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# *The* ***Elim Evangel***

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*Photo by*

*David Duffy*

TIME AND ETERNITY

# editorial . . .

## PENTECOST IN JERUSALEM

**WE** publish in this number further details concerning the speakers at the forthcoming World Pentecostal Conference to be held in the historic city of Jerusalem in May of this year. You will also find an article giving a short résumé of the history of the state of Israel, written especially for our Pentecostal publications by a representative of the Israeli government.

A letter from Dr. Howard Courtney, chairman of the advisory committee for the conference, requests that we should urge our readers "to join with Pentecostal brethren around the world in effectual fervent prayer that this coming world conference in the land that gave us the written and living Word may be blessed and mightily moved upon by the Holy Spirit."

Dr. Courtney states: "We feel that this is more than another conference—it is an historical and providential gathering of people from around the world who are the custodians of the Pentecostal testimony."

That this conference will have a profound effect upon all who attend is, we feel, a certainty. Once again the streets of Jerusalem will be filled with thousands of men and women who have received a like experience to that enjoyed by the 120 on the day of Pentecost. Once again the Spirit-given phenomenon of speaking in "other tongues" which marked the commencement of Pentecostal days will be heard upon multiplied lips. We feel sure that those privileged to attend this great conference will return stirred afresh to spread abroad the message of the Cross and of Pentecost. We do indeed pray that these days of holy convocation will see another

mighty effusion of the Holy Spirit upon the waiting host, and that once again there may come a great forward move to reach the remainder of the world with the message of God's redeeming grace—"beginning at Jerusalem."

It is our earnest prayer too that, as on that first day of Pentecost in the Christian era the "noising abroad" of the news of the outpouring of the Spirit brought great multitudes to gather together and thousands to embrace the message of the Cross, so in this twentieth-century return to the scene of that great event many thousands of God's ancient people, Israel, may be led to acknowledge Christ as Lord—an earnest of the multitude who will acclaim Him when He returns to Jerusalem as Messiah and King.

## WEDDING BELLS

The many friends of Miss Sunny Blundell will be interested to know that she is shortly to be married to Mr. Thomas James Connell, of Hereford. The wedding will take place at 2.30 p.m. on February 14th at the Hove Elim Church and will be conducted by Pastor J. J. Way. Miss Blundell has recently completed an evangelistic tour of South Africa lasting nearly two years. Mr. Connell was treasurer of the Hereford Elim Church under the pastorates of the late Pastor Ernie Harford and the present minister, Pastor Dean. In 1958 he went out for a six-month visit to Pastor and Mrs. H. C. Phillips, Elim missionaries at Nelspruit, Transvaal.

Miss Blundell's address prior to sailing for South Africa on February 16th with her husband for a further tour of that country will be c/o Pastor J. J. Way, 34 Applesham Avenue, Hove, 4, Sussex.

Elim friends everywhere will wish "Aunty Sunny" and her future husband God's richest blessing on their great day and in their united service for the Master.

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## THE ELIM EVANGEL

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# PRAYER—THE ROYAL COMMAND PERFORMANCE

## (5) PROHIBITED PRAYER

By Evelyn Green

*"Then said the Lord unto me, Pray not for this people for their good" (Jeremiah 14:11)*

**P**RAY not for this people! Down the centuries, ever since the human drama began. God has fostered in His saints a love for, and the practice of, prayer: as a means of communion with Himself, as the medium by which He has revealed His will, and as a mode of human-Divine co-operation. The prayers of the godly bulk large in the Word of God: in fact, one might say that the Scriptures are impregnated with prayer. Certainly the New Testament stresses its importance. More, it shows it to be a Divine charge laid upon us by our Lord and Saviour. "Pray ye therefore the Lord of the harvest" (Matthew 9:38); "Men ought always to pray, and not to faint" (Luke 18:1); "Watch ye therefore, and pray always" (Luke 21:36); "Pray, lest ye enter into temptation" (Luke 22:46).

Yet here we find the Lord putting a veto upon the prayers of His servant, Jeremiah the prophet. "*Pray not for this people.*"

This clearly shows that there is the need for discrimination in our praying. It is neither sensible nor seemly that we pray at random. There are things which are permanently or temporarily prohibited. On the other hand it may be improper, even iniquitous (according to the circumstances), to pray a certain prayer at one time, and yet perfectly in order to make the same petition at another time (Psalm 69:13; Isaiah 49:8). There are circumstances, there are prayers, in the answering of which the Lord God would be acting out of character as the Holy One. This fourteenth chapter of Jeremiah is a case in point.

In the long-distant past, Israel had frequently sinned against God, yet when her leader, prophet or king had interceded on her behalf the Lord had shown mercy and had pardoned. Even the repentant Ninevites were spared. And there you have the key: repentance. Now it is a very different story, Israel, by long and deliberate sinning, has so blunted her spiritual sensibilities that she has lost the capacity for repentance. Thus when the sorrow-stricken prophet supplicates for the Divine mercy to be extended to Israel, and pardon for her sins, God actually forbids His servant to pray for her. Divine

judgment has been determined upon; the Lord will not this time be entreated (Jeremiah 7:16).

Incidentally, it is noticeable that where God has had to refuse His servant's prayer for the averting of His righteous judgments the greater has been the retribution that has followed. Consider the case of Saul, king of Israel. The prophet Samuel mourned for his waywardness and would fain have secured for Saul the remission of his transgressions and his restoration to Divine favour. But Saul, despite numerous opportunities to recover lost ground, determinedly went his own way. "I have rejected him," said God to the prophet; therefore had He to turn a deaf ear to the prophet's pleas. Saul died a suicide's death on the mount of Gilboa, after having fallen ingloriously on the field of battle.

Again, Israel at a much later date suffered the most terrible of all the punishments dealt to her by God after the continued intercessions of the praying Christ and His patient endeavours to bless them had failed to change the people's preference for Barabbas the murderer.

The New Testament dovetails with the Old in this respect.

"If any man see his brother [his fellow mortal] sin a sin which is not unto death, he shall ask, and He [the Lord] shall give him life for them that sin not unto death" (1 John 5:16).

Then follows the grave statement: "There *is* a sin unto death: I do not say that he shall pray for it."

Acceptance of this will do away with the sloppy thinking and sickly sentimentalising that have marked the believer's praying in the past. God is not willing that any should perish; His heart overflows in tenderness towards those who foolishly stray along the path of destruction; He is amazingly long-suffering towards the impudently sinful; but He will not *force* His saving grace upon those who want it not. And when a person or a people have deliberately and irrevocably chosen their final destiny there is nothing more to be said. To pray in such a circumstance for a reversal of the Divine determination is positively sinful, for it constitutes a quibbling against the sovereign will of God.

Now, besides this, the Scriptures show that while in some cases there is no *expressed* prohibition upon praying in respect of certain things we are to understand that there *is* an embargo upon such praying.

Israel, recently delivered by God from Egyptian captivity and now marching *en route* to Canaan, the land of God's promise, were hungry.

Said the Lord to Moses: "Behold, I will rain bread from heaven for you" (Exodus 16:4).

You would have thought, would you not, that the recent superb display of His love and power toward them would have caused Israel to realise that His provision, namely manna, would not only be adequate for their needs, but also, seeing that they were on the march, the best possible diet for them.

But no. They yearned for the savoury food to which they had been accustomed in Egypt. Said they: "But now . . . there is nothing at all, beside this manna" (Numbers 11:6). And what a concentration of contempt there is in those words. This manna!

Poor Moses, who so often was the whipping-boy upon whom the people vented their displeasure over the providences of God, pleaded with the Lord to give them the meat they craved for, He did, and the results were disastrous. Even as they ate they were smitten by a great plague and died. There at Kibroth-hattaavah they buried the people who lusted (v. 34).

Again and again they plunged themselves into

trouble simply because they would not give the Lord credit for knowing best; they refused to be content with His leading or provision; they demanded something more or something else. "And He gave them their request; but sent leanness into their soul" (Psalm 106:15).

There are innumerable minor points of Christian conduct for which we have no express ruling in Scripture, doubtless for the simple reason that the Lord who created us did not make us all alike. Therefore no hard and fast rules are laid down which are applicable to each and every one. "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Romans 14:22). It is for us individually to "find our own feet" spiritually.

But where the Divine will is clear and defined (as, for example, the command to the believer to be separate from the world; that is to say, disassociated from it in its self-seeking and God-rejection) we should understand that any prayer that runs counter to that expressed will is both prohibited and wrong.

By way of illustration: the Scriptures show that the children or descendants of a widow are commanded of the Lord to shoulder the responsibility of the bereaved one (1 Timothy 5:4). Therefore, no matter how seemingly reasonable the motive, to pray to be helped to shirk such a charge is to offer an affront to the Lord. There is an unspoken embargo upon such prayers.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Archaeologists find New Testament paintings

A series of paintings uncovered by archaeologists in the region of the catacombs of Commodilla, on the road of the seven churches in Rome, have been hailed by experts as marking the first time that depictions of scenes from the New Testament have been found in the city's subterranean passages.

They were discovered in a small sepulchral cell belong to a cemetery located on land donated by the Roman matron Commodilla to the Christian community of Rome at the end of the fourth century.

A painting which experts regard as absolutely unique shows the Redeemer, dressed in a tunic, making a declamatory gesture with the right hand and holding an open book in the left, and two saints at His side. The painting is interpreted as depicting Jesus announcing His gospel, while the two saints acclaim the announcement.

*A very interesting discovery of an early artist's portrayal of Jesus. How blessed the thought that we need no paintings or sculptures to impress Him upon our minds and hearts; the Holy Spirit does that perfectly. Nevertheless, such finds as these are of historical value to all who love the Word of God.*

## Noted sacred composer dies

One of the best-known hymnologists of the century, Alfred Henry Ackley, died in Whittier, California, on July 3rd, at the age of seventy-three.

Ackley, who had teamed with his late brother, B.D., in writing more than 5,000 hymns, was best known for "He lives," "Heartaches," "God's tomorrow," "Song of the soul set free," and "At the end of the road."

In the early 1900s he and his brother wrote "Jesus, I'm coming home" for a Billy Sunday revival. For more than half a century thereafter he penned hymns, gospel songs and children's choruses—pro-

ducing, in collaboration with numerous other writers, messages in music that have touched thousands of hearts through the years.

*What a heritage of beautiful hymns has been left the Christian Church by this brilliant hymn-writer. Songs such as those here mentioned will live for ever.*

## Letters found in Dead Sea caves

Announcement of the discovery of letters dispatched by Bar-Kochba, leader of the Jewish revolt against the Romans in the second century, was made recently in Jerusalem by Professor Yigael Yadin. He was reporting to President Ben-Zvi on the recent archaeological expedition to the Judean Desert.

Eleven letters from "Shimon Bar-Kosba" were found. Seven have been opened completely and four only partially. The letters open clearly with the words "From Shimon Bar-Kosba."

Written on papyrus and wooden slats, the letters were found in a cave by Nahal Hever on the western bank of the Dead Sea by Dr. Yadin's team. Several of the papyri were obviously being used for the second time.

The letters which have now come to light confirm the picture of Bar-Kochba as a stern commander.

The letters were found together with an assortment of feminine items, such as wool and beads, in a goatskin in a crevice deep in the cave and had probably been overlooked by scroll-seeking Bedouins.

*Bit by bit the obscure parts of Jewish and Christian history in the first and second centuries are coming to light. Here is a bit more of Jewish history uncovered. One wonders how many more Dead Sea caves will yield up their treasures.*

## Red China will soon have the A-bomb!

According to U.S. News and World Report, Red China will soon have the A-bomb. Test explosions

are being planned to take place this year, or by 1962 at the latest. This, according to world observers, is a startling turn of events. The Chinese apparently are at least six years ahead of previous estimates. The facts are, of course, that Russia has given Red China certain of the ingredients of the A-bomb, besides lending technical co-operation. This has made the difference. While a successful test will not immediately make China a nuclear power, it will nevertheless in a few years radically shift the balance of power in Asia. The leaders of Communism have engaged in bloody and daring aggressions without the A-bomb. What may we expect after they have obtained it? The very thought of this causes statesmen to turn pale, which reminds us of the words of Jesus in Luke: "Men's hearts failing them for fear, and for looking after those things which are coming: for the powers of heaven shall be shaken" (Luke 21:26).

*Truly we are living in momentous days, and unless these days are shortened, as Jesus said, there is a likelihood that the world might be an "incinerated relic" as some predict. But the days will be shortened according to His Word. So let us look up, for His coming is near at hand.*

## Secrets of Solomon's first temple

Infra-red light is expected to reveal secrets about Solomon's first temple. Recently discovery was made of fourteen lines of faded Hebrew lettering on a scrap of pottery, and these lines are believed to be the largest known inscription dating back to the days of the first temple.

The discovery was made during excavations of a fortress along the southern coast of Israel—a fortress dating back to the Israelite period and the Persian period. Only the fourteen lines of the inscription could be deciphered on the pottery, which was found in five pieces in the fortress gate. The remaining lines will be deciphered from infra-red light photographs after the completion of the excavations.

The script, the contents and the length of the letter are reminiscent of the famous Lachish letters discovered twenty-five years ago, and consisting of a group of Hebrew letters from the commanding officer of a fortress in Judah to his superior, written just before the destruction of Jerusalem in 586 B.C.

*Infra-red light on ancient inscriptions. What a curious blend of ancient and modern there is in archaeological exploration nowadays.*



# WOMEN'S COLUMN

By Gladys Gorton

## PRACTISE WHAT YOU PREACH

**M**ANY a mother stores in her heart the sayings and doings of her children and the incidents which happen in their lives. Although I have no children, I delight in listening to a mother's reminiscences of her children. As one aged mother used to say to her daughter: "When they are young they make you laugh and when they are old they make you cry."

Mrs. Owens, whom I mentioned last week, has a vast fund of anecdotes. She told me this amusing story which happened when one of her sons was at school one day.

The schoolmaster reprimanded his pupils on their untidiness and gave them a stern lecture on neatness, showing how they should arrange their books and other things they used in school. In Switzerland every able-bodied man is a soldier until he is sixty-five years of age (the age limit is now lower since this happened), and is liable to be called up at a moment's notice and allowed a very short time to get into his Swiss Army uniform and report at a given centre, which is usually the square in the village or small town. Or an officer can visit him at his home or occupation and demand that he get into "full dress" and with his kit report at the square in about a half an hour.

"Whatever will you boys do when you join the Army?" cried the irate teacher as he finished his lecture. As he was about to dismiss his class, he was summoned, by the arrival of an army inspector, to report at the square in twenty minutes. He hurried off, and with great glee, the school being over, his class rushed down to the square to await the inspection of their teacher in army uniform.

At the appointed time he arrived, red-faced and breathless. His uniform was terribly crumpled; his boots were dirty and had not been polished; he had his hat but no helmet, which of course is an important part of a soldier's equipment, and half his kit was missing. When commanded by the officer to exercise his gun, it stuck because it had not been greased or oiled. At the staccato command of the officer the schoolmaster turned smartly to the right, but unfortunately for him the metal tip around one of his boots fell off. By this time his pupils were grinning from ear to ear and greatly enjoying it all. It was all so obvious! *He* had not been meticulous and neat about his uniform. It had been flung anywhere and his kit was so scattered that he could not find it all.

The inspection officer, now infuriated, bawled out: "You are a *bad* example to *your* scholars!"

The moral to this incident is evident: "Practise what you preach": "Those who live in glass houses should never throw stones."

Again, this incident is a good illustration regarding the second coming of the Lord Jesus Christ. When He returns and the trumpet sounds will He find us ready? "Therefore be ye also ready: for in such hour as ye think not the Son of man cometh" (Matthew 24:44). "And now . . . abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28).

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# We choose our world

By Cary C. Forehand

*"The kingdom of God is within you" (Luke 17:21).*

A DISTINGUISHED New York minister once said that his city is made up of a myriad of small towns. In it are thousands of small interest groups, each carrying on a life of its own. An individual in the great metropolis selects people of his own liking, particular places that appeal to him, things that he wants to do. He moves in that circle of interest, and it is to him like his own small town.

There is much evil and crime and greed in the great city. We know that. But there is also much good and beauty and greatness in that city, if we know where to look for it. It has art galleries that are said to be the equal of any in Europe. It possesses some of the greatest hospitals in the world. It houses many of the fine organisations that are working for human betterment and uplift. Many strong characters walk its streets. One can select the sort of town within the great city that one wishes to live in.

In a much larger sense we all choose the sort of world we wish to live in. Father Damien, out on the leper island of Molokai in the Hawaiian Islands, chose to live in a world of duty, service and love; while the victims of that dread disease, feeling that there was nothing for them to live for but the satisfaction of physical appetites, lived in a world of sensuality. Dwelling on the same island, Father Damien and his parish of lepers lived in different worlds. One man on rising in the morning says to himself: "Another day, another grind." The man across the street says: "New every morning is the love our wakening and uprising prove." Each man lives in a different world.

Like the bird that flies over the countryside, selecting weeds and bits of hemp to make its nest, so man selects the things that will make up his mental habitation, the sort of world he will dwell in. One man says: "I trust nobody," and lives in a world of distrust, suspicion and fear. Another man says: "I would rather trust people and have my trust betrayed once in ten times than be always doubting my fellow men." He lives in a world of trust, good will and faith. Emerson wrote of beauty: "Though we travel the world over to find the beautiful, we must carry it with us, or we find it not."

The reign of the emperor Domitian at the close of the first Christian century was marked by assassination, treachery and cruelty. No noble's property was safe from the greed of the emperor. He could not tell when one of his servants would prove a spy and witness against him. A vast espionage system was developed. For all one knew his own neighbour may have been a spy. Toward the close of his life, Domitian spent his days in a hall built of mirrors, so that no unseen hand might assassinate him. He lived in the world of his own creation, a world of suspicion and intrigue.

One historic day, the Man of Galilee stood before the judgment seat of Pilate, the chief magistrate of Judæa. He was charged with setting Himself up as a king. "Yes," said Jesus, trying to open the windows of a new world to the crafty Pilate, "I am a king, but My kingdom is not of this world. My kingdom is the kingdom of truth, for to this end was I born, that I should witness to the truth." "And what is truth?" sneered Pilate. Such a thing did not exist in his world. But to the One who stood before him truth was so real that it was worth laying down His life for. He had taught: "Know the truth, and the truth shall make you free."

This was the great truth Jesus was expressing when He said "The kingdom is within." If our inner life is furnished with beauty, goodness and faith, the kingdom of God has already come for us. We need not look for it or wait for it. It is already a reality for us.

We need not go far to find much hatred and evil and bigotry in the world of our day. Some say that this is the only real world, and call themselves "realists." Others select the good, the righteous, the lovely, and dwell on these things. They fasten their attention not on the thorns that grow on rose bushes, but on the roses that grow on the thorn bushes. They choose to live in a world of beauty and goodness. Jesus said that this was the only real world, the only true world, the only abiding world. We must all choose the sort of world we wish to live in. I choose His world.

*Pentecostal Holiness Advocate.*



IT is only thirteen years since thirty-seven men and women assembled in the city of Tel-Aviv and set their hands to the independence scroll of the state of Israel, but the springs of their act coil far back to the point in history when a narrow strip of earth on the eastern shores of the Mediterranean became the promised land.

For thousands of years the Jewish people has never forgotten the words that Abraham heard: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:8).

The Israelites remembered the promise during their centuries of bondage in Egypt; it sustained them during their wanderings in the wilderness and gave them courage when Joshua led them on to take possession of their heritage. During the period of

### THE FIRST COMMONWEALTH

it inspired their prophets, priests and kings; it consoled them after the destruction of the temple and during the Babylonian exile; it encouraged them to return to Zion once again and rebuild their commonwealth under the leadership of Ezra and Nehemiah.

It lent power to the Maccabees in their triumphant struggle against foreign oppression and influences; it was always in the hearts of the sages of the Talmud as they developed a comprehensive code of righteous statutes on the foundations of Holy Writ. Even when the Jews were scattered by the might of Rome to the four corners of the globe they still remembered the promise, and it gave them fortitude to endure persecution and slaughter in the hope, sure and certain, that one day they would go back to the land of their fathers.

To this day, every Jew, as he celebrates the Passover, recalls: "And it is this promise that has sustained our forefathers and us; for not one alone has risen up against us to annihilate us, but in every generation there are those that rise up to destroy us, and the Holy One, blessed be He, delivers us from their hands."

The promised land has been invaded and held by many nations and hosts: the Arabs, the Crusaders, the Tartars and the Ottoman Turks—but for no people other than the Jews was it the *homeland*, the irreplaceable basis of their national existence and identity. In the words of the first paragraph of the proclamation of independence: "To the land of Israel the Jewish people came into being. In this land was shaped their spiritual, religious and national character. Here they lived in sovereign independence. Here they created a culture of national and universal

# THE ORIGINS OF THE

By M.

import, and gave to the world the eternal Book of books."

But the bond between the Jews and the land of Israel during the centuries of dispersion was not only spiritual. There has never been a time when there was not a Jewish community, however small, living in the land, a focus for Jews all over the world. In their prayers and in their hearts the Jewish people cherished the hope that one day they would be able to rebuild the land as an independent Jewish commonwealth, individuals and groups very constantly making their way there for pilgrimage or settlement.

In the nineteenth century there arose among Jews a movement to re-enter Zion, and there constructively to found the homeland again. It was known as Zionism, and at its

### FIRST CONGRESS IN BASLE

in 1897, under the leadership of its author, Theodor Herzl, it adopted the aim to create for the Jewish people a home in Palestine secured by public law.

Jews from many countries now began in growing volume to make their way to their land, to settle in its fields, establish industries and build towns. Through the Jewish National Fund, Jews everywhere contributed their pence to buy land in Palestine as the inalienable possession of the Jewish people. By the beginning of the first world war there had come into being a community of 85,000 souls, conscious of itself as a national entity, and dwelling in about fifty centres, of which some forty were farmsteads.

Great Britain was the first power officially to recognise the justice of the Zionist aim. In 1917 its government, after painstaking inquiry and prolonged negotiations, published the Balfour Declaration, declaring support for the establishment in Palestine of a national home for the Jewish people.

It was not long before the family of peoples solemnly set its seal on the undertaking. When the war was over, the League of Nations entrusted Great Britain with a mandate for Palestine which, in terms, recognised the historical connection of the Jewish people with Palestine and the grounds for reconstituting their national home in that country.

In their resettlement work the Jews consistently sought to live peaceably with the Arabs of Palestine.

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**E STATE OF ISRAEL** \*\*\*\*\*  
Louish ))) \*\*\*\*\*

They were confident that there was room for both communities, and that much could be gained by all from constructive co-operation. Indeed, the local Arabs benefited considerably from Jewish capital, commerce and agricultural and industrial example.

Opposition was whipped up, however, by fanatical Arab leaders who feared the influence of the modern, progressive Jewish community on backward Arab peasants. Anti-Jewish riots were repeatedly organized, and the administration, surrendering to violence, imposed narrow limits on Jewish immigration, land purchase and settlement. Nevertheless, when World War II broke out the Jews in Palestine and the Zinnist movement mobilised all their resources to help in the Allied campaigns against Nazi Germany, and Jewish units fought on several fronts. Yet, at the end of the war, the mandatory government persisted in enforcing the restrictions, deaf to the passionate appeal for a haven for hundreds of thousands of displaced persons in Europe.

Confident of the righteousness of their cause, which had by now won the widespread support of international opinion, the Jews resisted this attempt to strangle the development of their national home and to shut out refugees for whom there was no hope anywhere else on earth. The resistance was met with repression, which led to violence and counter-violence. Finally the British Government came to the conclusion that the mandate was unworkable, and submitted the problem to the judgment of the United Nations.

The verdict of that supreme democracy of sovereignties was clear and categorical. After exhaustive inquiry by an international committee, the General Assembly decided that Palestine should be partitioned into Jewish and Arab states, joined in an economic union, with the Jerusalem area an international zone.

The Jews forthwith accepted the verdict, though it did not represent the full measure of their claims. The Arabs rejected it outright, and publicly threatened that they would by force prevent its implementation.

They carried out their threat. Two days after the verdict (December 1st, 1947), the Arab Higher Committee proclaimed a strike which triggered off attacks

on Jews throughout Palestine. Within a few days the country had been reduced to a state of anarchy; funds, military equipment and fighters were sent in from neighbouring countries; Jerusalem was bombarded and cut off in an endeavour to compel the capitulation of its Jewish population by hunger and thirst.

The United Nations had called on the inhabitants to take all measures necessary on their part to carry out its verdict, and the Jews complied faithfully with the injunction. Valiantly they defended their lives and liberties, and their democratically elected representatives took steps to ensure orderly administration and supplies. On the eve of the British departure, May 14th, 1948, the Jewish delegates met in momentous conclave and proclaimed the establishment of the state of Israel pursuant to the verdict of the General Assembly.

### THE PROCLAMATION OF INDEPENDENCE

undertook that the new state would rest upon foundations of liberty, justice and peace, as envisioned by the prophets of Israel, that it would maintain complete equality of social and political rights for all its citizens, without distinction of creed, race or sex; that it would guarantee freedom of religion and conscience, of language, education and culture, and would safeguard the holy places of all religions. Infant Israel extended a hand of peace and good-neighbourliness to all the Arab states and their peoples, and offered to make its contribution in a concerted effort for the advancement of the entire Middle East.

There was no response. In open defiance of the United Nations, the armies of the Arab states poured into Israel on the day of its birth, and only the heroism of its defenders and the sacrifice of thousands of its finest sons and daughters saved it from going under in a sea of blood.

The aggressors were conclusively defeated, and armistice agreements signed between Israel and each of her Arab neighbours. Although the purpose of these instruments was plainly defined as being to facilitate the transition to permanent peace, the Arab signatories have, from the outset, openly and persistently dishonoured their basic intents and prescriptions by a policy of declared belligerency and a practice of boycott, blockade and guerilla warfare.

For all that, Israel's peaceful hand is outstretched still, and its offer stands to co-operate realistically for progress. The citizens of Israel are sure that sooner or later that hand will be grasped, the offer accepted, and a new era born for Jews and Arabs alike.

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# SOME OF THE PERSONALITIES WHO WILL SIXTH PENTECOSTAL WORLD CONFERENCE

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**Rev. Lewi Pethrus** is the founder and pastor of the Filadelfia Church, Stockholm, Sweden. In forty-eight years the membership has risen from twenty-nine to 6,500. He has also founded the Filadelfia Printing House, newspaper *Dagen*, weekly *Evangelii Harold*,



monthly *Den Kristne* and IBRA Radio, has written about forty books and booklets as well as hymn-books, and is founder of a school for missionary candidates, a social institution and a bank for mission work.

Mr. Pethrus has travelled in

South America, Africa, Asia and the United States, and has received the honorary doctorate degree from Wheaton College.

\* \* \*

**Rev. Thomas F. Zimmerman** is General Superintendent of the Assemblies of God, with international headquarters in Springfield, Missouri.

Active in the Assemblies of God since 1927, he began his ministry in Indiana, where he was ordained in 1932. He became an assistant pastor at the age of eighteen, serving his home church in Indianapolis.

Central Assembly in Springfield, Missouri, called Mr. Zimmerman as pastor in 1943, a position he held until 1947. During this pastorate he was the first director of the radio broadcast of the Assemblies of God.

Besides directing overall activities of the Assemblies of God, Mr. Zimmerman is a member of the boards of directors of Evangel College and

Central Bible Institute, and serves on the board of elders of Central Assembly of God, the largest church in the headquarters city.

Outside the Assemblies of God he is active in the National Religious Broadcasters, of which he is a former president and vice-president. He is president of the National Association of Evangelicals, a group of some forty denominations.

In Pentecostal circles Mr. Zimmerman is a member of the board of directors of the Pentecostal Fellowship of North America.

\* \* \*

**Rev. H. W. Greenway**, Secretary General of the Elim Church, is a graduate of the Elim Bible College, London, and has been an Elim minister for thirty-two years, holding pastorates in various parts of the British Isles, including some of the largest Elim churches with congregations between 600 and 900.

He has been a member of the Executive Council since 1941, was editor of the *ELIM EVANGEL*, his denomination's official magazine, for eight years, and



editor of the *Elim Missionary Evangel* from its inception. He is still editor of the *Elim Youth Challenge*.

Mr. Greenway is the author of various publications, including the books *Teaching the Child* and *This Emotionalism*.

As a world traveller, Mr. Greenway has toured in the continent of Europe and has conducted itineraries in the United States of America and Africa. He has preached in the largest halls through-

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# DO NOT TAKE PART IN THE CONFERENCE IN JERUSALEM

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out the British Isles, including the Royal Albert Hall, London, Birmingham Town Hall, St. Andrews Hall, Glasgow, and the Cory Hall, Cardiff. For the past eleven years he has conducted the great open-air meeting on Easter Monday morning in Britain's famous Trafalgar Square. He has also been a speaker at many Youth for Christ rallies through Great Britain. Mr. Greenway has undertaken many broadcasts, including a series from Monte Carlo and IBRA, and a Sunday evening service for the B.B.C.

\* \* \*

**Rev. Eino I. Manninen** graduated from the university in Helsinki, Finland, in 1920 with a degree in forestry. He taught for four years in the School of Forestry, then for one year in Bible school in Stockholm. He became pastor of the Pentecostal Church in Viipuri in 1925 and the same year was called to ministry in Filadelfia Church (Pentecostal) in Helsinki. In 1928 he founded the Saalem Church in Helsinki, now the greatest Pentecostal assembly in Finland, with 3,500 members.



He has served as chairman of the Finnish Foreign Mission and director of Finnish IBRA Radio, was initiator in the foundation of the new Bible school of the Finnish Pentecostal movement, and founder of the Home for Aged People.

Mr. Manninen's travels have repeatedly taken him to North America, western Europe, Africa, the Middle East, the Orient and the Scandinavian countries, visiting the Pentecostal churches and Finnish missionaries.

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● Programme for the

# SIXTH PENTECOSTAL WORLD CONFERENCE

May 19th, 20th, 21st, 1961

JERUSALEM, ISRAEL

## Friday, May 19th

- 10.00 a.m. H. W. Greenway, Secretary-General, Elim Foursquare Gospel Alliance, London, England.
- 2.30 p.m. E. Lessnussa, The Pentecostal Church of Indonesia.
- 6.30 p.m. Roberto Bracco, Assemblies of God in Italy.

## Saturday, May 20th

- 10.00 a.m. James A. Cross, General Overseer, Church of God, Cleveland, Tennessee, U.S.A.
- 2.30 p.m. Eino I. Manninen, Helsinki, Finland.
- 6.30 p.m. Prime Minister David Ben-Gurion, State of Israel (not officially confirmed).

## Sunday, May 21st

- 10.00 a.m. Convention prayer and communion service, Lewi Pethrus, Filadelfia Church, Stockholm, Sweden.
- 2.30 p.m. D. L. Williams, Presiding Bishop of the Church of God in Christ, U.S.A.  
"First-century Pentecost."
- 6.30 p.m. Thomas Zimmerman, General Superintendent Assemblies of God, Springfield, Missouri, U.S.A., President of National Association of Evangelicals.  
"Twentieth-century Pentecost."

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# SUNSHINE CORNER



Crosspatch, draw the latch.  
Sit by the fire and spin.  
Take a cup and drink it up  
And call the neighbours in !

Hello Sunbeams.

I learned the little rhyme above when I was a little girl. Do you know what a crosspatch is? There was once upon a time a little old woman who lived in a cottage at the corner of the street and they called her "Granny Crosspatch." That wasn't her real name, but because she grumbled at the baker and the milkman, the paper boy and the postman, and anyone else who came near her, she earned herself the name of "Granny Crosspatch." She would sit at her window and even grumble at the people who passed by, though some of them she didn't know.

One day Granny Crosspatch was watching the children as they came from Sunday school when a little girl passed by and did a very strange thing. She put her hand in her coat pocket and then touched her face. When she had done this she turned towards Granny and gave her a real big beaming sunbeam smile. Granny Crosspatch was quite surprised. In fact she was so surprised that she forgot to grumble for a whole minute.

Next Sunday the little girl passed again and did exactly the same thing, and once again Granny was so curious that she forgot to grumble.

The following Sunday Granny Crosspatch was so curious that she went specially to the window to wait for the children coming out of Sunday school. Yes, there was the little girl, and once again she put her hand in her pocket and put it up to her face and then smiled a lovely smile. Granny Crosspatch had become so curious by this time that she felt she really must find out what it was the little girl was doing, and although she had scarcely begun to realise it she was beginning to like the little girl's happy smile. Granny threw her shawl round her shoulders and ran down to the garden gate and called after the little girl (whose name, by the way, was Margaret). The little girl looked a little bit afraid when Granny asked her what she was doing, for everyone knew how much she grumbled. "Oh," said Margaret, "I was practising my part for the Sunday school anniversary. I hope you didn't mind me smiling. This is what I have to say:

"I have something in my pocket that  
belongs right on my face,  
I keep it there and tend it in this  
very peculiar place.  
You'll never, never guess it, no  
matter how you try,  
I take it out and put it on. It's a  
GREAT BIG SUNBEAM SMILE!"

Before Granny knew what she doing she was repeating the little girl's anniversary verse, and when she came to the end she gave a great big smile. Granny thanked the little girl and went indoors saying the words over to herself, and every time she came to the end the smile just came—she couldn't help it. Next Sunday she went to the anniversary to watch the little girl, and while she was there she heard about the Lord Jesus and gave her heart to Him. Never again was she

called Granny Crosspatch, but they gave her a new name and called her "Granny Happy." So, sunbeams, don't forget to use your best smiles.

Lots of love to you all.

AUNTY DOROTHY

## Church News

### BATH

At our annual fellowship meeting, the various church reports showed much progress and blessing under the ministry of Pastor E. J. Jarvis.

Decisions for Christ have been made; twenty new members were received into church fellowship during the year.

The pastor has an "open vestry" each Sunday evening at 8 o'clock for those who desire more of the things of God. Young people especially have taken this opportunity to seek the baptism of the Holy Spirit.

An added blessing has been a newly formed Bible class conducted by Mrs. Jarvis on Sunday afternoons. A new generation of young people form a virile Crusader hand.

In recent months there have been visits from Pastor and Mrs. W. G. Hathaway, when Pastor Hathaway presented a fascinating and uplifting illustrated lecture on his American tour, and from Pastor Wesley Gilpin and his Bible College students, the impact of whose ministry abides with us still.

## THOUSANDS ARE COMING

by trains, coaches, cars,  
buses to Elim's renowned  
Easter Monday meetings at  
the Royal Albert Hall.

## BE SURE

- to hear the dynamic messages of **REV. RAY HUGHES** (President of Lee College, U.S.A.).
- to witness another unusual and arresting youth programme.
- to hear the inspiring voices of the massed youth choirs.
- to tell your friends to come and of course

## YOU COME TOO!





YOUTH  
PAGE

Conducted by the  
National Youth Director

# FAITH - AFTER A FASHION!

**T**HERE is danger in glibly talking about faith without facing up to its requirements. Some folk claim to have an unshakable faith in God's promises—nothing can move them. And that is the operative part of the sentence—nothing, *simply nothing*, can move them into active evidence of their faith. Words can be merely a means of dispersing exhausted gases, and boy, oh boy, how some folk do gas! It is not enough to say "I believe that God will bring the *outsider* in," or "I know that God will give us more money for evangelism." If we are truly convinced of the necessity **we will do something about it as well as pray**. The apostle James wrote: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

In modern jargon: "You can talk your head off; you can pray until you are blue in the face or red in the feet, just as it takes you; but if your actions do not support your words you pray in vain." You will be no better than the piously dressed traveller singing as he journeys, "Rescue the perishing, care for the dying, snatch them in pity from sin and the grave . . ." within an arm's length of one of those dying souls. You need not look. Turn your eyes heavenward, or close your eyes in prayer. Scores of people will join you. It is a very comfortable way to go through this life. "Ignorance is bliss," they say, and too many Christians practise it.

The members of the church were gathered together with their minister to consider the debt on the church building. One lady rose from her seat and said: "Pastor, I suggest that we make this a matter of prayer that God will lead someone to supply this amount of money. He is able." The pastor immediately agreed, saying it was a very good suggestion. The next evening the same lady

arrived at the church and handed a cheque to the pastor for the total amount of the debt, which was several hundred pounds. "This is wonderful," rejoiced the pastor. "And whom do we thank for this gift?" "Er—well—er . . ." stammered the good lady as she handed him the precious slip of paper. The pastor accepted the cheque with delight when he saw the full amount was recorded, but it was quickly surpassed by his expression of amazement when he recognised the signature. The cheque was drawn on the old lady's account. It had come from her own pocket!

One *little* fellow was asked to contribute an item for the mid-week children's meeting, and decided to read an essay that he had written entitled "How the Bible got made." The adults of the church had been invited to attend this meeting, which was conducted entirely by the children as an experiment, but they did not reckon on the impact that this young fellow was to make. As he finished reading his little essay he said: "And in my opinion all the folk what has the Bible ought to give to them what hasn't"—a simple, childlike thought, but of far-reaching import. If everyone who has *got* the Gospel would do something in the way of giving it to others it would not be very long before all the world would get it. This is surely what Jesus wanted when He said "Go ye into all the world, and preach the Gospel to every creature."

What sort of faith is your faith? It can be fashionable to be spiritually smug, but this is nauseating to the outsider—the sort of attitude which is summed up in the cryptic remark, "He's so heavenly minded that he's no earthly use." It cuts no ice with the man in the street to warn him of coming judgment when you do so little to save him from a fearful end.

Maybe the answer to your prayer is in your works. If our prayers are to carry more weight we must add to them our endeavours. Let this be your resolve: "I'll go and I'll give until I can go and give no more, then I'll pray that others may go and give likewise."





# THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman  
(Minister of Elim Church, Sparkbrook)

**Monday, February 6th.** John 2 : 1-12.

In the last portion the Lord displayed omniscience, now He displays omnipotence. He created the compounds and substances which distinguish the liquid wine from the liquid water merely by His wish. Such is His power. This wonderful miracle saved the situation, displayed His glory and formed faith in the hearts of His disciples (v. 11). It certainly does not teach that Christians may partake of intoxicating drink. Paul's argument in 1 Corinthians 8 : 13 is the conclusive proof that Christians ought to abstain totally from strong drink. The golden rule of the Christian life is given in verse 5 : "Whatsoever he saith unto you, do it."

**Tuesday, February 7th.** John 2 : 13-25.

This act of cleansing the temple was a tremendous act of courage. Jerusalem was filled with people for the Passover feast, and our Lord could have been faced with angry crowds. He was one against the crowd, yet He was infinitely greater than them all. It is significant that this act was repeated in the last week of His earthly ministry. Thus by a duplicated act does the Lord reveal the necessity of keeping clean the temple of the Lord, "which temple ye are" (1 Corinthians 3 : 17). Whichever view you take of the temple of the Lord, i.e. as the body or the building in which we worship, it is to be kept holy unto the Lord and not desecrated by any sordid self-interests.

**Wednesday, February 8th.** John 3 : 1-13.

"Art thou a master of Israel, and knowest not these things?" (v. 10).

How strange it seems that one who was a teacher should be so ignorant of basic truths, which after all are not confined to the New Testament. "Without doubt, the fact of human corruption, and the power of the Spirit of God to renovate, to change utterly down to the very core and heart of human nature, is a great dogma of the Old Testament" ("Pulpit Commentary"). Still there are many teachers of theology who are ignorant of the necessity of the new birth. But the born-again believer has more than theory—he has a practical experience, and is able to say with the Lord Jesus, "We speak that we do know, and testify that we have seen" (v. 11).

**Thursday, February 9th.** John 3 : 14-24.

"As Moses lifted up the serpent . . . so must the Son of man be lifted up" (v. 14).

The purpose of the lifting up was that He might be seen, as with the brazen serpent, then that He might be believed in as God's remedy for the venom infused by the bite of the fiery serpent, which we call sin. Moses was commanded to make a likeness of the very thing that caused havoc and death among the Israelites and to lift it up. The look of faith was then sufficient to bring deliverance. Our Lord was made in the likeness of sinful flesh, becoming sin for us although He knew no sin, and as such was crucified. From that time those who look to Him for salvation have found that by faith they receive deliverance from their sin.

**Friday, February 10th.** John 3 : 25-36.

"He must increase, but I must decrease" (v. 30).

This portion is the swan song of the Baptist. Yet here is no mournful lament on this account, but a song of fulfilled joy (v. 29). John reaches new heights of inspiration and

spiritual greatness, and never more than in the words of the text we have quoted above. Paul wrote "To me to live is Christ," and again, "We preach not ourselves, but Christ Jesus the Lord." This is the secret of greatness and is the dominant theme of the New Testament writers. Note also what Jesus and John say about unbelief (vv. 18, 36). It brings present condemnation and abiding wrath. Avoid it like the plague (Hebrews 3 : 12).

**Saturday, February 11th.** John 4 : 1-14.

"And He must needs go through Samaria" (v. 4).

You will find it interesting and instructive to look at the "musts" of chapters 3 and 4. These constitute absolute necessities: the new birth (3 : 7); the crucifixion of Christ (3 : 14); the exaltation of Christ (3 : 30); the essential for true worship (4 : 24). The "must" in our present portion is somewhat different, however, for it was a compulsion placed upon the Lord Jesus to keep an appointment with a sinful woman. Those things that seem to be coincidence are often God's appointments.

**Sunday, February 12th.** John 4 : 15-30.

While it is true that the Lord met this one woman, it was through her testimony that many others were brought to know the Lord. Furthermore, it would seem that the revival of Acts 8 was now being sown. We never know how far-reaching may be the effects of one conversation. How important it is then that our speech should always be full of grace, yet seasoned with salt. Such was the speech of our Lord, as illustrated in this incident. Cleverly He interests her (8-12), then He creates desire for what He is able to give (13-15). Graciously He unmask her sinful life (16-18), deals with controversy and argument (19-24), and finally reveals Himself as the Messiah. Truly in Him are hidden all the treasures of wisdom and knowledge.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

"Fervent in prayer" (Colossians 4 : 12).

What a noble army are those prayer warriors who labour fervently behind the scenes. Many an evangelistic campaign owes its success to the men and women who have laboured in prayer. Many churches owe their blessings to prayer that has been breathed in the secret place. Epaphras is called a servant of God, yet his greatest labour was fervent prayer for the church at Colosse. A man who had been used to hard manual labour spent a whole day in prayer for revival and said afterwards that he was more tired after a day of prayer than in his place of work.

How the Church of today needs fervent prayer! Believers still need to stand perfect and complete in the will of God. Prayer is needed, fervent prayer, prayer that never flags, for those who receive Christ as their Saviour, that they may grow in grace and in the knowledge of Christ. Will you be like Epaphras?

Those who take up the blessed ministry of prayer are not usually seen of men, but their heavenly Father sees them and has promised to reward openly. Never tire in your zeal to see through prayer the Church of God made strong and victorious.

Prayer is requested for

Revival throughout Britain.

Young converts to Christ.

The youth in our Sunday schools, that they may be won to Christ.

A backslider, that he may be reclaimed to Christ.

An unsaved husband, that he may be converted.

An Elim church, that they may acquire land for the erection of a permanent church.

Thought for the week.

Be bold in prayer.

# COMING EVENTS

(Please pray for these services)

**BECONTREE.** Feb. 25. Elim Pentecostal Church, Green Lane. Special missionary film, "Holland Wonder." 7 p.m.

**CLAPHAM.** Feb. 25. Elim Church, Clapham Crescent, London, S.W.4. British Pentecostal Fellowship (London Area) Rally. Speakers: 3.30. E. R. Corsie; 6.30. F. R. Barnes. Conveners: W. Richards and S. Gorman.

**CREWE.** Feb. 4. Elim Church, St. Paul's Street. T. L. Osborne's Missionary Film "Holland Wonder." 7 p.m.

**HAYES.** Feb. 4. Elim Church, Keith Road. Presbytery Youth Rally, 7 p.m. Speaker: B. A. Barnett. Convener: E. R. Corsie

**IPSWICH.** Feb. 11, 12. Elim Church, Vernon Street. Visit of J. J. Morgan (Field Superintendent). Sat. 7; Sun. 11 and 6.30.

**KINGSTANDING.** Feb. 4 and 5. Elim Church, Warren Road. Tenth Anniversary Services of Pastor and Mrs. R. J. Morrison. Sat. 7; Sun. 11 and 6.30. Weekend speaker: J. Smith. Special items of interest to all. Come and rejoice with us.

**WESTCLIFF.** Feb. 25, 26. Elim Church, Electric Avenue (corner Fairfax Drive). Sunday School Anniversary. Sat. 7. Prize-giving. Neville West as guest. Sun. 11, 3 and 6.30. Convener: W. Loveland (S.S. Superintendent).

**WORCESTER.** Feb. 5. Elim Church, Lowesmoor. Special visit of S. Gorman (Missionary Secretary), 11 and 6.30 p.m. Convener: William J. Maybin.

## PRESIDENT'S TOUR

Feb. 11-13. Oxford; 18, Rotherham; 19, Sheffield; 20, Barnsley; 21, Ashbourne; 22, Burton; 23, Derby; 25, Loughborough; 26, Leicester; 27, Long Eaton; 28, Nottingham; Mar. 1, Mansfield; 2, Lincoln.

## LONDON CRUSADER CHOIR

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

Feb. 4. East Grinstead; 5, Wormwood Scrubs Prison and Slough; 11, 12, Maidstone; 19, Slough; 25, Tunbridge Wells; Mar. 4, Surbiton; 11, 12, Derby; 19, Braintree; 26, Holloway Prison and Bournemouth.

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## ITINERARIES

**Mrs. A. D. Bull.** Feb. 11, Watford; 12, Islington; 13, Canning Town; 14, Finchley; 16, East Ham; 18, Hornsey; 19, Leyton; 21, Wood Green; 22, Hendon; 23, Woolwich; 25, Barking; 26, Ilford.

**Mr. A. D. Bull.** Feb. 4, 5, Holyhead; 6, Chester; 7, Ellesmere Port; 8, Warrington; 9, St. Helens; 10, Liverpool; 11 and 12 (Sun. a.m. only), Accrington; 12 (afternoon and evening) Salford; 13, Wigan; 14, Burnley; 15, Blackpool.

**Miss V. McGillivray.** Feb. 12, Guildford, 11 and 6.30; 14, Brixton, 7.30; 15, Coulsdon, 7.30; 16, Wimbledon, 7.30; 17, Camberwell, 7.30; 19, Clapham, 11 and 6.30; 21, Kingston, 7.30; 22, Aldershot, 7.30; 23, Croydon, 7.30; 24, Bournemouth, 7.30; 26, Carshalton; 28, Thornton Heath, 7.30.

**J. Smith.** Feb. 18-23, Mountain Ash; 25, Treharris; 26—Mar. 3, Dowlais; 4-12, Brecon; 13, Abercynon; 14, Bridgend; 15, 16, Porth; 17-19, Hereford.

**D. C. Lewis.** Feb. 4, Pontardulais; 5, Llanelly; 6, Neath; 7, Bridgend; 8, Swansea; 9, Aberdare; 11, Mountain Ash; 12, Abercynon; 13, Porth; 14, Trelaw; 15, Treherbert; 16, Treharris; 18, Merthyr; 19, Hereford; 20, Brecon; 21, Barry; 22, Cardiff; 23, Pontypridd.

## EASTER R.A.H. CHOIR REHEARSALS

The Director of Music and National Youth Director will attend the following places:

### MIDLANDS

**BIRMINGHAM AND DISTRICT PRESBYTERY**  
Wednesday, March 8th, 7.30 p.m.

ELIM CHURCH,  
GRAHAM STREET,  
BIRMINGHAM.

### SOUTH COAST

**PORTSMOUTH AND DISTRICT PRESBYTERY**  
Wednesday, March 15th, 7.30 p.m.

ELIM CHURCH,  
PARK ROAD,  
FREEMANTLE,  
SOUTHAMPTON.

**BOURNEMOUTH AND DISTRICT PRESBYTERY**  
Thursday, March 16th, 7.30 p.m.

ELIM CHURCH,  
HAWTHORN ROAD,  
WINTON.

### LONDON

**NORTH AND SOUTH LONDON PRESBYTERIES**  
Wednesday, March 22nd, 7.30 p.m.

ELIM CENTRAL CHURCH,  
CLAPHAM CRESCENT, S.W.4.

All Crusaders are requested to support these events.

## EASTER MUSIC

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**Bournemouth.** Christian hotel; happy home; liberal table. good food; spring interiors; hot/cold all rooms: personal attention: near sea; very central. Brown, Crosbie Hall (EE). Florence Road, Boscombe. Phone 34714. C.456

**Bournemouth.** Welcome to "Ebenezer." Comfortable: good food: fellowship: near shops. buses. sea. S.A.E. 2 Arnewood Road, Southbourne. Phone 45122. C.464

**Clacton.** Modern four-berth caravan: pleasant site: swimming pool. Buses and coaches call at camp for trips. All amenities: 4 to 8 guineas. Perry, 22 Selborne Avenue. Bexley, Kent. C.463

**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.433

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C.438

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**I.O.W.** "Salem" Christian Guest House, St. Lawrence, Ventnor. Ideal holidays on the beautiful undercliff overlooking sea. Warm fellowship; homely atmosphere; excellent food; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh. Phone 838. C.452

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