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The

Elim Evangel

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

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Photo by

The President (Rev. H. Burton-Haynes), and the Vice-President (Rev. J. Woodhead), meet at York.

Charles Bean

JESUS' MYSTERY WORD AT THE FEAST

By Harold Horton

"Mine hour is not yet come" (John 2:4)

THERE came a moment at the marriage feast in Cana when "they wanted wine." The wine was all gone. The human supply had given out. With a woman's observation—or was it spiritual intuition?—Jesus' mother said to Him, "They have no wine." The feast was over when the wine had ceased and the gathered company were now reduced to the limitations of a common meal—a picture of the Church without the Holy Spirit and the supernatural.

There seemed no chance of further human supplies of wine, so the mother of Jesus turned with an inspired appeal to her wonderful Son, though as yet she had not seen any miracle wrought by Him. Had she guessed there was something beyond the human and ordinary in her Son? "They have no wine," she said. Wine stands for joy in life. It adds flavour and satisfaction to the feast. When joy gives out, life is flat and dry and ordinary and earthy. Life on the earthly plane breaks down, if anywhere, on the line of its joy, charm, exhilaration and zest. When these have gone, life is ended as a happy adventure and becomes a dull daily servitude. Youth must have joy—in worship, as well as in ordinary life. There is a danger to spiritual life when holy joy gives out. The only option then is to perish with depression or seek illicit pleasures in the world. This is where a Pentecostal experience is positively imperative. There is no wine of joy in the formal churches. Fortunately, at the moment of our exhaustion Jesus comes, if we seek Him and take Him into our lives and invite Him to our festive occasions. He comes with heavenly satisfaction.

THE WINE WAS GONE

They had *had* wine—as the Church has periodically had outbursts of revival through the centuries. His mother turns to Jesus for the solution of the problem. "They have no wine!" That word arrests Jesus with a sudden pain—a dreadful anticipation of His death. It stirs His deepest emotions into an agony of foreboding. "They have no wine!" No blood of the grape. Deepest sorrow grips His heart. *No wine!* He knows His hour is fast approaching, when He must supply blood-red wine from His veins

in the winepress of Gethsemane and the untold agony of the Cross. "They have no wine!" He turns with surprised but kindly challenge to His mother. "Woman, what have I to do with thee?" In so tremendous a lack and so startling a crisis Jesus had to do with His Father only, not with any human relationships, however close. And in any case how did His mother suppose that *He* might help in the crisis any more than other human beings who had gathered at the feast? Was she beginning to suspect how superhuman a Son she had given to the race? "What have I to do with thee?" And then the mystery word of Jesus that has intrigued thousands for a lifetime.

"MINE HOUR IS NOT YET COME"

What did Jesus mean by that? He did not mean "If by chance or revelation you have learned that I have received creative power from My Father, Mine hour is not yet come for that." No. That is not what He meant, for obviously that hour had come, for He was just about to work His first public miracle. "Mine hour is not yet come." This phrase is often repeated in the Gospel story. We shall, by grace, find light as we consider its varied settings.

One day Andrew and Philip told Jesus that some Greeks had come to the passover feast in Jerusalem and were asking to see Him. Jesus recognised by this incident that His earthly ministry must be nearing its climax, for now, according to the original Divine plan, the Gentiles were to be included with the Jews in the composition of His Church (John 12:20, 23, 24). "And Jesus answered them [His disciples], saying, *The hour is come*, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and *die*, it abideth alone: but if it die, it bringeth forth much fruit." In the next chapter, John 13:1, we read, "Now before the feast of the passover, when Jesus knew that *His hour was come* that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." Then follows a reference to the passover supper. Note that in all these references to *His hour* the context is the passover supper where, in the final

meaning of that feast, He Himself must at His own painful expense provide the slain Lamb and the broken bread and the poured-out wine. Thus it was that Jesus was shocked into the actual throes of His agonising passion by His mother's sudden word, "They have no wine."

Not long after this, Jesus said to His disciples, "Go into the city to such a man, and say unto him, The Master saith,

MY TIME IS AT HAND ;

I will keep the passover at thy house with My disciples . . . and they made ready the passover." Mary's words would still vibrate in His deepest heart, "They have no wine"—together with His own mystery word, "*Mine hour is not yet come.*" Following at once on these words, in Matthew 26:27 we read, "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matthew 26:27-29). At that time His hour will have come—and gone.

Luke 22:20 records: "Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." The cup before supper, or rather at supper (Luke 22:17), represented His blood as of the passover lamb ; the cup after supper (for there were two cups) represented His own blood which He was about to shed to furnish Calvary's perpetual feast with wine for the salvation of whosoever will believe on Him (Luke 22:20).

We see that *His hour* was already *beginning to come* soon after the feast in Cana, as recorded in the same chapter as the feast (John 2:13). "And the Jews' passover was at hand, and Jesus went up to Jerusalem"—that is, to shed His blood in fulfilment of the very purpose of *His hour*, to make wine for the marriage feast of the Lamb—for His bride and His own bridal rejoicing—out of His death.

Wine is a symbol of His blood poured out. Without the shedding of (His) blood is no remission. Even joy comes out of His sacrificial death. Wine thus stands for gladness, feasting, great joy, intoxicating delight.

Follow out the wonderful sequence in these references to "*His hour*" and "*His time.*" "No man laid hands on Him, because *His hour was not yet come*" (John 7:30). "*My time is not yet come* [to go to Jerusalem where He must shed His blood]: but your

time is alway ready" (John 7:6). There was no special significance in any of their hours, but *His hour* was a sacrificial hour determined from the beginnings of eternity, for when *His hour* came He was to make blood-red wine for salvation's great marriage feast. "I go not up yet unto this feast ; for *My time* is not yet full come" (John 7:8).

In the garden Jesus prayed that "if it were possible, *the hour might pass* from Him. . . . Take away this cup from Me: nevertheless not what I will, but what Thou wilt" (Mark 14:35, 36). This is the cup which He eventually accepted and filled and drank with His disciples at the last passover feast on earth ; "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for *this is my blood of the new testament*, which is shed for many for the remission of sins" (Matthew 26:27, 28). As Calvary approached He prayed, "Save me from *this hour*: but for this cause came I unto *this hour*" (John 12:27). "When

THE TIME WAS COME

that he should be received up, he stedfastly set his face to go to Jerusalem" (Luke 9:51). And also in the garden, when He found the disciples repeatedly sleeping instead of praying, He said, "*The hour is come* ; behold the Son of man is betrayed into the hands of sinners" (Mark 14:41). "*The hour is at hand*" (Matthew 26:45). "Father, *the hour is come* ; glorify Thy Son" (John 17:1). Thus calmly and fully determined He passed to Golgotha to shed His sacred blood for the holy feast.

Thank God *His hour* has come. The wine is made. The cup of agony for Him—the cup of sweetness for us—is filled to the brim. The feast is spread. Thank God we are invited. Thank God we have accepted the invitation. Thank God we are even now feasting with our Lord, and are even now on our way to our reserved place at the marriage banquet of the Lamb.

Please pray for —

1. *Easter Monday in London at Trafalgar Square and in the Royal Albert Hall—a great day of evangelism.*
2. *Annual Conference at Harrogate—May 23 to 27.*

EDITORIAL

IS CHURCH EVANGELISM OBSOLETE ?

THIS is the rather startling question posed by the writer in a recent religious magazine. Before you turn from it with disgust or annoyance, it might be well to consider this matter for a while. Most of us deplore the undeniable fact that in the majority of churches it is very rare to hear of a conversion in a Sunday night service. There was a time maybe when we could readily say "Things are different in our church." Thank God there are still some churches in our movement where a Sunday rarely passes without some decision for Christ being registered. But what of the majority? Let us be frank: there are very few of our churches today which can report that there were over fifty conversions in their church last year—and that means only one each Sunday. Your answer may well be that you do not get the strangers in. You have done your best, invited friends and neighbours, given out tracts and invitations on the streets—but on the whole you have had little success.

The writer of the article in question asks: "Are our churches missing a greater potential in evangelism because we have become slaves to an accepted pattern transmitted through the years? Certainly the Sunday evening evangelistic service once served a valid purpose. But does the same method still work today? Or should the church revise its evangelistic approach to minister more adequately to modern-day needs?" He goes on to explain that at one time it was popular to go to church, and consequently the minister could be assured of an unconverted element, not inconsiderable in number, in his audience. Today, as a general rule, the unconverted do not attend church services—or even for that matter church campaigns. Consequently such campaigns usually result at best in the reviving of the saints (for a brief while) and a few rededications, but not in the gathering in of many converts. He suggests that the reason is that people do not wish to come, for they are made to feel the odd man out in a company consisting almost entirely of established believers. Consequently they will make any and every excuse to avoid attending our special services and evangelistic

efforts—knowing the whole purpose is to get them to commit themselves.

What is the answer? This writer says: "Evangelism is not the principal task of the corporate church. Bible teaching is! Evangelism is the singular responsibility of the individual child of God." The church then must be a training ground where members are spiritually fed and trained to be the link between the Church and the unbelieving world. "Let the church offer additional Bible teaching in its services. In this way the Christian may grow and mature. And, with the deepening conviction that his faith is really workable and pertinent, let him live his life before the unconverted world in which he resides and works. Soon he will find himself evangelising in spite of himself—silently at first; then, on occasion, vocally with an audience whose scepticism will gradually turn to respect and even to admiration. Such a witness before a hostile and then slowly understanding group of associates can frequently be far more vocal than all the evangelistic preaching in the world. . . . Personal evangelism is still the most effective Christian witness in existence today, far outstripping in potency even the most carefully planned mass endeavour."

Of course the local situation will vary—and where souls are being won regularly we do indeed rejoice. However, is it possible that we may sometimes hide behind the facade of our thoroughly evangelistic Sunday evening service and occasional special effort, and imagine that this is sufficient? We are an evangelistic church—but unless our evangelism is effective, and souls are being added to the church regularly so that our churches are growing, we are failing miserably in our task.

Well, what do you think about this? Correspondence (brief please) on this subject will be welcomed, and I shall be glad to print suitable contributions.

THE ELIM EVANGEL

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From my Diary



By T. H. Stevenson

THE president-elect of the American Medical Association, E. Vincent Askey, predicts that scientists and doctors will be able to make people live to be 125 years or more. Thousands of years ago the prophet spoke of the days when "He who dies youngest lives a hundred years; anyone dying under a hundred years must be accursed of God" (Isaiah 65:20, Moffatt). This will be the product of the millennial state, not the welfare state.

☆ ☆ ☆

Sir Anthony Eden, in his memoirs, writes about his first meeting with Stalin in 1935. At a point in the talks Stalin walked over to a map of the world and pointed to Britain, remarking: "It is strange that so much should depend upon one small island." Shades of Napoleon! Bonaparte looked at a map and said "If I could conquer that little red spot I would conquer the world." Today, throughout the world, and particularly in the Commonwealth, incalculable changes are taking place. The balance of power has altered; but this land, though small, can still be Great Britain and a world power for good and for God.

☆ ☆ ☆

In London, the Elim Men's Fellowship was privileged to receive the Executive Council as guests—a very happy occasion. Thoughtful answers were given to various questions, including one respecting the comparatively slow growth of our movement. At this two things occupied my mind. Firstly, effectiveness cannot always be measured by or depend upon extensiveness, as Stalin and Napoleon observed about Britain. As remarked by Mr. Greenway, our influence may be greater than our numbers would seem to indicate. Who would measure the influence of the Quakers by their limited numbers? Secondly,

has our growth been so slow during forty-five years? After nine years the extent of Elim was twenty-two ministers, three probationers, two missionaries (ELIM EVANGEL, October 1924)—not a phenomenal growth. Get an Elim Year Book and judge the evident growth of later years at home and abroad (despite the war years). Without being complacent I think we can take courage.

☆ ☆ ☆

The Year Book of the Church of England, 1960, states that one in every three joining the Church is a former Roman Catholic, and that over three years the average has been 3,480. To this a Roman Catholic statistician replies: "The Church of England is so vague and imprecise that one cannot read an awful lot into this claim." Of course you must not question the official Catholic Directory for 1960, which claims that there were 14,363 conversions to that church in 1958. Well, regardless of each other's claims, I wonder how many of the names are "written in the Lamb's book of life."

☆ ☆ ☆

After sixty-six years of publication, the Hebrew Christian Testimony to Israel has changed the name of the magazine *The Scattered Nation*. The new title is *The Returning Nation*, and on the cover also appears the text "He that scattered Israel will gather them" (Jeremiah 31:10). The new title is thought to be more appropriate. This change reminds us that we are living to see the historical fulfilment of scriptures uttered thousands of years ago. The scattered people are being gathered, with God using men as fishers and hunters to draw and drive them to Himself.

☆ ☆ ☆

Of a group of 134 people tested on their religious knowledge, thirty-five were unaware of the significance of Whit-Sunday; twenty-three were unaware that Jesus was born in Bethlehem and twelve that Good Friday was the commemoration of Christ's crucifixion; twenty-three did not know that Jesus taught the Lord's Prayer; less than half knew that the "faith, hope and charity" passage was by Paul; fifty-five were unable to say correctly which books in a list of eight came from the Old Testament and which came from the New Testament. The Rev. J. Wainwright, senior lecturer in Divinity at St. Paul's College, Cheltenham, has related this concerning entrants to a church training college for teachers. Quite evidently many have to learn quite a few things before their education is complete. Here is evidence among an educated group that the religious training and instruction that registers in the mind is that which has the sincere background of church and home.



Women's Column

By Gladys Gorton

WITHOUT MONEY—WITHOUT PRICE

MANY people today think in terms of money. Their attitude can be summed up in the phrase "What do I get out of this?" It is very refreshing, however, in this materially minded age to receive that which is without money and without price. This happened to me the other day when I received a letter from an old lady who must be nearing ninety. Let me tell you why she wrote. Some time ago I visited a young married couple who had a flat in the house where this lady and her elder sister lived. My husband visited them every fortnight, as they were not able to attend the church. I thought I would like to meet them, so when I came down the stairs from the flat I knocked at their door, which was half open. The old lady within said something which I cannot recollect now but did not invite me in, so I went away and forgot all about it until I received her letter.

This is how she commences: "For some time I have been in the habit of turning to, and enjoying, your column in the *EVANGEL*. However, it is only lately I discovered you are *our* [her own underlining] Mrs. Gorton. You came here to see —, but I did not let you in or I would have known the photograph. Pleased to meet you!"

Now this to me is something which cannot be bought with money. I am much encouraged and full of praise to the Lord if I have been able to make this dear sister, who now lives by herself (her sister died last year) feel that I belong to her. And indeed I do, *and* to you! Always I write with this in mind, not thinking of the many but only of you. Yes, *you*, busy with your home and family; you, rushed in the hectic business life; you, living alone, forgotten perhaps by those of your own; you, living with an ungodly husband; you, the active nurse or matron; and you, the tired school-teacher. Do think of me as your friend, for I do what I can to help and encourage you in your walk of life.

"The sweetest music in the world
To lovely folk grown old
Is something you might scarce expect,
More precious far than gold.
A little thing, a lovely thing,
Heart-warming as can be—
A friend who comes in at your door
And calls, 'It's only me!'"

(This friend is *me* visiting you through this column).

I must spare a little space for you to share part of this sister's letter. She writes splendidly—I hope I shall be able to write as well if I live to be her age. "In a recent article you deplored the fact of Christians losing power. I have noticed the same. They are losing their love and interest; and all because of their dwindling faith in the source of all truth, God's holy Word. A few years ago I heard Newman Watts lecture on 'Britain without God. Is it a possibility?' Being a London journalist and a traveller, he was able to show lantern slides and tell at first hand what was going on in other places; arrows pointed towards England and her colonies. More than one minister there denounced him as a pessimist, but some of us have lived long enough to see it coming and still coming. There is nothing as stimulating, purifying or sustaining as the blessed hope, the certain advent of our Lord Jesus Christ."

Book Review

God of the Hills, by Elsie Milligan (McCall Barbour, 7/6 net, by post 8/3).

How many of the great and outstanding events of biblical history are connected with mountains—Mount Moriah, Mount Carmel, Mount Horeb, Mount Sinai and the mountains of Calvary and Olivet.

In this delightful book, Elsie Milligan takes us on a journey to these mountains and others of scriptural fame, unfolds many a detail concerning their topography and history and then, from the events associated with them, draws from each a spiritual application for the believer.

The opening chapter reveals the many lessons the writer learned from a contemplation of the mountains of Natal. "They spoke to me of God," she says, "the God of the hills." The book fittingly ends with chapters on Mount Calvary, with its message of redeeming love, and Mount Olivet, with its blessed promise of our Lord's return. An uplifting book, it will bring a blessing to the reader in the quiet hour.

A.D.H.

MEET OUR MISSIONARIES

5. MISS SYLVIA BEARDWELL

LOOKING back over the past years, I cannot help but marvel at the wonderful leading of the Lord. To begin at the beginning, I was born into a Christian family and consequently started attending God's house at an early age. Although this was so, I cannot remember once hearing the way of salvation proclaimed during those early years. When I was thirteen years of age I went to spend a holiday with the rest of my family (I was then living with an aunt, my mother having died when I was very young). All the members of my family were then attending an Elim church, and so I went with them to the meetings—against my will, I must confess! However, after attending one or two meetings I realised that there was something different about them; the singing was different, the message was different. It was then that the Holy Spirit began working in my heart, but not at once did I respond to His wooing. It was about twelve months later, when the question was put to me personally "Have you ever taken Christ as your Saviour?" that I had to answer "No." "But," I added, "I would like to," and there and then I made the greatest decision of my life.

The years passed, and although I had accepted Christ as Saviour I had not crowned Him King of my life, and so those first early years were not as fruitful as they might have been. However, there came a time when I realised that I was once again at a crossroads in my life. Was I willing to give my all to Christ or not? Praise God, I determined to surrender completely to Him, and what a difference it made!

After several months I realised that God was calling me to full-time service on the mission field. I first heard God speaking to me as I was cycling along a country road one evening: "Go ye and preach the Gospel." The call was repeated three times during the next few weeks. I applied to the Elim Missionary Society and filled in a questionnaire. In my enthusiasm I thought that within a few weeks I would almost certainly be on the high seas! Then began a time of waiting and preparation—not a few weeks but nine years. I prayed earnestly that as a



seal to my call God would fill me with His Holy Spirit, and one evening in a tarrying meeting my prayer was answered. It soon became apparent that the next step for me was nursing training, but I was not willing and the struggle began. It was some time before I finally surrendered my will to His and took this step. I knew that until I did so I would have no true peace or happiness.

The years of training that followed were very happy ones. I enjoyed precious fellowship too with many of God's children. My general and midwifery training over, I felt that surely now the door to India would open, but it did not. I continued nursing for some months, until one day I met Miss Mynard (Mrs. Jeffrey), who was home on furlough from India. To cut a long story short, Miss Mynard did not return to India, but I was sent in her place to Dehri-on-Sone where I am now working.

When at last, on January 22nd, 1952, I embarked on the s.s. *Chusan*, my heart was full of praise and thanksgiving to God for His great faithfulness.

We have just heard —

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WHO or what could deserve this ignominious title? What monster could be so iniquitous, or what influence so vile?

Could it be the criminal lunatic for whom the police are searching, or perhaps the latest escaped convict?

Could it be the menace of the drink trade? There can be no doubt that alcohol is the lethal link between driving and the rising toll of death on the roads. The Christmas casualty figures are reported to be the highest on record; 154 killed and 5,000 injured in four days! Who can question that drink is a public enemy? But there is a greater enemy of society than even this serpentine evil.

It is not the tobacco habit; it is not gambling; and it cannot be television, for we are assured by at least one eye specialist that televiewing does no more than damage the *mind*! What, then, can it be?

To be brief, society's greatest enemy, beyond any shadow of doubt, is *sin*. Did I hear a sigh of relief? Did you say, "Oh, is *that* all you have to say? For one moment you had me really worried"? Then you under-estimate the destructive power *sin* wields in the world.

THE FACT OF SIN

is beyond dispute. The chaos and crime which are universally prevalent are proof sufficient. The word "sin" itself is in common usage, although it is doubtful whether many know what the word really means. It is used carelessly, and there is far too much loose thinking on the subject—a loose thinking which is closely related to loose living, even among Christians. This in turn results in much mental confusion and vague notions about the great truths of the Gospel. "A right knowledge of sin lies at the root of all saving Christianity" declares J. C. Ryle. Further, the fact of sin must not only be *acknowledged*, it must be *understood*, before ever we can appreciate the glory of the Gospel and man's great need of salvation.

THE NATURE OF SIN

therefore, must be defined. No doubt you will agree with the Pauline indictment that "all have sinned" (Romans 3:23). But do you know what constitutes "sin"? The secular song says "It's a sin to tell a lie," and we all know it is a sin to commit murder or adultery. But beyond this point, it must be admitted, there is a general vagueness.

The Bible furnishes three helpful definitions. Paul tells us that "whatsoever is not of faith," and John states that "transgression of the law" and "all unrighteousness" constitutes sin. In a word, the slightest outward or inward departure from God's revealed

will and character is sin, and makes us *guilty* in His sight.

Three important words are translated "sin" in the New Testament, each conveying a different shade of meaning; viz. to fall short or miss the mark, to cross the boundary, and to fall out of the way. Here, then, is our condition: we have fallen short of God's standard of holiness, crossed the boundary fixed by the Divine law, and fallen out of the way of righteousness.

Further, the Bible makes an interesting distinction between sin, the evil principle, and sins, the resulting practice. Sin is more than *wrongdoing*, it is a state of *wrongbeing*. It is a deep-seated moral and spiritual disease which has metastasised, like some dread malignant tumour, into every part of man's being, body, soul and spirit, resulting in rebellion against God and wrongdoing against man.

Neither must we excuse ourselves on the ground

"PUBLIC ENEMY"

(Ro

By H. Fisher (Minister)

that we have not committed gross sin. There are sins of *thought* as well as of word and deed; of *omission* as well as commission; of *ignorance* as well as cognisance. A man may honestly consider himself innocent, free from any known act of sin, and yet be as guilty as the most vile offender.

A Christian living in the lap of luxury yet lifting not a finger to help the world's unevangelised millions, without God and hope, destitute of life's basic necessities, is *guilty* of neglect and indifference. Have we yet to learn that the command to love one's neighbour embraces all men everywhere?

THE ORIGIN OF SIN

in human history is a matter of great moment. How and where did it all begin? The original sin was, no doubt, Satan's rebellion against God at some time indeterminate (Isaiah 14:13,14). The first sin in human history was the unbelief and disobedience of Adam and Eve. Yes, I believe the story about the Garden of Eden. Genesis 3 records the fact of a *fall*, whatever our opinions may be about the literary form the record takes.

The theory of evolution is unacceptable on many

counts, not least because it ignores the fall, and the fact of universal sin.

Sin is a disease, but it is not "picked up" or "passed on" by evil companions or bad influences. It is in the family—hereditary. Not just skin. It is a heart complaint! "The heart is deceitful above all things and desperately wicked" (Jeremiah 17:9). Evil proceeds "out of the heart" (Mark 7:21-23). No one can be truly described as "good at heart," for this is the fount of human corruption. The fairest babe ever born of man carries within its heart the germ of sin, the seed of every form of wickedness.

Sin, then, is first an attribute of nature; it later develops into an attitude of spirit and ultimately into an act of the will.

Heredity, environment and freedom of choice are the three elements which account for sin in human experience, and no one element can be divorced from the other two.

NUMBER ONE

(26)
Church, West Bromwich)

THE EXTENT OF SIN

is universal. What! Is there not one exception to the sweeping condemnation of Romans 3:23? Yes, there is, but only one; excepting Him (1 John 3:5) "all have sinned."

No country is excluded. The Russians are doubtless a nation of sinners. But so are the Americans, and the Germans, and the British. And so we could go on *ad infinitum*, for "all have sinned."

No colour is excluded, for God "hath made of one blood all nations of men." Regardless of the colour of our skins, our hearts are all defiled.

No class is excluded. In the moral realm at least we belong to a classless society. From the king on his throne to the tramp in the workhouse, "all have sinned."

No creed is excluded, Moslem or Methodist, Christian or Confucian, Anglican or Pentecostal, for "all have sinned." Yes, dear reader, *you* have sinned.

We may not all be sinners alike, but we are all alike sinners. We have the same disease, but the symptoms are more obvious in some than in others. The need of the beggar is more apparent than the

need of the millionaire, but both alike need Christ.

THE VILENESS OF SIN

is nowadays covered with a thin veneer of respectability, though the thinness sometimes wears through, and sin is seen for what it is—soul-destroying, body-blighting, mind-muddling madness. Make no mistake about it, sin is *vile* even apart from the deplorable depths of degradation described in Romans 1. We, alas, have got used to it, and dress it up with fancy names such as "having a good time" and the like.

Society is sick, but not aware of the fact, which makes the malady the more dangerous. Society feels fine—why worry? This in itself could be an ominous sign, for a feeling of well-being may precede a terminal episode, or even death itself.

Our sense of sin has been dulled. Like the blind man who cannot distinguish between a masterpiece and an inn sign, or the deaf man who cannot distinguish between a tin whistle and a cathedral organ, we cannot distinguish between sin and the things which make for righteousness.

As the very animals whose smell is so offensive to us have no idea that they are offensive—indeed they are not so to each other—so we cannot begin to appreciate the *utter loathing* with which God looks upon sin. Our sin, which we think sweet, stinks to high heaven, for our "wounds stink, and are corrupt" (Psalm 38:5) and "the whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" (Isaiah 1:5,6). "Quicken my conscience till it feels the loathsomeness of sin" should be our frequent prayer.

THE DECEITFULNESS OF SIN

Sin is vile, but it rarely appears so. In fact, sin at first does not seem to be sin at all. It does not present itself in its true colours. It does not come to us and say, "I am your most deadly enemy, and will blight your life for ever." No. It comes like Judas with a kiss, to betray; like Joab with outstretched hand and flattering words, to destroy with a concealed sword. Therefore we ought not to tamper with temptation, but be watchful against the deceitfulness of sin (Hebrews 3:13).

THE CONSEQUENCES OF SIN

The most awful thing about sin is its consequences, bringing dishonour to God and death to the soul (James 1:15; Romans 6:23). The sum total of human suffering caused by sin is beyond calculation. Man's moral disease breaks out here and there in festering sores, but its full extent is unknown. Sin's

consequences are felt by the living, the dead and the yet unborn. Studdert Kennedy wrote of

“ Children conceived and born in sin,
Rotten with syphilis and soaked in gin ;
Housed like pigs in their filthy sties,
Cursed from the day they open their eyes.”

And still such misery exists, with its prime cause and terrible potential lying in each of our hearts. This awfulness of sin and its consequences must be seen before we realise the greatness and glory of

SIN'S REMEDY

The specific remedy for this disease, this great enemy of man, is the Gospel of the grace of God ; the good news that God can be “ just, and the justifier of him which believeth in Jesus.”

As the vileness and consequences of sin are beyond calculation, so the greatness and the glory of the salvation wrought by the Lord Jesus Christ are beyond comprehension. Our past sin-debt may be freely forgiven. Present communion may be enjoyed. The promise of power over future sin is assured.

“ What a wonderful salvation, never can a mortal know

How my sin, though red like crimson,
Can be whiter than snow.”

But what we cannot know we can, and should, receive and enjoy.



A young minister, fresh from the university, was fairly wallowing in erudition and big words. During his first service, he began to pray.

“ O great God, omnipotent, immutable, omniscient ” (and a few other fearful names), then he ran out of adjectives. But he would not be stuck—he cried out grandly, “ What shall we call Thee ? ”

And some saint in the congregation supplied the answer : “ Call Him Father, laddie. Call Him Father.”



Family Baptism

A GOOD congregation at the Elim Church, Glendale Gardens, Leigh-on-Sea, witnessed an unusual baptismal service on Sunday, January 10th. Eight people were baptised by immersion, including seven members of one family. Two young men and their wives, their sister and her husband and their aunt confessed allegiance to Christ in the ordinance of baptism. Another young lady completed the company. One of the young men and his wife travelled from Kent expressly to share in this service.

The chairman of the service was Mr. Dennis Batt and the preacher Mr. Archie Blaker, both of them members of the Vada Quartet. With the ladies of their party they sang several Gospel songs. The minister of the Elim Church, Rev. George Stormont, introduced the candidates for baptism, and immersed them. The church secretary, Mr. Ron Stripp, read for each candidate a baptismal promise from the Bible.



THE MOAN-A-LOTS

There is a certain type of folk
You're sure to meet each day,
And you can find a grumble in
So many things they say.

They come from north, south, east and west,
The gloomy side they see ;
No matter where we put our feet,
They'll land on you or me.

So may I put you on your guard,
When happiness you've sought,
Not to let down your spirits if
You meet a “ Moan-a-lot.”

(Note. The late John Kelman said : “ We do not commend our Gospel when we fret, complain and make moan, acting as if there was no God to save, keep and help.”)

IT CAN HAPPEN AGAIN

- CAPACITY CONGREGATIONS
- INSPIRED SINGING
- CONCERTED EVANGELISTIC WITNESS

In TRAFALGAR SQUARE and at the
ROYAL ALBERT HALL

WITH REV. RAY H. HUGHES (U.S.A.) AS GUEST SPEAKER

EASTER
MONDAY

IF YOU COME !

Testimony

Corner

Just the same today

By Arthur V. Gorton

IT was a Thursday afternoon in January and there was the Bible study at night when a knock came at the door. I opened it, and gazing at me rather quizzically was a lean, youngish man. I thought he had the advantage of me and said so. He asked me if I remembered a Mr. McKean, who was the secretary of the Elim Church at Forest Hill, where I had been the pastor getting on for thirty years ago. Well, he was the son, Norman, a boy of eleven when I was there. Inside the house he told me why and how he had come. Married, but not living near to an Elim church, he was a commercial traveller, coming to Bournemouth every six weeks. Knowing that there were Elim churches in Bournemouth, he had set out the night before in his car to find one. Next morning, accidentally, he had taken a wrong—no, right—turning and had come straight to the church and had seen my name, the Elim minister he remembered most of all. In a rather remarkable way he had found out my address and here he was, seeking prayer. After a series of X-rays and blood tests a specialist had told him that he had a diseased cavity in one lung and that the other was affected. The specialist had further said that he had never known a cavity of this type to seal itself and the only cure was an operation, removing part of the lung. This would have meant a six-month lay-off from his work, and he was doubtful if the position would be kept open for him, but in any case he had told the doctor that he believed God would heal him and had asked for a six-weeks' delay. It had been given reluctantly, the doctor declaring that he would not be responsible for his life if after that time He refused to have the operation. We prayed for him, anointing him with oil in the name of the Lord. At the end of six weeks he was X-rayed, and to the astonishment of the specialist the cavity had closed to half its previous size. They gave him a further three months, saying that God must be on his side. At the end of that time he was X-rayed again and there was only a slight scar to show where the cavity had been. Healed by the power of God! He has since been baptised in the Spirit and it is two years since he first knocked on our front door. *Yes, the Lord Jesus Christ is just the same today.*

An unusual Convention Service

BOXING Day saw the Ulster Temple, Belfast, once again besieged by large crowds for the annual Irish Christmas Convention, and what a feast of good things they all enjoyed. As usual the afternoon service was arranged as a baptismal service, at which thirteen believers were to confess their faith in Christ in the waters of baptism. From the very commencement of the service one could sense the moving of the Spirit of God, and as Pastor Thomson, the Irish Superintendent, immersed the candidates there seemed to be a "holy hush" upon the service. As the last candidate was about to be baptised a young man, only five weeks a Christian and brought up in the Church of Ireland, quietly rose to his feet and made his way to the front and presented himself for baptism, followed by a young lady who had been inspired by his example. Pastor Ladlow, who was convening the service, explained to the congregation what had happened and then called upon the President and his wife, Pastor and Mrs. Burton-Haynes, to sing a devotional hymn while these two young believers prepared to be baptised. During the singing of the duet one could again sense the moving of God's spirit, and people from various parts of the Church rose and came forward to be baptised. When the singing was finished ten more believers followed the Lord, making a total of twenty-three obedient saints that afternoon. Scarcely have we ever known such a "heavy" anointing of the Spirit of God upon a service, and when the President gave the address many hearts were touched and some believers were in tears. Truly we had been on "hallowed ground."

The evening service was one of true Christian victory. The blessing of the afternoon had well prepared the way for what became one of the most wonderful convention services for many years. Both speakers, Pastors H. Burton-Haynes and A. O. Johnson, enjoyed great liberty in the presentation of the Word. The Ulster Temple Choir, under the able leadership of Mr. Ronnie Williams, sang most beautifully under an obvious anointing of the Spirit. It was good too to hear from the Principal of the Elim Bible College, who told of the great work of that institution.

Time went all too quickly, but even at the end of the service, which had lasted well over two hours, the folk were loath to leave and stood with eyes closed, many with hands upraised, singing chorus after chorus in praise and worship. It was most fitting that the service was brought to a close by the challenging and edifying gifts of the Spirit.

Conducted by
National Youth
Secretary

youth page



Devon and Cornwall Youth Commissioner G. L. Taylor asks — **Crusader, are you on the Dole?**

THE time, 9.30 a.m. on a cold and blustery day, with the howling winds swirling through the streets. Men and women of all ages are crowding around one particular building as bees around a honey-pot. Yes, you are right, it is the local labour exchange. Unemployment, with its hardship and misery, has hit many a home—life on the dole!

Unfortunately, this destructive scourge has lifted its ugly head within the Christian Church; there is too little work being done by too few people in too few places. Crusaders for Christ, remember that Satan will always find mischief for idle hands. The sacred opportunities afforded to us today in winning other young people for Christ are tremendous, exhilarating and challenging; there's a work for Jesus none but you can do! "But Pastor, I cannot preach, and as for visiting, well, that's quite beyond me." Be that as it may, all are not called to preach, or be great theologians, but every Christian young person is called to be a witness for Christ! The Word of God declares: "But ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto me." It does not say "ye can be" or "ye ought to be" or even "ye might be," but "ye *shall* be witnesses." "But how can I witness? What can I say? How is it done?" When witnessing to the Ethiopian eunuch, Philip the evangelist found the secret of his message in the *preaching of the Cross*. He spoke of the sufferings of Christ on Calvary when He paid the penalty, shattered the power and overcame the presence of sin. How essential it is that the Cross be the constant theme of our song, that love be the dominant chord of a Spirit-filled life.

It has been truthfully said that an ounce of experience is worth a ton of theory. Indeed the apostle Paul proved this in his preaching of the Gospel, by constantly relating his own *experience of conversion*. Crusader, you may not be eloquent in your speech, you may not be able to ascend to the heights of

intellectualism, but you can tell others of the transforming power of Christ in your life. It was declared of Peter and John, "And they took knowledge of them, that they had been with Jesus." The love and grace of Christ radiated from their transformed, Spirit-empowered lives. Sinners were convicted of their own unrighteousness as they beheld Christ in His followers. Many of the greatest sermons are preached through the silence of a *Christ-revealing life!* Can others see Jesus in you? Could it be said that you have hidden your light under a bushel? Crusaders, brighten up the corners where you are, accept the challenge of Christ, set aside every obstacle and hindrance that you might be your best for God! Remember, there is a race to be run, there are victories to be won, and there is work to be done.

Do not live on the dole; work till Jesus calls!

LATE YOUTH NEWS FLASH!

**Calling all Youth Leaders and Sunday
School Teachers**

To combat the increasing menace of modern civilisation to the spiritual needs of British youth, the increasing number of distractions militating against Sunday school programmes, the following are some of the youth conferences being planned on a district and national level. Every youth worker within the vicinity of any of the following places should make every effort to be present at the conference:

YORK—Elim Church, Swinegate, York.

Friday, February 19th, 7.30 p.m.

Saturday, February 20th, 10.30 a.m., 2.30 and 7 p.m.

Subjects: Sunday school organisation and worship; Preparation of the lesson; Let's try to make our Sunday school bigger; Visual aids; Bridging the gap with Crusaders.

HOVE—Elim Church, Portland Place, Hove.

Wednesday, February 24th, 7.30 p.m.

Subjects : Facing the youth challenge of today ; How to present the Gospel to present-day youth ; What are the qualities of a successful youth leader ?

EAST HAM—Elim Church, Central Park Road, East Ham, E.6.

Saturday, February 27th, 3.30 and 6.30 p.m.

Subjects : How to maintain and expand our Sunday school work ; The challenge of reaching modern people outside the Church.

At all the above events the speakers will be members of the Elim Youth Committee. The National Youth Director will be present at each conference.

LONDON—One whole week for youth leaders and Sunday school staffs.

Elim Bible College training course for youth workers. July 16th to 23rd inclusive. Total cost: 6gns. (the cost includes four meals each day, accommodation, and the training course). Appli-

cations from youth workers will be given priority. Application forms obtainable from the National Youth Director, 20 Clarence Avenue, London, S.W.4.

Lecturers : P. S. Brewster, J. Hywel Davies, G. Wesley Gilpin, H. W. Greenway, Alexander Tee, T. W. Walker and Miss Pauline Gorman.

Subjects include : Teaching techniques ; How to maintain school and class discipline ; Child psychology ; The preparation of Sunday school lessons ; Considering the adolescent ; Junior and Senior Crusader activities ; How to select and present a story. (Full details will be published later.)

Daily programme : Two lectures each morning ; recreation and sight-seeing tours during the afternoon ; discussions and demonstrations during the evening. The Sunday services at the Elim Central Church, Clapham, will be supported by the conference. Speakers : morning, Alexander Tee ; evening, P. S. Brewster.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again !

“Here, Uncle Bernard, I’ve bin think’n.” Benny burst into my room with his face screwed up in his thinking expression. In this his eyebrows came right down, and his jaw came up so that his bottom lip almost disappeared under his top one. It always made me think that he’d just put his head out of the window as someone decided to shut it ! “Y’know, I bet he di’n’t half make his brothers work. I bet he made ‘em go an’ do the sheep business.”

Benny had evidently been busy thinking what David would do as soon as he knew he was to be the next king. It was just as well he had come to hear the next part, number three, of

THE OUTLAW

“Sorry Benny,” I said, as he fell down on the floor (Benny called it “sitting,” but he met the floor with such force that it could only be called a “fall”). “You see, David had a long time to wait before he became king, and he had to go back to looking after the sheep.”

“Well!” exclaimed Benny loudly, sitting bolt upright. “Well, I call that jolly mean. Fancy telling

him he’s gonna be king and then leaving him to wait ! Well !”

“Ah, but you see, Benny, God has got a lot of time, and He is more interested in what people are, and what they become, than he is in what they do. Anyway, David went back to his job for a while, but it wasn’t long before he was wanted at the palace. It seems that Saul, the king, had so disobeyed God that at last God couldn’t use him or rely upon him any longer, and so God rejected him, and now Saul was troubled by an evil spirit. The only thing that was any good for him when he got into one of these moods was music. So David was sent for.

“Apparently David’s fame as a musician, a warrior and a man of God had reached the palace, for as soon as Saul asked his servants for a man to play they at once recommended David.

“As soon as he appeared before the king Saul took to him. He made David his armour bearer, and would call for him to play as soon as one of Saul’s moods came upon him. David evidently was a fine musician, for before long Saul seemed to be cured, and David went back home.

“And right now that’s what you must do Benny, until next week, and part 4, called ‘The Giant.’”

“Coo ! A giant eh ?” said Benny. He slowly stood up, picked up his cap and wandered out of the door, his imagination working overtime.

Cheerio for now, and God bless you,

UNCLE BERNARD.

The Family Altar and Elim Prayer Circle

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

Monday, February 22nd. Matthew 9 : 1-13

The first few verses of our reading today may help us in the duty of praying for others, often those who seem to be without faith themselves. A sick man was brought to Jesus by friends. He could never have reached Jesus without the aid of his friends because of the nature of his sickness. Jesus was deeply impressed with their faith and the man was healed and his sins were forgiven too. He went home that day a new creature in Christ. Some you are praying for may seem so helpless, but pray again for them today and pray in faith. The mission of Jesus is set forth here. He is the sinner's friend. He took special interest in those classes reckoned outcast by the society of the day. Pharisees made great sacrifice for their religion, but Jesus realised that it was mercy which was wanted. We must not condone sin, but we must be full of mercy towards those who are sinners.

Tuesday, February 23rd. Matthew 9 : 14-26

I suppose we might say that old bottles and old garments refer to the old covenant to which many who rejected Jesus clung. What Jesus brought would not fit into the narrow old-established order. It had had its day and was ready to perish. A new covenant was needed to introduce a new order altogether. Notice how calm Jesus always was. He refused to be flustered by any person or circumstance. He was willing to go with the ruler who made request on behalf of his daughter who was dying, but He found time on the way to heal a poor woman and to talk with her also. No doubt some thought that He was wasting valuable time and should have hurried on to this more important task. Jesus always has time to respond to faith. Do you think that Jesus may be too busy to hear your prayer; that He is only concerned about big things? He is never too busy to attend to your prayer and respond to your faith. They laughed Him to scorn. Jesus remained composed in the face of them. They failed to perceive in their midst "the Resurrection and the Life."

Wednesday, February 24th. Matthew 9 : 27-38

The unceasing activity of Jesus should be a lesson to all. His life was packed to capacity with work. He spent His days ministering to the people, healing the sick on every hand. Here in a few verses we see two blind men receiving sight, a demon cast out of a man and the man made to speak. Cities and villages were visited with the good news. Yet it was clear that the need was as great as ever. What was the answer to the pressing problem of human need? Simply more labourers to be as keen as Himself in the great work of saving men and women. A twofold means of service opens up before us here. One is prayer, and prayer that will constrain the Lord to send even more to labour in the harvest fields for the souls of men. Secondly there is the thought of being a labourer yourself. We ought all to be fellow labourers in the work of the Lord.

Thursday, February 25th. Matthew 10 : 1-15

Jesus sent His disciples on a mission carefully restricted to a specific objective, "the lost sheep of the house of Israel." I often think much good prayer is lost during our seasons

of prayer because one or two pray at length about everything and everybody. We need to concentrate our powers on specific objectives and keep them always in view. Jesus prevented elaborate preparation, perhaps because He knew how long it would take them to get ready, so that they might never have gone. Again, they would have taken far too much, and wasted time and energy carrying unnecessary equipment, so that they would have had no strength for the main task of telling the good news. There is a lesson here. We must not spend all our time getting ready to work for the Lord and taking so much with us that the main task is neglected. Some preachers have so much historical background, so many illustrations, plus original meanings, that they have no time to deal with the subject in hand. We need to balance everything, not going forth unready, but with sufficient preparation to make the task of winning souls successful.

Friday, February 26th. Matthew 10 : 16-33

Jesus did not deceive those who sought to follow Him into thinking that discipleship was an easy matter, with crowds of enthusiastic folk about you always. He was well aware of the bitterness in the hearts of some people, who hated Him to such an extent as to plan to kill Him. Those people were already trying to convince folk that Jesus was doing miracles by the power of Satan. Our Lord reminded those who sought to follow Him that it would be a costly business; that if He was persecuted they must expect the same treatment themselves. All the same, Jesus also assures those who follow Him that the eye of God watches over them. Even the sparrow in its fall was observed by God. Jesus would confess those before His Father who now confess Him on earth before men. May we always own Christ as our Saviour. Read here Romans 10 : 9. Let us pray that we may witness a good confession of our Lord.

Saturday, February 27th. Matthew 10 : 34-42

Confessing Christ often leads to division. This is especially so in family life. You are blessed indeed if yours is a Christian family where you have every encouragement to serve the Lord. But there are many who have discovered that their profession of Christ has caused division in the home, that the rest of the family are out of sympathy with them and their new-found joy. Here in this passage is the first reference to the Cross in the New Testament; it implies that Jesus was well aware of the way in which He would suffer. The condemned person carried his cross to the place of execution. All those who willingly lose the self-life in this world and live only for Christ and His glory will find the fullest expression of life in the world to come. Living for Christ may mean that we do not get much out of life at present for ourselves, but the life poured out in service to the Lord will find full enjoyment in that life everlasting. Whatever we do for Christ now, even for the weakest of His saints, will not go without its reward.

Sunday, February 28th. Matthew 11 : 1-19

Perhaps John was despondent through long days in a miserable prison. It certainly did not seem like the might and authority of Messiah for him to be kept there. Jesus did not seek to put on a special show for John's disciples to have a good report. He told them to tell John just what was going on as they saw and heard for themselves. The blind saw, the lame walked, the deaf heard, the lepers were cleansed and the good news was preached to the common people. What a story they had for John. It is a good thing to rejoice sometimes by reminding ourselves of the things the Lord has done for us and for others we have known in our short experience of saving grace. Jesus pointed to the lack of response from the people. When John preached, that man of strange ways and dress, they said he was devil-possessed. Jesus lived among the people as one of them; a friend of sinners, a wine-bibber was what they said of Him. The good news evoked no glad response in the hearts of many people. May we ever have a responsive heart to love and serve the Lord Jesus.

COMING EVENTS

(Please pray for these services)

BALLYMONEY. February 13—March 4. Elim Tabernacle, Edward Street. Salvation, healing and deepening of spiritual life campaign conducted by J. W. Foster (P.J.M.) and W. S. Dempster (Brookeborough). Prayer for sick and opportunities for those seeking the Baptism in the Holy Spirit as announced. Suns. 3.30 and 7, week-nights (Fridays excepted) 7.30.

BARKING. February 20-22. Elim Church, Ripple Road. East London revival rally. Speaker: W. T. H. Richards (Slough A.O.G.) and Slough Gospel team. Sat. 3 and 6.30, Mon. 7.30.

BIRMINGHAM. February 27—March 3 (except Monday). Elim Tabernacle, Graham Street. Soul-winning services conducted by Joseph Smith. Sun. 11 and 6.30, week-nights 7.30.

COULSDON. February 20. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: T. J. Broomhall (Elim). Leader: D. G. Moxen (A.O.G.). Special items of singing and testimony by party from Croydon. 7.

ILFORD. February 28. Elim Church, Scrafton Road. Visit of J. Smyth (Elim H.Q.), 11 and 6.30. March 5. Monthly rally. Speaker: G. Stormont. March 6. Local preachers' Sunday. Speaker: W. Allen (East Ham). 6.30.

KINGSTON. March 5. Elim Church, Thames Street. South London Presbytery meeting. Business meeting 3, Convention meeting 7.

LEYTON. February 27. Elim Church, Vicarage Road. Lecture of tour of America, illustrated by slides, by W. G. Hathaway. 7.

LEIGH-ON-SEA. February 27—March 3. Elim Pentecostal Church, Glendale Gardens. Pastor's 19th Anniversary. Guest speaker: Tom Wilson. Sun. 11 and 6.30, week-nights 7.30.

LONDON. March 28. Metropolitan Tabernacle. United Bible Colleges Demonstration (Elim, Assemblies of God and I.B.T.I.). Chairman: Donald Gee. Speakers: G. W. Gilpin and Fred Squire, 100-voice students' chorus and musicians under the direction of Douglas B. Gray. Invite everybody to this outstanding witness of Spirit-filled youth. 7.30.

LOUGHBOROUGH. February 27—March 3. Elim Church, True Lovers Walk. Visit of T. H. Stevenson (Ilford) for Fifth Anniversary services for F. Lavender. Sat. 7.30, Sun. 10.45 and 6.30, Mon.-Thurs. 7.30.

PRESIDENTIAL ITINERARY

Devon and Cornwall. February 20, Paignton; 21, Exeter; 22, Penzance; 23, Falmouth; 24, Newquay; 25, Torquay; 27, 28, Plymouth.

Lancashire Presbytery. March 11, Crewe; 12, Bolton; 13, Macclesfield; 14, Wigan; 15, Stockport; 16, Oldham; 17, Ellesmere Port; 18, Liverpool; 19, Burnley (3 and 7 p.m., Rally); 20, Blackburn (11 a.m.), Salford (6.30 p.m.); 21, Blackpool.

JOSEPH SMITH'S ITINERARY

February 20-25 (except Mon.), Coventry; 27—March 3 (except Mon.), Graham Street, Birmingham.

MISS JEAN AYLING'S ITINERARY

February 20, 21, Hastings.

LONDON CRUSADER CHOIR

February 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, 28, Carlisle; 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.

Calling all Youth and Youth Workers!

North-east Presbytery

YOUTH WEEKEND AT YORK

Elim Church, Swinegate

Friday and Saturday, February 19th and 20th

Visiting speakers:

Rev. J. Hywel Davies, H. W. Greenaway and T. W. Walker

Friday, 19th, at 7.30 p.m.:

YOUTH WORKERS' CONFERENCE

Saturday, 20th, at

10.30 a.m. CONFERENCE

2.30 p.m. CONFERENCE

(open to the public)

7.00 p.m. YOUTH RALLY

Plan to come—and bring your friends

NORTH LONDON PRESBYTERY

YOUTH CONFERENCE

Saturday, February 27th, 3.30 and 6.30 p.m.

Elim Church, Central Park Road, East Ham,

Special speakers:

REV. H. W. GREENWAY and REV. J. HYWEL DAVIES

All Sunday school teachers and youth leaders are invited

Cornish Youth Camp

CASTLE GOTHA, PORTHPEAN,
CORNWALL

August 6th—20th, 1960

Just eight minutes' walk from the sea. Safe bathing and surf-riding in Cornwall's loveliest bay. Plenty of feasting, fun and fellowship, but no fatigues!

For brochures and all other inquiries, please send s.a.e. to

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Come and join us in the sun, on the sands,
at the sea!

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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.

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Abroad and home holidays. Scottish Highlands, Switzerland, Austria, Venice, Germany. No Sunday travel. Also "Fairhaven," overlooking magnificent golden sands; central; two minutes Elim Church; fellowship Lord's people assured. Excellent catering; accommodate 75 guests. Brochures: Fairhaven, Newquay, Cornwall. Phone 2979. C.214

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

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