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The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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Photo by

FOOTPRINTS IN THE SNOW

David V. Davenport

GLEANINGS from GENESIS

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

“ETHNOLOGY”

(Genesis 10:1—11:10)

THESE passages are of immense value in the study of the origins of the nations. Ethnological works which ignore them are based upon false premises, as the latest archæological discoveries confirm.

Hitherto there had been but a single race upon the earth speaking the same tongue. That unity was now to be broken. Chapter ten shows the main divisions into which the unity was divided and chapter eleven shows how the division was accomplished.

The former is an extraordinary document containing more than seventy names. They are the roots out of which grew great communities. These records were formerly discounted by the critics, who described them as “childish,” “strange,” “grotesque.” They are now acknowledged to be accurate and have proved invaluable to those who have searched into the past. The “scholars” have been silenced—stunned by a blow over the head from the archæologist’s spade! It is not wise to laugh at the Bible, nor is it now a mark of scholarship to reject its records.

THE DIVISIONS OF MANKIND

First is the record of the descendants of *Japheth* (10:2-5). Energetic, vigorous, independent, they were the great colonising peoples. Most of the great European nations have their origins in this division. There are the Celtic peoples, the Cymry who swept into Britain in successive waves several centuries B.C. and whose remnants and language are still to be traced in Wales. Here are to be discovered also the beginnings of the Germanic races. Names like Gomer, Tarshish and Tubal, inscribed upon the birth certificates, are to be found written upon the prophetic canvas—the death certificates of the last days (Ezekiel 38). What a marvellous Book which can describe the destinies of nations while yet they are in their cradles!

Theories have been propounded which have sought to prove that the inhabitants of our own islands are what they are not. It is significant that the origins of the British peoples, whether from the Celtic races which swept over the original inhabitants or from the Germanic, are definitely Japhetic and not Semitic.

The record of the *sons of Ham* (6-20) is far longer

than the other records. In this group we have the earliest development of world empires. It is not possible to deal with this group in great detail in so small a compass as this article. Sufficient to say that here are the beginnings of the black races and their progress upon the earth. The history of these races is a dark one, although occasionally lit by flashes of genius. It provides a sombre commentary upon the Divine prediction in chapter 9:25.

It will be noticed that these nations had, with one or two exceptions, their foundations in the African continent. A tongue of the Hamitic peoples pushed up into Canaan and consolidated into the seven nations destroyed by Israel because of their utter degradation (Deuteronomy 7:1). Another stream flowed eastward to form the kingdom of Babylon and afterwards Nineveh. But of this more later.

The descendants of *Shem* (10:21-31) were mainly Asiatic. Among them we see Assyria and Uz. Of the latter Job was a native (Job 1:1). This was the stream of mankind from which God afterwards separated the Israelitish nation. From one standpoint this division was most important, for through it was given the great written revelation of God. All the books in the Bible, with the possible exception of two, were written by men of this division of Shem.

It is also interesting to note that the great religions of the world, Buddhism, Confucianism, Islam, sprang like spiritual blights from the same source.

BABEL, THE FIRST WORLD EMPIRE

(10:1-10)

This was formed when the earth was of one speech. Leaving the heights upon which the ark had rested, these people journeyed down to the plains of Shinar, in lower Mesopotamia—now Iraq. The descent from high to low levels is symbolical of the moral and spiritual deterioration which marked the civilisation that followed. They had lost the vision, turning their backs to the sunrise, and Babylon was the result. Every system which loses the vision, whatever its form of government, will end in the same “confusion.” We have seen central and local govern-

ments become thoroughly Babylonian in spirit, principle and procedure because the vitalising vision of God has been lost.

Excavations in those regions upon the sites of the ancient cities of Ur, Calneh, Akkad and Erech (10:10) have yielded prolific proof of the authenticity of Genesis and have thrown a flood of light upon the civilisation of the days of which we write. There have been tablets discovered of pre-flood records, including the names of the patriarchs who ruled, and of the Flood itself. Wonderful! The critics went to such pains to build up a case against the accuracy of Genesis; God disturbs the dust of centuries and disproves their efforts.

The founder of Babylon was *Nimrod* — the Nimirrud of the tablets. A descendant of Ham, he is the one individual who stands out in distinctness above the flat level of names (10:6-19). He was the only one who drew attention to himself. His character is enshrined in his name. It means "Let us rebel." He certainly lived up to his name. His impact upon the ancient world was terrific as he set the pace for rebellion against God. We must not think that 10:9 is a description of a hunter of animals. It is the ancient way of saying—used also by the Assyrian kings—that he was a hunter of men. Boastful rebellion against God and violence towards the people were the outstanding marks of his "culture." He thrust his Cushite supremacy into the plains of Shinar, after which he gathered to himself all power, to the exclusion of God. He then struck northwards from Babylon and founded the Assyrian empire.

Now to examine *the tower and city*. It used to be taught that this project was the effort of deluded people to build a way into heaven. These highly civilised people were not concerned with heaven except to defy it with the landmark of their own greatness. The motives for this endeavour were several.

The first was *defiance of God*. It was observed that the people after the Flood were showing tendencies to scatter and so fulfil the command of God (9:2, 7). The evil system, religious and political as it was, has run on in various forms through human society ever since and will reach its final stage of development which will be destroyed at the Lord's return (Revelation 17, 18). It was a system which was in deliberate opposition to that which God was founding.

Secondly, there was the *glorification of man*. Notice how the phrase "Let us" is repeated. Mankind had become aware of its own strength and resources. The promise of Satan—"Ye shall be as gods"—without God seemed to have been fulfilled.

The perfect state was to be brought in by man alone, without any Divine help. Alas, mankind has not learned, even to this present day, that man in spite of genius is imperfect and that perfection can only be born of perfection.

Thirdly, there was the creation of *a religious unity*. Shinar became the centre of idolatry which sent out its corrupting streams throughout the world. Romans 1:20-32 gives a Divine commentary upon the moral state of the world produced by this religion which displaced the worship of God. This religion, which existed in its various national adaptations throughout the world, reveals that it is a corruption of the primitive monotheism. Among the welter of corruption can still be faintly traced relics of the original revelation. For example, the burying in the crouching position was because these old pagans were placed thus in the womb of mother earth in expectation of a rebirth. There are many other examples.

THE CHARACTERISTICS OF THE CIVILISATIONS OF THOSE DAYS

God has left an entire book in the Bible which throws much light; it is the book of Job. Therein are references to the worship of the heavenly bodies and blind philosophies revealing a darkness of mind and a fatalism which is all too common in our days. But in the midst of such ungodliness were men who still practised the simple worship of God, such as Job and his family.

There are references to a very high state of society wherein were courts of justice, with written indictments and judicial procedure. Men were acquainted with the laws of nature and of the movement of the heavenly bodies. There are allusions to industrial undertakings, mining, great buildings and ruined sepulchres. There were indeed outbreaks of violence, but also respect for the aged and other charitable deeds. In the light of these things where does the evolutionist theory of the gradual improvement of man come in?

THE DIVINE JUDGMENT

(11:5-9)

The Lord came down to see the city and tower! Man had said, "Let us make brick . . . build us a city . . . make us a name . . ." God said, "Let us go down and confound their language." He expressed His purpose to confound their work by using the same kind of language. So the Lord, without any spectacular visible interference, arrested the great attempt of man's rebellion and scattered them abroad so as to fulfil His own great purpose. In this

(Continued on page 116)

EDITORIAL

ANGLO-EGYPTIAN AGREEMENT

AFTER many weeks of conference, it seems likely that a full settlement is near in the Anglo-Egyptian dispute. So will end, for the time at least, the abnormal state of affairs that has existed since the Suez débacle.

One thing is certain; Britain will not have it all her own way, and concessions will have to be made in order to arrive at a peaceful settlement. The wheels of business will turn again, trade will flow, and many will no doubt return to Egypt. That there should be peace and mutual trade once more is a commendable thing. However, we would be blind if we were to imagine that all our troubles in this area are over. Arab-Israel bickering and the disturbed political conditions throughout the Middle East have given Russia her big chance to get into that vital area; nor will she be very ready to get out again, even if the other countries there wished it so.

Once again, for the moment, the oil will flow, keeping the wheels of British industry and transport turning. How precarious it all is, however, especially when propaganda from Cairo Radio and other sources continues to inspire ideals of Arab nationalism and Arab union. We are well aware that while nationalism may be a just and natural passion, for men have ever been ready to die for freedom and independence, nationalism today is often just the cloak for the domination of less scrupulous powers. The lion may bid the lamb lie down, dreaming of the millennium, but its only peace will be *inside* the lion!

Two factors seem to us to present threats to continued peace in this region. (1) Oil, the great bargaining counter. Here is a ready-made weapon for holding the western powers to ransom, demanding ever bigger and bigger shares in the profits without any investment in the tremendous costs of production. (2) Hostility to Israel. This is the rallying point for every scheme of Arab union. Its ideal is to see Israel pushed into the sea. This conflict is as old as the Scriptures, and indeed stems from the ancient hatred of the rival races; nor has it any real solution until He comes whose right it is to reign. We know the ultimate issue, but what lies ahead between that climactic day and now is in the realm of speculation. A truce there may be, but settled peace, no!

Behind these two factors lies the power of the

Russian colossus, waiting for the opportunity to pick the fruit of domination of this entire area, thus shutting off the west from its supplies of the vital commodity—oil—and the no less vital routes of communication.

The Arab countries want greater industrialisation and higher standards of living—to which indeed they are entitled. Communism will promise these things, and may even help to supply them, but let those nations ponder that they are playing with fire. Yet, as we look out on the scene, we cannot help but feel that there are far mightier issues at stake. The nations are being summoned to a great appointment, irresistibly being drawn to the battle of the great day of the Lord. We watch with interest the moving of events towards that goal with calm confidence that is assured of the outcome—the triumph of the Lord and the establishment of His millennial kingdom, where the lion shall lie down *with* the lamb.



Gleanings from Genesis (continued)

connection the prophetic second psalm is full of deepest significance: the last attempt of man to dethrone God.

“Over and over again men have sought to establish themselves either in rebellion against, or without reference to, the Divine plans. The result has always been confusion. God has never permitted humanity to realise a social order from which He is excluded, nor will He do so to the end. Such an order would mean the limiting and ultimate destruction of humanity. Therefore He confuses all such attempts, and compelling men to work out their own false conceptions to their logical issue destroys them” (Campbell Morgan).

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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An open letter from the Missionary Secretary

20 Clarence Avenue,
Clapham Park,
London, S.W.4.

Dear Reader,

It is with great pleasure that I take up my pen to write to you my first letter as Missionary Secretary.

We are now workers together in a great and wonderful cause, and it is my earnest prayer that God will bless our united efforts in this important service for Him.

My esteemed colleague and predecessor, Pastor George Thomas, has laid down his task, having worked most faithfully and conscientiously in this capacity for many years. I trust that I shall emulate him in his faithfulness and singleness of purpose and vision. I know you join me in wishing Mr. Thomas God's richest blessing on his well-earned retirement.

There is no need for me to remind you that we are living in days when drastic changes and universal upheavals take place overnight. The world's great mission fields are not unaffected by these happenings. Doors have already been closed to missionary work, as in China, and in some countries missionary activities are hampered and curtailed on every side. It is imperative because of this that we send out more and more missionaries while there is still time and opportunity to spread the Gospel.

Increasingly the fact is being brought home to us that our missionary work must become more indigenous. Nationals must be trained and prepared to take charge of churches, schools and clinics, so that if the missionaries are forced to leave a country the work can be carried on. To do this *we must have funds*—funds to send out ministers, teachers, nurses and doctors for this task, and funds to support the native evangelists and teachers.

We did not reach our target for our last financial year which ended October 31st, 1958, and the giving for the first two months of the new financial year shows a considerable drop. To carry out our missionary policy, and fulfil the task God has laid on our hearts to perform, we must have funds, and it is imperative that we not only maintain our previous standard of giving but *increase* it.

New candidates are waiting to go forth, but we dare not add to our ranks unless we are assured of their support by our Elim family. Not only this, but if our funds decrease it means those already on the field will suffer handicap and frustration in their already taxing and strenuous work.

Dear friend, will you increase your giving and help us to make up this deficit? I know you have already given to the point of sacrifice, but could you—will you—make a further effort to help us?

I leave my appeal with you, praying that God will guide and enable you, and that you will know His abiding blessing on your life.

Thanking you in the name of our Master,

Yours in His service,

SAMUEL GORMAN.

Elim Building Development Fund

We publish from time to time lists of Elim members and friends who have become Foundation Members of the Revolving Fund by contributing £1 or more.

These names do not necessarily appear in the order in which they sent their donations:

Mr. W. W. Knipe	Miss C. M. Liles
Miss M. L. Knipe	Miss A. Henderson
Mrs. E. M. Knipe	Miss A. Parish
Miss M. J. Knipe	Anonymous
Mr. D. H. Knipe	Mrs. P. W. Gray
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Miss C. G. Finn	Rev. A. Birchall
Misses M. and B. Mitchell	Mr. J. T. Brooks
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Secretary, Elim Building Development Fund,
20 Clarence Avenue, Clapham Park, London,
S.W.4

IBRA RADIO

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Listen to "This is Life," presented by the Elim Church
SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, FEBRUARY 25th, 1959, at 9.15 p.m.

Speaker: Rev. J. J. Morgan (Birmingham)

Subject: "What will you do when the springs dry up?"

Ministry of music

The London Crusader Choir rendering

"Who is on the Lord's side?" and "Take the name of Jesus
with you"

Programme produced by DOUGLAS B. GRAY
(Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write us today at Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

Elim Bible College

ELIM "WOODLANDS"—comprising Elim Bible College and the social and spiritual centre for the movement—has been the rendezvous of hundreds of students and travellers since its "conversion" in 1925.* Standing in its four acres of lovely woodland and gardens, and decked in its comparatively recent coat of cream and black, it dominates the surrounding district, and now in autumn the lights from its many windows shed a welcoming glow to the visitor from north or south. At 9 p.m. about a month ago my wife and I and our two children arrived by car, having driven down from the Irish steamer landing stage at Heysham. We were welcomed to our new home and office by Pastor and Mrs. J. T. Bradley, who had resigned from the offices of Dean and Matron respectively at the last conference. The following few days were spent in exploring the "mysteries" of this seminary and taking up the reins of direction and oversight. We have today wished Pastor and Mrs. Bradley

God-speed on a trip to Switzerland, where Mr. Bradley has been invited to give a course of lectures at the Chateau d'Oeux Bible College. In taking over from Mr. and Mrs. Bradley we feel that we must pay tribute to the high degree of efficiency and unselfish dedication to the task which they showed during their years of office. The standard and thoroughness of the training in the Bible College is higher than ever before, and it offers courses comparable with many larger and older institutions. It is our intention to carry on the good work and we shall be glad to advise and encourage young men and women who wish to equip themselves for Christian service of any kind at home or abroad.

"Woodlands" too is an ideal centre for the business delegate and holiday-maker. With its quiet gardens and spacious lounge it offers retreat and refreshment to all, yet close proximity to London's many centres of commerce and historical association. To Elim ministers and their wives and families, to past students and to friends new and old a warm welcome is extended and personal interest and attention assured.

G. WESLEY GILPIN,
Principal, Elim Bible College, London.

* From a Roman Catholic convent, to become the hub of a thriving evangelical movement.



EASTER MONDAY • ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON EASTER MONDAY •

ON
DUTY
TO
DO
HIS
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ON

ELIM EXPECTS

YOUR WHOLEHEARTED SUPPORT ON
EASTER MONDAY

for our
**ROYAL ALBERT HALL
RALLIES**

3 p.m.
YOUTH SPEAKS TO YOU

6.30 p.m.
**EVANGELISM AND DIVINE
HEALING**

Speakers:

DR. J. H. SAAYMAN

(South Africa)

REV. JOHN WOODHEAD

(York)

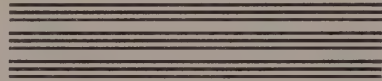
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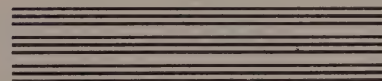
Evening meeting: boxes at 2/6 per seat; stalls at 3/6 per seat.

We advise early application to avoid disappointment



*See you
at the
SQUARE
at
11 a.m.*

ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON



ELIM EXPECTS EVERY MEMBER TO DO HIS DUTY ON EASTER MONDAY •

NEW Testament Christianity knows nothing about isolation; in fact it is a contradiction in terms. Apostolic conversion led the convert to the church, faith resulted in fellowship—a fellowship within the framework of a society of kindred minds, a fraternity of spiritually born-again men and women, a saved society, a redeemed order.

On the Day of Pentecost, when 3,000 souls responded to the claims of Christ they were immediately added to the existing company of disciples. Because they had come to belong to Christ, they must belong to His Church and express themselves within the framework of His body on earth. As living members of a living organism they could do no other. Their Christianity expressed itself in good churchmanship.

As we ponder the story of Pentecost and its aftermath, we discover that churchmanship (church membership) for those early followers of Christianity was taken very seriously—dare I say more seriously than by twentieth-century adherents? Their adherence to the local church at Jerusalem expressed itself in a vital and definite manner.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP TO PROMOTE THE GLORY OF GOD

Are we concerned with the promotion of God's glory in the church we claim as our spiritual home? I suggest we examine what the sacred historian says (Acts 2:41, 42). These early churchpeople were careful in their observance of the church. They glorified God in being doctrinally sound and congregationally sincere. Are we? God in His word exhorts us to "take heed to the doctrine" and "not to forsake the assembling of ourselves together, and so much the more as we see the day approaching."

Fundamentally, that is the reason for the existence of the church, that she might bring glory to God. Remember, the church to which you belong cannot be anything more or less than what you are before God in the inner sanctuary of your heart.

What kind of a church would my church be if every church member were just like me?

The Church exists for the glory of God, and everything she does is judged on that basis—does it promote the glory of God? In many churches this is of less than secondary importance, with the result that the pulpits are dead and the pews deserted.

Oh that we would do all for the glory of God! Christ will be pre-eminent in our church life; the man in the pulpit will be a "man of God" and honoured by his flock. If we seek the glory of God we will not care much whether the preacher re-

Apostolic C

By W.

(Minister of Elin

verses into his collar and ties it at the front or walks into it and fastens it at the back. The promotion of God's glory will lead us far beyond such matters of little importance and enable us to live together in love as members of His family.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP TO FOSTER FELLOWSHIP

The writer of the Acts expresses this in the phrase common to those early times: "with one accord." As those first representatives of Christ assembled in their various meeting places they were conscious of a sense of community—there was a sense of belonging to each other, and they referred to their assemblies as "their own place." They were brothers and sisters in the Lord.

The "togetherness" was marked by a desire to share their possessions. Space does not permit me to elucidate this communal aspect of apostolic churchmanship, but I want to state three things briefly. First, it was nothing like present-day Communism. Secondly, it was confined to Jerusalem and the church there. Thirdly, it eventually broke down. No warrant for its inauguration can be found.

Again, this sense of unity expressed itself in a desire for united prayer. They looked upon prayer as their "vital breath." They prayed at all times and whatever the circumstances and proved that real intercession could "move the hand that moves the world."

Further, this sense of community enabled them to place the right emphasis on "the communion of the body and blood of the Lord." The Lord's table was central in their worship and was to them a symbol of a dual fellowship. They were one with a crucified and risen Lord and one with each other.

Again, national characteristics were forgotten within this fellowship. Outside in the world Jews were Jews and Gentiles were Gentiles, but within Christian circles there was neither Jew nor Greek.

Social distinctions were also taboo, for slave and

Churchmanship

bin
(h, Worcester)

master met and sat side by side in the assembly. There was neither bond nor free.

Furthermore, those times were marked by a peculiar attitude to those of the weaker sex. In Jewish worship they were segregated and in the Gentile world they were degraded. But in Christian circles woman had equal rights of worship and access. There was neither male nor female.

THEY SOUGHT THROUGH THEIR CHURCHMANSHIP THE EXTENSION OF GOD'S KINGDOM

In this they were highly successful, for we read "The Lord added daily." That was the characteristic of those early Christians I would underline for you in concluding this article. The Church grew! It was living, therefore developing! In other words it was evangelical and evangelistic. "The true greatness of the Church lies in her power to change the lives of men and women." How true! The Church is the only organisation that exists for the benefit of non-members. Clubs of every political shade and persuasion exist, but all of them function solely for the benefits of their adherents. The Church is in the world to help those outside. Indeed, those inside are commanded to go out into the highways and compel the outsider to enter.

Perhaps those early Jerusalem Christians were in danger of concentrating on Jerusalem and themselves when at last persecution necessitated the scattering of the fire-brands. Wherever those brands went they kindled fires for God. "The Church exists to usher in the kingdom of God, and in that task all Christians should be involved." So writes one in a recent book. I am aware of the theological implications of the kingdom and its showing, but I do not want to be occupied with the kingdom to the neglect of souls. Too many are kingdom-minded and not conscious of a lost world around them. We have our creeds and our elucidation of those creeds, but before all must come the souls of men. Let us have our doctrine, and I believe we have the finest of all, for we

take the Bible as our doctrine, but let us give priority to the saving of souls. Evangelism in the pulpit and pew: that is how it can be done with success.

Those early Christians had a clear vision of their responsibilities and sought to discharge them. The Acts of the Apostles is our only textbook on evangelism, and, studied as it should be, we see that in this original evangelism there were certain unmistakable features. (1) *They declared a Message.* God put a premium on preaching. He still does. The writer recalls hearing an evangelist advocate a policy of less preaching and more praying, only to remind us before he finished that he had preached some twelve times that week. We need balance. God cannot allow the curtailing of the preached word. True, it should have the support of prayer, but those first heralds of the message were men who gave attention to the delivery of the message. God has promised to bless His Word and we should endeavour to become skilled in the presentation of that Word. (2) *They uplifted a Person.* "There are two words that must never be separated, the incarnate Word and the written Word." Those apostolic heralds were faithful to the Word because the chief subject of that Word was Christ. So, wherever they went, they presented Christ as a man among men; as a mediator upon the cross; as an advocate on the throne, and as a Sovereign to be anticipated. (3) *They demanded a Verdict.* They knew that if it was their task to declare a message it was the responsibility of their hearers to believe it. If they offered Christ it was the hearer's privilege to receive Him. They preached in such a fashion that it became a challenge and demanded a verdict one way or the other. Their message brought a challenge to the intellect and eventually challenged the will, and congregations cried, "Men and brethren, what shall we do?" (4) *They encouraged a Fellowship.* It was not just a matter of seeing souls saved, but merging them into a fellowship for their mutual growth in grace and sanctification; a home where they could learn to live together, not only as believers, but as brothers and sisters sharing a common life.

Such a corporate life involved a twofold function, as can be seen from an examination of the Acts of the Apostles. First, there was worship. Apostolic converts knew the value and meaning of worship. They valued worship in that it cost them much to sever from Judaism or heathenism, and every meeting of the saints found them present. It must be noted how the writer of the Acts pens his words: "And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." They continued in fellowship. To them

this was important because all outside avenues of fellowship had been severed when they became converted, and now this new fellowship was everything to them. It is only as we become detached from the old ties that fellowship within the Church becomes our life. Detachment from worldly things results in a deeper attachment to things spiritual. Again, worship for those early followers of Christianity was full of meaning and expressed itself in adherence to apostolic doctrine and practice. This we aim at today within the fold of our Elim Movement.

Finally, this fellowship of born-again men and women not only resulted in worship, it expressed itself in witness. Worship, if it is in spirit and in truth, always will. It cannot be worship otherwise. Apostolic worship took the participators from the world around them into fellowship with each other and into contact with God. Such a dual fellowship braced and nerved them to fight better and to witness a more influential and supernatural witness. We see this expressed in the Acts, when after the healing of the lame man at the gate called Beautiful there arose persecution. Following arrest the ecclesiastical authorities were rather non-plussed, seeing the delivered man and the daring of the disciples. They issued a caution and let them go. Upon release they made for the fellowship of the church and contacted God. After prayer of an intense nature the very building moved, with the result that they were refilled with power and went out to ignore the warning of the authorities and speak the Word with increased boldness. They were concerned not for their own safety but for the salvation of souls. Are we? In a recent sermon to a congregation gathered on behalf of a celebrated missionary society, the preacher said: "Some of us He will set apart as ministers or missionaries. Most of us He will send back into what we regard as secular employments. But every one of us He will call to be witnesses and every one of us He will send out into the world to

give his evidence." There is truth untarnished for you my reader. You are a witness. Your task is to be faithful to the Church and faithful to the crowds outside. To quote again from the above-mentioned sermon: "We are so occupied in keeping the Church going that we do not notice that it is not going anywhere." Things will move inside if we as the Christians of today move outside. Just a bit of news from the church where I minister to prove the point. On the second weekend of January last, three souls found Christ. One, a knight of the roads, found his way into our morning Communion service. Interviewing me afterwards he said he wanted prayer. After the usual preliminary questions he informed me that someone had witnessed to him in Gloucester on Saturday as to his need of salvation, and passing our church he heard the strains of the first hymn and entered. It was a joy to lead him to Christ. The same evening a lady attended our service for the first time, despite snow and frost. When the appeal was made she gave her heart to Christ. During the inquiry I learned that she was at our church through the influence of a young man, one of our members, now abroad on National Service. On the recent death of her husband he had written from his unit and directed her to the Elim Church. After the service, one of our young men on his way home felt constrained to visit a rather poor quarter of our city and seek admission to a not too aristocratic lodging house. He read to the inmates the story of Nicodemus and gave his testimony, with the result that one man found salvation. The following Sunday evening that man attended the service and made this decision public. I record this to show that these people were reached through personal witness. This was the way it was done in the Acts, and it still has its place beyond the mammoth campaigns. I ask that all our readers seek to emulate apostolic churchmanship and thus hasten the consummation of the kingdom.

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Calling Boys and Girls

By Bernard Norris

Hello again!

Are you ever fed up? I think we all get down in the dumps sometimes. People in the Bible did too. David wrote some of his psalms when he was feeling miserable. Everyone else, who didn't worship God, seemed to be having a good time, but he was really going through it.

At school, when the teacher left the room and told us all to be quiet, all the others would make a row and I would sit quiet—but somehow I would always have my mouth open telling others to be quiet when the teacher came back, and so I would get into trouble!

In Psalm 37 David has a good moan about the wicked who seem to get on better than the good. Especially note verse 7. But perhaps Asaph puts things more in the way we would say them in Psalm 73. At school as well as at work that psalm just seems to fit.

Coming back to David again, Psalm 27 is a good one to read when you are down in the dumps. Look at verse 5. It reminds me of a story I once heard told by Mr. Finch years ago when he was Sunday school superintendent at Brixton. Classes had come to an end and we had just reassembled when he said that God was like a pavilion! We were puzzled, until he explained. He told us a story. Jim was the last man in the cricket team. They needed one to tie and two to win the match. Jim went to the wicket, looked round carefully, kept his eyes on the bowler, swung his bat, missed the ball, and was clean bowled for a duck! Poor old Jim! Wasn't he glad to get back into the pavilion—safely away from everyone. Well, God is our pavilion. We can get on our own and pray to God. We can tell Him all about everything—all our worries and troubles—and know that He understands and cares and will do something about it all.

But last week I said I would tell you of someone who was sad, and who looked up one of God's promises and was cheered. Well, I'll have to leave it until next week now!

Cheerio till then, and God bless you,

BERNARD.

Riddle of the blind man's “NEW EYES”

¶ Flashback to the Norwich campaign

By Peter Kennerley

VICTOR CHITTOCK has been blind since he was a baby. Now, after forty-four years of total darkness, he believes he is growing *new eyes*.

Last week I watched Victor being examined by an eye surgeon who had heard his story. When the surgeon had finished, he turned to me and said: “If this man's eyes were actually removed when he was a child—then we have a miracle taking place.” Which is exactly what Victor and his wife Edna, who live in Sayers Street, Norwich, and are members of the Elim Pentecostal Church, say is happening. They claim it is a miracle brought about by prayer.

In the Norwich Blind Institution, where he has worked for twenty-one years, Victor grasped my hand as he told me his story. At ten months his eyes had to be removed because of scarlet fever. He grew up reconciled to blindness. He wore artificial eyes, had a guide dog.

Six months ago he and his wife attended their first meeting of the Elim Church—which claims miraculous cures. Prayers were said for Victor. He was blessed. And two days later he removed his brown artificial eyes as an act of faith. That evening Edna told him she could see white pin-points at the back of each eye-socket. The pin-points grew daily.

I saw Victor's “new eyes.” They are slightly larger than peas—each with a blue pupil.

Now specialists want to confirm if he really did have his eyes removed as a baby. If a child is born eyeless it is not unknown for eyes to develop much later.

Records at the East Suffolk Hospital, Ipswich, show that in 1914 Victor Chittock was admitted “with an eye condition.” Officials say this phrase would not be used if a baby had no eyes at all. But the eye surgeon who operated on Victor in 1952 yesterday confirmed that he then found no trace of eyes, however small. His notes at Norfolk and Norwich Hospital confirm it.

So—and this is the riddle—the eyes seem to have appeared in the last six months.

—Sunday Pictorial.

Conducted by
National Youth
Secretary

youth page



Books, BOOKS, and more good BOOKS !

OUR publishers continue their valuable task of presenting youth literature of first-class quality both in content and dress. We are indebted to them, and proud of their work.

It is our custom to mention recent publications on this page with a note of the committee's opinion, as you will see below. We do not review books; this is a task undertaken by the Editor, or someone delegated by him. We merely make a statement, e.g. fair, good, excellent, and so on. However, we have recently received one book which compels us to depart from our usual custom and comment to greater extent.

The book? *Danger, Saints at Work!*

In view of the fact that this book has a close bearing on youth meetings and activities it has received more detailed consideration with the following result.

One of the readers was of the opinion that some of the paragraphs could develop an inferiority complex among young Christians. It must be stated that Mrs. Rees's approach to the subject of Christian service in this book is purely negative; although we would hasten to add that this does not condemn the book, it is a pity that she has not included some positive suggestions. The reader is only told how it should *not* be done. Another opinion of this book was that it dealt with serious subjects in a flippant manner; humour overdone! Admittedly the reader is warned, "If you have no sense of humour, or if you do not approve of humour in Christian work, do *not* read this book."

Now to the other reader and his opinion. His immediate comment was "Excellent; recommended for all young people engaged in public Christian work." However, here again certain reservations were made in line with the first reader's comments. For example, the illustrations used in the book appeared to be exaggerated, or Mrs. Rees has been particularly unfortunate in her engagements. "Sarcasm is the lowest form of wit" is a saying, and her references to the evangelist making his appeal tends

to ridicule some whom God has especially blessed in the way which she has chosen to condemn, although again the reader was not prepared to condemn the extremes quoted. This committee member expressed the opinion that it would do some rally leaders *a power of good* to take note of these bad examples. After all has been said and written on this subject it should be recognised that if such a book can stimulate us into a greater regard for the manner in which we do God's work, so that we do it better, a good end will have been accomplished.

Here are some examples of the book's topics and the way in which Mrs. Rees deals with them:

Writing about the wrong type of prayer in Sunday school she says, "I am sure it will give the bigger boys in the back row a great thrill when the teacher who is a policeman, or is similarly endowed in his lower extremities, prays 'Take our little feet, and help them walk in Thy ways.'"

This is worth while emphasising: "Have you ever taken a friend to an evangelistic meeting having prayed earnestly that the Lord will save his or her soul? How your heart sinks when the opening prayer gives the whole game away. 'We pray, Lord, for all those who have brought their dear unsaved friends . . .' That sort of praying should have been done in the prayer meeting beforehand."

There is a whole chapter devoted to "How not to give a testimony" which every Crusader should read. Here are two quotes: "In giving testimony it is inevitable that we should mention ourselves. We are talking about what the Lord has done for us and what He means to us. It is, therefore, a peculiarly inverted form of self-occupation to give a testimony of the kind that follows . . . 'I have been asked to say a few words of testimony, but I am very loath to do so because I do not want to speak of myself. Dear friends, may I ask you *not* to think of *me* [no one had thought of doing so until he mentioned it]? Dear friends, I want you to look through me and see beyond me. I am only a poor worm blowing the Gospel trumpet' . . ."

ROYAL ALBERT HALL EASTER CHOIR REHEARSALS

*conducted by the Director of Music
and arranged by the National Youth Director*

<i>Centre</i>	<i>Date</i>	<i>Address</i>
MANCHESTER	Wednesday, February 25th, 7.30 p.m.	ELIM CHURCH, Nursery Street, Pendleton, Salford (near Manchester).
BRADFORD	Thursday, February 26th, 7.30 p.m.	ELIM CHURCH, Southend Hall, off Leeds Road, Bradford.
NOTTINGHAM	Friday, February 27th, 7.30 p.m.	THE CITY TEMPLE, Halifax Place, Nottingham.
LONDON (for north and south)	Saturday, February 28th, 8.15 p.m.	BRIDEWELL HALL, Eccleston Place, Victoria, S.W.1.
HEREFORD	Thursday, March 5th, 7.30 p.m.	ELIM CHURCH, Clive Street, Hereford.
BIRMINGHAM	Monday, March 9th, 7.30 p.m.	ELIM CHURCH, Graham Street, Birmingham.
LEIGH-ON-SEA	Friday, March 13th, 7.30 p.m.	ELIM CHURCH, Glendale Gardens, Leigh-on-Sea.
OXFORD	Wednesday, March 18th, 7.30 p.m.	THE CITY TEMPLE, Botley Road, Oxford.

An interesting footnote! Refreshments (free of charge) will be served at each centre.

And here is the second quote: "When asked to give a testimony it is important to realise that it is not a sermon that is required. There will no doubt be a sermon in the course of the meeting, and the speaker will offer Christ freely to the people. The one who has been invited to give a testimony is there merely to tell of how he himself was converted . . ."

We would also commend the paragraph dealing with the way to conduct an appeal in a children's meeting. This is worth quoting: "When the Lord raised Lazarus, a fully grown man, from the dead, an enormous crowd was present; when He raised the young man from the dead, the friends of the family and the relatives were there; but when He raised the child from the dead, He put out all the friends and allowed only His closest associates and the parents to be present. The less publicity about a child's conversion the better."

Another chapter worthy of mention here is the one entitled "How not to run an open-air meeting." Greater preparation and more efficient organisation are required for an open-air meeting than for many indoor meetings, the writer affirms, and we would agree.

There are many more places in this book which have earned the distinction of being underlined, but there is insufficient space here to mention any more. The best you can do is to send for the book right now. Price: 6/6 net.

Author: Jean A. Rees (wife of Tom Rees, evangelist and sponsor of many successful youth rallies).

Other publications recently off the press are as follows:

Three Victoria Girls

Author: Ambrose Haynes.

Price: 4/- net.

Age: girls 10-14 years.

Committee comment: good, recommended.

The Mystery of Five to One

Author: Peter Werner.

Price: 4/- net.

Age: boys 12-15 years.

Committee comment: excellent, strongly recommended.

Christmas at Lynton Hall

Author: Glynn Mills.

Price: 4/- net.

Age: girls 10-14 years.

Committee comment: good, recommended.

Hidden Riches

Author: Marian Fellows.

Price: 4/- net.

Age: boys and girls 8-10 years.

Committee comment: very good, recommended.

(Continued on page 127)



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
 (Minister of Elim Church, Greenock)

Sunday, February 22nd. Luke 12 : 49-59.

We are here reminded of the concise warning of the Lord Jesus in John 16 : 33 : "In the world ye shall have tribulation." In the same verse we read, "In Me . . . peace." Jesus had a baptism to be baptized with, and how revealing is the word that follows: "And how am I straitened till it be accomplished." As His followers we shall not be without suffering. "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering." In suffering we must not be surprised, angry or retaliatory. Thank Him, rather, for peace—His peace reigning and ruling in the heart.

Monday, February 23rd. Luke 13 : 1-17.

The cruelty of Pilate (Luke 23 : 6, 7) tells us that he was here acting beyond his jurisdiction, and those on whom the tower of Siloam fell raised in the minds of those present the question of guilt and judgment. Were the people who suffered more guilty than others? The answer is no. Such disasters do not indicate special guilt of the victims or their dependants. Romans 2 : 4 tells us that God is ever speaking in grace to the people; now and again, however, is heard the solemn and terrible voice of disaster. Will you join with others today in prayer for a sincere and heartfelt repentance before Him?

Tuesday, February 24th. Luke 13 : 18-35.

"Are there few that be saved?" (v. 23). While it is a narrow way that leads to life and the entrance gate is "strait," it is good to remember that it stands open, and that people, young and old, of all nations, conditions and classes, have passed through that gate, and have found fellowship on the road to life. "Are there few that be saved?"—it is unthinkable! God's love is measureless and free; the sacrifice of Calvary takes into its embrace all who will believe, and the Gospel appeal is made to whosoever will. John saw "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" ascribing "salvation to our God."

Wednesday, February 25th. Luke 14 : 1-14.

"They watched Him" (v. 1). The lawyers and the Pharisees watched Jesus with the sole intention of finding some cause for complaint. His question in verse 3 reveals that not only their spirits but their thoughts also were open before Him. Their silence is an evidence of their complete discomfiture before the eyes of others. We have not to assume that the words in verse 5 were destined to vanquish and humiliate them—no, He had come to save them, to draw them from their narrow lives into the knowledge of His love and mission. To win people for Jesus is a far greater victory than to vanquish them in argument.

Thursday, February 26th. Luke 14 : 15-24.

" . . . that My house may be filled" (v. 23). The will of God is for a house "filled." Are you co-operating with Him in this great work? In the grace of God splendid preparation and ample provision have been made for all. It is by reason of this that His servants are commanded to go into all the world and to preach the Gospel to every creature. The field of opportunity is wide and varied—streets, lanes, highways and hedges. It matters not whether you live in a great industrial centre or in the country, you can start now. What a wonderful message is ours to proclaim: "Come; for all things are now ready."

Friday, February 27th. Luke 14 : 25-35.

The invitation to sinners—"Come" (verse 17)—is followed by an instructive lesson on **continuance** (verse 30). The "work of faith" among the Thessalonians was their turning to God from idols; this word is immediately followed by a reference to their "labour of love" ("to serve the living and true God"). Sincere repentance should always be followed by continuance in the path of discipleship. Discipleship will mean cross-bearing. It is better to sit down first and count the cost (verse 28), to consult whether we are able (verse 31), than to take a step that we do not understand or mean.

Saturday, February 28th. Luke 15 : 1-10.

"Found" (v. 5). Only one word, but what a lot that word conjectures in the mind! To be found presupposes that one must have been lost; such is the clear teaching in the parable. The connecting words in the previous verse, "until he find it," tell not only of the value of one sheep to the Shepherd, but of His love, a love that is unending, and a love that never tires. A background to the parable is Isaiah 53 : 6. Behind that again, casting its shodow over the entire lesson, is the cross of our Lord Jesus Christ. "He found me, blessed be His name."

THE FINAL
SATURDAY NIGHT
SPECIAL

for the 1958-59 season

THIS MONTH'S GUESTS

Gordon Haith and
KINGSTON S.A.
 Instrumental/Vocal Group

BRIDEWELL HALL

Eccleston Place, Victoria, S.W.1

commences at 7 o'clock

Saturday, FEBRUARY 28

FREE REFRESHMENTS

★ **R.A.H. Easter Choir Rehearsal 8.15 p.m.**

COMING EVENTS

(Please pray for these services)

BARKING. February 21, 23. Elim Church, Ripple Road. East London Revival Rally. Guest speaker for week-end: F. R. Barnes (Lee Emmanuel Pentecostal Church), with singing party. Sat. 3 and 6.30. Mon. 7.30.

CANNING TOWN. February 28, 29. Elim Hall, Bethell Avenue. Special Gospel weekend, conducted by Evangelist Jim Stonelake (Canada). Sat. 7, Sun. 6.30.

COULSDON. February 21. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. G. Hathaway. Leader: R. W. Down (A.O.G.). Singing group from Wallington. 7.

GILTBROOK. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HASTINGS. February 21 and 22. Elim Church, Central Hall, Station Road. Church Anniversary services. Special visit of London Crusader Choir and its director, Douglas B. Gray. Sat. 7, Sun. 11 and 6.30.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

HENDON. February 21. Elim Church, Ravenshurst Avenue. Monthly rally. Speaker: F. J. Slemming. Items from Kingston Crusaders. 7.

LEYTON. March 5. Elim Church, Vicarage Road (buses 699, 697). Missionary film on Kenya, Tanganyika and British Guiana. Speaker: Miss Jean Ayling. 7.45.

TRURO. Commencing February 14. Revival and Healing Campaign conducted by A. S. F. Horne and party. Please pray for us.

YEOVIL. February 28—March 5. Elim Church, Southville. Pentecostal Convention. Speaker: John Gardiner (Halifax). Convener: L. Lambert. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

Youth Page (continued)

The Cardinals of Cobleigh Manor

Author: P. Catherine Coles.

Price: 5/- net.

Age: older girls.

Committee comment: excellent, strongly recommended.

River Glorious

Author: Elsie Milligan.

Price: 5/- net.

Age: older girls.

Committee comment: very good, strongly recommended.

LONDON CRUSADER CHOIR

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

February 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: March 7 and 8, Cardiff; 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

SUNNY BLUNDELL

Miss Sunny Blundell sailed for Africa on February 12 on the "Stirling Castle." Communications are to be sent to her c/o Rev. W. R. P. Carlile, 36 Nympe Street, Kensington, Johannesburg, South Africa.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: February 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

CHURCH — YOUR GIFT TO THE FUND — LENT		
TO BUILD ANOTHER CHURCH	<p>If you give £1 or more to the</p> <h2>REVOLVING FUND</h2> <p>of the Elim Building Development Fund it will be used to help to build a church, repaid later to the Fund, used again to build another church, and so on until the Lord's return.</p> <p>Send to the Secretary</p> <p>E.B.D.F., 20 Clarence Avenue, London, S.W.4</p>	TO BUILD A CHURCH — REPAID TO FUND
REPAID TO FUND —	CHURCH —	

CLASSIFIED ADVERTISEMENTS

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

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

BOARD-RESIDENCE, ETC.

Bangor, Co. Down. "Armachia" Guest House, sea front; central; superior accommodation, h. and c.; personal supervision. Terms from 20/- per day. Mrs. Briggs, 32 Seacliff Road. C.47

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire, S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

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.29

Cornwall. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Trearvon Bay. Details from above address. C.39

"Croylands," Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h. and c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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. C.39

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Folkestone. Christian home from home. Happy fellowship; good food; personal supervision; central, near Leas, shops, Central station and coach station; s.a.e. Mrs. Pears, 19 Connaught Road. C.58

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

BOARD-RESIDENCE, ETC.

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.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This un denominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

DEDICATION

Flecken. On June 29th, 1958, to Colin and May Flecken, U.S.A.; God's gift of a daughter, Melodie Joy; dedicated on December 23rd, at Elim Church, Brilley, by D. Dean and W. E. Whittall.

WITH CHRIST

Ellison. On February 2nd, Arthur Ernest Ellison, aged 75, of Westcliff-on-Sea. "Forever with the Lord." Officiating minister at funeral, George N. Backhouse.

Owens. On January 15th, Elsie Owens, Elim Church, Winton. "With Christ." Officiating minister at funeral, S. Penney.

Urch. At the Elim Manse, 12 Adelaide Place, Dundee, on Thursday, February 5th, 1959, Rev. Walter Henry Urch, dearly loved husband of Elizabeth, and darling daddy of Michael, Maureen and Rosalind. Funeral and memorial services conducted by Rev. W. W. Kelly (Glasgow). "Till the day dawns." C.60

Now available

Evangelical Songster Male Voice No. 2

Price 2/- (by post 2/2)

This excellent collection contains new and popular pieces, including "Jesus set the music ringing," a new arrangement of "The Old Rugged Cross," "To Thee dear Saviour," "When I think how they crucified my Lord," etc.

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