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THE ELIM EVANGEL

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COVER PICTURE

Feeding an orphaned lamb.

Photo by Charles Bean

CHRISTIAN witness is one of the most powerful influences in the work of the kingdom of God. If half the time, tithes and talents used in the mere mechanics of the Christian Church—in human organisation involving conferences and convocations, councils and committees—were used in actively propagating the gospel, we would soon see the torch of personal witness setting others on fire with the fire of God. The most eloquent comment on the witness of the early Church is : " they that were scattered abroad went everywhere preaching the Word." They had no texts of New Testament scripture to sound abroad, they preached the living Word, the Lord Jesus.

How refreshing it is to read in this special Irish number of our magazine the reports of the aggressive evangelism in Ireland, in both north and south. Crusaders giving up their holidays to spend the time preaching Christ in eloquent personal witness seems to us to betoken the " cloud the size of a man's hand " which indicates the coming showers.

Whether we evangelise Samaria, or India, or Africa, or other regions beyond, or concentrate on a plan for personal witness in the area in which we live, the fact remains that Christian witness is the life-blood of the true Church. Dumb Christians are as ineffective as secret disciples, but witnessing Christians will soon build up their own local church assembly and extend the kingdom of God, and in so doing will " kindle a flame of sacred love on the mean altar " of their hearts.

Nothing stimulates faith, or love for the Master, or provokes a deeper consecration than persistent, yet tactful, personal witness. Let us not talk about a " passion for souls," but rather let us draw so close to the Saviour that we catch fire with a deep " passion of love for Christ " which in turn will thrust us out to hold aloft the torch that others may see the way to God.

W.G.H.

Important Announcement

We are glad to be able to advise our readers that the charge for conference accommodation is lower than was stated in the *ELIM EVANGEL* (February 23rd issue, page 116). The charge for the conference period—high tea Monday to lunch Friday—is £4 8/-.

Will ministers please amend the amount on their booking forms, but note that the deposit is still £1 per person.

Reserve your accommodation at once by writing to the Secretary, Y.M.C.A. Holiday Centre, Grosvenor Road, Skegness, enclosing £1 per person deposit.

Farewell from an old warrior

By PASTOR A. WILSON.

MINISTER OF BEERSHRIDGE ROAD, BELFAST

HOW TOUGH, though tender! How bold while still gentle was the apostle Paul. Just before Paul died a martyr for Christ he was inspired to write to Timothy, the young Christian preacher, a triumphant farewell the glorious farewell of an old warrior with glory in his soul, going to meet his Saviour and Master and to receive his crown. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith" (2 Timothy 4:6, 7).

"I am now ready to be offered." Already Paul had given his time, his talents, and now he was prepared and willing to give his life for Christ. What a challenge to every young Christian is the life of Paul. So devoted to the service of Christ in every sphere of his life was the great apostle that when the summons came he could declare boldly and unhesitatingly: "I am now ready." Is your life completely surrendered to Christ? Are your talents and time consecrated to Him?

What battles Paul fought for the cause of Christ. The battles with his own carnal nature (1 Corinthians 9:27). The battle against worldliness and half-hearted service which worldly Christians give. The battle for the purity of the Gospel. But at the end he could triumphantly declare he had been faithful and victorious in them all.

How many young people who have professed conversion to Christ have failed in the battle with their own carnal nature. Others have been half-hearted in Christian service, while others have drifted into error and false doctrines. I call upon every young person who reads these lines to fight a good fight for Christ. Be loyal and true when everything seems against you and no one seems to stand by you. Read 2 Timothy 4:10, 11 again and be determined not to give up, no matter how hard and lonely the battle may be. It is said "Trials neither make a man nor break him, but reveal what sort of material he is made of." Paul was made of the good old stuff. In every trial he triumphed, in every battle he was victorious, even from his dark, lonely, evil-smelling dungeon he rejoiced and exhorted others to "Rejoice in the Lord." Can I be victorious like that? Thank God, yes! The same grace Paul had can be and is yours and mine. So let us use it for Jesus every day, till we see Him.

Then Paul not only writes of fighting but also of finishing. "I have finished the course." Yes, Paul, the long race is done, the soldier's life is over. You did not get off the track; you finished the course. The picture Paul had in mind was, no doubt, of the Olympic races. So many fell by the wayside. The long race is so hard. Some were not in good condition and not willing to endure the pain as they plodded on, waiting for a second wind; were discouraged by the stitch in the side, so gave up and fell to one side. All his ministry Paul had this in mind. In Acts 20:24 he said, "Neither count I my life dear unto myself, so that I might finish my course with joy." Whether Paul should live or die did not matter. But, oh, "that I might finish my course with joy" he said. His ambition was to meet Jesus; not to be a quitter, but a finisher. To meet Jesus after fighting the last fight, running the last step, hitting the finishing tape at his best. It is easy to start, and how many do. But many never finish, they fall out by the way. How many young people allow other attractions to sidetrack them from the course. Instead of pressing towards the mark of the prize, they go seeking after an easy course. Many soon forget the prayer meeting and the Bible study; these factors sustain them for, and in, the race.

"Many there are who start in the race,
But with the light refuse to keep pace;
Others accept it because it is new,
But not very many ever go through."

Let us resolve that we will be finishers, not quitters. Keep running on till the race is won. Let me urge you to go now and read again the solemn charge Paul gave to young Timothy in 2 Timothy 4:5: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Let us preach the Word. The children in the Sunday school need you. Volunteer now for this job of preaching the Word to the children. Proclaim it in personal work, and let us "endure afflictions"; do not be discouraged because of the hardness and difficulties of the way.

What a challenge to every Crusader and young Christian! Let us take this solemn charge of God given by the inspired apostle and let us heed the solemn instructions given by this faithful old warrior,

Evangelise Samaria

By PASTOR A. R. SMITH,
MINISTER OF BANGOR, CO. DOWN

"The Jews have no dealings with the Samaritans" (John 4:9)

JUST PRIOR to our Lord's ascension He reminded the disciples that "Ye shall receive power after that the Holy Ghost is come upon you," and then added, "And ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in Samaria." This must have startled these Jewish Christians, "To Samaria! Oh, not so Lord," for Samaria was

A NEGLECTED FIELD

Why was Samaria neglected? The woman at the well said to the Lord, "The Jews have no dealings with the Samaritans." This was a terrible indictment, but it was true. The rabbis taught "He who eats the bread of the Samaritan is as he who eat swine's flesh," again "No Samaritan shall be made a proselyte," and "They have no part in the resurrection." In other words, the teaching that the Jews received was a deterrent to evangelistic enterprise.

Then again the Samaritans were a mixed people, and, therefore, unclean in the eyes of the Jews. In 724 B.C., following the evil reign of Hoshea, "the King of Assyria brought men from Babylon, and from Cuthah and from Ava, and from Hamath and from Sephar-Vaim, and placed them in the cities of Samaria." This eventually, through inter-marriage with the Jews, led to a mixed people. This constituted a further reason for the Jewish neglect of Samaria.

Peter's vision on the house-top caused a revolution in his Jewish way of thinking. Bidden to rise and partake of the mixed bag, he cries "Not so Lord." Later, speaking to Cornelius, he says "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation, but God hath shown unto me that I should not call any man common or unclean, therefore came I unto you."

The Samaritans were a difficult and hostile people (Luke 9:52-56). Josephus wrote: "They profaned the temple by scattering dead men's bones in its courts." This in itself would provide a valid reason in Jewish eyes to abandon Samaria to its own devices.

We also have our Samarias. Places which, for

reasons that appear good to us, we do not seek to reach. Difficult places where there is little likelihood of success. Shall we allow the difficulties to turn us back from our Samarias? "Ephraim, being armed and carrying bows, turned back in the day of battle" (Psalm 78:9). Marshal Foch in 1914 said, "My centre is giving way, my right is in retreat; situation excellent, I shall attack." To our Lord Jesus Samaria was

A CHOSEN FIELD

"He *must needs* go." What constituted this constraint upon His soul? Was it the cry of the "other sheep," "Come over and help us"? Was the "need" the yearning compassion of love? "I am come that *they* might have life." Was it the constraint of the Divine will, the way of God? Certainly it was the way to Jerusalem, to the Cross and to glory. It was surely a blending of all three. Our Lord went forth as a pioneer evangelist to a field that had been greatly neglected. Winning one, He won many!

Two missionaries sat watching an ant cross a table to sample some sugar. After a moment it went away carrying a crystal of sweetness in its jaws, returning in a short time with some friends, and in turn each carried away a token of its visit to the bowl of sweetness. In a matter of minutes there was a cavalcade of ants making their way to the place of attraction.

Is there a constraining need, a Samaria in your district that requires a labourer with a *must* outlook? If so, it would be as well to remember that Samaria is

A SPECIALIST FIELD

There are certain qualifications needed in a Samaritan evangelist. There must be first a spiritual desire to follow the guidance of God implicitly, and a readiness if need be to oppose popular feeling whatever the cost. Then there must be a physical effort to reach our Samarias. Wishful thinking is not listed in the Divine catalogue of requirements. It is not enough to give pounds to missionary work if we are not prepared to cross the road to witness or attend a prayer meeting to pray. There must also be

a love for humanity that embraces all kinds and classes of men and women, and seeks not merely their social betterment but their eternal salvation.

Finally there must be power. Power that is manifested in "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (Isaiah 11:2). The power that was promised by the Lord to those upon whom the Holy Ghost should come that they might be witnesses to Him . . . in Samaria.

All these qualifications are within the reach of every believer who truly desires to make some neglected Samaria

"MY FIELD"

The New Testament conception of the Christian is of one who is saved, sanctified and serving. The twin functions of the believer are to worship God and to work for Him. Both are essential. Working for God is inherent in our understanding of His

character and will. Paul says in 1 Corinthians 5:11: "Knowing therefore the terror of the Lord, we persuade men."

We must be prepared to serve God on all fields. Our Jerusalems are handy and convenient, though even these are sometimes neglected. Our Samarias, however, are often more difficult.

There are rich deposits of precious things in Samaria. There are good Samaritans, grateful lepers, and women who witness. How shall they hear without a preacher if the saved have no dealings with the lost?

Look for your Samaria; it may be in a back street of your town, it may be the next village, or the distant city; then go in, full of the Holy Ghost, letting neither difficulties nor discouragement dissuade you. Do not be content with being a "pew duster," but reach out and become a "pioneer," however small. Evangelise Samaria!



Hello Sunbeams.

The Jones family were very excited about their new game. Uncle John had sent it to them and they all found it very interesting. None of them had discovered the secret as to how it was done and they all wondered who would be the first. It was maddening because Daddy managed to get it right every time. He wouldn't tell them how it was done, but just laughed and told them to try again.

I wonder if you have ever seen a game like that, Sunbeams. It is called "Solitaire" and it is a board with lots of little pegs stuck into it. The pegs must be moved around the board one over the other, taking one out each time. The idea is to remove all the pegs but one, which must be right in the centre of the board. It is very hard to do if you don't know the secret, and the Jones children just couldn't manage to find out. They tried one after the other, first Pam, then John, then Tom and Jenny, and even little David tried, but they couldn't make it come out just right.

One day while the others were very busy Uncle Harry called to see them. He found Jenny trying hard to find the right way to move the little pegs. Uncle Harry came and sat next to Jenny and watched. Then he told Jenny to put all the pegs in

their right places. "This game," he said, "reminds me of the Christian life. We need to be in the very centre of God's will and things don't work out right unless we move in the right direction. We cannot find out the right way without the help of the Lord Jesus."

"Why, I hadn't thought of it like that, Uncle," said Jenny, "but I do see what you mean. Will you help me find out the right way?"

"Yes, Jenny," said Uncle Harry, "and every time you play this game it will remind you of what I have said."

"Yes, then I can tell the others and they will remember too." Uncle Harry then explained that the game was really very simple if you moved the pegs all the same way round. He showed her how to move the first one and then to keep moving them all in the same direction. Jenny tried for herself and found that it worked out just right, with one little peg in the very centre of the board. Jenny just couldn't wait to show the others and Daddy. But she thanked Uncle for the wonderful lesson she had learned.

There is only one way to be in the centre of God's will and that is to go God's way. To move in the right direction. He makes difficult things easy when He comes into our lives and explains how we should live. Jenny never forgot and the game of Solitaire always reminded her to seek God's help in her life. It was her favourite game.

'Bye now, Sunbeams. God bless you all and keep you in His will.

Lots of love. AUNTY DOROTHY.

AGGRESSIVE EVANGELISM

Adventuring for Christ

Markethill

When Pastor Malcolm Smith was inducted to the country church of Markethill in April 1961 a few folk sat in the church, now it is sometimes difficult to get a seat on Sunday night.

The answer is very simple. The Word of God and prayer. Many times in campaigns throughout Northern Ireland Pastor Smith had challenged that the Word of God and prayer would fill any hall in the country. Now the challenge came to Markethill and for many months prayer was offered for revival and salvation of souls.

As winter approached prayer was intensified, with the church meeting each morning at 6.30 before farm work was started. By this time expectancy was at its height.

In the late winter of 1962, Pastor Smith commenced a Gospel mission in the church. For the first few nights little happened, then suddenly the hall was full and God began to bless. The meetings continued each night; a few hymns and the Word of God preached. This went on for six weeks; souls were saved and some were healed.

Since that time there has been a steady stream of souls being saved, and others getting right with God. New converts earnestly seeking God for the baptism. Some of the converts have joined the church, others have returned to their churches, but the whole countryside has been awakened. Every door, every farm has been contacted. The young folk spent many Sunday nights bringing folk off the streets into the meetings.

This is the work of God; to Him be all the glory.

Pentecostal trekkers

A group of young folk stood in a rough circle on the rocky beach of a seaside town in Co. Down. They began to sing "If you want joy, real joy . . ." A crowd gathered; the Irish Youth Commissioner stepped forward and introduced them. And what an introduction! A company of young men and women who had given up their summer holidays to take the full Gospel to Co. Armagh, Co. Tyrone, and Co. Down.

It was some time before that at the monthly youth rallies that Pastor Malcolm Smith, Irish Youth Commissioner, had challenged our Crusaders to give up

their holidays to take the full Gospel to Ireland's villages and towns. Now it was in operation.

For a fortnight the Armagh Eilim Church became the centre of evangelism. At 5.30 a.m. the balcony of the church shook with the alarm bell that summoned sleepy young men to prayer. After washing they were driven eight miles to Markethill to join in the early morning prayer meeting there. Breakfast in Armagh at the youth commissioner's house. How all the trekkers sat down in the dining room will never be known. How Mrs. Jean Smith and Rosemary Ladlow did the marathon task of feeding them is yet a greater wonder, but feed they did.

Each morning was spent in lectures on soul-winning, based on the study of Christ's redemption and its application. The youth commissioner went through every avenue of approach, and cross-questioned each trekker on the basis of the lecture.

These were followed by waiting meetings, where some were filled with the Spirit. One of these was a nurse from the Royal, and an attender of Armagh Eilim Church. Since that day of her Acts 2:4 she has been the Word of God to the salvation of patients she has nursed.

The theme of the devotional times is reflected in the chorus so often sung:

"Spirit of the living God fan afresh on me,
Break me, melt me, mould me, fill me."

Who shall forget as the Cross of Jesus was spoken of one morning, and all present broke down and wept before the Lord? Afternoons were given to aggressive evangelism of all types. Open-air meetings in seaside towns saw crowds flock around to hear the Word in song, testimony and preaching given in power. Newcastle, Co. Down, saw unforgettable scenes where the crowd gathered to see such a sight - holidays given up for Gospel preaching! They went away having seen Jesus. Sometimes it was 11.30 p.m. before the tired but gloriously happy company crawled into the cars, after dealing with souls among the crowded throng.

Many towns and villages were contacted with open-air meetings and door-to-door work. Sinners were presented with Jesus the Saviour, saints with Jesus the Baptiser with the Spirit, and the sick with Jesus the Healer.

There were sad partings, and a heartfelt desire from many that this should be carried out regularly

in the local church, What about it, youth leaders?

What of results? Armagh and Markethill youth joined during the summer and held many open-air meetings and evangelistic activities. In Markethill, through personal evangelism, it is said that everyone has been approached by the Elim church. In Portadown, even yet, in winter some young folk go out to compel them to come in. Larne rapidly advances with open-air work and evangelism.

There has been a real quickening among the Irish young people, and this in so many cases has found a real outlet in evangelism. To God be the glory.

Triptique to evangelism

It was 10.30 p.m. when we came to the Northern Ireland border-crossing, and in a few moments we were over and through the Free State customs post. We were in Eire.

From now on we were in a land where for miles there would be no Christians or Christian churches, where on every street corner would be a Roman Catholic church. The whole village and town life revolved around the priest.

We were on a visit to Pastor Gordon Hills in Dublin, and the Elim missionaries who are working among the world's most heathen and unevangelised parts. Not only did we intend to visit but also to see something of the work Pastor Hills was doing.

The next day we put amplifying equipment into the car and drove some seventy miles to Abbyliex. If you have never seen a Roman Catholic country you will find it difficult to believe. I can tell you I did when Gordon gave a commentary on the areas we passed through. "No witness for fifty miles." "Not a Protestant in this place, let alone a Christian." "This town has never heard the Gospel in this generation." This could be said of so many of these villages, where the people kiss the hands and clothes of the priest and obey every command of the Roman Catholic Church.

The farmers had already arrived in Abbyliex and had done a lot of their business. After a time of prayer we commenced the open air. The folk who probably had never heard the Gospel before listened -behind vans, in doorways, anywhere to listen without being seen by the priest. The price of listening to the Protestants is high. Pastor Hills preached simply, quoting from the Knox translation and also the Dovey version, proving that salvation was a "present spiritual experience." The next day in Dublin at 11 a.m. we saw 500 people gather for the blasphemous mass. This happens every morning all over Dublin. Before the mass commenced we watched as many kept up a constant vigil pursuing the reward of the faithful before the wooden and stone gods and goddesses of Rome.

We went to the Lourdes of Dublin and watched as souls seeking salvation raised their eye to heaven, kissing the toe of the statue of Peter—crawling on gravel kissing the earth—eating grass -prostrating themselves before Mary, crying for assurance of sins forgiven.

The candles burn ceaselessly while the coffers of Rome fill with the money of a poverty-stricken people. The churches are full of people whose eyes are an agonising hope that this time they might find the Gnd they seek at the religion of the great whore. They step on into hell with the vast majority having never heard the Gospel.

We drove back in silence. Each town we passed through I heard it ringing in my ears: "They have never heard the Gospel, and no witness for nearly 100 miles."

As we crossed the customs post and came back to Protestant Britain and Christians in every town I was determined to do something. Once a month the Markethill church takes an offering for Gordon and Nessie Hills, that the evil power of Rome shall be broken, and from the heathen Eireans there shall be sons led to glory.

The press reported last year . . .

"LARGEST ELIM RALLIES AT THE ROYAL ALBERT HALL SINCE PRE-WAR DAYS"

**IT CAN
HAPPEN AGAIN**

. . . if you come!

How loudly can you blow your trumpet, brother?

By PASTOR H. TOFT,
MINISTER OF BALLYSEWAN CHURCH

"He shall be great in the sight of the Lord" (Luke 1:15)

PROUD, boastful, blasphemous Henley wrote:

"Out of the night that covers me,
As black as the pit from pole to pole;
I thank whatever gods there be
For my unconquerable soul.
It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate,
I am the captain of my soul."

This is egotism gone mad. This is defiant self-exaltation; the sin of Lucifer; the taproot of all human sins, sorrows and schisms.

The progeny of this species has been strangely prolific. Heady, high-minded men stalk through the earth, proudly declaring the captaincy of their souls, and the mastery of their fate and destiny. Loud-mouthed boasters, fulfilling the prophetic word, and unconsciously proclaiming that the last days are upon us (2 Timothy 3:2).

Meanwhile the world sways dizzily on the edge of the abyss; waiting! Waiting for what?

Greatness is a strange quality. Heaven views it so very differently from earth. Jesus said of the world's great ones: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors" (Luke 22:25).

The jack-boots and medal-bedecked uniforms of the world's mighty men are bespattered with the blood of their unfortunate victims; and as the lordly, dictatorial conquerors mercilessly squelch under their feet these wretched subjects, they are acclaimed "benefactors." The irony of it!

How loudly can you blow your trumpet brother? How hard can you strike? How tall can you be as you strut across the world's stage? Blow loud enough, strut high enough, and the world will call you great, and a "benefactor"!

"But," continued Jesus—mark that "but," it is the taut rein bringing would-be-great disciples to a sudden standstill—"But ye shall not be so." Greatness on earth and greatness in heaven belong to two different categories.

If you would know true greatness, listen! The Master is speaking, "He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve" (Luke 22:26). "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20:26-28).

The great ones of heaven are those who have the greatest capacity for selfless service, and sacrificial suffering. Those who "bleed to bless." Those who are constrained by the love of Christ to "give and not to count the cost, to fight and not to heed the wounds." Those who care for "others," and whose dominant passion is Christ. "Not I, but Christ be honoured, loved, exalted," is their cry.

John the Baptist was "great in the sight of the Lord." The only greatness that matters; independent of silken civilisation; ignoring its conventions; unmoved by its frowns or favours, he was utterly Christ-centred.

He was the voice, speaking of the "Word"; a light, showing the true "Light"; the law personified, leading the bride to the "Bridegroom"; the Baptist, preparing men for Christ's baptism"; decreasing that Christ might increase; ascetic, fanatic, fool in the eyes of the world; but "great in the sight of the Lord."

Let us take a peep at the private journal of another truly great soul: "I think my soul was

never so drawn out in intercession for others as it has been this night ; I hardly ever so longed to live to God, and to be altogether devoted to Him : I want to wear out my life for Him." The flame that burned in the heart of seraphic David Brainerd kindled a like flame in the heart of Henry Martyn. When he reached the shores of India he wrote : "I desire to burn out for my God." J. H. Jowett in his heart-stirring book, *The Passion for Souls*, asks the searching question. "My brethren are we in the succession? Are we filling up that which is behind of the sufferings of Christ?"

Seek, if you will, the world's greatness ; its emoluments, its preferments, its honours and praise ; but remember, if you seek the world's greatness you suffer the world's disappointment and doom. The world's greatest ecclesiastical authority is the Papacy ; and the greatest political authority the world will ever see is "the beast out of the abyss." Heaven, we are told, is filled with praise at the destruction of the "harlot," and earth is filled with glory after the doom of the beast. Who wants to share their destruction and doom?

John the apostle saw on the throne of God "a lamb as it had been newly slain." The Crucified is on the throne : the One who emptied Himself, and humbled Himself, and gave Himself utterly, even to the death of the cross. "The meek and lowly man of sorrows" is exalted to that central height ; and He is worthy. Not the rapacious, terrifying beast, but the Lion who who is also the Lamb, is in control of history and destiny. Not egotism and merciless selfishness, but self-giving love is controlling this universe.

Said a fond and ambitious mother : "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." And the answer came, "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" The ultimate question is not "How big can you blow?" but, "Does the Spirit of the Lion and Lamb of Calvary possess and master you?"

Bunyan tells how Mr. Valiant-for-truth came to the river of death. "My marks and my scars I carry with me to be a witness for me that I have fought His battles who will now be my Rewarder." "So he passed over, and all the trumpets sounded for him on the other side."

Let those who will trumpet forth their own greatness ; but let all who desire that honour which is from above join with Isaac Watts in proclaiming the worthiness of the Lamb.

"Jesus is worthy to receive
Honour and power Divine ;
And blessings more than we can give
Be, Lord, for ever Thine."

With all your being herald forth the glories of your Saviour and God ; and maybe all the trumpets will sound for you on the other side.



NOTABLE SWEDISH SINGERS TO VISIT ELIM FOR EASTER

Nils Wagsjo and **Goran Stenlund** are to sing at Trafalgar Square and the Royal Albert Hall on Easter Monday.

These brethren have had wide experience and are famous for the quality of their singing. Both as soloists and duettists their talent is outstanding. We quote from an appreciation of their performances :

"The voices of these well-trained and talented singers blend together in such perfect harmony that it can hardly be improved upon. The secret to this is that neither has a desire to dominate."

Nils Wagsjo (first tenor) has a clear and brilliant voice, and even though it is not specially strong it carries well. In Swedish revival circles they often call upon him to serve as soloist, and he is a noted singer in other fields as well. He has, for instance, on several occasions sung the tenor part of Handel's *Messiah* and Bach's *The Passion to St. John*.

Goran Stenlund (first bass), who for many years has been the soloist of the Filadelfia Church of Stockholm, must be acknowledged as one of the truly great Christian singers of today. Despite the greatness of his voice, and contrary to many others with great voices, he can sing with a gentle and sweet intimacy which gives him an outstanding ministry in the singing of simple revival songs.

Book your seats now and be sure of a place in these great meetings on Easter Monday. Write to the Secretary, R.A.H. Seat Bookings, 20 Clarence Avenue, Clapham Park, London, S.W.4.

LEGION

By PASTOR GORDON HILLS.

ELIM MISSIONER TO EIRE

I WAS standing on a street corner adjacent to O'Connell Street, Dublin's main thoroughfare, preaching the gospel. Two young ladies stopped to listen. It was one of the only places in this great city where they were likely to hear the evangelical message. They had only stopped a few minutes and were paying good attention, when they were approached by one of "them" who had had them under constant surveillance from the first. A few brief remarks were exchanged and soon the ladies hurried away. On another occasion I had made contact with a young Roman Catholic man who was not satisfied with his church, and there was every reason to believe that he was seeking the truth. A short while after our initial meeting he pleaded with me to leave him alone, he feared that his job and his future were in jeopardy, he had just had a visit from "them." Quite recently I was on my way to address a congregation of Roman Catholics. As I approached the building where the meeting was convened I saw a group of people standing about the main entrance (another group was at the rear entrance). They were engaged in seeking to stop all Catholics entering. The rosary was held firmly in the grasp of each one, and with audible constant prayers they sought to bring a "curse" upon this place of witness—yes! it was "them" again. Wherever we go in our endeavour to bring the gospel to the people of this country we find them, their name and their number is Legion, the legion of Mary.

The task of evangelisation in Eire is fraught with numerous difficulties. Unlike other Catholic countries, here Catholicism enjoys the favour and deep respect of the people. The Irish people are Catholics because they want to be Catholics! Because they sincerely believe that Catholicism is Christianity. Add to this fact that in this country Rome employs over 20,000 priests, nuns and brothers; that nominal Protestant Christianity, afraid of giving offence, has compromised, and makes no attempt to stand against the tides of apostasy; that evangelicals are constantly moving out of the country to places where a more favourable atmosphere exists, and you are beginning to understand something of the situation. At present the number of labourers in Eire is so small that tens of thousands in this generation will live and die without ever hearing the gospel.

Apart from all this, there is the Legion. Founded in Eire, this aggressive militant army of laity is regarded as one of Ireland's greatest contributions to the Church of Rome throughout the world. You will find them in every continent, indeed wherever Romanism is seeking to make a "break through," the spearhead of the movement will be Irish-trained legionaries. Not only does Ireland send forth almost 1,000 missionary priests and nuns annually, but Legion delegates voluntarily serve a short period abroad in order to commence a new branch. Thus from all quarters of the globe, high ecclesiastical officials sing the praises of this organisation, which has succeeded in some countries in boosting the number of "converts" to 1,000 every year. Last summer 1,000 members left this island for a short time of service in England, and returned with pride to report their success.

Although these facts may stagger you, yet to me the most staggering fact of all is that this situation has prevailed for many years, and few have risen to the challenge. The plain fact is that Eire is not considered to be a mission field simply because of its position, being regarded as it is as part of the British Isles. This leads me to ask the question, what constitutes a mission field? Do we regard a particular country as a mission field because of its location on the map? Or because its people have a different colour of skin? Or because their customs and language are foreign to us? Or is a mission field a place where there exists tremendous spiritual darkness? If the latter be the right interpretation, then Eire stands forth unique among the nations of the world, as the forgotten mission field! We are happy that we of the Elim family have a share of accepting our responsibility in this direction, and among Eire's needy millions we are privileged to have the opportunity of holding forth the Word of life. In this evangelistic outreach we are asking you to stand in with us before the throne of grace. We are constantly on the offensive for Christ, in the service of One who has all power, and who will respond to prayer and faith. We are looking to God that many of "them" shall experience so great salvation, and like one of old who met the Saviour, that they shall go and tell what great things the Lord has done for them. Can we count on you?



Women's column

By GLADYS GORTON

THE COST!

NOW THE THAW has come we shall soon know how much the great freeze-up has cost us! Numbers of elderly people will receive a severe shock when their bills come rolling in. Imagine the reminder of all the gas, electricity and solid fuel arriving in the form of bills on a lovely spring-like day!

"Our holiday money has been well dipped into to pay for the coal," a young housewife said to me, and I told her that I had used mine too. But if you and I are able to meet our bills we are indeed thankful. God has never left us in want yet!

To be warm and to maintain an even temperature demands labour and costs money. Whatever kind of heating you may have, even though to you it is labour-saving, for you to have it has cost much in money and labour. Think of all the work to get you your heat—coal, electricity, gas, oil, etc.

Many families will be planning a better type of heating for next winter. Yes, to keep out the cold costs energy, enterprise and money, and this is definitely true in the Christian realm. Do not get the idea that the fire of the Holy Spirit depends upon emotional thrills and ecstasies. Anybody can shout "Glory, hallelujah!" but to get the fire demands a price. The cost of getting the fire and maintaining it pays in the long run. The responsibility to bear this cost lies at the door of every one of us. If you and I were sincerely prepared to bear the cost and pay the price, the fire would burn continually in your church and mine.

I once heard a Baptist minister preach on the responsibility of every church member. "Your church doors will remain open by your regular attendance," he said. If every Elim member supported and attended their church as much as they were able, with a keen longing for more of God and the salvation of souls, revival would result in less than three months!

The need is urgent, the cost is great, but it can be met if you are prepared to pay the price!

"Little is much when God is in it;
Man's busiest day's not worth God's minute,
Much is little everywhere,
If God the labour does not share;
So work with God and nothing's lost,
Who works with Him does best and most:
Work on! Work on!"

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A tribute to Mrs. Margaret Miles

BY RUTH L. H. WIGGLESWORTH

ON February 19th, a dear friend passed into the presence of the Lord, and Mrs. Margaret Miles has left behind her the memory of an earthly life of rare Christian quality and fragrance. There are very many who mourn her loss and whose prayers and heartfelt sympathy are supporting her dear husband, her daughters Ruth and Olive, and the family at this time of sad bereavement. We know that the Lord will comfort their sorrowing hearts and give them strength and grace to carry on.

In looking back over the thirty-seven years I have known Mrs. Miles, I have seen her most enduring qualities of gentleness and Christlikeness unaffected by the real testings of life. Her sweet disposition and the unfailing sympathy she had for others often made her vulnerable to real heartache. She believed in and practised "sharing and caring," and could minister in this way so effectually because she herself had proved the Lord in a vital way.

It is a long time ago since those early days of our friendship when, as Margaret Dench, she was preparing for her marriage to Pastor George Miles. I remember how joyfully and zealously she served the Lord and, overcoming natural shyness, she with her fiancé did valuable work in the open-air gospel witness in Coulsdon.

In the lovely Surrey village of Chipstead, Margaret grew up and there learned to love the house of God. It was in the Church of England, while in her teens, that she gave her heart to the Lord. Remembering her home the house set in among beautiful trees in the quiet countryside far from the rush and turmoil of city life the call of God for her life's work was to be in a very different setting, in the heart of the great industrial city of Leeds. In 1920 she was first introduced to a Pentecostal mission in Coulsdon, whose leader was Mr. Stanbridge, and later Pastor Buckhurst Pinch. Through God's guidance she became a regular attender and then a member of this Pentecostal mission. A lovely new church was built as a result of the hard work and loving sacrifice of the members. It was in this church in 1926, soon after the opening in May, that Margaret Dench became the wife of Pastor George Miles. For almost thirty-seven years dear Mrs. Miles was a true help-meet to her husband, sustaining, helping and encouraging him in the work of the Lord. For thirty-five years at Bridge

Street Eilm Church, Leeds, she has been the pastor's wife, devotedly serving and entering into the many activities of a thriving Pentecostal church. As the president of the women's work, and a gifted speaker at many rallies in other churches, her ministry has been richly blessed of God. Now, after a lifetime of service for others, she will "rest from her labours" and will hear her Lord's "Well done!"

In her long and painful illness she was an example of courage and cheerfulness and never once was there a murmur of complaint on her lips. Her faith in God never faltered right to the end and has borne convincing testimony that even in the valley of the shadow of death we need fear no evil— for He is there.

"Her children rise up and call her blessed, her husband also praiseth her. . . . A woman that feareth the Lord, she shall be praised. . . . let her own works praise her in the gates."

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Conducted by the National Youth Director

Elim Camps spell health and happiness

THINK OF THE blazing hot sunshine streaming down on a group of Elim Crusaders as they splash into the sea after a splendid breakfast and half an hour around the Word of God. See the games and the fun as they throw a beach ball about and play cricket on the beach. The ice cream van has no sooner drawn up than there is a queue of thirsty Crusaders all crowding around to buy a cooling drink. Can you picture them as they make their way back to the camp for a three-course dinner in the big tent? Why is it that there is not a single potato left on their plates? Well, they have been working up such an appetite that they just want all the food the cook can produce.

Look at the fun these lads are enjoying over there with that ball, and see those Crusaders over here lying basking in the sun after such a big dinner. But who is that worried man hurrying past everybody and looking as though all the cares of this whole world are on his shoulders? Well, poor man, he is the camp commandant. His is no holiday, but really he is enjoying it, for as he sees everybody else so happy he is quite happy too.

Listen to the singing as the evening draws on. Can you hear the modern harmony as quite a crowd are gathering round the camp fire? Well, they are just preparing for the great time tonight. There is to be a full programme presented, and then some roasted potatoes are to be handed out. But best of all, those who are seeking for the baptism in the Holy Spirit are to be given every opportunity, for Elim camps not only give a wonderful holiday but a glorious spiritual uplift as well. The variety of camps are such that every need is catered for. There is a camp for boys only at Penally, near Tenby, and a number of camps in various parts of the country, as you will see by the following list.

CAMPS FOR ELIM YOUTH

Youth camps	Dates	Prices per week	Write to
DEVON AND CORNWALL			
Exmouth	August 10th to 17th	Under 17 £4/4/-;	Rev. F. A. Hodge, c/o 20 Clarence Ave., London, S.W.4.
Porthpean	August 17th to 23rd	17 and over £5/5/-	
(Free transport provided from Exmouth to Porthpean)			
DORSET			
Weymouth	August 2nd to 16th	Under 16 £3 ; 16 and over £4	Rev. L. Lambert, 20 Highfield Rd., Yeovil, Somerset.
ISLE OF WIGHT			
Whitecliff Bay	July 26th to August 16th	10 to 15 £2/17/6 ; 16 and over £3/15/-	Mrs. D.W. Rammell, 9 Allan Way, Acton, London, W.3.
NORFOLK			
Cromer	July 27th to August 10th	12 to 15 £3/5/- ; over 15 £4/5/-	Rev. A. Seeman, c/o Elim Church, Ingatstone, Essex.
YORKSHIRE			
Bridlington	July 26th to August 9th	Under 16 £3/5/- ; over 16 £4/2/6	Rev. J. Quinn, 34 High Durham St., Bishop Auckland, Co. Durham.
WALES			
Penally (For boys only)	August 17th to 24th	£3/10/-	Mr. Price, Rosherville, Grove Place, Cardiff.

Begin now to pray for our
**ALL-LONDON
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DIVINE HEALING

in the
METROPOLITAN TABERNACLE
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**Wednesday, Thursday and Friday,
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**Enjoy three great rallies with
Rev. Alexander Tee and party**

- * Pray for great power in healing!
- * Invite your unconverted friends, then introduce them to *your own* church.
- * Anyone may come for special prayer.
- * Enjoy Pentecostal evangelism.



THE FAMILY ALTAR

Scripture Union Portions. Notes by R. Jobling
(Minister of Elim Church, Weoley Castle)

Monday, March 18th. Matthew 19 : 1-15.

“ Is it lawful? ”

The Christian should never ask “ Is it lawful? ” but should ask “ Is it love? ” The first and great commandment is to love God with all the heart, mind, soul and strength, and the second, like unto it, to love our neighbour as ourself. The wranglings and legal battles of the divorce courts are sickening and degrading to all concerned. What was once love becomes a bitter strife for legal “ rights. ” Children are torn between two parents as the bitter strife over their custody proceeds. It may be legal, but it isn’t love. It scarcely needs a second glance why a Christian cannot have anything to do with divorce. Before we claim our “ rights ” in any sphere, let us not ask ourselves is it law, but is it love?

Tuesday, March 19th. Matthew 19 : 16-30.

“ He had great possessions. ”

Great possessions : but he kept them and lost them ! His possessions, both material and otherwise could have blessed so many people and could have gained him an eternal reward—treasure in heaven. How much are we involved in the intense pursuit of material possessions and how much of it is legitimate for a Christian? How much of our wealth is working for God and how much for ourselves? How many of our abilities and talents are working for God and how many for ourselves? How much of our time is expended in Christ’s service and how much in pleasure that is for ourselves alone? We shall know the answer when we see Jesus.

Wednesday, March 20th. Matthew 20 : 1-16.

“ And about the eleventh hour he went out. ”

Only a man with a tremendous amount of work to be done would hire labourers at the eleventh hour. He was driven by sheer anxiety for his harvest. He was racing against time. Would he make it in time? The only answer was more labourers. Jesus said : “ The night cometh when no man can work. ” The sands of time are fast running out on the fields of Christian service. Soon there will be the voice of the archangel and the trump of God. Then it will be too late to do any more. Are we all “ in the vineyard ” or are we standing idle in the market-place asking for someone to ask us if we want to work for the Master?

Thursday, March 21st. Matthew 20 : 17-34.

“ Ye know not what ye ask. ”

A searching statement. Do we fully understand what we sometimes pray for and pray about? God, in His wisdom and mercy, does deny us sometimes the things for which we ask Him, simply because we have asked in ignorance without considering what is involved and what we are saying. The mother of Zebedee’s children was ambitious for her sons to have positions of prestige and authority in Christ’s kingdom but did not understand that Christ’s pathway to His kingdom and glory lay via the cross with its agony and shame. We are told to ask and receive, but we are also reminded to ask in Christ’s name. We cannot ask in His name for things that we do not fully understand. Let us be responsible in our prayers and ask ourselves, before we ask God, if this will be good for us and others.

Friday, March 22nd. Matthew 21 : 1-17.

“ The Lord hath need of them. ”

That was the message conveyed to the owner and that was all that was needed for him to put his animal at the complete disposal of Christ. Would we be as trusting and as ready to place our treasured possessions at the disposal of the Master? The Lord owns “ the cattle on a thousand hills ”—they are all His, but He is gracious enough to wait for them to be offered to Him for His service when needed. The Lord has many needs for His work, mostly for willing workers, but also for things of various kinds. Are we willing to say to the Lord “ Take ”?

Saturday, March 23rd. Matthew 21 : 18-32.

“ And He left them. ”

Jesus did not wish to remain in the company of those whose main purpose was to criticise—and to criticise the praises of little children at that. He was grieved at their attitude and their hardness of heart, so He left them. There is a point beyond which argument should not be prolonged. To leave an atmosphere of wrangling and strife is often good for one’s peace of mind—and also has a salutary effect on the wranglers. The work of Jesus had spoken for Him. The blind and the lame had been healed in the temple, which had hitherto been used as a place of dishonest secular business. The scripture which referred to the perfection of children’s praises was sufficient to silence them.

Sunday, March 24th. Matthew 21 : 33-46.

“ But last of all he sent unto them his son. ”

Here is the length and scope of Divine love. When all other entreaties and pleadings had failed He did not spare to send His own Son, knowing what He was sending Him to suffer. God has gone to His limits. He can do no more. His Son is His last word to a sinful world. Those who reject Him reject their last and only hope of salvation. Love has gone to its limits at Calvary. “ Greater love hath no man than this. ”

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

W. R. Nicol tells us that in the records of Mrs. Beecher Stowe’s life we are told of her later years when her consecration took high forms and she especially devoted herself to intercession. There came a time in her history when one who was very dear to her seemed to sink away from the faith in which she trusted, and she resolutely set herself to avert this calamity. She put the full force of her intellect to work upon this conflict. Letter after letter found its way from her pen to this foreign town in which scepticism was doing its worst for the soul she loved. She wrote, she reasoned, she argued, she pleaded, in vain. Then she turned to her great faith. She secluded herself from all but God, and set her whole faith to labour for her soul’s desire. A few weeks later a letter reached her saying : “ At Christmas time a light came to me. I see things differently now. ”

This story could be a source of comfort to many a parent. Does it seem that your child does not have spiritual inclinations as you would desire? You have tried many things. Have you tried prayer and intercession?

Intercession is something which is almost lost in the Church today. Oh that we could rediscover this wonderful work of the Spirit in the midst of companies of God’s children these days. We must talk about this another week.

Prayer is requested for

Revival throughout Britain.

The evangelistic campaign at Beccles.

Thought for the week

“ So we fasted and besought our God for this: and he was intreated of us ” (Ezra 8 : 23).

COMING EVENTS

BARKING. March 16-18. Elim Church, Ripple Road. East London Revival Rally. J. J. Morgan. Continuing Crusade by Alex Tee 19 to 22: children 6 p.m., adults 7.30 p.m.

BECCLES, North Suffolk. Final week of Pioneer Crusade, conducted by Brian Garrard and party. Services held all this week in the new Elim Church, Alexandra Road. March 24. First communion service 11 a.m., crusade service 8.15 p.m. March 25-28. Crusade services 7.30 p.m. March 23. Induction service for new minister. 7.30 p.m.

BIRMINGHAM, Kingstanding. March 16-24. Elim Church, Warren Road. Annual Spring Convention. Speaker: Felix Lloyd Smith. Convener: R. J. Morrison. Supporting items, Sundays 11 a.m. and 6.30 p.m. Week-nights (except March 22, 23) 7.30 p.m.

BIRMINGHAM, Winson Green. March 25-30. Handsworth New Road School (100 yards from Elim church). Evangelistic Campaign, conducted by Ron Jones and party. Buses 96 and 11 outer circle to Lodge Road. Nightly 7.30 p.m.

BOURNEMOUTH, Springbourne. Continuing until May 9. Elim Church, Curzon Road. Studies on the second advent. Speaker: W. G. Hathaway. Thursdays (excluding March 28 and April 11) 7.30 p.m.

BOURNEMOUTH, Winton. March 24. Elim Church, Hawthorn Road. Visit of W. G. Hathaway. 11 a.m. and 6.30 p.m.

COULSDON, March 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: A. P. Thomas (Elim). 7 p.m.

DERBY, March 20, 21. Elim Church, Curzon Street. School of Evangelism, conducted by W. T. H. Richards. Daily morning and afternoon sessions for ministers and church leaders only, 10.30 a.m. and 2.30 p.m. (lunch provided). Evening lectures on personal evangelism open to all. 7.30 p.m.

HENDON, Now continuing. Elim Church, Ravenhurst Avenue, N.W.4. Revival and Divine Healing Crusade conducted by A. J. Chuter and Ealing evangelistic team. Sundays 3 and 6.30 p.m. Saturdays 7 p.m. Weeknights (except Fridays) 7.30 p.m.

HULL, March 9 and five succeeding Saturdays. City Temple, Hessle Road. Series of Bible studies: "Future happenings as seen in the modern press." Speaker: A. Longley. 7.30 p.m.

LONGTON, March 16. Elim Church, Carlisle Street. Dresden. Showing of Billy Graham film, "Shadow of the boomerang." 7.15 p.m.

NUNEATON, March 21. Elim Full Gospel Church, Queens Road. Induction of C. L. Edwards as President of Nuneaton Free Church Federal Council. Speaker: W. Plowright, supported by Salvation Army band and united Free Church choirs. 7.30 p.m. March 23, 24. Special visit of W. Plowright. Saturday 7.30 p.m. Sunday 11 a.m. and 6 p.m.

PLYMOUTH, March 26-31. Elim Church, Notte Street. Special series by W. G. Hathaway. Sunday 11 a.m. and 6.30 p.m. Tuesday to Friday 7.30 p.m.

READING, March 23, 24. Elim Church, Waylen Street. Minister's fourth anniversary services. Special speaker: S. Penney (Winton). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

ROMFORD, March 30. Elim Church, Wheatsheaf Road. Saturday rally. Speaker: Joseph Smith. 7.30 p.m.

SALISBURY, March 17. Elim Church, Milford Street. Special visit of Wesley Gilpin and Bible College students. 11 a.m. and 6.30 p.m.

SOUTHAMPTON, March 12-17. Elim Church, Park Road, Freemantle. Youth week. Speaker: G. Harpin (Kidderminster). Tuesday to Saturday 7.30 p.m. Sunday, after-church rally 8.15 p.m. March 23, 24. Presbytery rally. Speaker: J. C. Kennedy. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

YEOVIL, March 16, 17. Reopening services of Southville Church by H. W. Greenway and Bournemouth Youth for Christ Choir. Guest soloist: Tony Williams (London). Convener: L. Lambert. Saturday 3 and 6.30 p.m. (rally). Sunday 11 a.m., 6.30 and 8 p.m. Monday to Friday 7.30 p.m.

YORK, March 26-31. Elim Church, Swinegate. Return visit of Felix Lloyd-Smith.

PRESIDENT'S APPOINTMENTS

*March 16-18, Belfast; 22, Metropolitan Tabernacle, London; *24, Maidstone Prison; *30, Assembly Hall, Barking; *31, Watford; April 1, East Ham; 2, Clapham; *4, Metropolitan Tabernacle; *6, 7, Worcester; *12, Wandsworth Prison; *13, 14, Bournemouth; 15, Royal Albert Hall; 20, 21, Liverpool; 27, Royal Albert Hall; *28, Croydon.

*Accompanied by the London Crusader Choir.

ITINERARIES

M. O. Thomas will visit the following churches in Wales: March 16, Bridgend; 17, Barry; 18, Newport; 19, Hereford; 23, 24, Wimborne; 25, Christchurch; 26, Winton; 27, Springbourne; 28, Weymouth; 29, Merriott; 30, Yeovil; 31, Salisbury.

Miss S. F. Beardwell, Elim missionary on furlough from India, will visit the following churches: March 24, Woolwich; 25, Letchworth; 26, East Ham; 27, Holland Park; 28, Ilford; 29, Rye Park; 31, Clacton; April 2, Leyton; 4, Watford; 7, Rochester.

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THE BECCLES CRUSADE**

**conducted by
REV. BRIAN GARRARD AND PARTY**

Saturday, March 23rd, at 7.30 p.m.

in the new

Elim Church, Alexandra Road.

**The induction service of the new resident
minister.**

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BANGOR. N. Ireland, Armachia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925-3925. Inquiries: Mrs. Briggs, 32 Seaclyffe Road. C.518

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BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

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COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales, S.a.e. Phone Colwyn Bay 55129. C.502

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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.476

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

GUERNSEY. Udenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicolle, "Sharolora," Westbourne Crescent, Dalgairns Road, St. Peter Port. C.503

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HARRIES. On November 14th, to Pastor and Mrs. A. T. Harries. God's precious gift of a son, Daniel Jonathan.

DEDICATION

HARRIES. On December 16th, at Elim Church, Mason Street, Hul. Daniel Jonathan, infant son of Pastor and Mrs. A. T. Harries, was dedicated to the Lord by Pastor Ian Moore.

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