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The

Elim Evangel

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

Vol. XLI. No. 11

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MARCH 12th, 1960



By courtesy of

OPENING CEREMONY AT WESTCLIFF'S NEW CHURCH
(See page 162)

Southend Standard

Even the kitchen full at opening of new Westcliff church!

Every seat and vantage point was filled, and people even sat in the kitchen, when the new Westcliff Elim Pentecostal Church was opened in Electric Avenue on Saturday. For the congregation it was a great day—the first in a permanent home after thirty-five years in a temporary building.

The attractive beamed building, seating 200, originally belonged to Crowstone Congregational Church and was bought by the Elim Church after long negotiations.

People arrived early for the opening ceremony, performed by Rev. George Stormont of Leigh (superintendent minister of the Elim Pentecostal Churches).

After a hymn and a prayer, Mr. A. D. Jackson, of the building firm carrying out alterations and decorations, handed the superintendent minister the key.

“May the opening of the door be a symbol—may hundreds find Christ through entering the door,” said the minister as he turned the key in the lock.

Inside the church with pastel coloured walls

crowded about 350 people, many of them visitors from other churches.

Among the visitors welcomed by the resident minister (Rev. George N. Backhouse) was the Secretary-General of the Elim Church (Rev. H. W. Greenway).

Another visitor was Rev. Charles Kingston, son of the minister who began the work of Elim churches in this part of the country.

The Baptist minister (Rev. G. Thompson Brake) complimented the Pentecostal church on bringing back “the note of rapture” in religion which he thought was being lost.

Over £40 was given in the collection taken in the afternoon. In the evening the Secretary-General and Rev. Charles Kingston both preached to a packed congregation. The Westcliff church choir sang under the direction of Mr. David Elliott, and Mrs. Grace Spurling, of the Leigh church, was the soloist.

The new church is just over half a mile from the old building.

Southend Standard.

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3 p.m.

YOUTH RALLY and

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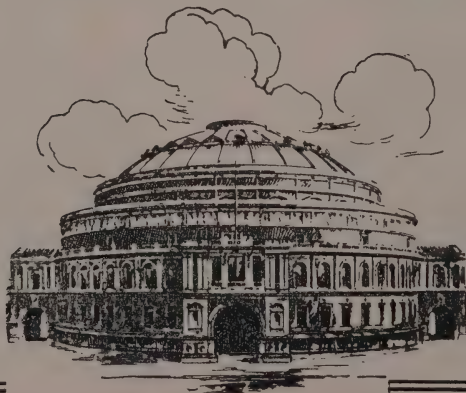
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ALL UNDER ONE ROOF

TO use the expression "family" for the Elim Movement opens oneself to criticism of overworking a word beyond the point of exhaustion. Yet this spirit is just as strong today within our fellowship as it was when the term was first used, and this sums up the attitude of eager anticipation which is found in those who "never miss" the greatest representative gathering of the Elim Church, viz. the Elim Annual Conference.

It is because of this that we are greatly desirous of persuading you to join us at Harrogate for the week May 23rd to 27th. This year the opportunity for the "family spirit" to have its full effect could not be greater, because we have the exclusive use of the Grand Hotel, the largest hotel in Harrogate, with its luxurious furnishings, for our accommodation and devotional activities. This hotel accommodates nearly 400 people.

Each day starts with a great devotional meeting lasting half an hour, addressed by one of the ministers and attended by hundreds of other ministers and lay representatives. This is an unforgettable experience and most uplifting for one's spiritual life. Then there are the public meetings at night. This year the speakers are to be Revs. John Woodhead, John Dyke, Samuel Gorman and George Canty for convention, foreign missions and evangelism.

Another highlight for the conference is the great public Communion service which takes place on Wednesday morning, with the full body of the Executive Council serving the emblems at the Lord's table and the President ministering the Word. The discussion which follows on the subject of the Sunday schools and the challenge of modern youth will be open to the public,

and this surely is an ideal opportunity for all our youth workers to make a special attempt to be at Harrogate for this purpose.

While the figure of 400 seems large and the accommodation ample for our requirements, we have had nearly this number in the past, and it would be advisable to write now if you want to be sure of obtaining accommodation with the main party of the conference at this hotel.

There are plenty of amenities in Harrogate for your recreational activities during your spare time, and full details will be sent to you on request.

Write now to the accommodation secretary: Rev. T. W. Walker, 4 Park Avenue, Scarborough, Yorks. J.H.D.

The Grand Hotel, Harrogate



EDITORIAL

FOUR MINUTES' WARNING

THIS is all the warning we may receive from the great £43,000,000 radar station which is to be built at Fylingdales Moor in Yorkshire—part of the chain of gigantic radar screens which are designed to give *early* warning of attacks by ballistic missiles on Great Britain or America.

Meanwhile reports which have filtered through from behind the Iron Curtain reveal just why Russia has been able to reduce her armed forces so drastically in recent months, for these reports show that Russia has anything from forty up to 100 missile bases spread all over her vast territory, aimed not only at the U.S.A., Canada and Great Britain, but—and this is a surprise—even at Red China! Other missiles are aimed at North Africa, the Middle East and the Far East, so that practically the whole world is in range. With the power to place her huge satellites in orbit, there is little doubt that the claim that Russia has some 900 H-bomb-tipped rockets must be accepted. "Time is not on our side," says one correspondent in a national newspaper, for at least seventeen factories are turning out more and more of these devastating weapons.

Four minutes' warning—"just long enough to say 'Cheerio chaps' to the other fellows listening" says M.P. Mr. George Brown. It is our sincere prayer that these radar stations will never have to track the course of a missile headed for these or any other shores, and that the day may soon come when, as the minister promised, the buildings on Fylingdales Moor may be demolished because no longer required.

However, we cannot but reflect that four minutes

is longer space than many have for their fond farewells. The mounting toll of death on the roads reminds us that for some, even today, death will come with a dread instantaneity. We need prayer, as well as care, on the roads as we pursue our daily journeyings, and a preparedness of heart which will take away the dread of the unexpected end which is the lot of so many.

Nor will there be four minutes' warning of the greatest and most cataclysmic event to shake this old world—for the rapture of the saints will take place "in a moment, in the twinkling of an eye" when the last trump of God shall sound and the dead are raised. That moment will end God's day of grace, seal the eternal doom of all Christ-rejectors and there won't even be time for "Cheerio chaps," let alone time for repentance and turning to Christ.

For nearly 2,000 years the Bible has been urging upon men the urgency of repentance, warning: "Now is the accepted time; behold, now is the day of salvation." Now the words of Scripture are being reinforced every day by the words of our scientists and statesmen. Yet was there ever a time when men were more deaf to the blessed Gospel entreaty? Satan sees his time is short, and is as busy as never before at his self-appointed task of blinding eyes and deafening ears to the clear and obvious truths of God's Word.

What an incentive to us to preach the Gospel, to witness for Christ, in these the end days of our dispensation! What urgency in the task before us! "Time is not on our side" is not only true for our nation, but for us as servants of Christ. Time is indeed an enemy—one which will reach its final conclusion when "time shall be no longer," but one which meanwhile must be redeemed, "because the days are evil."

ANONYMOUS GIFTS

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

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N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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**From
my
Diary**



By T. H. Stevenson

AS the door-to-door saleslady pressed her sales, I seemed to conquer when I said "We have not everything we would like, but we have all that we need." Most of us perhaps have more than that narrow margin. When Paul said "I have all, and abound, I am full" he had perhaps comparatively little. But to his grateful heart it seemed that his cup was running over. To express such sentiments does not infer that if people are content there need be no improvement. There is a right to a just share in any common prosperity, but at any stage in the process a Christian must learn to say "I have learned in whatsoever state I am therewith to be content."

☆ ☆ ☆

And while in this land millions "never had it so good," in many lands others could hardly have it worse. The chairman of a leading British bank has said: "The growing disparity in living standards between peoples of the highly industrialised nations and those inhabiting the rest of the world poses perhaps the greatest problem that has ever confronted the human race." President Eisenhower has declared that the first of the four freedoms—freedom from want—is denied to one billion, seven hundred million. Donald K. Farris, in his book *To Plough with Hope*, writes: "Visualise a line starting from your front door, made up of the hungry of the world. Around the world—25,000 miles—on and on it goes, circling the globe twenty-five times, and there is no one in the line but hungry, suffering humanity."

☆ ☆ ☆

In 1958-9 the total of Britain's aid to meet such needs amounted to one half of one per cent of the gross national produce, according to a parliamentary reply to Mr. Jo Grimond. And before me I read an item appearing in the press stating that we as a

nation spend on alcohol at a rate of £1,774 a minute; on tobacco at £1,862 a minute; on gambling £1,081; and £181 a minute to the cinema box office—a grand total of £2,582,000,000 in a year. In neither respect is it a proud national record.

☆ ☆ ☆

Lord Howard of Glossop, addressing his brewery concern at the annual meeting, complained of high tax on beer adversely affecting a "trade which confers much benefit on the traditional life of the community. It can be shown that about half the adult population drink beer, with an average of seven pints a week, and the importance of maintaining such an element in our national life in a prosperous condition is manifestly clear." Lord Howard went on to express the hope that wage-earners would be able to spend more on this refreshment. His lordship seems really to believe he is in the trade for the good of his customers.

☆ ☆ ☆

Our local M.P. would seem to agree with the brewers' outlook. Mr. Tom Iremonger, during discussion in the House of Commons upon the licensing laws, advocated that public-houses must be made more attractive to the young people. Mr. Iremonger may, as he told the House, use the pub quite often, but we would much prefer that our M.P.s could think of better gathering places for the youth of our land.

☆ ☆ ☆

At Oxford, during a mission to the university, Dr. Ramsay, Archbishop of York, was asked a question referring to man as "becoming sinless," to which he wisely replied: "Modern man is not becoming sinless; he is just becoming lacking in a sense of sin." If the questioner had referred to man as becoming lawless he would have been on right lines. Much that must be abomination to God is given a veneer of respectability by man, and even an air of glamour.

☆ ☆ ☆

"God at the moment is the car." So a lady speaker expressed herself at a London conference recently. With many, as with any other thing material, it may indeed be so. As one learns of the road toll in 1959 in our land—6,500 killed and 333,000 injured—the car might well be called Juggernaut, the god by which thousands are ruthlessly sacrificed and destroyed. It is a far cry from the pioneer motoring days, in which, Viscount Castlerosse tells us, he heard his mother once say: "One of these days somebody will be killed by one of those things."



Women's Column

By Gladys Gorton

THE WRONG MEASUREMENT

WE walked home together after the service. Sadie was tall and thin and had a very sharp tongue. Usually she had something to grouse about or to criticise. The driver of a car—a gleaming Riley—tooted as he passed the other way.

“That’s Mr. and Mrs. Arbridge,” I said.

“Them!” she snapped, “Look at them!” A note of dissatisfaction crept into her knife-edged tone. “Nothing goes wrong with them. Everything falls into their lap. And her! Why she should want a part-time job baffles me completely.”

“Now Sadie, you musn’t jump to conclusions,” I said.

“Ugh! I know more about them than you do,” she retorted.

“I wonder,” I thought.

A few days later I popped in to see Sadie. Her room was cluttered with patterns and materials. She was a dressmaker. She removed some patterns from a chair and invited me to sit down.

“I’m wondering whether you could get down early before the Sisterhood to light the boiler and set out the cups and saucers. Betty has ‘flu.”

“I don’t mind doing that. I’ll manage somehow.” Then she held up before me an exquisite piece of printed cotton which shone like satin.

“It’s lovely,” I breathed. “Who’s it for?”

“It’s to be a dinner gown for Mrs. Anthony, the solicitor’s wife.” She looked terribly agitated. “Just before you came in I discovered that I’ve cut the wrong measurement.”

“What do you mean?”

“I’ve got two gowns to make for the same function,” and she pointed to a lovely midnight blue velvet hanging on the side of a cupboard which literally made my mouth water. “That’s for the lady who lives in the big house at the top of your road. She’s very tall and slim and Mrs. Anthony is short and plump and I’ve used *her* measurements for Mrs. Anthony. I’m in a queer fix I can tell you, but I’ll manage somehow” (this was a great expression of hers), and she rolled her eyes upward. She looked so

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pathetic standing there, and I immediately had visions of Mrs. Anthony, short and plump—I did not know her—trying to get into this streamlined, sleek gown. I just couldn't help it. I laughed and laughed. Sadie looked shocked, but when I told her she too laughed and said cheerfully, "I'll manage somehow", and she rolled her eyes.

Arriving for the Sisterhood, I went round to the kitchen. Sadie was there and had everything well in hand. Her face was bright. "The Lord is good. A customer called, she is sailing for America within a few days, and wanted a suit made. When she saw that material she asked whether she could have one made from the same kind of material, so I've been able to buy the very same material in Davenishes, enough to work in with the other, to make both."

From where we stood we could see Mrs. Arbridge going in the main entrance. "Sadie, do you know you had the wrong measurements for her too?" I said.

"Whatever do you mean? I've never made anything for her."

"No, but you've measured her by your own standards, by what you think you see and know. But I happen to know why she goes out to business. She needs the money to help support her aged parents

and a sister who is paralysed from the waist down through being thrown from a horse."

Thought: Do not measure other folk according to your tape-measure.

Text: "Judge not that ye be not judged" (Matthew 7:1).

Notes from my desk...

from the Secretary-General to you

I KEEP one by the telephone at home, one in my brief case for use when travelling and one in my desk at the office. I refer, of course, to that invaluable little booklet the *Elim Year Book*. Every Elim minister and member should have a copy of the current issue, for it's a money-saving two bob's worth.

The ministers need it to keep up to date with the various changes in the work, and look how much easier it is to refer to a book in your possession than to have to write to H.Q. or some friend for the address you require, which will cost you at least threepence for a stamp (and sixpence if you send a s.a.e.!) every time you write. It's certainly cheaper to have the *Year Book*. And what about those visits you make to other churches? It is always a good thing to have a *Year Book* in your case, just in case (that wasn't meant to be funny!) you happen to have mislaid the address!

Then, of course, every Elim home is incomplete without this handy little reference book. For instance, you must be planning your holidays soon and will want to know the nearest Elim church to — on-Sea. Then again, you want to link up some distant friend with an Elim assembly. Or perhaps you want to send a greetings card to one of your ministerial friends, or you are moving to a new district. Yes, the *Year Book* is a *must*.

Order your copy at once, either through your local bookstall or direct from the Elim Publishing House, Clapham Crescent, S.W.4.

6th World Pentecostal Conference

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Sundays 7 and 8.30 p.m. Week-nights (except Fridays) 8 p.m.

Please pray for us

LET none justly say that we Pentecostal people regard the Cross or esteem the sufferings of Christ lightly. Only fanatics deprecate the Cross for the glory of the upper room. The more Pentecostal we are the more we appreciate the redemptive work of the Saviour. If great stress was laid on the blood of sacrifice at the brazen altar it was all the more intensified in the holiest where the *Shekinah* shone from between the wings of the cherubim upon the blood-stained mercy seat. The shadow of Calvary and the stain of the blood are upon the eternal throne!

This fourth cry is

THE KINGPIN OF THE SEVEN

It is a fearful prayer of momentous solemnity. From twelve noon for nearly three hours, dense darkness had shrouded the scene. Explain that darkness! Was it through natural causes—obscuration of the midday sun by heavy clouds or an eclipse? How could the darkness have persisted so long and extended even to distant Rome, causing the emperor to exclaim in affrighted horror, "There must be a god dead somewhere!" if it was natural? And has anyone ever heard of an eclipse of the sun when the moon is at the full, as it was at noon on this day of crucifixion!

No! The explanation is that the darkness was supernatural! To Christ in His sufferings the meaning was clear. It was a message of judgment, indicating the withdrawal of the Divine favour. We know something of the exquisite bliss of communion with God. Christ knew it in its fullness, in its most intimate and familiar forms. No cloud had ever marred its enjoyment or darkened its light. From eternal ages His fellowship with God the Father had been uninterrupted. Even the horrors of Gethsemane had been mitigated by the favour of One who had sent a ministering angel.

Now there was no angel; no favour; no communion! The rising clouds of incense from the golden altar of His heart (Psalm 22:1-21) were driven back by the down-draughts of judicial disfavour. For hanging on the tree, a sacrifice for sins, Christ was accursed (2 Corinthians 5:21; Galatians 5:13). When Egypt was abandoned to the last judgment, God withdrew the light of His mercy and grace. A pall of darkness emphasised the abandonment and a great cry of anguish at midnight marked the fall of the rod upon the firstborn (Exodus 10:21; 12:29). This was the significance of the darkness at Calvary to Christ the Firstborn, whose cry, as of sacred despair, broke through the midnight gloom of midday. The countenance of God was slowly averted and He was forsaken. A frown

displaced the smile on the face of the Almighty. Here also were

THE HORRORS OF DEATH

all the more dreadful because of its association with sin (Genesis 2:17, Romans 5:12-21). In Gethsemane the waters of death merely rippling over His feet had produced revulsion; here they rose to flood tide and, agitated by the gales of God's wrath, their billows beat upon Him. Nor was there a lighthouse of hope shining over the dark waters! When Abraham was oppressed by the horror of a great darkness there was the comforting torch of the Divine presence. Here there was no light.

Without a doubt the great adversary oppressed Him with dreadful vision. At the beginning of His ministry had been the vision of the glory of this world's kingdoms (Matthew 4:8). Now there was another picture—of the sombre kingdom of darkness and wrath. For if earth rejected Him because

Voices from

By John Dyke (Minister of the F...

"THE WO...

of His righteousness and heaven slammed its doors in His face because of the sins He was bearing, only one other kingdom remained. Light is thrown upon prophetic statements such as "The terrors of hell gat hold upon me." One thinks that in those long hours of intense loneliness and separation from God—which is the essence of eternal retribution—the Saviour gazed into the fires of a lost eternity and experienced in His holy soul the concentrated wrath of God which is the penalty of sins (Romans 2:8, 9).

There was also

THE MOST SEARCHING TEMPTATION

since His creative word brought the universe into existence. Beneath the surface of His great cry can be read the satanic suggestion. "Curse God and die," advised the unsympathetic wife to the suffering Job. "Give it all up," suggests Satan to the suffering Saviour. "God has forsaken You. The people You came to save and whose sins You bear hate You without cause." Every believer knows something of the power and subtlety of temptation, but we ven-

ture to say that all the accumulated power of the temptations of all the saints of all the ages cannot equal that of the Saviour during those three hours of darkness.

However, there was a way whereby He might escape. It was by repudiating His position as the representative of mankind. He could have rolled back the load upon the shoulders of the human race and allowed each guilty individual to suffer his own penalty. Thus He would be free.

But here was the dilemma! Alongside Him was a man to whom He had made a promise. There was the solemn covenant oath to redeem, by which He had bound Himself. There were the hopes of multitudes of Old Testament believers who had seen the silhouette of His Cross behind their animal sacrifices, and the hopes of all living today. Save Himself from the Cross and all would perish!

A man and his family were adrift in a flood. They had contrived to build a raft which in the night be-

existence, hence the name. Christ not only believed but clung to Him, as indicated by the use of the personal pronoun. No personal sinner can rightly say "My God." "Though He slay Me yet will I trust Him" is the language of Christ. Here is positive faith, although uttered in a kind of holy despair.

The cry shows a refusal to repudiate His position as sin-bearer. There had never been any doubt in His mind about it. The glowering "place of the skull" had frowned upon Him throughout His life, but He had drawn near to its place of sacrifice with equanimity. Now that He had reached the ultimate, He bound the offering to the horns of the altar with the cords of love.

He clung to God and man! His whole life had been spent in fulfilling the great commandment. He proved His love to God now by refusing to complain; He proved His love to mankind by dying for the race. One great hand gripped Deity and the other humanity and both were brought together. Infinite distances were bridged by the Divine-human Redeemer!

The result of this

GREAT CRY OF FAITH

was immediate. The darkness lifted, the sun shone through. What a message in that light! The darkness is past for those in Christ. The scales of justice and mercy are equally balanced. The penal consequences for sins have been endured and exhausted by the fearful sufferings. There is now no condemnation for the believer. Hell's wrath is assuaged, for with one mighty drink of love He emptied hell for all believers.

There remained but the second part of His redemptive work. Having suffered for sins, the offences, the things that men do, the fruit—He now had to die for what men are, to destroy sin as a power.

"As the load immense, intolerable of the world's sin,

Casting its dreadful shadow high as heaven,
Deep as Gehenna, nearer and more near
Grounded at last upon that sinless Soul
With all its crushing weight and killing curse,
Then first, from all eternity, then first,
From His beloved Son the Father's face
Was slowly averted, and its light eclipsed:

And through the midnight broke the Sufferer's groan,

Eli, Eli, lama sabachthani?

The echo was the mockery of hell,
Reverberate on human lips. We heard
And shuddered."

Calvary

Graham Street, Birmingham)

FAITH"

came swept into the powerful current of a great river, sweeping them out to sea. The man could save himself and one other, but who would it be—his wife, his mother or a child? He quickly made the choice, seized his wife and swam to safety. The rest perished! If Christ had saved Himself all would have perished!

Here was also a

FEARFUL CHOICE OF ALTERNATIVES

Whom does He love most—God, immaculately holy, inflexibly just, infinitely loving, or man, immeasurably depraved, desperately wicked and deplorably hateful? Which of the great commandments will He obey—"Thou shalt love the Lord thy God," or "thy neighbour as thyself"?

The resolution of these problems is suggested by the cry "My God, why hast Thou forsaken Me?" He definitely refused to forsake God although God had forsaken Him. Dr. Joseph Parker's comment that this cry was the atheism of Christ is without foundation. An atheist does not believe in God's

CHURCH



NEWS FLASH

UNITED BAPTISMAL SERVICE

A baptismal service was held in the Motherwell Elim Church on Monday, February 1st. Three candidates from the Alloa assembly and two from the Motherwell church obeyed the Lord's command to follow Him through the waters of baptism, thereby revealing to the world that "old things are passed away, behold, all things are become new." Pastor J. McBurney convened the service, while Pastor D. W. Le Page gave a short address and baptised the candidates.

RYDE

The Ryde Elim Church Sisterhood's annual fellowship tea was held on Wednesday, January 27th, 1960. The tea was preceded by a service convened by Miss A. Jerram, the Sisterhood president, and the speaker was Pastor Barker.

Our Sisterhood has progressed spiritually and numerically, and is now in its second session. At the commencement the going was very hard, with just a handful attending, but due to the faithfulness of Miss Jerram and her helpers it has now been brought to a state of prosperity.

The blessing upon the Sisterhood has been a means of blessing to the whole church, for newcomers have been attending our Sunday evening services, being introduced through that medium.

For His blessing we praise God and look forward in eager anticipation to the future.



Ryde Sisterhood fellowship tea.

DUDLEY

As a church, at Dudley we have been looking back at the way the Lord has blessed us under the anointed ministry of our beloved pastor, Rev. G. J. Jones. Souls have been saved and added to the church. We especially thank God for one family saved; first mother and afterwards father, and following them their eldest son. Their next three children have been added to the Sunday school, while a fourth, born since the rebirth of the parents, was dedicated to the Lord in December.

Members have also received their Pentecostal experience. Many blessings have been received through the singing of the male voice party trained by our pastor. Nevertheless, we realise as we thank our God for His past mercies that we must press onward toward the mark and are now looking forward to future blessings.

WESTCLIFF ELIM CHURCH

The widely travelled London Crusader Choir sang traditional and new songs at Avenue Baptist Church, Milton Road, on Saturday.

The fifty-six-member choir, conducted by Rev. Douglas B. Gray, F.R.S.A., has sung in forty prisons in Britain on 850 occasions.

An address was given by Rev. C. N. Moss, B.D., of Chiswick Baptist Church, and Rev. G. Thompson presided.

After the Saturday evening praise festival at Avenue Baptist Church, the London Crusader Choir (musical director, Rev. D. B. Gray) were guests of the Westcliff Elim Church. The evening chairman was Mr. C. Godwin, conductor of the Westcliff Male Voice Praise Choir. Rev. George Backhouse arranged for the choir to visit Laburnums House, Chalkwell, where they ministered to the elderly folk. At the church in the evening it was standing room only for many.

Southend Standard.

KINDLY NOTE :

The address of the Secretary of the British Pentecostal Fellowship is now :

**50 MEDWAY CRESCENT,
LEIGH-ON-SEA, ESSEX.**

Telephone 74730

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

"Temporary marriages" as answer to divorce

One way to cut down on Poland's high divorce rate is to have temporary marriages, Polish Communist youth publications have been advocating recently. They contend that this would be "one way in which couples could find out if they were suited for permanent marriage."

Clergymen lashed out against the articles, emphasising that such immoral conduct would give excuse for changing partners frequently, create problems with children of unwed parents, and permanently damage the sanctity of marriage and the home.

A little more "lashing out" against the immoral practices in our land would perhaps help to clear up the tangled situation in our modern world. Forthright speaking by the preachers will certainly do a bit of good.

Giant statue of Christ

A senator of South Dakota, a Methodist, is leading a campaign in the U.S.A. to produce a giant statue of Christ in the Black Hills. A site has been reserved consisting of 224 acres of land in the Black Hills National Forest, but the cost of the statue must be paid by voluntary contributions.

Plans call for the giant statue of "Christ on the mountain" to stand on a mountaintop site with inscriptions from the Sermon on the Mount at its base.

Refreshing to read of a statue of Christ when so much is said about the statue of the antichrist which it is expected will be made to talk. We like the emphasis on Christ and not on the antichrist and on the mark of Christ rather than the mark of the beast.

Religions of presidents surveyed

A study recently made in Washington, U.S.A., revealed that Protestants are barred from the presidencies of several nations where Roman Catholicism is the dominant religion. The study was prompted by charges that Catholics are tacitly banned from the U.S. presidency.

Argentina, Paraguay, Spain, Ireland and Portugal were some of the countries covered by the study. England, Denmark and Norway specifically require a Protestant chief of state.

We would like to see a few more emphasising the need of a Protestant chief of state. That would make the R.C.s sit up!

Anti-white riots in Congo

Anti-white riots have flared again in Brazzaville, capital of Middle Congo. Thirty-five members of the Matswanist religious sect died by suffocation or trampling when the police drove them from the compound

of a business organisation in a Brazzaville suburb. Nearly 100 others were seriously injured in the melée.

Trouble began last June when the sect launched a civil disobedience campaign, refusing to pay taxes and ignoring government decrees. Followers of the Matswanist sect believe that their dead leader, Andre Matswa, Senegalese Negro sergeant of the French African Army, will return to drive the white man out of Africa.

Tragedy follows on tragedy in the Congo, and when even the nationals fall out the rioters turn round against the whites. It is a shame that the desire to express their nationalism leads to such violence. Our prayers should be for the missionaries and the national Christians in these areas.

Kariba dam again in the news

A safari has just been completed to the great Kariba dam to preach to the workmen. This water reclamation project is situated on the Zambesi River some 400 miles north of Gwelo. It is reported that hundreds of African workers gathered around as Gospel filmstrips were shown. The spiritual hunger was great. Scores responded, making decisions for Christ. Many names were recorded by Mangisi, the Gwelo believer who has been employed at the project for over a year. It was in response to his plea that the journey was made in order to get permission from the authorities to start a Gospel work there. They agreed and the missionaries concerned were encouraged to do whatever they wished for the African workmen.

Water conservation by the Kariba dam, but what a thrill to read of water distribution by the preaching of the Gospel, and the water of life at that. God bless those who undertake these pioneer ventures, and prosper their work for the kingdom of God.

Ethiopia church leaders fear Soviet tie

Coptic church leaders in Ethiopia fear that traditionally pro-Christian Ethiopia is growing warm to atheistic Russia's policies and procedures. The new joint trade and economic pact between Russia and Ethiopia is viewed with alarm as a hindrance to Christian missions. Concerning a recent meeting between Emperor Haile Selassie and Premier Nikita Khrushchev, the official Soviet news agency Tass stated that those leaders had "many useful talks on co-operation between the two countries in maintaining world peace and achieving the freedom and independence of the African peoples."

Khrushchev with his smiling face must not always be taken at face value, for under the surface he does not love the West or the peoples of the West. To the Soviet leader African independence means throwing out the missionaries and welcoming in the Communists.

Hunger for the written word

An American missionary reports from Ceylon that as she was returning recently from Sunday school a group of men stopped her and asked for some tracts and books to read. I gave them tracts, she said, but they said they also wanted a book. I knew then that they wanted the Tamil Gospels which I sell. One man said he wanted to buy a dozen of them. I was sorry I had only a few on hand, but I sold him six Gospels and told him I would bring others the next time I came. As soon as he received the six Gospels he distributed them among his Hindu friends. He said, "We must get these good books to read."

We thank God for the hunger there is in the hearts of these Hindu people who have so little opportunity to hear the Word of God.

Nigeria introduces tract club

The demand for the printed word is so great in Nigeria that the presses are running far into the night trying to keep up. A new feature of the literature programme in Nigeria has been the tract club which was inaugurated recently.

There is no problem in getting people in Nigeria to accept tracts and to read them. The situation is quite different from that at home, where many people are unconcerned. Here it is actually dangerous to get into a crowded place and give out tracts, for the people will literally mob the one making the distribution.

How necessary to put into the hands of these literature-hungry literates the pure Word of God, which in itself will propagate the pure message of Christ unadulterated by any sectarian colourings.

Billy Graham's Australian crusade

A letter from David Scott, son of Rev. and Mrs. John Scott, now in New Zealand, written from Australia, where he is training in the Sydney Missionary Bible College for the work on the mission field, tells of the tremendous effect of the Sydney crusade. Here are a few extracts from his letter:

"Rev. J. Blinco visited the Long Bay jail one Saturday and spoke to 400 prisoners. One hundred responded to the appeal.

"During the first three weeks of the crusade attendance figures reached 670,000 and the number of decisions recorded reached 42,534. All financial commitments have been met and the offerings during the last week will go towards the production of a documentary film of these wonderful days.

"These figures represent an average nightly attendance of 33,500, and an average nightly response of 2,100 to the appeal. The Graham team has never seen anything like this in any part of the world. Nearly seventy-five per cent of the inquirers have registered 'first-time' decisions.

"One meeting will long remain in my memory. This was the second youth rally. It really poured with rain throughout the meeting, and yet in spite of the rain 33,000 attended and 15,000 of them had to sit out in the open for the whole service. The front of the platform used for counselling purposes was completely under water. People leaving the shelter of the stands to come for counselling would have to stand ankle deep in mud. 2,055 people came and stood in the rain in order to register their decision and be counselled. We sang 'How great Thou art' as we travelled home."

David witnessed to a leading photographic model on a plane travelling to Sydney and advised her to go to the crusade meetings. A few days later she telephoned to tell him of her decision for Christ and of her newfound joy.

We rejoice in his news of the crusade from a personal angle, and in David's keen interest in the things of God. He was a worker during the crusade.



THE SOARING SIXTIES

By an Oxford Crusader

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised" (Hebrews 10:25).

IF you read your newspapers when the new year started, such phrases as the "sizzling sixties," the "soaring sixties" and the "sparkling sixties" were flourishing, or will we just about keep our numbers announced, when the bright new future of the sixties was envisaged, having the promise of tremendous changes in our way of life, in our way of work, and being especially challenging to the teenagers of today, who will be in the thick of all that may happen during this next ten eventful years.

We are promised wonderful inventions in the electronic field, in interplanetary exploration, in automation and mechanics, new type cars with fibreglass bodies and new types of engines to drive them; colour television that will circle the world; and so on. In fact the list seems never ending.

What, I wonder, will be the outcome of the sixties, should the Lord tarry, in our Pentecostal Movement? Will they be sparkling years, sizzling years or soaring years?

I am proud of being a small part in the tremendous Pentecostal movement, which embraces all peoples and every country in the wide world. The last figure given for the total number of Pentecostal church members was around 10,000,000. I have no reason to doubt that God will continue with even greater manifestations in the future than in the last decade, so greater things will be seen and experienced in all parts of the world and, bless God, we are a part of it. Doesn't it thrill you? We are a part of this supreme manifestation of the Holy Spirit. Perhaps the sixties will be our special time, as the fifties have been for the South Americans; perhaps this next ten years will be God's turn to visit us with the mighty power of unlimited Pentecostal blessing. We have had the mercy drops, but we want and need the unlimited torrents, the outpourings of the Spirit of God. I pray that we may all be fit and ready and open to receive the best from Him when He does visit us in such a way. Yes, it can be the soaring,

sizzling sixties for us as a movement, and especially for us in Elim.

What of the local church; what will the sixties hold for us? How will we be in 1970? Will we be a great witness for God, with every department flourishing, or will we just about keep our numbers up every Sunday, with a bit of a struggle to keep things going throughout the rest of the week, especially in the winter, or will we fall away and lose ground and find ourselves no longer a strong voice in our town or city, but a husk, an empty shell of our former selves? I challenge you to think of these three possibilities, for although a large part of the burden and responsibility of the next ten years must rest with the pastor and church officers, a greater burden and responsibility must remain with the members of the congregation; with you brother, with you sister, and with me.

When a former member of our church was here for Christmas, after being away from us in the ministry for about four years, he said to me that he hardly recognised any of our members. The majority were strangers to him. Thinking on this, we probably replace one third of our congregation every two years. Of course, quite a lot of members die; I realise that, but it does seem that we have a big leak in the fellowship that ought not to be there. If we could stop that leak and continue to grow even at our normal rate of growth we could soon have a congregation of 1,000. What a wonderful church we would have now if all our members and converts had remained faithful, as most of them promised to do. Let's resolve to stop the leak. What about *you*? Will *you* still be here in ten years' time? Look at your neighbours on each side of you. Will they, do you think, still be here then? Remember that your neighbours are looking at you and asking the same question.

Every assembly is blessed with some stalwarts, some on whom the pastor can rely. They will be

here next year, in five years and in ten, faithful and dependable and a delight to any minister. Are you one of this select group, those who have stood the test of time, those who have learnt the meaning of overcoming, of relying on faith when feeling would not bear them up ?

We started talking about our church, and here we are talking about ourselves as individuals, which, of course, is as it must be, for we make up the church. What will the sixties bring to us ? Will we find them sparkling, sizzling and soaring, or will some of us just find them solemn, sagging and stodgy ?

You know, we in Elim have a lot of what I call "bus conductors." They are up in the air one minute and down in the dumps the next, just like a bus conductor up and down stairs. You all have probably seen these people with us, full of the Lord for a time ; they can't do enough for Him, they will go anywhere and do anything, in fact the church is too slow for them ; they often develop special missions and tasks ; then all of a sudden there is a great quiet and it is "What's become of old so and so ?" And

there we are, another empty chair. If only some of our Elim converts would try to hurry slowly and be content with just being a little cog in a big movement for at least a while, until they are firmly grounded !

Many leave this fellowship for trivial reasons and are going to look very silly and very ashamed when Christ questions them about it.

Jesus once addressed His twelve disciples when many had already forsaken Him owing to extreme persecution and said: "Will you also go away ?" Peter answering said: "Lord, to whom can we go ; *Thou* hast the words of eternal life." So many of us need to cultivate grace. There are very many empty seats in your church and mine that would have been filled if there had been a little more grace.

Can we then as a final thought cultivate these two things, grace and faithfulness, to each other, to the pastor, to the Lord Jesus ? If so I can promise you we shall have those sparkling, soaring, sizzling sixties with us before you can say "Praise the Lord !"

Calling **BOYS AND GIRLS**

By Bernard H. Norris

"Lo Uncle Bernard," shouted Benny as he rushed into the room. Whiz went his cap on to the armchair. Zonk, zonk, zonk, went the bones on his duffle coat as he wriggled out of it. *But* then I heard "Grrrow-ow-ow-lll" outside the door. Benny shot over to it and opened it to let in Asp, his dog.

"Sall right if she comes in, isn't it, Uncle? Only I've bin tellin' her about 'The Outlaw,' an' she's int'rested an' wants to hear the next bit." Asp grinned pleasantly. You've never seen a dog grin ? Well, Asp does. There's another thing. In most dogs the dog wags the tail. In Asp's case the movement is so violent and the animal's body vibrates so much, that I have come to the conclusion that the tail wags the dog !

It was no good arguing. Benny had already sat down on the floor and was busy pulling his socks up to show he was ready. Asp had distributed numerous hairs all over the place, and had now reclined at Benny's feet. "Here we go then, part five.

"I'll fight Goliath" said David. What ! The soldiers were all agog. 'Here's a lad who says he'll fight the giant.' Soon the news reached the ears of King Saul, and he sent for David. 'Why, you're only

a young lad,' said Saul. 'Yes, your majesty, but while keeping my sheep God helped me kill a lion and a bear, and He will help me fight this enemy of His army.'

"Coo, jolly good," said Benny, banging his fists on the floor.

"King Saul was very impressed, and put a suit of armour on David, but David didn't feel he could fight in armour, for he was not used to it, so he was allowed to take it off. So it was that the Israelites were amazed to see David set off to the battle carrying his sling in one hand and holding his shepherd's staff in the other. You see, he believed God would help him. Down the hillside he went, to the stream in the valley at the bottom. As he waded across, he stooped and carefully chose five smooth stones and put them in his shepherd's bag.

"Goliath moved towards David. 'Ho, ho ! What's this ? Do you think I am a dog to come at me with a staff ?'"

"Woooofff" went Asp, leaping up and rushing to the door. "You shouldn't have said 'dog,' Uncle Bernard," said Benny. "It's nearly as bad as saying cats !" At this word Asp started growling and barking for all she was worth. "Grrrrrr-ow-ow-lll wrrrooooofff." It was terrible. "Grrrow-ow-lll Wrrrrrooooofff."

So I am very sorry, but we had to end there. Cheerio, 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, March 14th. Matthew 16 : 13-28

The disciples had proved their faith sufficiently by Peter's declaration for Jesus to take them into His complete confidence. Here He began to unfold to them His forthcoming sufferings. They were being prepared for what awaited Him and which would so disappoint them. Peter's reaction shows how foreign to the disciples was any conception of Christ's sufferings. "Be it far from thee, Lord"; or note the margin, which says "Pity thyself." Jesus recognised something of the temptation to avoid the Cross which He had already undergone in the wilderness. Satan never ceased to try to draw Jesus away from the Cross. As a result of the declaration made concerning His sufferings, Jesus made an appeal to all who would follow Him. Every person truly following Jesus will have to deny himself and carry his cross.

Tuesday, March 15th. Matthew 17 : 1-13

Peter, James and John were sometimes permitted to see things the rest were not. There were three groups or classes about the Lord Jesus: the surging crowds who saw many of His miracles, the twelve who saw and heard what was hidden from the multitude, and the three mentioned above, to whom Christ made Himself known more fully. It was not that He had favourites, but that these three had a larger capacity for receiving truth at that time than did others. You will notice that in all three groups there were failures at times. We must remember that nearness to Jesus does not mean that we cannot fail Him. Peter and the other two would gladly have stayed upon the mountain and so retained the vision they had received, but Jesus reminded them that He must yet suffer at the hands of men as John Baptist had already suffered. Jesus did not desire publicity, and so the disciples were told not to tell of this experience for a while. His popularity at that time was such that if the account of His glory was told the people might acclaim Him king. Nothing was allowed to enter which would frustrate the great purpose of His coming, which was to die at the Cross, to offer Himself as a perfect and complete sacrifice for sin.

Wednesday, March 16th. Matthew 17 : 14-27

The rapture and vision on the mountain were soon replaced by a problem in the valley below. The disciples left there had already failed miserably. But Jesus soon restored the child to his father, well and strong. When later the disciples asked why they had failed He reminded them of their lack of faith. Faith as a grain of mustard seed seems to imply that faith once planted in the heart grows naturally until it becomes a great force within which believes God for the removal of every obstacle that may be in the way. "Prayer and fasting": we are often told that this verse is wanting in the more reliable ancient copies or manuscripts of Scripture. It appears obvious, however, that Jesus meant much more than just prayer, and also that a mere going without food does not fully carry out His meaning. Perhaps it would be better to say that Jesus meant "prayer and strict self-discipline." Only a life of true self-denial can bring a person to the place of power and the fullest expression of life against all opposing forces.

Thursday, March 17th. Matthew 18 : 1-14

"Who is greatest?" How often did this attitude come into the hearts of the disciples. Personal rivalry hindered their progress all the way along. Is it not the same today in Christian service? To get into the kingdom of heaven one must begin life all over again. Personal greatness, or attainment, has nothing to do with it. The child in the midst represented the beginning of life. So one must be "born again," "converted," to have an entrance into Christ's kingdom. The life must begin again by turning the whole life and person towards God. The greatest in Christ's kingdom refers not to a solitary person, but to many. If we are humble enough to accept Christ we may be among the greatest—great not in position but in excellence, and that is only relative, because all Christ's beloved are excellent. Every sheep was of great value to the shepherd, so every soul of man is of great value to Christ.

Friday, March 18th. Matthew 18 : 15-35

These verses should be carefully read, as they are often neglected nowadays. Our spiritual development and that of others may be seriously affected by our attitude towards forgiveness. Guidance is here given on the right way to go about tackling any problem which may arise between a brother and ourselves. We are not to seek to expose our brother's faults, but to win Him, and that by forgiveness. The words of Jesus prompted Peter to ask how many times he ought to forgive a brother. Seven times seemed to him a fair number of times. But the answer of Jesus implies that forgiveness must be extended every time. Do you claim to rejoice in Christ's forgiveness of your sins and yet at the same time refuse to forgive a brother for some trivial matter? We live in a false state if such is the case. Let us freely forgive today.

Saturday, March 19th. Matthew 19 : 1-12

This is a difficult passage and one to which we should always come without prejudice. I see here three main facts. (a) The very low regard with which women were held and their low status in life. This is brought out by the remarks of the disciples in verse 10. They seemed to think that if a man was tied to his wife as Jesus implied it would be better for a man not to marry. Again the law was made to accommodate man's sinfulness, and the traditions added thereto served to make it more accommodating. One school of thought among the rabbis appeared to allow divorce on any trivial pretext. (b) The high regard that Jesus had for the rights and equality of womenfolk. This passage appears to be a defence put up by Jesus for a fair and proper treatment of womenfolk. They were not to be regarded as mere chattels, a man's property to be disposed of at any time. The husband and wife were "one flesh" and so were equal in every way. (c) Jesus appears to be saying further that if men, by their own will can abstain from marriage they ought also if married to have the same power to hold fast the marriage tie all their lives.

Sunday, March 20th. Matthew 19 : 13-30

The last verse of this thought-provoking passage says in effect, "Don't judge by appearances." Some of the disciples were very proud of the sacrifices they had made in order to follow Jesus, and were quite concerned about what they were going to get out of it. There will be great rewards for faithful service, but some we regard as well down the list may in that day be found at the top. A rich young man, full of virtue, came to Jesus, and to the disciples appeared a classic example of true devotion, one who would surely qualify for greatness. Jesus quickly pointed to the one thing this man lacked; it was the one thing which turned him away from true discipleship. Let us keep a keen watch on our own hearts and lives lest we fail to recognise any lack in ourselves and so deceive ourselves into a false state of security regarding our position in Christ's service.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. March 11-13. Elim Church, Warren Road, Kingstanding. Special visit of Fred Squire and party. Sun. 11 and 6.30, week-nights 7.30. March 20-28. Special visit of Rev. and Mrs. T. H. Ritchie (U.S.A.). Sun. 11 and 6.30, week-nights 7.30.

BOURNEMOUTH. March 13-16. Elim Church, Hawthorn Road, Winton. Special visit of Joseph Smith. Meetings for the deepening of spiritual life. Convener: S. Penney. Sun. 11 and 6.30, weeknights 7.30.

CANNING TOWN. March 24. Elim Hall, Bethel Avenue. Evangelistic meeting conducted by Leyton Gospel Youth Team. 7.30.

ILFORD. April 2, 3. Elim Church, Srafton Road. Sat. monthly rally. Speaker: H. W. Greenway. 7.30. Sun. final service in present church building. 11 and 6.30.

ISLINGTON. March 20. Elim Church, Lennox Road, Finsbury Park. Visit of Donald Gee. 6.30.

LEYTON. March 23. Elim Church, Vicarage Road. East London United Crusader Rally. Missionary demonstration in costume. 7.45. March 24. Sisterhood Anniversary. Speaker: Miss Hart. 3 and 7.30. March 26. Special Saturday Night. Mr. George Pettet will show film of his recent tour of U.S.A. and Canada. 7.

LONDON. March 19. Bloomsbury Central Baptist Church, Shaftesbury Avenue. British Pentecostal Fellowship Area Rally. Speakers: W. Plowright, C. Young, Harold Miles. United Bible College Students' Choir. Testimonies. 3.30 and 6.30.

SALISBURY. March 26. Elim Church, Milford Street. Bournemouth and District Presbytery Musical Festival—"The Story of Calvary." Conductor: D. House. Speaker: J. Lancaster (Eastbourne). Convener: S. Penney (District Superintendent). 6.30. March 25. Special visit of J. Smith. 7.30.

SPARKBROOK. March 20-24. Elim Church, Golden Hillock Road. Annual Spring Convention. Special speaker: George Backhouse (Westcliff). Convener: J. J. Morgan. Special singing by various choirs. Sun. 11 and 6.30, Mon. to Thurs. 7.30.

ITINERARIES

The President. March 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. March 13-16, Winton; 17-20, Springbourne; 21, 22, Wimborne; 23, 24, Christchurch; 25, Salisbury; 26-29, Yeovil; 30, 31, Merriott; April 2-5, Weymouth.

Miss M. Paint. March 13, Rye Park (aft. and eve.); 15, Finsbury Park; 16, Ilford; 17, Watford; 20, Wood Green (aft. and eve.).

Miss Jean Ayling. Miss Ayling will show slides of Elim Missions as indicated. March 12, Lurgan (Kenya and Tanganyika); 14, Melbourne Street (Kenya and Tanganyika); 15, Newtownards (British Guiana and West Indies); 16, Ulster Temple (Hong Kong and Formosa); 17, Ballymena (British Guiana and West Indies); 18, Cullybackey (Formosa and Hong Kong).

Miss W. Loosemore. March 16, 17, Andover; 18, Canada; 19, Romsey; 20, Eastleigh; 21, Ryde; 23, 24, Portsmouth. Farewell service at Miss Loosemore's home church, Southampton, on April 7.

LONDON CRUSADER CHOIR

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

March 13, Wormwood Scrubs prison and Croydon; 14, Hammersmith; 20, Braintree; 27, Maidstone prison; April 3, Thornton Heath; 10, Lewisham; 15-17, Bournemouth; 18, Royal Albert Hall; 23, Royal Albert Hall (Male Section); 24, Brixton prison; 28, Caxton Hall, Westminster; May 1, Holloway prison and Brixton Town Hall; 14, Elim Bible

College (Bible College Day); 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple, B.B.C. Broadcast Sunday, 8.30 p.m.); June 4-12, Channel Islands (Guernsey)

PUBLIC REVIVAL AND DIVINE HEALING CRUSADE

conducted by

REV. JOHN WOODHEAD and PARTY

in the

Corporation Hall, West Row, Stockton-on-Tees

commencing

Sunday, March 13th, at 6.30 and 8 p.m.

continuing weeknights at 7.30, Sundays at 3, 6.30 and 8 p.m.

Calling the whole Elim family to pray.

THE FRED SQUIRE CRUSADE PARTY

(just returned from 50,000 miles tour of the U.S.A.) commence their

"Midlands for Christ" Crusade as follows:

West Bromwich Town Hall

February 29th—March 10th (inclusive)

Elim Church, Warren Road, Kingstanding

March 11th, 12th and 13th

and the

GREAT RALLY IN THE BIRMINGHAM TOWN HALL

Saturday, March 19th, at 7 p.m.

A great night of music, song and evangelism. All churches are asked to support this rally. The Fred Squire Party will be supported by many ministers, students in national costume, male voice and Crusader choirs, etc.

FINAL RALLY in Elim Church, Graham St. Sunday night, March 20th

GOOD NEWS FOR LONDON!

announcing a

UNITED BIBLE COLLEGE

DEMONSTRATION in

SPURGEON'S TABERNACLE, LONDON

given by **STAFF AND STUDENTS OF**

ASSEMBLIES OF GOD, KENLEY BIBLE

SCHOOL, ELIM BIBLE COLLEGE and the

INTERNATIONAL BIBLE TRAINING IN-

STITUTE

on **MONDAY, MARCH 28th, at 7.30 p.m.**

Chairman: DONALD GEE

(Principal of Kenley Bible School)

Speakers:

J. WESLEY GILPIN

(Principal of Elim Bible College)

FRED SQUIRE

(Principal of the I.B.T.I.)

About **100 Students in CHOIR** directed by

Rev. Douglas Gray.

ADMISSION FREE

Everyone is invited to this Great Meeting.

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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.

BOARD-RESIDENCE, ETC.

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

Bangor, Co. Down. Arrachia Guest House; sea front, central; superior accommodation; h. and c. all bedrooms; personal supervision. Terms on application. Mrs. Briggs, 32 Seacliffe Road. Phone Bangor 925. C.242

Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 25843. C.258

Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.208

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

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

Clethorpes. Overlooking park, near Elim Church; convenient for shops, sea, and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.215

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

HALDON COURT, EXMOUTH, S. DEVON
Highly recommended Christian Holiday Centre.
Near sands, good food, real fellowship. Open Easter

Hove, Sussex. Ideal holiday accommodation, near sea and shops; hot and cold, basins; happy Christian fellowship; near Elim Church, Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.241

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

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

Walton-on-Naze. Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

Weston-super-Mare. A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

BIRTHS

Brewer. On January 25th, to Mr. and Mrs. Fred Brewer, of York; God's precious gift of a daughter, Denise; a sister for David and Sandra.

Todd. On December 20th, to Mr. and Mrs. L. J. Todd, of Thornton Heath; God's gift of a daughter, Ruth Mary. Dedicated in the Elim Church, on February 7th, by Pastor T. J. Broomhall. C.260

WITH CHRIST

Carr. On February 19th, Henry Gladstone Carr, aged 61, beloved deacon of Elim Church, Scarborough, was called home suddenly; sadly missed. Officiating minister at funeral: T. W. Walker.

Cranfield. On January 25th, Mr. A. G. Cranfield, aged 55, the devoted husband of Neter Cranfield, member of Elim Church, Portsmouth, Officiating minister at funeral: A. A. Biddle. "Until the day break and the shadows flee away."

Ellison. On February 11th, Mrs. M. G. Ellison, aged 79, of Elim Church, York. Officiating minister at funeral: J. Woodhead.

Keddie. On February 18th, Alexander Keddie, of Dunfermline. Beloved father of Robert Keddie, treasurer of Elim Church, Clapham, London. Officiating minister at funeral: W. W. Kelly.

Mackerill. On February 16th, Mrs. Lucy Reynolds Mackerill, aged 80, friend of Elim Church, Scarborough. Officiating minister at funeral: T. W. Walker.

ENGAGEMENT

The engagement is announced between Marjorie, daughter of Pastor and Mrs. John Dyke, and Pastor Desmond Davies, Banbury. C.257

SITUATION WANTED

Home help. Swiss young lady, holding diploma as kindergarten teacher, desires post as home help with a British family with children for one year, from April, May. Write stating wages offered to Box 28, "Elim Evangel" Office. C.261