord."