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**The**

# **Elim Evangel**

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

Vol. XLI. No. 5

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Photo by

Charles Bean

**PRIDE OF THE VALLEY**

*This photograph was taken in the Valley Gardens, Scarborough.*



# George Canty

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*adds a new word to the language to  
help translators express this —*  
**ΑΡΘΗ ΟΝ ΚΑΙ Η Ο ΕΝ ΚΑΙ Η**  
**ΕΡΧΟΜΕΝΟΣ** (Revelation 1:4)

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**R**ECENTLY a peculiar fact snared itself into my mind, from which I could not disengage. It started me off on a piece of analysis, like a research chemist on the track of a new element. I isolated a new “integral” eventually, but I had also to invent a new word to define it.

At that stage I remembered that John the apostle had an identical difficulty in expressing almost the same idea in Greek, and had in fact produced the words written above, which are very queer Greek, but whose “ungrammar” is justified by the problem of conveying new revelation in language moulded for earthly ideas.

Anyway, let me start with something which we do understand—smoke. Smoke has a twin brother, called steam, who holds an honoured place in our civilisation as a great benefactor. But brother smoke is the public menace, with a price on his head of millions of pounds annually. Yet—note—brother smoke is so much like brother steam that they are often mistaken for one another.

Identical twins, but one is a villain and the other a friend. Iniquity tripping along like wide-eyed innocence! She does not show the Jolly Roger until we are boarded. And (for this is the curious fact I mentioned) unbelief often masquerades as faith—unbelief looking startlingly like faith except for a slightly over-acted dogmatic piety!

On the look-out for this fatal evil, we expect it to be too ugly to be mistaken, but our suspicions retire in confusion when doubt meets us with a rattling broadside of Scripture quotations. The Levitical phylacteries of the Pharisee masked his hard brow. But smoke is not steam, and will not drive the “Flying Scotsman” even when it is holy smoke. There I began my inquiry—what is the essential difference between the life-choking cumulus of smoky unbelief and the dynamic force of faith, seeing that they both quote Scripture?

First, the Bible faith of some consists of well-tied-up expositions which prove we must not believe any more for the things the Bible people believed for, viz. tongues, gifts, miracles, blessing. Today’s “believer” uses Scripture frequently to show that Scripture truth is not for today, and that what was a living promise in the apostolic decades is a dead

letter now. They use the Bible to immobilise the Bible. The living Word becomes a petrified relic of an extinct dispensation in the economy of God, a mere record of what Christianity used to be like.

Evangelical churches and sects profess to accept the Bible from “cover to cover” while actively teaching that our God does not act like the Bible God. Their boast that God’s Word will never pass away only means that the Bible will be providentially preserved as a book. They have forgotten one thing—the indestructibility of God’s Word means far more than that its words will always be there. “The *truth* of the Lord endureth to a thousand generations.” The words apply today. It is imperishable because it is a living Word—not a museum piece. A pterodactyl was God-made, from snout to tail, and to believe that is about as dynamic as to believe in a fossilised Bible. The paralysed, desiccated, emasculated fundamentalism of 1960 is the mummy of New Testament supernatural religion. Its theology is closely related to paleontology, and as little related to human need.

All right—that rids us of the grosser elements in the general mixture alleged to be faith. We are left with the rather muddy waters offered as faith in our Pentecostal churches. From them I want to extract the real essence of faith.

This is where my new word will help. Real faith is *nowness*. This is the word I offer translators to convey John’s profound meaning in Revelation 1:4—from the *He is* and the *He was* and the *He always coming*. God’s *nowness*. Effective faith accepts God’s *nowness*, applies it to all God’s word, says all God’s promises have *nowness*. To know God you must know what He was, for that is what He is. In one direction God is utterly helpless—He cannot change, and must present the same face to man in all ages.

*Nowness* put a sticker on God’s programme: “*Tonight*.” It never worries if Stephen Jeffreys is dead, and never says things are different. It says “God’s promise is to me. Whatever lapse may have occurred, whatever coldness set in, however much foolish people may dote on the old days and tell me it is different now, I, from this hour, make the unchanging Word my only guide and accept *now* for myself all that was and all that ever could come from God.”

I admit there are times when God moves—as in

the 1920s. *But it is men who make the times when God can move—men who have nowness.* The first Pentecostals in this century believed God for something that the Church had not seen for 1,900 years—their “nowness” of faith established a point to which the living Pentecostal flame leapt across 1,900

years of “yesterdayness” and “wasness,” from the upper room to the twentieth century, a searing electric arc. They had not seen, yet they believed. Cannot our faith create a touch-point to let loose the “old-time power” again—we who have seen it already? To your faith add *nowness*.

# **DIVINE FIRE**

(Hebrews 12:29)

By **AN ELIM MINISTER**

**W**HAT a description of God we have before us in this verse, descriptive of His character and personality. “A consuming fire”: hardly the description of many twentieth-century preachers, but nevertheless true. Away with the soft, sentimental sweetness and slick phraseology of the religious “pop” song and sickening references to the “Man upstairs” —almost blasphemy to the ear of God’s people. There is nothing soft and sentimental about this description of Almighty God. In this expression is embodied absolute sacrifice, total destruction, utter and whole surrender, for after a Divine visitation there is nothing of self left: nothing, absolutely nothing! How searching is His Spirit, cleansing, sanctifying, purifying in its influence; yet how devastating and destroying is His force. As the prairie fire sweeps all before it, so does our God appear in this verse. This aspect in His nature is depicted in the Old Testament offerings and sacrifices.

## **THE FIRE OF INHERENT GLORY**

Moses caught a glimpse of Him in the burning bush experience and on the mountain heights, while Daniel had a vision of His fiery throne. Do you remember Isaiah’s vision of the holiness of God and the everlasting burnings of His Divine majesty? Well might we sing “Eternal Light, Eternal Light, how pure the soul must be,” for John in the book of the Revelation saw the glorified Christ with eyes as a flame of fire. Catch a glimpse of that vision splendid and your Christian experience will never be quite the same again.

## **THE FIRE OF DIVINE JEALOUSY**

Here is not the petty jealousy men often display one towards another, but a deep, strong affection for those whom He loves, for we are His peculiar treasure, His precious possession, redeemed by His own blood—the apple of His eye! Here is an all-consuming jealousy for His own.

Your affectionate love as husband or wife pro-

duces a natural jealousy for the well-being and love in return of your partner, and in a very limited way illustrates His passionate desire towards those whom He loves. How He sees the danger of idolatry, and warns us lovingly to keep ourselves from idols. “Help me to tear it from Thy throne and worship only Thee” must be our constant prayer.

## **THE FIRE OF SPIRITUAL ENTHUSIASM**

Have you ever conceived that God possessed enthusiasm? Surely this must be so, for He rebuked the Laodicean church for its lukewarmness of spirit, and did not John say “He shall baptise you with the Holy Ghost and with fire”? Thank God He does! So often the fear of fanaticism, however justified, has quenched revival fires born of Holy Ghost enthusiasm.

## **THE FIRE OF RIGHTEOUS JUDGMENT**

God’s anger and indignation against sin and selfishness showed no respect of persons in Scripture, for even among His own people Korah, Dathan and Abiram suffered for their sin by judgment from heaven, and, turning to the New Testament, “the fire shall try every man’s work” at the judgment seat of Christ for believers. The unbeliever will suffer a worse fate, for He is described as a “refiner’s fire,” and His coming as fire to burn up the chaff. Peter claims that the world will be destroyed by fire at the coming of the Sovereign Christ. The fire of judgment for believers and of condemnation for unbelievers speaks of the serious aspect of this message.

## **THE FIRE OF DIVINE LOVE**

Calvary was an evidence of the all-consuming love of God for your soul, and revealed a burning heart of love for every soul of man. Divine love and mercy, justice and judgment are revealed on that Cross of shame, and in His heart burns a passionate, longing desire that you may respond to the message of Divine grace. Make your decision for Christ *now*.



# EDITORIAL

## PENTECOSTAL PREACHING

**N**OWHERE in the Scriptures will better advice be found for those who would engage in ministry than in the pastoral epistles, and one of the greatest words of wisdom, Divinely inspired, which fell from the apostle's lips as he addressed his son in the faith was the charge "Preach the word."

After 2,000 years, and in spite of all the methods of evangelism which have been tried, in spite of all the aids now available to the preacher, this is still the one method which above all others is blessed of God. Foolishness it may be to the world, but it is the way in which the majority have been won for Christ through the centuries.

The other day I came across these words of wisdom from the pen of a leading Pentecostal preacher from the other side of the Atlantic, Rev. Guy P. Duffield:

"There are some within our Full Gospel ranks who seem to believe that God is only really having His way in the service when the preacher does not have the opportunity to preach. We believe in those precious times when the Spirit supersedes our plans and moves in power upon the hearts of men. Yet I feel there is a distinct danger in any attitude that minimises the ministry of preaching. It is the greatest of all callings. A man may have a gifted ministry in other ways, but in the long run the fruitful and abiding ministry is based primarily on strong Holy Ghost preaching. There may be a flurry here and what seems to be a great stir over there, but the lasting, solid, stable work is accomplished through strong, Spirit-filled preaching of the Word of God.

"Pentecostal preaching is preaching the Word of God. It is not preaching about the Word. And herein, brethren, we have not been as true as we should to the pattern laid down for us by those whom God used to begin this glorious Gospel. The early apostles were preachers of the Word. I have listened to many Full Gospel preachers without having cause to open my Bible during the entire message. I do not mean that the brethren were not preaching about the Word of God. They were. I never yet heard a Pentecostal preacher who did not always preach from the Bible. What I mean is that he did not relate what he had to say to a specific passage of Scripture in such a way that I could take it home with me and refer

to it later in a time of need. I was blessed by the preaching, but it was by what the preacher said, not by what the Word said.

"I believe there is a way in which we can preach the Word of God so that when folk may have forgotten what we have said they will not forget what God has said, and the Spirit of God will again quicken that Word, and anoint that promise and instruction to their hearts whenever the test or the trial comes. . . .

"I declare to you that we have been guilty of rearing a great host of spiritual children whose Christian life is based too much on experiences, and the result has been twofold. First, virtually every community has an all-too-large company of backsliders who were once members of Pentecostal churches but who never learned to stand on the Word of God for themselves when the storms came and the winds of testing and adversity blew. Secondly, our people have been too gullible and open to every wind of doctrine and the cunning craftiness of men. You can find just about every brand of error in Pentecost. If someone lays claim to a great experience we seem to accept him or it without questioning its scripturalness or his spirituality.

"Brethren, if Paul had been like some preachers who are living today he would have had an extra special sermon on 'What I heard when I was caught up into the third heaven,' and he would probably preach it on the last night of his campaign, when his extra love offering was going to be received. When are we going to learn to preach the Word and keep our visions and experiences pretty much to ourselves? People are not going to be helped in the time of their crucial tests by personal revelation. They need to be taught the Word of God."

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## THE ELIM EVANGEL

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Northern Nigeria

During the past sixteen months 869 persons have been saved, 307 filled with the Holy Spirit, and 209 baptised in water. This Mohammedan-dominated part of Africa now has an average of 3,161 attending sixty Assemblies of God churches each Sunday morning.

*Well, here is an occasion to give credit where credit is due. The Assemblies of God are getting on with the work and we thank God that the work is being done. Especially is this so in this extremely difficult part of Africa where Mohammedanism holds such sway. All power to those who in this difficult area preach Christ.*

\* \* \*

## Chinese Communism

An American doctor in Laos says that the Chinese Communist authorities in Yunnan Province have ordered the execution of all feeble persons over sixty years of age who are unable to put in a day's work. Refugees have been streaming across the border as a result of this Red edict.

*Liquidation, not liberation, is the slogan of these new heathen under Chinese Communism. The murderer may wear kid gloves to hide his bloody hands, but nothing can hide from the eyes of God the bloodstains on the hands of these murderers, and God will yet have His accounting day. He does not make up His accounts when we think He will, but in His own time He will call these whose hands are stained with the blood of their fellow citizen victims to His great accounting day. Not only will He do this, but in this our day He will deal out to them the measure they have dealt out to others.*

\* \* \*

## Expanding Protestantism

Five Latin American cardinals, eighteen archbishops and nineteen bishops met in Rome last year to consider two main problems: (1) a shortage of priests (Latin America has thirty-five per cent of the world's Catholics but only eight and a half per cent of its priests) and (2) the rapid growth of Protestantism in Latin America—from 170,000 in 1916 to nearly 5,000,000 today.

*The rapid growth of Protestantism in Latin America is becoming the subject of conference by the priests of Rome, who meet in the Eternal City to discuss ways and means of combating this threat to their security in Latin America and the loss of so many of their followers.*

*Well, this is encouraging news for the Pentecostals, for one of the major reasons for the growth of Protestantism in Latin America is that the Pentecostals have been at work evangelising these pagan followers of Rome. Say what you like about the Pentecostals and their fervour and enthusiasm, you must admit that viewed from*

*the standpoint of world evangelism they are getting on with the job and bringing more converts to Christ than any other denomination or movement throughout the world.*

\* \* \*

## Sputniks and Luniks

When the first Soviet Sputnik went into orbit two years ago, only sixteen American high schools offered courses in Russian. Today more than 400 schools in the U.S. are teaching the Russian language.

*So—it pays to advertise!*

\* \* \*

## Declining Congregationalism

Two hundred and eleven British Congregational churches have fewer than ten members and several have only one. A member of the Congregational Union of England and Wales reported that more than 700 churches have only twenty-five members each.

*Cold comfort to the Congregationalists! But if they would only narrow down their broadmindedness to the scope of the teaching of the Word of God and cut out all this modernism they would find more people attracted to their churches. It is possible to be so broadminded that true born-again Christians could find no real fellowship within such a situation.*

\* \* \*

## Expelled from China

Miss Helen Willis, who operated the Christian Book Room in Shanghai until October 1958, has been expelled from Red China. In a talk before a missionary prayer group in Hong Kong, she told a heart-breaking story of the suffering and persecution being experienced by Christians on the mainland.

She told how an evangelical pastor had been arrested and mercilessly brainwashed until his mind gave way and he signed a confession. When he first came out of prison he kept beating his breast with the cry of "I am Judas!" Later this changed to "I am Peter!" Later, his mind restored, he saw the confession he had signed, went at once to the officials to deny his guilt, and voluntarily returned to prison rather than let the confession stand.

According to Miss Willis's account, this is typical of many incidents behind the bamboo curtain today, for many Chinese Christians are willing to suffer and die if necessary for the cause of Christ.

*Quite sure we are that within the limits of the Chinese territory controlled by the Communists many martyrs have been made, whose souls under the altar in heaven are crying out "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"*

## Anglicans plan changes

Bold plans to change traditional baptism and confirmation rites of Anglicans were set forth recently by the Church of England Liturgical Commission.

The proposal calls for a complete revision of the rites to make them conform to both the Primitive and Reformed traditions. Two main principles guided the commission's decision: that adult baptism is normal New Testament procedure, and that infant baptism should merely be a modification of adult baptism.

*Well, it is refreshing to find that even the Anglicans are getting back to the Bible and away from tradition. What a pity they do not cut out altogether infant baptism, for which there is not a single word of authority in the New Testament, and come back to the only form of baptism authorised in the Bible—believer's baptism on confession of faith in Christ.*

\* \* \*

## Scriptures printed in East Germany

A record number of Bibles and Scripture portions were printed in the Soviet zone of Germany last year, thanks to foreign church bodies that gave large amounts of paper for that purpose.

Produced in the Soviet zone were 73,858 complete Bibles, 78,804 New Testaments and 387,191 Scripture portions, a total of 529,853. This compares with some 842,000 volumes of Scripture printed in West Germany last year.

*Now the foundation is being laid for a revival in East Germany. Wherever the Word of God is circulated freely there will eventually be a revival of faith in Christ. So this work goes on in spite of all the Communists can do to hinder. God be praised for the printing of the Word of God in these Soviet zones.*

\* \* \*

## Business concern tithes

There is a manufacturing concern in Rockford, Illinois, U.S.A., that has not only an unusual name but also an unusual financial structure. In fact, the name of the concern is based on its financial plan. Tigor Incorporated is a firm that lays aside one-tenth of its total budget for religious and charitable causes. The name derives from the words "tithing corporation."

The firm is operated by John R. Hoaglund, a member of the Alpine Lutheran Church. After twenty years as sales manager with a machinery company, Mr. Hoaglund quit to work on an invention—a home refuse disposal unit operated entirely on water power. Mr. Hoaglund says he believes his invention was "Divinely directed." For three years he lived on his savings; then he started manufacturing his patented invention and recruited twenty active churchmen as shareholders in Tigor. The shareholders have approved Hoaglund's plan to turn over one-tenth of manufacturing costs—labour, material and overheads—to a foundation, which also will get ownership of his patents.

*Now if we could get a few firms like that interested in the expansion of the Pentecostal work in this country we should soon begin to see some strides being made in the evangelising of pagan Britain, which though nominally Christian is really getting more and more pagan as the population of this country bows lower and lower to the goddess of pleasure. Says the Old Book: "Men shall be lovers of pleasure more than lovers of God." So it is today. But if we could get a few tithing corporations to help us out, what a great deal more we could do than we are doing at the present time.*



## FAREWELL SERVICE FOR PASTOR AND MRS. GULL

**A**FRICA—land of challenge! The challenge of a people who are becoming more civilised each moment and seeking to rule rather than be instructed. As one has said, “Africa is a simmering cauldron.”

To this continent Pastor and Mrs. Gull and their three children are travelling. As they ministered at Clapham last Thursday evening one could tell that the challenge of the Cross had burned into their hearts. Mrs. Gull referred us to Psalm 107, verse 7: “He led them forth by the right way.” The Lord confirmed her return to the field and, as the children of Israel were led to Canaan, promised to lead her to her personal Canaan—Africa.

The Lord directed the thoughts of our missionaries into the same channel. This was evident when Pastor Gull read Psalm 106, verses 1 and 22. He related that God had indeed been good and had wrought wondrous works in the land of Africa.

We were reminded that much had to be accomplished in order to reach souls. Pastor and Mrs. Gull plan to pioneer another district. Whom is God calling to labour at their previous station? Is it you? Will you pray that others may go, or will you decline to serve with them for God? “How shall they be sent unless you send them? What opportunities of service lie within your purse or wallet!

As the ministers committed them to the Lord I thought “Truly they are vessels chosen of the Lord,” and our voices echoed the prayer of our hearts as we sang “Choose Thou the path for me, O mighty Saviour.”

AFRICA—land of challenge, to you come the representatives of Christ. Betty and Ron, we echo the words of Samuel: “God forbid that we should sin against the Lord in ceasing to pray for you.”

CONSTANCE DAWSON.

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*“Blessed are ye that sow beside all waters”* (Isaiah 32:20)

### or — A CAMPAIGN WITH A DIFFERENCE

**P**ASTOR R. B. Chapman and a team of his Sheffield Crusaders recently visited Jersey to conduct an evangelistic campaign of a somewhat different style from the usual. It operated under the title “Music with a message.” The team had something

like forty meetings, bookings or contacts, including such places as tomato stores, a bus depot, the state telephone house, factories, old people’s homes, hospitals, a boys’ special school, a brewery, the prison, beach services, children’s meetings in the park, and



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**Pastor  
R. B. Chapman  
and the team of  
Sheffield  
Crusaders**

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so forth. In all these visits the Gospel was presented in word and song, aided by the instruments. Questions were invited, and helpful and constructive discussions often ensued, and it was good to notice the evident interest in the things of God shown by many.

On certain evenings Gospel services were held in the Town Hall, St. Helier, and the attendances were very encouraging. A few decisions and reconsecrations were recorded. The team visited the "Teddy" parades late at night, and in addition to extending invitations to the services also engaged in helpful conversation with many of the young people in an effort to sow the Word in the hearts of those who would have no inclination to enter a place of worship.

Harvesting is the time of exuberance and glamour in the best of the weather (normally) on the farms,

and much of the harvesting is done by casual labour hired for the occasion; but there would be no harvest if the regular and faithful workers had not wrought beneath the hardship and rigour of the tedious and dark days of cold, frost and rain. As in the natural, so also in the spiritual, and this campaign was primarily one of breaking up the fallow ground, so well prepared and planned by the local pastor and people beforehand, and then of sowing the precious seed. Others may well be called in eventually to reap the full harvest, but the sower and the reaper will rejoice together in that eternal day.

We hear that members of the team who gave their holidays to do this service are already asking, "Where can we go for the next campaign?"

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## Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

"Uncle Bernard!"

"Hello Benny."

"Uncle Bernard, I'm fed up, and I've come all the way round here so's you can tell me one of your yarns or somethin', 'cos I've done ev'rythin'."

"O.K. Sit down here, and I'll tell you about a young fellow about your age, and his young brother, about the age of Little Ben."

Benny pulled a face at the mention of his little brother, but I ignored him, and started.

"We'll call the big boy Jack, and his young brother John. They lived in the country on a farm, and had quite some distance to go to get to Sunday school."

Benny looked up at that, and gave me one of his "looks." He obviously hadn't come for anything "religious."

"One Sunday, near the end of the lesson, someone whispered 'Look.' Jack glanced out of the window. Snow. Snow was falling heavily. After the meeting was over, everyone dashed outside to play snowballs. When some little while had passed the teachers stopped, and shooed everyone off home, as it was getting late. *But* when the teachers had gone some of the children reappeared and continued playing. They didn't notice the sky getting darker and darker. Suddenly—very suddenly—the snow started

to fall again, heavier than before. A wind sprang up, and soon it became a blizzard.

"Too late now, Jack and John set out for home. Familiar paths had disappeared beneath the gleaming white. Hedges and trees looked alike. Landmarks were blotted out in the blinding, lashing snow. Jack soon realised they were hopelessly *lost*! For John's sake, he kept plodding on. When John was too tired to go any farther, Jack put him on his back. Trudge, trudge, through the heavy snow they went. At last Jack could stagger on no more. Choosing the sheltered side of a hedge, he laid his shivering brother down, took off his own overcoat and put it round John, and then laid down close beside his side. 'Warm now John?' His little brother smiled and nodded.

"Worried about the time, father set out with a band of his men. Through the long night they searched, with no sign of the boys. Not until early the next day did they find them, not far from their home, but heading in the wrong direction.

"John was warm and cosy. He was asleep when they found him. A nice warm round the fire and he was perfectly all right."

I stopped. Benny looked up. "What about Jack?"

"Well, this is a true story, Benny, and I'm afraid it has a sad ending. You see, Jack was cold and still, and he didn't wake up at all. He gave his life for his brother!"

Benny nodded thoughtfully. "Like your story the other night," he said.

He knew what I had in mind. Jesus died for others. Cheerio, and God bless you,

UNCLE BERNARD.

Next week. THE OUTLAW.



THE big tom-cat mewed frantically, spat, and backed up against the side of the cage in terror when the mice were put in. A mouse put into the cage a few minutes before had been fiercely pounced upon and grabbed up in the cat's jaws. This was a normal reaction. After sniffing a special gas injected into the cage the nature of the tom went into reverse. His predatory instinct dead, he became the hunted and not the hunter. The effect of the mice upon the cat was now that of a pair of maddened mastiffs.

This unnatural effect was produced at the Chemical Corps experimental station at Edgewood, Maryland. They were experimenting with a gas which they claimed would destroy the will to fight. They had succeeded with a cat—they hoped they could do it with men. Secretly administered to an army, without the firing of a single shot, it could turn a tough fighting unit into a huddled group of whimpering cravens.

The age in which we live will not only go down in history as the atomic age, the jet age, the space age, but also as the drug age. Last year American physicians wrote 48,000,000 prescriptions for tranquillising drugs. Why take the trouble to plan a fishing trip in order to "get away from it all" when mounting tensions can be relieved by the taking of a pill?

We are all rapidly becoming drug-conditioned. Seeking, through sleep, to "knit up the ravelled sleeve of care," millions have recourse to the sleeping pill. Conversely, those who do *not* want to sleep do it with a pill. Widespread use of marijuana, heroin, opium and other powerful opiates and mind changers has produced a nation-wide police and crime problem constantly mushrooming into greater proportions. Man, beset by frightful problems, is seeking a way out through drugs.

The way out is the way up—it is a return to God. But baffled man, bewildered man, faced with the fearful possibility of extinction through the stockpiling of giant bombs, with tragic perversity, seeks to find his own way out— not through God, but through the drug.

Intense experimentation is producing powerful

### MIND-CHANGING DRUGS

which it is claimed will supersede all accepted religious practice and produce the revival which has so often been predicted. The following quotation is from a recent article by an eminent scientist, biologist and essayist who some years ago made himself a subject for research into the effects of mescaline and other drugs: "The great revival of religion about which so many people have been talking so long will

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# CAPSULE

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*not* come about as the result of evangelistic mass meetings or the television appearances of photogenic clergymen. It will come about as the result of biochemical discoveries that will make it possible for large numbers of men and women to achieve a radical self-transcendence. Stimulators of the mystical faculties are now making their appearance and many kinds of them will soon appear on the market."

Man is determined to find his own way out of the labyrinth of his frightful problems. There is a way, a right way—it is God's way, but man will not take it. He will "lift *himself* up." "When we were *without strength* Christ died," says Paul. Forces gigantic and diabolical have man pinned down. He is out on his feet, but rather than admit it he will fight on in the hopeless struggle against the deceitfulness of his own heart and the massive, relentless oppression of the Devil.

"Self-transcendence." Man proposes to achieve it with a drug. They would supersede the Cross as the symbol of the Christian faith and replace it with a capsule.

"Self-transcendence." This has an atmosphere of pathos about it. It bespeaks a pathetic desire for something higher, nobler, better than man has been able to find in the dehydrated materialism of twentieth century civilisation. There is infinite pathos in the fact that he does not realise that God has put eternity in his heart. Man was made more than a brute. He cannot be satisfied with those things that content an animal: food, warmth, shelter, exercise, companionship. There are

### DEEPER HIDDEN YEARNINGS

that reach out beyond the stars. There is a haunting sadness in the words of Jesus to the harlot of Samaria: "If thou knewest who it is that speaketh unto thee, thou wouldst have asked of Him, and He would have given thee living water." There was tragic ignorance—"If thou knewest."

It is startlingly significant that men filled with the Spirit of God appeared to onlookers to be drunk.

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By C. H. E.

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# or CROSS

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The comment of the bewildered onlookers on the historic day of Pentecost was, "These men are drunk with new wine." Peter, together with the other 119, was inspired, radiant, positive and powerful. His words fell like hammer blows and penetrated like the point of a rapier. Three thousand scoffers bowed like tall grass before the wind under the intolerable authority of the big fisherman's words. Of the Spirit-filled Stephen it is recorded, "They were unable to resist the wisdom with which he spake."

Happy are those men who are "Spirit-filled." They attain self-transcendence under conditions where merely human powers of resistance are crushed in despondency and gloom. How else could Paul and Silas sing at midnight in the Philippian dungeon? The brutal lash had left its bloody weals upon their backs, the rusty chains that held their feet fast in the stocks chafed their bruised flesh, yet their spirits soared. They raised their voices in melody. Never had such sounds been heard echoing along the damp stone corridors of the prison. Curses, cries, the blood-chilling babblings of men with strange manias brought on by loneliness, darkness, pain or claustrophobia—all these were familiar sounds, but *these men sang*. They were filled with the Spirit!

Drugs used in the interests of medicine and surgery have been a boon to an afflicted, pain-weary world. Delicate, complex surgical operations are performed, diseased or crushed limbs are amputated, appendectomies become simple, routine surgery because the patient is spared the blinding pain that would have been endured 150 years ago. This is science moving in the right direction and within legitimate boundaries. This is science the benefactor. Science moving into the realm of religion is an intruder. Angels that kept not their first estate were thrown out of heaven and reserved under chains of darkness. God preserves the boundaries of created things as jealously as the Texas Rangers patrol the borderline of America and Mexico. To violate a boundary is to head for trouble—big trouble.

Divine reaction to the construction of the Tower

of Babel was sudden and severe. The word from heaven was a roll of Olympian thunder, "I perceive now that nothing will be restrained from them which they have imagined to do." The indignation of Jehovah was aroused. "Let us go down and confound their language." The confusion of tongues was a direct intervention by an offended deity. The massive, soaring, truncated structure was never completed. Men, through drugs, are trying to by-pass New Testament religion. The Master taught the new birth as an absolute imperative. "Ye *must* be born again." It was made the *sine qua non* for admission into the kingdom of God. This they would brush aside in favour of a capsule.

Once before, during the reign of David, a departure was made from the set order of worship. It ended in tragedy. The ark of God should have been carried upon the shoulders of appointed Levites. Instead, they placed it upon a new cart. At Perezuzza the oxen stumbled; Uzza recklessly put forth his hand to steady the ark; whereupon the anger of the Lord was kindled and He smote him, and he died there before the Lord. The next time they moved the ark they did it with fearful care.

Not only will men achieve self-transcendence by means of a drug, but, according to Aldous Huxley, they will be able to take a drug that "will make people feel happy in situations where they would normally feel miserable." Man's pursuit of happiness has taken him a long way since the day some 3,000 years ago when Solomon said, "Vanity of vanities; all is vanity; the eye is not satisfied with seeing, nor the ear filled with hearing; all is vanity and vexation of spirit." The gaiety and wit of his hired entertainers, their songs and music, their caperings and clownings, left the king unmoved. Seated in a garden of fabulous beauty, under his feet the exquisite mosaic, the scent of sweet herbs and spices wafted upon the gentle breeze, there was a thunder-cloud upon the brow of Solomon the wise. The reason was basic. He had lost God. The Bible has an old-fashioned name for this kind of unhappiness—it is conviction.

Divine wisdom devises many things to start a man on the search for God. This is one. In the book of Genesis it is called

## "THE STRIVING OF THE SPIRIT"

Had Felix the Roman governor lived in this twentieth century, he would have known what to do after that memorable morning when he heard Paul preach the sermon that made him tremble. He would have stifled the burden of conviction with a pill. Once again the answer is a drug. A man will make him-



self happy where normally he would feel miserable. In other words, the stirrings of discontent and frustration that have started so many on the road to God will be strangled at birth by a drug.

C. S. Lewis, professor, Cambridge University, speaking of man's plans for reaching the moon and more distant planets, says: "I fear the practical, not the theoretical, problems which will arise if ever we meet rational creatures that are **not human**. Against them we shall, if we can, commit all the crimes we have already committed against creatures certainly human but differing from us in features and pigmentation; and the starry heavens will become an object to which men can only look up with feelings of intolerable guilt, agonised pity and burning shame."

History attests to the fact that in the case of the antediluvians, the Tower of Babel, Sodom and Gomorrah and the seven nations of Canaan, they crossed a Divinely appointed boundary and were marked down for extinction or restraint. It seems that man is perilously near the fatal point of no return. It seems that once again the time has come for man to be reminded that there is a God in heaven.

Man is

### REACHING FOR INFINITY

to vaunt his own glory, but pride goes before a fall. Nebuchadnezzar, king of Babylon, became lifted up with pride and arrogance and boasted of the vast empire he had built, but a watcher and a holy one came down and said, "Hew the tree down, and destroy it." Within the hour the king became deranged. Afflicted with frightful lycanthropy, he dwelt among the beasts of the field and ate grass like the oxen for seven years until he knew "*that the Most High ruleth in the kingdom of men.*"

For centuries an extract from the peyote cactus found in northern Mexico has been used in religious worship. According to William James, it has the power "to stimulate the mystical faculties in human nature far more powerfully and in a far more enlightening way than alcohol, introducing the taker into the other world of visionary experience . . ." According to Aldous Huxley, bio-chemical experimentation will soon come up with something more potent and convenient than cactus extract. Capsules marketed by the chemist will enable man to enjoy a mystical, visionary experience, bringing him into harmony with his fellow men and the Divine nature of things. Religious experience triggered by a capsule! Religion from a bottle! What a warped development and prostitution of bio-chemical research this is!

Biologist Aldous Huxley concludes his article with a word of warning to the churches and religions of the world in general: "In one way or another, the world's ecclesiastical authorities will have to come to terms with the new mind-changers. They may come to terms with them negatively by refusing to have anything to do with them. In that case a psychological phenomenon, potentially of great spiritual value, will manifest itself outside the pale of organised religion."

Jacob, in his famous dream, saw a ladder reaching from earth to heaven. To use the words of the hymn, "There is a way for man to rise to that sublime abode . . ." but the steps on the stairway are not made from synthetic drugs. In this connection the words of Jesus have a solemn sound, "He that climbeth up some other way is a thief and a robber . . ."

Unregenerate man is still in the flesh, and cannot please God. That which is born of the flesh is flesh. That which is born of the spirit is spirit. Flesh is flesh whatever is done to it or with it. Educate it, polish it, pomade it, clothe it with purple and scarlet and put it in a palace—it is still flesh. Except a man be born of water and the spirit, *he cannot enter into the kingdom of God.*

### MAN IS A CAGED EAGLE

Nothing is as pathetic as the lord of the air in captivity. I always hurry past the eagles' cages in the zoo. I cannot bear to see the expression in the piercing eyes fixed unwinkingly upon the cloudless blue of the sky. There the eagle sits motionless, the great pinions folded over his breast, wings that will never again carry him high over the mountain and dizzy gorge.

"Poor captive, dragged, downcast lord of the air,  
Steadfast in his despair, he doth not rage,  
But with unconquerable eye and soul aflame to fly  
Considereth the sun."

Deep in many human hearts is the desire to rise from the sordid to the sublime. Sin's iron grasp keeps them down. A drug-induced change of *mind* is not enough. A change of *heart* is the only emancipation that will deal with man's desperate plight.

A drug, a capsule, an injection or a pill. Those who offer salvation through such means are blind leaders of the blind, and they will both fall into the ditch.

Why not seek "Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth; the Lord is His name."







## "We shall reap, if we faint not"

(Galatians 6:9).

By H. W. Greenway (Secretary-General)

**M**ANY good intentions are shipwrecked on the rocks of frustration and disappointment. It is well, therefore, following closely on the good new year resolutions we have made, to remind ourselves of Paul's exhortation to the Galatian Christians. Knowing their changeable nature due to the underlying fickleness of their national temperament, the great apostle enjoins them to persistence of effort in the sowing of the Gospel seed: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (6:9). This is a most encouraging assurance; there is no might or perhaps about it, it is a definite *shall* reap.

Of course, there is also the suggestion that results do not come to us as gifts from the Christmas tree; they are the hard-earned reward of labour well done. No farmer can reap his grain without first putting in a great deal of hard work both in the administration of the farm and in the preparation of the soil, work that does not yield immediately but bears fruit when the elements and the processes of nature have played their part.

Some of our friends have been disappointed that they have not seen much result from their initial attempts at house-to-house visitation; others have continued the work and followed up their first approach with further visits which are now proving their worth in increased congregations and souls saved. Those who feel disappointed should accept the fact that we are only in the opening stages of this great campaign, and remember too that the Word of God declares that *we shall* reap if we faint not. No man won a race who flagged half-way through; no man gained a diploma who gave up his studies before completing the curriculum; no church was ever built up without much toil, prayer and faith. We must go on until the fruit appears.

Success can be achieved, it can be achieved by small and large congregations, and, like a snowball, increases with its own momentum, the increase adding to the momentum. Remember, one man and God make a majority, a combination of power and service superior to all the forces of darkness, for did not our Lord say, "I will build My church; and the gates of hell shall not prevail against it" (Matthew 16:18)?

If you have tried and feel you have failed, why not try again, and again, and again, until you do see results? Whatever happens we must not give up, for success may be just around the corner, at the very next house. Jacob's blessing at Peniel was received after holding on to his nocturnal visitor for a whole night. God's choicest blessings follow patient service.

And what a thrill this work of personal evangelism can bring to us. We have recently discussed with one of our ministers some of the contacts he has been making recently; they are stories of adventure, stories of conquest for Christ. And many of these contacts are being made by ordinary folk, but folk with a passion and determination to win the lost.

May it never be said of us, "Thou hast lost thy first love." Rather let us continue to sing the chorus that brought so much blessing years ago, "I love Him better every day," and as our love develops in its intensity and scope our service will likewise spread in its influence and usefulness.

We are anxious to help you and our churches in this task of winning the lost, and on receiving a post-card will be happy to send you a copy of a specially prepared leaflet entitled "Active Church Membership." If you have not read it, send immediately. Write to the Secretary, 20 Clarence Avenue, London, S.W.4.

*We have received many reports of enlargement to our Crusader branches through the efforts of young people through "Operation Extension." Today's post brought news of six teenage boys converted at Englefield Green, and fourteen young people in Llanelly have made decisions, including a number of grammar school boys. The first period of "Operation Extension" may be over, but, as Mr. Greenway writes above, we must press on in our work, for the faithful sower is the one who will finally reap the harvest. Send us your encouraging stories that we may tell others.*



# Women's Column

By Gladys Gorton

## MOUNTAINS

**B**RING me higher up the mountain into fellowship with Thee." This is a good prayer to breathe when "mountain climbing" in the kitchen, at the sink, when washing or ironing. To breathe pure mountain air in a steamy kitchen! Incredible, yet gloriously possible. Up the mountain

"Where the life of sinning ceases,  
Where the Spirit comes in floods."

"With a friend I went to Wales last summer for my holiday," she said. "Early in the morning we were to climb Snowdon I went out alone to gaze upon the beauty of the mountains. They had a strange effect on me. I wanted to shout and shout." To hear such words from a quiet, reserved young lady was indeed surprising. On me, however, mountains have the reverse effect. I am filled with awe and seem to shrivel within. I have been reading a thrilling book about New Zealand. The author describes the alpine scenery in graphic language. "The dawn raced across the plains, turning every dewdrop into sparkling crystals. . . . Mother-of-pearl clouds floated above the mountains, whose snows were stained with the colours of the rainbow . . . these craggy mountains, arrogantly upflung against these southern skies." The writer says that the Queen is supposed to have said, when she saw these mountains, "I may be a queen, but this makes me feel very small" (now readers in New Zealand, write and tell me if *you* heard this story of the Queen).

But let us come back to the kitchen. Fancy! We have travelled to the other side of the world in a few short seconds! You know, we could not exist on the mountain top, we must come down to the plains of fertility—where the seeds are sown, grown and harvested. Where the mountains are the valleys dwell. Life would be very monotonous if we knew it as one large flat plain. In the panorama of life there is the undulating as well as the ordinary, the beautiful as well as the bitter, the sweet as well as the sorrowful, the mountains as well as the valleys.

In the spiritual sense, too, what we experience on the mountains we work out down in the valley. That mountain experience—that big event—has left a lasting impression upon us. Its sombre summit shows clearly against the horizon, affecting and influencing our motives and actions; or perchance the mountain of ambition or desire compels us to climb again to gain our objective. Yes, there are mountains to conquer even in the kitchen!

Once we have visited Mount Calvary and gazed upon the Cross of Christ, no other mountain, however lofty, alluring or foreboding and menacing, will dominate our thinking and planning as it did previously.

I sought to climb my little hill,  
But fell despairing on the way;  
"The journey is too great!" I cried,  
And fell upon my face to pray,  
While darkness fell around me.

And then as in a dream I saw  
Another Form—another hill—  
And in the dark a voice I heard:  
"But what if 'tis thy Father's will?  
Is that not best for thee?"

A hand touched mine and lifted me,  
And bore me on with strength sublime:  
"Hest thou," He said, "so soon forgot?  
On earth I, too, had hills to climb,  
Including Calvary."

Ann Harvey.



## The testimony of a Saint

When I was a young man I used to attend a little place of worship some distance from my home. There I got to know a lovely old saint of God, a motherly old lady with a beaming smile, a burning zeal for Christ and a love for His house and for the saints. She was always in her place in the meeting, though no one ever knew at what cost to herself, for she suffered real persecution even from her dearest, amounting at times to actual violence; but week by week she came to meet the Lord she loved and worship in His house.

One dark winter's night I passed her hurrying to the meeting, for she was a little late (a thing that rarely happened). Just after I had got into the meeting we heard a slight commotion at the door, and in a little while we learned that she had indeed met the Lord she loved so much, for He called her into His eternal presence as she was entering His earthly house and she went gladly to meet Him with His name on her lips. This was many years ago, but the lesson of love and steadfast service that she left behind has never been forgotten by those who knew her.

WILL HEBDIGE.



# The Family Altar

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

## Monday, February 1st. Genesis 22 : 1-19

Abraham was not surprised at God's request, because human sacrifice appears to have been familiar in Abraham's day. This experience did, however, teach him that God was not wanting human sacrifice. Notice that God gave Abraham ample time to make up his mind. He did not want Abraham to offer a sacrifice in the heat of the moment which he would later upon more sober reflection regret. He had time to calculate coldly the thing before him and then, with a deliberate act of will and faith, to carry out God's request. (Hebrews 11 : 17-19). Let us remember that God desires that we should daily offer ourselves to Him with an act of will and in sincere faith. See too Isaac's participation in the great drama of those days. Think of him not as a small child but as a full-grown man, much more powerful than his father physically. He allowed himself to be bound upon the altar, sharing in the faith of his father—a picture clearly of our Lord Jesus Christ sharing in the work of mankind's redemption. Spend some moments contemplating God as Jehovah-Jireh, the God who provides the sacrifice Himself. May we not say that God will provide for all our needs this day and every day? Abraham's obedience resulted in fresh promises and blessings. God still responds to the faith and obedience of His people.

## Tuesday, February 2nd. Genesis 23 : 1-20

This chapter shows how a business deal was conducted in those days. The city gate was the place of public business, and we see the typically eastern way of conducting a deal. The proceedings were long-drawn-out and friendly, but Ephron was not intending to give away the field. He asked and obtained a good if not high price for the property, Verse 17 reads much like deeds drawn up by our modern lawyers today. "The field . . . the cave . . . all the trees . . . the borders." But this is a sad chapter against which Abraham's faith is made to shine brightly. The man to whom God had made many promises had to buy at a high price enough ground to use as a cemetery when his wife died. Even when he himself died he owned no more than this parcel of ground with its cave. Yet he made no complaint to God. He believed God and embraced the promises of God and confessed himself to be a stranger and a pilgrim (v. 4 and Hebrews 11 : 8-16). In our lives too we often have simply to trust God and allow Him to lead us when we do not see all our cherished hopes being immediately fulfilled.

## Wednesday, February 3rd. Genesis 24 : 1-14

Do not miss the sweetness of verse 1. Abraham's testimony is well worth remembering. He was an old man by this time, and when he looked back over his life he readily confessed that God had blessed him in all things. We should always be ready to witness of God's blessing upon our lives. Thankfulness for the past will make us more than ready to receive still further tokens of God's goodness. Yet there was one matter which worried Abraham daily. Isaac had no wife. He did not want him to be married to any of the peoples about him. A wife for Isaac must come from his own people, and that meant a long journey for a trusted servant. Abraham was confident that God would prosper the servant's journey and that he would bring back a bride for Isaac. I expect most of us have some particular matter upon which we daily bestow much thought and prayer. Let us bring that concern to God again today and tomorrow if need be. Let us bring it in faith, believing that God will also undertake for us, knowing that nothing is too hard for the Lord.

## Thursday, February 4th. Genesis 24 : 15-31

The servant of Abraham was a man completely devoted

to his task. He sought only and always the welfare of his master. He sought carefully for guidance from God in his task; having been brought by God to Rebekah he bestowed upon her precious gifts as tokens of his master's greatness and abundance. Now this servant and his mission has been taken as a remarkable picture of the work of the Holy Spirit in seeking a bride for Christ. We are well aware of the Holy Spirit's diligence in this direction. Our own hearts give witness of the working and patience of the Holy Spirit in leading us to Christ. The Holy Spirit too bestows gracious gifts upon us as tokens of the love of God and the abundance of God. Let us think first of the fruit of the Spirit, to be manifest in the lives of the saints (Galatians 5 : 22, 23). Then too consider the gifts of the Spirit to the Church (1 Corinthians 12 : 7-11). Also seek to remember that the Holy Spirit always uses human channels through whom to carry out His great work in saving men and women.

## Friday, February 5th. Genesis 24 : 32-49

Abraham's servant immediately declared his mission. He could not sit down to eat until he had informed his host of the purpose of his coming. This man certainly has much to say to us today. How keen are we in the service of our Master? This man's personal comfort was second to his devoted loyalty to his master. God cannot respond to half-hearted service on the part of His people. It became immediately evident to all that this man had been guided by God along the way and they gladly received him. If we will but do God's bidding, and do it with a ready mind and glad heart, God will prosper us in the way. We will see that all things do indeed work together for good to them that love God. Paul reminds us that the things which happened to him fell out to the furtherance of the Gospel, whereas those things were often the work of enemies who sought to hinder the Gospel (Philippians 1 : 12).

## Saturday, February 6th. Genesis 24 : 50-67

It is clear that Rebekah was God's choice for Isaac. The servant had enjoyed signal help from God in his search for a bride for his master's son. Yet notice how strongly human choice and decision comes into the story. Rebekah's family were willing for her to go the previous evening when they were much impressed by the nature of the servant's visit. But in the morning they wanted to keep her for some days, in fact it would seem for some months. The servant was anxious to get away, and the girl was brought out and faced with the question, "Wilt thou go with this man?" She responded at once with "I will go." The knowledge we have of God's eternal purposes does not minimise human responsibility. The hour of decision comes to us all, and having decided for Christ we deliberately choose to be faithful servants day by day. Think also of the godliness of Isaac, a man of meditation and prayer (v. 63). Consider the humility and respect of Rebekah (v. 65).

## Sunday, February 7th. Genesis 25 : 27-34; 26 : 1-5

The years have passed, and now Rebekah and Isaac have two fine sons. But seeds of tragedy have already been sown, which later will yield bitter fruit. Love was divided in this home. Esau was much loved by his father, whereas Rebekah doted on Jacob. We should learn a lesson here if we are parents. Our love is none the less when given in its wholeness to all our children equally. Esau's character is seen plainly. He thought more of satisfying the immediate physical appetites than he did of eternal and more precious things. Jacob's character also appears here. He was a man with an eye to a bargain and to personal gain even at the expense of others. But he was more responsive to God than was his brother, which eventually brought him into blessing with God. We must not allow material gain or earthly advancement to dull our responsiveness to God. Verses 1-5 of chapter 26 show us God again confirming His covenant promises with Isaac. Looking back upon the completed story, we can see that God always keeps His promises.

# COMING EVENTS

(Please pray for these services)

**HASTINGS.** February 13-16. Elim Church, the Central Hall. Church and Minister's Third Anniversary. Guest speaker: Donald Gee (Principal of Kenley Bible School and Editor of "Pentecost"), supported by Bexhill Male Voice Choir. Sat. 7. Sun. 11, 6.30 and 8 (after-church rally), Mon. and Tues. 7.30.

**ILFORD.** February 6. Elim Church, Scrafton Road. Monthly Rally. Speaker: F. Barnes (A.O.G. Lee). 7.30.

**LONGTON.** February 13, 14. Elim Church, Five Ways, Lightwood Road. Combined Minister's Second Anniversary and missionary weekend. Guest speaker: Miss Elsie Wriglesworth (India). Sat. 7.30, film slides of India, Sun. 11 and 6.30. February 18. Two special film-slide lectures by Wycliffe Preachers. 3, "William Hunter, the Boy Martyr of Brentwood"; 7.30, "The best Book of all and how it came to us."

**WESTCLIFF.** February 6, 7. Visit of London Crusader Choir (conductor, D. B. Gray). Sat. 7.15, Festival of Praise at Avenue Baptist Church (seating 1,000); Sun. 11 and 6.30 at New Elim Church, Electric Avenue, near Fairfax Drive.

**WORCESTER.** February 7-11. Elim Church, Lowesmoor. Special visit of Joseph Smith. Meetings for the deepening of the spiritual life. Convener: W. J. Maybin. Sun. 11 and 6.30, weeknights 7.30.

## PRESIDENTIAL ITINERARY

Swindon District. January 30, Swindon; 31, Bath; February 1, Cheltenham; 2, Keynsham; 3, Bristol; 4, Wells. Devon and Cornwall. February 20, Paignton; 21, Exeter; 22, Penzance; 23, Falmouth; 24, Newquay; 25, Torquay; 27, 28, Plymouth.

## JOSEPH SMITH'S ITINERARY

January 30—February 4 (except Mon.), Sparkbrook; February 7-11 (except Wed.), Worcester; 13-18 (except Mon.), Langleigh; 20-25 (except Mon.), Coventry; 27—March 3 (except Mon.), Graham Street.

## MISS JEAN AYLING'S ITINERARY

January 30, Sparkbrook; February 1, Kidderminster; 4, Holland Park; 13, Leigh-on-Sea; 20, 21, Hastings.

## LONDON CRUSADER CHOIR

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

## MISS E. WRIGLESWORTH'S MISSIONARY TOUR

February 26, Whitehaven; 27, Dumfries; 28, Carlisle; 29, Stoneyburn; March 1, Edinburgh; 2, Greenock; 3, Glasgow; 5, Motherwell; 6, Coatbridge; 7, Paisley; 8, Alloa; 9, Shotts; 10, Kirkintilloch; 11, Dunfermline; 13, Aberdeen; 14, Dundee.

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**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

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

**London.** "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare. Full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilrin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

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

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

## Llandudno North Wales

For a good holiday come to Meifod Christian Guest House. We aim at our guests returning home having enjoyed the "Emmaus" experience of fellowship.

"Jesus Himself drew near"

Write for informative brochure.

Stamp please.

Mr. and Mrs. J. L. Stuffsins.

Tel. 77114.

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

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

**Scarborough.** The Harcourt Hotel, 45 Esplanade, South Cliff, has everything you need for a happy, profitable holiday in 1960. Good wholesome food; comfortable bedrooms (all with h. and c.); spacious lounge with lovely view over South Bay; happy Christian fellowship assured; terms moderate. Book now. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.224

### ENGAGEMENT

**Nicholls: Low.** The engagement is announced between Roy Nicholls and Janet Low; both Crusaders of the Elim Church, Kingstanding, Birmingham. (December 26th, 1959.) C.229

### WITH CHRIST

**Anderson.** On January 8th, James Duff Anderson, faithful member of Elim Church, Glasgow. Officiating minister at funeral: W. W. Kelly.

**Batters.** On January 7th, Emily Batters, aged 89, of York. Officiating minister at funeral: John Woodhead.

**Lait.** Charles Frederick Lait, of Leyton, and member of Assembly of God, Walthamstow; sudden home call December 30, 1959. Sincere thanks for beautiful flowers and letters of sympathy. C.230

**Paul.** On December 24th, Mrs. Paul, faithful and beloved member Elim Church, Greenock. Officiating minister at funeral: W. J. Hilliard.

**McKeachie.** On December 26th, Miss McKeachie, faithful member of Elim Church, Glasgow. Funeral at Dumfries.

**Stanley.** On December 18th, Pamela Stanley, aged 12, beloved member of Elim Sunday School, Worcester, and Ronkswood Youth Branch. Officiating minister at funeral: W. J. Maybin, resident minister.

**Terry.** On January 7th, Albert Terry, aged 52. Officiating minister at funeral: George Backhouse.

### BIRTH

**Lancaster.** On Christmas Day, to John and Pamela Lancaster (née Crowder), of York; God's precious gift of a son.