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The

Elim Evangel

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Photo by

“WATCHMAN, WHAT OF THE NIGHT?” (Isaiah 21 : 11).

Charles Bean

editorial . . .

IS APOSTASY POSSIBLE ?

ANTINOMIES, or apparently conflicting doctrines concerning the same subject in the Scriptures, have been the cause of many divisions within the Christian fold down through the years. The protagonists of the extreme Calvinist or Arminian views have wrangled endlessly on such subjects as election and eternal security, and one fears they may often have been in danger of losing their sanctification—even if not their salvation—in the process ! We trust that readers of the article “The tragedy of turning back” in this issue will not fall into this error !

We are being conditioned today into thinking about realms beyond space and time as modern radio telescopes begin to search and scan areas where heavenly bodies are moving away at a speed closely approximating to the universe’s maximum speed (as man sees it at present)—the speed of light. This leads on inevitably to consideration of what may lie beyond time and space—in the realm of eternity. Divine truth has its origin in eternity, and it is little wonder if we find in God’s Word mysteries that defy our complete explanation. Let us face it: our systems of theology are far smaller than the eternal truths they endeavour to contain and explain. As well seek to confine the ocean in a bucket as try to fathom all the wonders of God’s eternal plan. As it is impossible for one who is earthbound to see every side of a building at once, so with Divine truth.

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We must then state and affirm the truths that God has revealed, and, while endeavouring to systematise as best we can, realise that our fallen and clouded human reasoning will not always have the final answer.

The eternal security of the believer is so clearly taught in Scripture that we would be very foolish to deny it—yet warnings are there that no man, even though redeemed, can trifle with the things of God. The place of safety for the believer is ours as we abide in Christ and walk with Him. No power can take us from Him, whether it be human or satanic—and who would be so foolish as to wrest *himself* from the loving Father’s care?

For the believer, however weak and helpless, there need never be a doubt or fear. We would not, however, care to be in the shoes of those who tread the edge of the precipice of disaster, nor to build our hopes for eternity on the possibility of someone else’s interpretation proving correct.

History has had its cases of apostasy or apparent apostasy, and it seems a mere academic point whether such a person was originally saved and then lost, or never truly saved. However, those who stress unduly the doctrine of eternal security may in fact only succeed in destroying it, for who then could say with assurance that they were truly *saved*?

The true pathway of security is found by abiding in the centre of God’s will and walking daily with Him. When such vital and eternal issues are at stake, the risk of following any other course is surely not worth entertaining for a moment.

Yet beyond all this let us not forget that salvation is not merely a “fire insurance” against the terrors of hell, but a redemption that makes us new creatures in Christ, with new hopes, new desires—in fact a life where “all things are become new.” We are not only saved, but saved to serve.

THE ELIM EVANGEL

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

'Ware Protestants

Pope John is reported to be taking steps to establish in Rome an institute for the study of Protestantism. The opening date of the school, to be operated by Jesuits, has not been announced. The Italian press says that courses will last three years. The purpose of the institute will be to train Roman Catholic priests who will work in Protestant countries.

So we can look out for a new attack on the Protestants from within soon. Rome never stops at anything to accomplish her plan of dividing and destroying all those who dare oppose her doctrines and dogmas.

* * *

Chinese cathedrals

Word from Hong Kong, listening post for free China, indicates that of Shanghai's six Russian Orthodox cathedrals only one still functions as a church. Worshipers number less than 100. The Chinese Reds have turned one cathedral into a public library.

* * *

"Apostles" saved

Three "apostles" were saved recently in Santa Ana, El Salvador. They were men who carried big candles during the Holy Week processions of the Catholic Church. The revival, which followed a series of Saturday all-night prayer meetings, recorded more than thirty decisions for Christ.

A small but very profitable "revival" to produce such notable results. Three "apostles" saved! Wonderful!

* * *

Moslem converts

Moslems are making many converts. Out of every ten converts in Africa today seven become Moslem, three become Christian.

A startling fact!

Moslem opposition

Moslem opposition to Billy Graham has been pronounced. Anti-Christian literature was distributed by Moslem missionaries at the Graham evangelistic crusade in Lagos, Nigeria. The opposition was the greatest display of Moslem strength in Western Nigeria, an area where Moslems have been in the minority.

So here is proof that the Devil and his minions do not like Billy Graham and his crusades. They must be doing a lot of damage to the Devil's kingdom.

* * *

Scotland and Tibet

Rev. George A. Young, one of the last missionaries to leave Tibet ahead of the Communists, told the Assembly of the Baptist Union of Scotland that their country is in greater need of missionaries than Tibet. "Although the people there were not Christian," he said, referring to Tibet, "they were greatly influenced by their Buddhist faith. In Glasgow," he added, "you meet so many people who have absolutely no faith."

Young, after finishing a three-year Glasgow evangelistic crusade, called the city "a black spot of immorality with an appalling ignorance of spiritual things." Edinburgh, he observed, had "more of a religious veneer than Glasgow."

Tough words on a tough problem! Mr. Young will get no praise from Scotland for his outspoken words, but he will from heaven.

* * *

The problem

One thousand eight hundred of the world's major 3,000 languages do not have even a portion of God's Word.

One and a half billion of the world's two and a half billion people have never heard the Gospel. Ninety-five per cent of the world's

ordained ministers are preaching to ten per cent of the world's population.

Two-fifths of India's 500,000 villages have never heard of Jesus Christ.

One thousand three hundred tribes in the world today are without any kind of Christian witness.

What is the answer to this problem? It can only be personal sacrifice, personal obedience to the command of Christ to go into all the world and preach the Good News to every creature. Why should anyone hear the message twice until everyone has heard it once?

* * *

Russian atheism

Science and Religion is the name of a new journal that has appeared in Russia. According to Moscow Radio, the new mass-circulation magazine will be published monthly. It is part of an intensified campaign against religion. Its avowed purpose is to "supply propaganda to draw worshippers, especially young people, away from the churches."

So, admittedly, Russia is anti-church and anti-Christ.

* * *

Decline

The Methodist Church reports a membership decline for the fifth successive year. The latest total is 733,658, a net decrease of 3,123 for the year.

This is a sad story of decline. But we think the reason is not altogether the pleasure-loving craze of the twentieth century; it seems to us some of it is due to the changing emphasis in the Methodist Church, a change away from the deity of the Lord Jesus and away from the blood of His Cross.

* * *

Ancient and modern

Two U.S. frogmen will resume their search for the biblical cities of Sodom and Gomorrah. They began their search last December, after flying over the area and spotting what appeared to be a long wall and ruins of buildings under the water, but when they attempted their search along the muddy floor of the Dead Sea they found visibility was too poor.

Ancient and modern! Ancient ruins and modern equipment in this search to identify the sites of these two cities. I think we should be more concerned with the sad tale of these two cities and their moral lesson than with the location of their ruins.

The power of praise

By F. D. Walker

THE power of prayer is wonderful; and so is the power of praise to God. We read in the Scriptures of great deliverances through prayer, and we also read of wonderful deliverances and victories that came to God's people when they praised Him. How often it is said that if we prayed more life would be different, and we could be used more by the Spirit of God. That is true, and we need to have more of that prevailing prayer that will carry us through the difficulties of life, give us overcoming power, and make us more real and Christlike. Prayer by itself, however, is not sufficient. We must pour out our hearts to Him in thanksgiving and praise, glorifying the mighty name of our Lord Jesus Christ! The psalmist said: "I will bless the Lord at all times: His praise shall continually be in my mouth." The more we praise Him, the more He will bless us, and show Himself strong on our behalf. We should not always be asking Him to do things, but we should praise Him for what He is so willing to do.

When the armies of Moab and Ammon came against Jehoshaphat, he not only humbled himself before God and sought His counsel in prayer, but we read that he made special arrangements for the people to sing and praise God. He taught them not to rely on the arm of flesh, but to praise and

EXALT THE LORD

their Deliverer, and God moved on their behalf, as we read in 2 Chronicles 20:22: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten."

In the book of Ezra we read that the rebuilding of the temple met with great opposition from the enemies of Israel, so persistent and cunning that the work was stopped for a time; but the praise of God's people, as well as their prayers, brought victory. "And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid" (Ezra 3:11). As we seek to build the kingdom of God, His great eternal house, let us praise Him with all our hearts. The power of Satan is great, and many are being persuaded to ease off; but let us go on in the victory of Christ, and as we lift up our hearts and

voices in praise to Him we shall not want to ease off. Our work for Him will become easy and joyful, for His yoke is easy and His burden is light. Hallelujah!

The last two verses of Luke's Gospel show us

THE ATTITUDE OF THE DISCIPLES

after the ascension of Christ. No wonder that in ten days time they received such a mighty baptism of the Holy Spirit! If you want to receive what they had you must praise and magnify God like they did. There is a need for heart searching and preparation before God in our upper rooms, but when we know that our hearts are right we must praise God and claim His gift, for it is the promise of our heavenly Father.

If the disciples praised God before Pentecost, how much more did they praise Him after! When the Holy Spirit came upon them they had such a revelation of the greatness and glory of the living Christ that they could not find words sufficient to tell out all the love and praise of their hearts, but they "began to speak in other tongues as the Spirit gave them utterance." The Spirit not only revealed Jesus, but gave them words to express that revelation. And as the thousands became converted and the Church multiplied through the outpouring of the Spirit, we read of them "Praising God, and having favour with all the people" (Acts 2:47).

Knowing the power and glory of the resurrected Christ, the early Church was mighty in prayer, and also in praise. Look at Paul and Silas in a dark and filthy dungeon, beaten with many stripes, held fast with fetters—yet gloriously free in the Spirit, praising God until things began to happen through His mighty power.

We have a wonderful God and Saviour, one who is worthy of all our

PRAISE AND ADORATION

Let us praise Him for all He has done, is doing, and will yet do for each one of us who loves and serves Him. Let us praise Him for what He is too. Read the Psalms to see how God should be praised, and to see how He longs to hear our praise. The Holy Spirit says four times in Psalm 107: "Oh that men would praise the Lord." In fact we see how God longs for our praise and worship all through His Word. Let us, as Pentecostals, be known

as a praising people, not only during singing but in prayer and worship. How quiet and respectable some of our services are getting. Some mistake that for reverence; but we can be reverent and yet "make a joyful noise unto the Lord." Our services should vibrate with joyous praise. Have we lost the art—or the heart? "Every day I will bless Thee; and I will praise Thy name for ever and ever. Great is the Lord, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts" (Psalm 145:2-4).

PRAISE THE LORD

Oh praise the Lord, whose word of power has done
Such mighty things! Give thanks and praise to Him,
Who in Divine compassion gave His Son
To save us and redeem us from our sin!
Lift up your hands and bless His wondrous name,
Life up your voice and shout aloud with joy
The triumphs of the King of heaven who came
To earth, the works of Satan to destroy!
Oh clap your hands and sing of God's great love,
His mercy and His grace beyond compare.
Exalt and glorify the Lord above;
Let fervent hallelujahs fill the air!
And let your daily life show forth His praise;
Obey His Word, walk humbly in His ways.

Let us go on to SPIRITUAL MATURITY

By Kenneth Barney

PAUL expressed the heart cry of many a pastor when he pleaded that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians 4:14).

It is God's plan that each of us *grow* in grace. The giant oak in the forest was once a mere sapling, struggling for existence; but the passing years brought steady growth, and finally maturity. So it should be with the Christian. He should come to a place in God where his roots are down; where he does not bend with every wind that blows; where he can support the weak and encourage the faltering. He should reach a place of dependability.

Strong home ties aid greatly in a child's maturity. Likewise, strong ties to a church are invaluable in this matter of spiritual maturity. One authority on juvenile delinquency says that "rootlessness" is a major cause of teenage delinquency. Surely this principle carries over into the spiritual realm. Many a Christian has remained spiritually juvenile and perhaps delinquent in his experience simply because he is "rootless." He has refused to settle down in one church and share its blessings and join in its outreach for souls. Instead, he drifts from church to church and misses the continuity of worship and responsibility which work together for his maturity and stability.

Pentecostal people used to be characterised by the fact that their church was more than incidental to them. It was the hub around which their life revolved. Each service was important. The lack of such strong ties to the church on the part of some people today has undoubtedly produced much of the spiritual immaturity we now see.

There are some characteristics of childhood that are also marks of spiritual immaturity. First of all, a child is easily influenced and deceived. A tragic example was the kidnapping of a little boy by a stranger who professed to be a relative. It is disturbing to see believers who are still young spiritually absorbing false doctrine and accepting leadership which takes them in the wrong direction.

Then there is the lack of knowledge that exists in childhood. The child's field of information is limited. There are many subjects of which he has never heard, but if he expects to be a normal adult he will have to add continually to his store of knowledge. Likewise the child of God must constantly be seeking more knowledge of his Saviour, especially through the pages of the Scriptures. The Bible knowledge of some who have professed Christ for many years is so meagre it is embarrassing.

Childhood is marked by a lack of balance. The mind of a child runs pretty much in one channel to the exclusion of other things. If someone interrupts his play by asking him to do something he does not relish he becomes quite upset. Some immature believers get a good deal of enjoyment from blessings in the services, but the suggestion that they might do a little extra church visitation, or spend some extra time in prayer, or come to the church on "work night," brings out the childish nature very suddenly!

This matter of spiritual balance is a tremendously important thing. There are those who want to shout constantly and some who believe it is entirely unnecessary. Some think a service has reached the climax of spirituality if there is no preaching; others want every service to follow a precise order without

ever being disturbed. But our God is a God of variety—of balance. If there is one thing the Holy Spirit delights to do as He leads us on into spiritual maturity it is to develop in us a life of spiritual balance.

Fickleness characterises childhood. A child can get tremendously excited over something for a moment, then lose his enthusiasm just as quickly. Until he gets older he cannot be given much responsibility because of this instability. Sad to say, we have many in the Christian ranks who can be seemingly “on fire” for the Lord one week and completely indifferent the next. In one service they are “on the mountain top,” then for the next several meetings they are conspicuously absent. Why? They have not grown up spiritually. They need to heed the admonition “that we henceforth be no more children.”

It is impossible to over-estimate the influence of the *Bible* on spiritual maturity. The believer who never opens the sacred Book cannot expect to grow. He will always be a spiritual juvenile. He will never be able to carry a load in the church, for he will be constantly in need of help himself.

Neither can we say too much about the power of *prayer* in the matter of Christian maturity. The prayerless Christian will be a childish one. He will find it difficult to stand in the face of opposition.

Maturity requires also that we follow on to receive the *baptism in the Holy Spirit* and to walk in the Spirit. If given His rightful place the Holy Spirit will strengthen, establish and settle the believer in the Christian life.

Spiritual maturity brings its rewards. One is the reward of *partnership*. A successful business man is happy when a son is born to him because he expects some day to make him a part of his business; but during early years he must treat him as a child, until he attains the age when he can be trusted with responsibility. It is a happy occasion when the father can say to his boy: “You are a part of this now. You are my partner.” One of the rewards that comes with spiritual maturity is the deepening consciousness of partnership with God—an understanding of our place in His plan and purpose. It is a reward unknown to the one who never leaves his spiritual babyhood.

It is also an unending source of joy to the mature Christian to know that he has *the ability to influence others toward God* and righteousness. My memory often carries me back to times in my life when I have been influenced by great saints of God. Some are still living; others are with the Lord, but their influence remains not only in my life but in countless other lives. It will be a glorious day when, before

God’s throne, we discover that our spiritual stability and maturity influenced some faltering believer to stand true to God. But our own experience must be mature before we can exert such a wholesome influence on others.

May we realise that the Christian life, while unquestionably the most joyous in the world, is more than a jubilee. The work of the kingdom is serious, wonderful work. It is a job for spiritual men and women, not children. May the Spirit of the living God lead us into the depths of Christian living that will develop fully in us the very life of the Lord Jesus. Thus shall we satisfy the great yearning of the Spirit through Paul, “that we henceforth be no more children.”

Pentecostal Evangel.

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From our postbag

Dear Sir,

A month ago I was invited to spend a weekend at an Anglo-Catholic monastic settlement. In a sense of expectancy I accepted the offer and for two days had an insight into the life of a monk. When it was learnt that I was a fundamentalist and also a Pentecostal I was inundated with queries concerning, among other points, "speaking in tongues." I was surprised how my inadequate explanations were accepted and at the positive manner in which some of the students added their own comments. They seemed to consider a fundamentalist could make out a very logical case for "speaking in tongues."

With this last point in mind I was distressed to read Mr. F. A. Tatford's letter, which appeared an attempt to belittle what I thought was a very fair article written in a loving, yet reproving, style by Pastor W. F. Burton. It is easy to appreciate how a person who does not hold the Bible to be inspired can disparage Pentecostal teaching, but I am left in a maze of sad bewilderment when an elder brother (who is obviously a fundamentalist) is somewhat sceptical towards the manifestations of the Holy Spirit.

Your correspondent queries the logic of Pastor Burton's treatise. Surely if the logic—and indeed the theological accuracy—of the latter's statements is in doubt Mr. Tatford has only to check the scripture references cited. Mention is made by Mr. Tatford of the transitional character of the Acts of the Apostles (which covers events from A.D. 33-63). If he infers by this that the baptism of the Holy Spirit accompanied by "speaking in tongues" died out during this period I would point out that in A.D. 54 the Christians at Ephesus were baptised in the Holy Spirit (Acts 19). This was thirty-one years after the initial outpouring and *no transition can be noted*. May I conversely challenge the logic of Mr. Tatford's point?

Your correspondent counsels Pastor Burton to read James 3. I took his advice for myself, but found that the Scriptures enhance Pentecostal doctrine. I quote James 3:7, 8: "For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." How wonderful that in the glorious Pentecostal experience this poisonous tongue which "defileth the whole body" (v. 6) yields to the dominion of an all-powerful God, one of whose greatest blessings is "to indicate His possession of the believer by making the stubborn tongue to speak forth whatsoever He bids it, even in unfamiliar languages" (C. Brumback, *What Meaneth This?*—a book that Mr. Tatford should read!).

Forbid to speak with tongues? No, Open Brethren—we dare not! The validity of Mark 16:19-28 can be argued (although we could quote the Armenian MS. found by Conybeare), but an unbiased analysis of Pentecostal teaching reveals only a Scripture-founded doctrine which all "would-be" fundamentalists must accept unless illogical excuses are made which render their belief in the infallibility of the Bible open to question.

Finally, as a young man of a modest nineteen years, and thus only on the threshold of the Pentecostal movement, I would conclude with my personal testimony, having been baptised in the Holy Spirit accompanied by "speaking in tongues" as the Spirit gave utterance. This was a marvellous and vital experience which can and should be the experience of your correspondent too.

Yours sincerely,

J. ANTHONY SARGENT.

SUNSHINE CORNER



SNAKES AND LADDERS

Hello Girls and Boys,

I'm sure you have all played "snakes and ladders"—isn't it exciting? Jenny thought so when she was given a game for her birthday, and could hardly wait until Daddy came home so that he could have a game with her. "Play 'snakes and ladders' with me Daddy," she pleaded when he had seen all her cards and birthday presents, but Daddy wanted to talk to Mummy and seemed to have such a lot to say. "I want to play!" she demanded crossly, and then began to be really naughty.

When Jenny went to sleep that night she had a very strange dream. She dreamed she was walking about on a huge "snakes and ladders" board. It seemed fun at first to be hopping from one square to another. Then she came to a place where it was written "Good girl; helped Mummy; go to top of ladder." Jenny was delighted and ran quickly up the ladder, but soon she came to a place where she read "Smacked little brother: go down to bottom." That was disappointing, but there were more ladders and Jenny went up them and down the snakes for a long time. Presently she spied an enormous ladder that went up and up and up and she began to climb it joyfully. "I'll soon be home now," Jenny laughed, but oh dear! There, just at the next step, was the biggest snake on the board, and written near it were the words "*Bad temper; go back to the start.*"

Jenny began to cry. "Oh dear," she sobbed, "this is too hard. I was trying to get to heaven and I'll never do it now." Just then she saw Jesus coming towards her and holding out His hand. She knew it was Jesus because she could see the marks on His hands where He had been nailed to the Cross.

"I'll show you how to get there Jenny," He said. "You just follow Me."

She walked close behind Him all the way, until they stood in the square marked "Home." He gave her a big hug and said "There Jenny, that's how it's done. You only have to follow Me."

"Oh thank you" said Jenny, and then looked round in surprise, for all the snakes and ladders were gone and she was in her own little bed with the sun shining in the window.

"That's the secret of getting to heaven," said Jenny to herself. "You don't have to play 'snakes and ladders'—you just follow Jesus and you're there! I must tell Daddy." Then suddenly she remembered what happened the night before and said "But I'll have to say 'sorry' to Daddy first."

Bye bye till next week, and lots of love from

AUNTY DOROTHY.

ERRATUM

We should like to apologise to our readers for a typographical error in the article entitled "Journey into Outer Space" in the August 13th issue. The distance of the nearest star to earth should have read 25,000,000,000 miles.—Editor.

TWO texts I wish to draw attention to, and one feature is common to both: that is that each is written in the present tense. In Nahum 1:7 we read: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Then in 2 Timothy 2:19: "The Lord knoweth them that are His." It is apparent by these verses that God does not consider what we were and leave the present out of it (that would suit many today). God is concerned with what we are now; that is far more to Him than what we have been in past years. Some love to dwell in the past and count upon that, but the Scripture says: "The Lord knoweth them that are His"; which indicates present continuance in the grace and service of God.

We may be encroaching upon a well-debated and controversial subject, but I would seek to warn you against putting yourself in a place of

before they fell under the satanic blow. Let us now turn to backsliding and apostate Nineveh, and we will discover that there was once

REPENTANCE AND SALVATION

Jonah preached repentance (this preaching is a back number today). This was God's ultimatum to the Ninevites: "Repent or be destroyed," and Nineveh did repent (Jonah 3:10). God has said that you will be judged, and the judgment will be the determining factor for your eternity, according to your acceptance or rejection of Christ as your personal Saviour. If we repent, God will forgive. Do not leave this matter until you get to the judgment throne, for you will appear there to receive your sentence, not to repent and seek forgiveness.

Can any doubt the sincerity of Nineveh's repentance? God did not, and He repented of the evil that the prophet said would fall upon them.

THE TRAGEDY

security without striving all the time to keep within the limits of His grace. Many sincere Christians will quote John 10:28,29: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." In so doing they put all the onus upon God. A careful reading of the previous verse will not allow this injustice, for it says: "My sheep hear My voice, and I know them, and *they follow Me.*"

Then some say that if a person goes right back from following the Lord it is proof that he was never saved. This I feel is a complete contradiction of Acts 16:31, which says: "Believe on the Lord Jesus Christ, and thou shalt be saved"; for many earnest and sincere believers have fallen by the way, and none could have doubted their sincerity

Jesus said: "They repented at the preaching of Jonah" (Matthew 12:41). I cannot conceive anything other than that the whole Assyrian nation, of which Nineveh was the capital, turned from evil to serve the God of Israel. The sad thing is that they turned their back and became a

BACKSLIDING AND APOSTATE NATION

Apostasy did not set in at once (it never does); backsliding and coldness towards God was, as it always is, the beginning. Within 140 years Assyria was an utterly apostate nation. Do not look upon backsliding lightly, for it leads so often to apostasy, with its denial of the faith.

Wesley, in his revival days, preached that men

By **FRAN**

(Minister of E

could be saved and afterwards turn aside and go to hell. His was hard and pointed preaching, but he turned thousands to God. The preacher who seeks to lull his hearers into a state of carnal security is not fulfilling the task to which he is called. There are many doctrines being spread abroad today which are not helpful to the work of God, for they only tend to unsettle Christians in their belief, and also give the critic extra levers to pull in an endeavour to wreck the Church of Christ. This is one of the crafty ways in which Satan sets about his evil work. Let us consider then whether or not our pet theories are more to us than the Church and family of God, for these are so often the weapons that the adversary causes the Christian to use within the Church to smash the work of the Lord.

In addition to wrong doctrines, beware of half-truth theology, for you may be getting the wrong

THE DOOM OF THE APOSTATE

In this we shall see the fate of the nation which reckoned without God. The Assyrians came up against Jerusalem with messengers, to undermine the faith of Judah in the living God (2 Kings 18:27). They came up to lay siege against the city, but Hezekiah the king sought the face of the Lord in this matter. He prayed for deliverance (2 Kings 19:19). "Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only." God answered the king thus in verse 34: "I will defend this city, to save it, for Mine own sake, and for My servant David's sake."

We read in this same chapter (vv. 35-37) that the angel of the Lord went out and destroyed 185,000 Assyrians in one night; this was the nation that God once spared when it repented.

TURNING BACK

half! If I am wrong in my interpretation of the Scriptures, I wish to err on the safe side so as not to deceive any by my preaching. Remember, dear reader, that your soul is at stake, and you have only one; this you cannot afford to lose.

In passing, let us see the state of apostasy in Assyria in 2 Kings 18:25, 30, 35, and again in the nineteenth chapter, verses 10 to 13. There we see the extent to which backsliders will go. We see that Rab-shakeh sent messengers to Hezekiah saying: "Let not thy God in whom thou trustest deceive thee." Beware of backsliding, for, like Assyria, you will soon be deceived into believing that you can get along without God. And now lastly we see

Beware, backslider, for "whatsoever a man soweth, that shall he also reap." What are you sowing?

In conclusion, there may be some reader like the inhabitants of Nineveh when Jonah went there to preach; you are still in your sin. If so, the mercy of God calls you now to repentance. Are you still unrepentant, or backslidden? Remember, "The Lord knoweth them that are His"; therefore, before the wrath of God's justice falls upon you, repent and turn to Jesus, who waits to save and restore to you the "joy of salvation."

The doom of Assyria could be yours; therefore let not the sun go down upon your backsliding, for, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezekiel 33:11).

M. FROST

(Arch, Dundee)

CHURCH NEWS FLASH



NEWQUAY

The annual August convention at the Newquay Elim church was held this year from Saturday, July 30th, to Thursday, August 4th. Our minister, Rev. G. L. Taylor, conducted the meetings, and Rev. G. Backhouse, from Westcliff-on-Sea, was the speaker throughout the convention. On August Monday we were privileged to receive the ministry of Rev. G. Wright, from Exeter, for both afternoon and evening services. The meetings were well attended and brought much blessing. Several visiting friends on holiday at Newquay from various Elim churches took part in song and testimony.

BANBRIDGE

Sunday, August 7th, saw the occasion of the first anniversary of Pastor A. F. Thomson as minister of the Banbridge assembly.

Pastor J. Kay (Lisburn), Mr. John Strachan (Lurgan), Mr. and Mrs. James Kay (Alloa) and Miss Cathie Cairns ministered in word and song.

The Lord continues to bless the work in Banbridge. Although the assembly is small in number it is large in faith. It is to be hoped that the necessary planning permission will be given soon for work to commence on the new church building so that it can be used for the fortieth anniversary services next May.

LINCOLN

The Elim church has been established now for twenty-five years in the city of Lincoln, and the church will celebrate this anniversary with a revival crusade.

Recently at a baptismal service, when fifteen persons followed their Lord through the waters, twelve were from Lincoln and three from Sheffield.

The service was opened by the Sheffield minister, Rev. R. B. Chapman, and several items of testimony in word



Visiting speakers outside Newquay church.

and song followed. Rev. A. T. Pople brought us a heart-stirring word. Then followed the baptismal service, during which mostly young people were baptised.

D. ANTHONY JONES.

ANONYMOUS GIFTS

We wish to express our warmest thanks to those who have helped forward the work by the following anonymous gifts:

Elim Missionary Society

Receipt No.		£	s.	d.
3288	Ex-Clapham Crusader	..	..	1 0 0
3292	Hull City Temple	..	..	6 0
3423	"Wellwisher"	..	..	1 0 0
3427	"A sister," Ireland	..	..	15 0 0
3430	N.H. (Bournville)	..	..	2 0 0
3443	"Hopeful," Lisburn	..	..	10 0 0
3474	Ex-Clapham Crusader	..	..	1 0 0
3486	Leeds	..	..	10 0 0
3501	"A believer"	..	..	6 0 0
3512	Bristol	..	..	8 0 0
3516	Swindon	..	..	5 0 0

Malden £94, A.M.B. £1, Croydon £6, Maidenhead £2/10/-.

Campaigns:

A.M.B. £1, "Grateful" £1.

Work in General:

F.L. (Leyton) £10, A.M.B. £1, F.L. £10.

N.B. Will readers please note that all gifts for the Central Fund and other funds should be forwarded direct to Elim Headquarters, Clapham Park, London, S.W.4.



Pastor D. A. Jones baptises a young believer at Lincoln.



Women's Column

By Gladys Gorton

THE MINISTRY OF WOMEN

RECENTLY the Church of England debated whether women should be ordained for the ministry. I have preached the Gospel for over thirty years, not because I have wanted or desired to occupy the pulpit but because of the call of God. This is something from which one cannot escape. Whom God calls He equips. And why not women?

In reading *Asking The Right Questions*, by F. R. Barry, Bishop of Southwell, I rejoiced to read this paragraph: "The time has now come when the Church must at last begin to take seriously those untapped resources of ministry which it has too long refused to accept from women. The attitude of our Church to its women is still medieval if not palæolithic. It counts on them to carry out all the chores, but is obstinately reluctant to

offer them any real status or responsibility. Sex-differentiation still persists. It passes belief that, with so few clergy available, the Church should simply lament its lack of curates and should take no considered steps to call into its service the women who are only too willing and anxious to serve. The wonderful thing is that they are still willing in spite of having been treated so badly. And it is not merely a question of using women because there are not enough men to go round. There are clearly some kinds of pastoral work which women can do far better than men. Why are they not being asked to undertake them? It is true, of course, that the Church has relied for years on a noble army of women 'church workers'—Sunday school teachers, Church Army sisters, moral welfare workers and those maids of all work generically called parish workers. No praise and gratitude can be too high for these holy and devoted women." Written by a man! (You can get the book from the local library.)

And from the pen of another man: "We do not wish to imply for a moment that we think all women are called to preach. Neither are all men. But we do say that God has signally set His seal to the public ministry of many women, and there are thousands of such in the world today. What do men think they will lose by allowing women to preach? It is they who try to stand in their way, not God. Men would gain immeasurably by encouraging the preaching of the Gospel by many God-commissioned women. None are more susceptible to the influence and help of good women than men are. Is it that they are suffering from the petty jealousy of some universities which, while the women may sit for the same examination as the men and come out as well and sometimes better, yet deny them degrees, preferring to keep the honours to themselves?"

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Ask for details of deferred terms, if required.

"He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost" (Acts 20 : 16).





YOUTH
PAGE

Conducted by the
National Youth Director

The Church's responsibility to young people

By Ray H. Hughes (Church of God, U.S.A.)

Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him (Genesis 43:8, 9).

POLITICIANS and ministers alike are often heard to say "The future lies with the youth," but who takes the responsibility to prepare youth for the future? Whenever Socrates returned to Athens, he always inquired after the welfare of her youth. When asked why, he said: "Because the future of Athens depends upon her youth." These are the words of a well-known philosopher. "The destiny of a nation can be determined at any time by the opinions of her youth" were the words of Goethe. Benjamin Kidd said, "Give us the young and we will create a new mind and a new earth in a single generation."

It is well said that the future lies with youth, but the future of youth lies with us—the church. It is our responsibility to chart its course and offer guidance. What kind of youth are we going to bequeath to the world? is the question for today's church.

There is more involved in our responsibility to young people than we might think. This is aptly set forth in the text. Judah's care for the lad Benjamin determined not only the lad's future, but also the future of Israel and the little ones.

The attitude among many church members is one of passiveness. They are not willing to be responsible for the development of young people despite much talk about their importance. This is even displayed in the attitude of many clergymen. Each pastor stands in an enviable position to become a special friend and confidant of his youth. Personal interest in young people will go a long way toward settling their difficulties. The passive attitude of church members causes one to stop and ask oneself if young people are as important as people say they are. Not only do those who are working with young people ask this question, but teenagers themselves are quick to detect the lack of interest for them among adults.

I think it would be well for us to take notice of the important role that youth has played in the development of our civilisation. One writer said: "Great old men have usually been great young men."

Judah took the attitude of an adult sponsor and volunteered to be responsible for the lad. Literally he said: "Send the lad with me. I will be a surety for him; of my hand shalt thou require him." He was willing to be responsible even unto death if necessary. A passive attitude is a sin against the youth of our church. "Do not sin against the child" (Genesis 42:22). The proper attitude was exemplified in Jacob, of whom it is said: "His life is bound up in the lad's life." How beautiful is the picture of adulthood ferreting out the way for the stumbling lad to follow.

The message of God to Hagar holds some valuable instruction for the church. "Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew." The church needs to arise to the task of developing and training its youth.

"Lift up the lad." These words spoken to Hagar many centuries ago can be applied to the despondent youth of our day. Perplexing problems are facing the teenager. When he endeavours to plan his future he is faced with the thought of war. He is forced to grapple with many uncertainties which tend to discourage him. Here is where the church must help him to get the proper foundation of faith so that, no matter what happens, he has the assurance of Christ and the church undergirding him.

The church must aid him in acquiring a real knowledge of values. When he learns to evaluate things

properly he will understand the benefit of the eternal and the folly of the temporary. He will plan his life in the light of eternity and not in the light of this present life only. His life's plan will include two worlds instead of just one. This is the only outlook that will ensure present happiness and future bliss.

Adolescence is a tender period of mixed emotions and must be dealt with in much understanding. Too often there is a tendency among adults to criticise young people rather than to understand their problems. It has been said: "Blessed are the men or women who can recall when they were young. Blessed also are the adults who can see the world in which youth live as if they themselves lived in it." Youth wants to be understood and warmly appreciates individuals who strive to understand. One of the stock phrases among young people is "My parents don't understand me" or "Our pastor doesn't understand young people." Whether they be problems of arithmetic or courtship, they are real problems to young people. If one is not willing to take the problems of young people seriously one can never gain their affection and respect.

The programme in most churches is adult-centred, and the question is asked: "What place should youth occupy in the church?" Jesus gave proper recognition to youth: "And Jesus called a little child unto Him, and set him in the *midst of them*." Jesus made youth the focal point of the entire congregation. The Master Teacher knew that to build for the future was not to neglect the present. Any church that gives the proper place in its programme to young people will appeal to older folk as well. While it is true that the youth are the church of tomorrow, what would the church do without them today? They have a vital part to play in today's church. The feeling that youth is the church of tomorrow contributes greatly to the delinquency on the part of the church to prepare a programme for the present.

More emphasis should be placed on youth evangelism in the church. Most of our evangelistic efforts are adult-centred, yet the largest number of converts are youth. No one can study the history of revivals and not be made conscious that most of the people came to Jesus Christ during their teens. A minister has only to take a survey in his immediate congregation to realise that youth is the most fruitful section of his vineyard.

God told Hagar: "Lift up the lad, and hold him in thine hand." The development of a convert, whether he is a youth or otherwise, is a major task of the church. Youth cannot be dealt with as adults

because they have not reached that stage of development physically, mentally or spiritually. A church that does not win and hold its own boys and girls can never to any great degree reach the masses outside the church.

Training in our homes has sunk to a low degree. Few young people have the testimony of Timothy: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus" (2 Timothy 3:15). Timothy was taught and trained around a family altar. He was raised against a background of Christian faith which dwelt in his grandmother, Lois, and his mother, Eunice. For the most part it is not so today. Training in almost every field except real Christian living is offered to this generation. This generation is one of specialists in mechanics and techniques, but how to live a victorious life for Christ it knows not.

We shall face God for how we have dealt with our youth. When it seemed that Benjamin would be held in custody in Egypt, Judah was willing to abide in his stead, for he said: "How shall I go up to my father, and the lad be not with me?" My question to the church is: "How shall we come before the Father in heaven and our young people be not with us? How shall we face the Father with our young people lost?"

The Passerby





THE FAMILY ALTAR

Monday, September 19th. Exodus 5 : 1-13.

“Thus saith the Lord” (v. 1).

Herein lay their authority to challenge the cruel despot and demand the release of the people from their bondage. On the face of it there seemed but little likelihood that Pharaoh would listen to their demand; he had yet to learn the power of that omnipotent name, and feel the weight of that Divine arm. Humanly speaking, the action of Moses and Aaron appeared little short of suicidal; it was simply courting personal elimination at the hands of one who was possessed of such great power. Yet they were armed with the might of the Eternal's fiat, and before this their enemies were to go down as corn beneath the sickle.

Tuesday, September 20th. Exodus 5 : 14-23.

“For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all” (v. 23).

To Moses things had turned out so different from what he had expected; obedience to the Divine commands seemed to have made things worse than before, and to have left the people in a sadder plight than hitherto. This must have proved a severe test to Moses, for it appeared as though God had let him down, and that in the eyes of Pharaoh. Is it not sometimes like this with those who dare to obey God? Things grow worse and the situation deteriorates to their disadvantage, and within the heart a shadow is cast which for a season obscures the sunshine of the Divine presence. Blessed are those souls who persevere along the path of faithfulness. Ultimately their faith will be vindicated.

Wednesday, September 21st. Exodus 6 : 1-13.

“I have remembered Thy covenant” (v. 5).

God never forgets, though certain circumstances would seem to suggest that He has done so. Though we may forget the covenant promise which He has spoken deep within our hearts, He ever remembers. The faithfulness of Jehovah is from everlasting to everlasting. What comfort this should provide for the soul that is passing through the stern test of prolonged delay, when the longed-for thing tarries and no sign of hope's realization is forthcoming, just to rest the heart upon this precious thought: “God hath not forgotten to be gracious.”

Thursday, September 22nd. Exodus 6 : 28-30; 7 : 1-13.

“Thou shalt speak all that I command thee” (v. 2).

Not an easy task thus to face the tyrant Pharaoh, and speak words in his hearing that must have sounded objectionable and offensive to one whom all men obeyed without question. It was a risky thing to do and required great courage on the part of the messenger. But when we are the bearers of a Divine message we can afford to be bold and brave. God stands by those who obey Him, and He is more than all who may be against them. At times it demands no little moral strength to speak the word that God puts upon our lips. It may put us at issue with those who have power to retaliate and make things extremely unpleasant for us.

Friday, September 23rd. Exodus 7 : 14-25.

“The Lord had smitten the river” (v. 25).

Actually it was Moses who had smitten the river, and it

was his action that had brought about this disaster. Does not this serve to show how God identifies Himself with those things which He inspires His people to do? He accepts the responsibility for the consequences of such action whatever it may be. The issue was not between Moses and Pharaoh, but between Jehovah and the Egyptian king. Those who set themselves against the servants of the Lord put themselves into conflict with the Eternal, and the outcome of such a struggle is inevitable. God always comes forth victor.

Saturday, September 24th. Exodus 8 : 1-15.

“But when Pharaoh saw that there was respite, he hardened his heart” (v. 15).

Pharaoh's repentance was not deep or sincere. When he felt the weight of the Divine blow he sought escape from the consequences of his stubbornness, but as soon as the hand of God lifted he lapsed into his old state of hardness. He had not yet thoroughly learned the lesson of readiness to accede to the Divine will and bend before Jehovah's authority. How many there are who react to affliction and suffering in this way; when the burden becomes unbearable they are prepared to accept any terms if only they can secure relief. But as soon as relief comes they forget to fulfil the obligations into which they have entered with God.

Sunday, September 25th. Exodus 8 : 16-32.

“This is the finger of God” (v. 19).

Even the magicians of Egypt recognised the hand of God in the national calamity which had overtaken them; they recognised the retributive judgment of Jehovah of Hosts. But Pharaoh refused to listen to the advice of his own magicians, and persisted in hardening his heart. It seemed as though he was bent on the destruction of himself and his people. How slow men and nations are to learn that they are in the hands of the Almighty; that their rise or fall is with Him. They are prepared even to drain the cup of the Divine indignation.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

Someone has said: “Great men owe their greatness to great mothers.” It seems that Samuel the prophet of Israel owed much of his greatness to his mother, who was a great woman of prayer. Prayer makes people great. We might never have known of Hannah or even Samuel if she had not been such a woman of prayer.

Susannah Wesley, mother of the famous John and Charles Wesley, was a great woman of prayer. She had sixteen children. These she had to feed, clothe and educate. Yet it is said that no child in the Wesley family dared knock on her bedroom door between two and three o'clock each afternoon, as their mother was at prayer. We wonder how she could spare the time for prayer. Where did she get her strength? Yet the very secret of her strength was her time of prayer each day. God's promise is: “They that wait upon the Lord shall renew their strength.”

Dr. Oswald Smith, of the People's Church, Toronto, said that he had pastored that church for many years and had been preaching the Gospel for some fifty years, yet he had not had an illness, and some years had had no time for a holiday. The secret, he said, was his two hours daily in prayer.

Let us not neglect the secret place of prayer.

Kindly pray for:

Revival in Britain.
Elim missionaries.
An unsaved loved one.
Backsliders.

Thought for the week:

Spiritual forces are stronger than physical forces.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. September 17-19. Elim Church, Handsworth New Road, Winson Green. Special Harvest Thanksgiving Services. Sat. 7, Sun. 11, 3 and 6.30. Speaker: Jack Newman. Mon. 7.30. Convener: Brian Garrard.

CLAPHAM. September 25. Elim Central Church, Clapham Crescent. Missionary Sunday. Visit of Pastor and Mrs. D. C. Lewis, 11 and 6.30. October 2, 3 and 4. Special visit of Crusader Trio from U.S.A. Sun. 11 and 6.30, Mon. and Tues. 7.30.

COULSDON. September 17. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. 7. F. R. Barnes (A.O.G.).

EALING. September 17-19. Elim Church, Northfields Avenue. Church anniversary services. Special speaker, Pastor J. J. Way (Hove), Sat. 7, Sun. 11 and 6.30, Mon. 7.30. September 21. Sisterhood 21st anniversary service. Special speaker: Mrs. Burton-Haynes. 3. Tea provided.

HIGH WYCOMBE. September 17. Presbytery Rally in Zion Baptist Chapel (kindly loaned), 7. September 18 and 19. Elim Church, Bowdery's Lane. Speaker on all occasions: T. H. Stevenson (President-elect).

LEYTON. September 17-19. Elim Church, Vicarage Road. East London Revival Rally. Speaker: J. Hywel Davies (H.Q.) and Elim Bible College students. Sat. 3 and 6.30 (full tea free), Sun. 11 and 6.30, Mon. 7.30.

LINCOLN. Throughout September. Revival crusade conducted by Pastor J. G. Cooper and party. Each night at 7.30 (except Mon. and Fri.). Sat. 7 p.m.

PLYMOUTH. Elim Church, Notte Street. September 17-22. Joint Silver Jubilee celebrations. F. A. Hodge. Ken. Crocker, organist. Special speakers: John Woodhead (President), H. W. Greenway (Sec.-Gen.). Crusader trio from U.S.A.

SCARBOROUGH. September 24 and 25. Elim Church, Murray Street, Londesborough Road. Youth weekend. Speaker: Bryan Hopkins (Sowerby Bridge). Items by young people. Sat. 7, Sun. 10.30, 2.30 and 6.30.

THORNTON HEATH. October 6. Elim Church, Mersham Road. Women's Rally, 3 p.m. Guest speaker: Mrs. Joseph Smith (Woking). Singing items by Thornton Heath Salvation Army Songsters. Full tea served after rally. Buses 190, 166 and 133 to Thornton Heath Clock Tower or 159 to Beulah Road.

WATFORD. September 15-19. Elim Church, Douglas Avenue. Church's Seventh Anniversary. Speakers: Mrs. M. Gorman, Pastors J. J. Morgan and A. J. Chuter. Thurs. 3, Women's Rally; 7.30, Pentecostal Fellowship; Saturday 7, Sun. 11 and 6.30, Mon. 7.30.

YEOVIL. September 21 and 22. Elim Church, Southville. Visit of American Crusader Trio, 7.30.

YEOVIL. September 24, 25. Elim Church, Larkhill Road. Harvest Thanksgiving. Sat. 7, Sun. 11 and 6.30. Speaker: Pastor Samuel Gorman. Convener: Pastor L. Lambert. October 8-13. Convention. Special visit of Pastor Jack Way (Hove), former minister. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

PRESIDENT'S TOUR

BIRMINGHAM Presbytery. September 24 to October 6.

LONDON CRUSADER CHOIR

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

September 18, Epping prison and East Ham; 24, 25, Southampton; October 1, Kingsway Hall, London; 2, Wormwood Scrubs prison; 9, Croydon; 16, Hackney; 22, Ilford; 30, Broadmoor.

ITINERARIES

D. C. Lewis. September 25, Clapham, 6.30; 26, Englefield Green, 7.30; 27, Brixton, 7.30; 28, Coulsdon, 7.30; 29, Wimbledon, 7.30; 30, Camberwell, 7.30; October 1, Woking, 7.30; 2, Croydon, 11 and 6.30; 4, Kingston, 7.30; 5, Aldershot, 7.30; 6, Bermondsey, 8; 8, Guildford, 7.30; 9, Carshalton, 3 and 6.30; 11, Thornton Heath, 7.30.

J. Smith. September 17, 18, Hove; October 1-6, Southampton; October 8-12, Leigh-on-Sea; October 15-20, Barking.

F. B. Phillips. Showing of missionary film. September 27 to October 2, Belfast. Speaker: Samuel Gorman. October 4-9, Ballymena. Speaker: G. L. W. Ladlow. October 11-16, Portadown. Speaker: D. C. Lewis.

A. D. Bull. September 18, Loughborough.

Festival of Music

SATURDAY, SEPTEMBER 24th, 1960, in the Methodist Central Hall, Southampton, at 7 p.m.

Presented by Shirley Salvation Army Songsters, Southampton Elim Church Choir and the London Crusader Choir, conducted by Douglas B. Gray

Ronald F. Cooper at the organ

Epilogue conducted by Rev. Chas. Brookes

Sunday, September 25th

Services in Elim Church, Southampton, conducted by the London Crusader Choir

You dare not miss

At Elim Church, King Street, Finchley, N.2

MINISTER'S ANNIVERSARY SERVICES

On Saturday, September 24th, at 3 and 7 p.m.

Guest speaker at both meetings

P. S. BREWSTER (of City Temple, Cardiff)
(just back from U.S.A.)

and outstanding Gospel Singer **W. Plowright**
(of London)

Meetings convened by resident minister,
John G. Cooper

Refreshments between meetings at a small sum.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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

BOARD-RESIDENCE, ETC.

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne, Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight minutes. Misses H. Broomfield and L. Howarth. C.357

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.

Hastings. Comfortable. Bed/breakfast and high tea £3/15/- per week; bed/breakfast £2/16/- per week. Few minutes Elim Church and shops. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.323

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

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.

Paignton and Torbay Court. Booking now for Christmas 1960; also Conferences 1961/2; capacity 100. Particulars to: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. C.355

BIRTHS

Bothwell. On July 17th, to Hugh and Pearl Bothwell (née Lucas), of Elm Church, Jersey; God's precious gift of a son, Peter James.

Tudor. On June 12th, to Mr. and Mrs. Tudor, of Elm Church, Chichester; the gift of a daughter, Joy Beverly.

MARRIAGE

Duffet-Nelson. On August 20th, at Elm Church, Mountain Ash; Gerald Hadden Duffet (son of Rev. and Mrs. G. Duffet, Baptist minister, Wilmslow) to Phyllis Nelson (Elm Crusader). Officiating ministers: Revs. G. Duffet and S. J. Brown.

WITH CHRIST

Bailey. On August 13th, Walter F. Bailey, dearly loved husband, and father of John and David, and secretary of Elm Church, Macclesfield, was called home suddenly. Officiating minister at funeral: P. Brewer.

Cocks. On August 28th, John Cocks, beloved and faithful member of the Elm Central Church, Clapham. Officiating minister at funeral: J. Craig Kennedy.

Hamer. On August 27th, Victor Hamer, aged 15; a dear friend, Sunday school scholar and Crusader, of Elm Church, Bolton. Service at crematorium conducted by C. J. Watkins.

Pearce. On August 20th, James Pearce, beloved member and faithful caretaker of the Elm Central Church, Clapham. Officiating minister at funeral: J. Craig Kennedy.

Queripel. On July 6th, Francis Walter Queripel, aged 54, a faithful member of Elm Church, Vazon, Guernsey, C.I., passed peacefully to be with Christ. Officiating minister at funeral: T. E. Francis. C.378

IN MEMORIAM

Harford. In memory of Pastor E. Harford, called home on September 15th, 1958. Also birthday memories of his dear wife Mary, September 10th. We thank God for every remembrance of them. A. and E. C.377

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