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The **Elim Evangel**

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

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Photo by

Malcolm Jennings

PASTOR JOHN COLEMAN AND MEMBERS OF THE LONGTON ELIM CHURCH
(see page 92)

editorial . . .

350th ANNIVERSARY

IT would be difficult to over-estimate the benefits conferred on the British people, and indeed on the whole English-speaking world, by the Authorised Version of the Scriptures.

For 350 years this translation of the Bible has held the paramount place in the lives of millions of believers, and though there have been many other excellent translations since that day—and indeed their number is increasing still—none has really taken the place of the beloved Authorised. Remarkably too, though the passing years have seen a great increase in scholarship, and the discovery of many earlier and better-attested manuscripts, very few alterations which would radically affect the meaning of any passage have been found necessary. In fact recent discoveries of old manuscripts, such as the Dead Sea scrolls, have tended to confirm the essential accuracy of the Hebrew and Greek texts available to the translators of the Authorised Version.

We cannot help but feel that even in translation God's hand has been seen at work, guiding those who sought to make this priceless treasure available in the language of the common man. In spite of all the later versions which are now available, millions of Christians look daily to this version for the light of God's Word upon their daily path. They may take heart in the knowledge that it has not been invalidated by subsequent discoveries.

More than any other book which has been written, this version of the Bible has left its mark upon the English language and its literature. It has proved a standard by which language may be judged, and

has undoubtedly acted as a wholesome corrective in the development of the written and spoken word. The present-day prostitution of language so prevalent in our society derives in no small measure, we feel, from the neglect of the reading of God's Word. The Scriptures provide a standard both for conduct and language, and their neglect is to the detriment of both.

Although we may turn again and again to our modern versions for their clarity and for the added light which the modern idiom may throw on familiar passages, whose meaning is sometimes obscured by our very familiarity with them, the Authorised will always have the place of pre-eminence in our hearts. Its texts and verses have been woven into the fabric of our lives, and will not readily be removed.

Coinciding happily with this anniversary comes the publication of Elim's own scheme of daily Bible readings. This is available in booklet form and is published by the Elim Youth Movement, for whom it was primarily produced. Devised by Elim missionary Peter Griffiths, designed by Michael Greenway and printed by Maurice Duncan, it is an Elim production through and through. It is being sold at 6d. per copy, and is available not only to members of the Youth Movement, but to believers of all ages. You may commence this scheme of readings at any time, and in the course of a year will read the Old Testament once and the New Testament twice. One excellent feature is that each daily portion includes passages from three different sections of the Bible: from the law and historical books, from the poetical and prophetic books and from the New Testament. You will also find that daily portions are all approximately the same length.

You have always planned that you will read through the whole Bible some time. Why not do it during this Bible Year?

Write to the Elim Youth Movement, 20 Clarence Avenue, London, S.W.4, for your copy of the booklet and begin right now.

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THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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TREAT THEM LIKE HEATHEN!

By Ben H. Palmer

MRS. JONES was obviously in the throes of indignation as she expressed her sentiments. "I'll never speak to her again! She treated me wrong and then lied about it. She absolutely refuses to make things right, although I have taken her before witnesses and before the church itself trying to get things straightened out. Jesus said we should treat such a person like a heathen and a publican, and that's what I am going to do with her from now on, believe you me!"

Well, as for Jesus' instruction in Matthew 18:15-18, I certainly say Amen. And to Mrs. Jones I would say: "Your final statement is fine, sister. By all means go right ahead and treat them like heathen. But be *sure* you do it in the spirit and manner in which Jesus intended!"

Just how are we Christians supposed to treat the heathen anyway? I am not *too* sure they are not the very ones Jesus died for, for the most part. At any rate, God does say to His Son, in Psalm 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance." And in Romans 5:6, Paul asserts that "Christ died for the ungodly."

It seems to me that we try to do the heathen every good turn we possibly can. We hold elaborate conferences on how to reach them with the Gospel. We pray for them with fasting and even with tears. We contribute enormous sums of money to send qualified missionaries to their areas with the Gospel. We devote our means and our lives to their salvation. We do our best to obey the Divine directive of the Master to go into all the world and preach the Gospel to every creature.

Could we think of doing less for any straying soul who might chance to be right here in our midst? A certain elderly couple found a way to solve their problems and heal their injured feelings. They had often disagreed violently. Everyone in town knew of their quarrels. Then suddenly they quit quarrelling and were never heard to dispute thereafter. The townsfolk wondered what had made the change, and finally asked them.

"The two bears did it," the wife explained.

"The two bears?"

"Yes, two bears which we found in the Bible: 'Bear ye one another's burden,' and 'forbearing one another in love.'"

Love is the secret of "tolerant co-existence." Jesus

said: "Pray for them which despitefully use you." Paul adds: "As much as lieth in you, live peaceably with all men." It was said of one old saint that the surest way to have him as a friend was to do him an unkindness. He was indeed an expert at treating offenders like heathen!

The people once asked the disciples of Jesus: "Why eateth your master with publicans and sinners?" A man named Matthew was one such publican, and Jesus treated him so cordially that he became one of the apostles and wrote one of the Gospels! So go right ahead with your plan, sister Jones. It really works if carried out lovingly in the spirit of Jesus!

A farmer had inscribed on the weathervane of his farm the words "God is love." Spurgeon relates that this man was asked: "What do you mean by that? Do you think God's love is changeable—that it veers about as the arrow turns in the wind?" The farmer replied: "Oh, no! I mean that no matter which way the wind blows, God still is love!" Now could not we, through God's grace, show that kind of love toward our erring, veering brethren?

We read in Galatians 6:1, 2: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." James wrote: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Quite a worthwhile missionary project!

"Pots sometimes call kettles black," we hear. Paul put it in words which are more polished but just as meaningful: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Here is a wholesome caution, and especially so when Jesus Himself said: "He that is without sin among you, let him first cast a stone."

A Christian woman labouring among the moral lepers of London found a poor street-girl desperately ill in a cold, sparsely furnished room. With her own hands she ministered to her, changed her bed linen, procured medicines and nourishing food, arranged for a fire, and made the poor place as bright and cheery as possible. Then she asked: "Now may I pray with you?"

"No," said the girl, "you don't really care for me. You are doing this just to get to heaven."

As the days passed, the Christian woman remained unfailingly kind and the sinful girl hard and bitter. At last the Christian lady said: "My dear, you are nearly well now, and I shall not come again; but, as this is my last visit, I want to kiss you goodbye." This sincere token of affection from one so pure and clean broke the hard heart of the wayward girl and she was reclaimed for the Master. It had paid to persist in treating her as Jesus would treat a heathen!

Jesus must have had something like this in mind when He declared to the chief priests and elders of His day: "The publicans and the harlots go into the kingdom of God before you." Said Paul: "Not the hearers of the law are just before God, but the doers of the law shall be justified." And James cautioned us: "Be ye doers of the word, and not hearers only, deceiving your own selves." Otherwise, are not we just as much heathens as the next fellow, and are we not "pots" just as black as the "kettles"?

After the death of Tillotson, a bundle of false statements against him was found among his papers, on which he had written: "These are libels. I pray

that God may forgive the authors, as I do." Again, there was the Maori convert who at first refused to take communion at the same table with a certain brother, but finally did. He seemed to hear a voice say: "By this shall all men know that ye are My disciples, if ye have love one to another." While his natural feelings still rebelled against the words, he remembered a cross and the Man who said: "Father, forgive them, for they know not what they do." This overcame his resentment and he was glad to receive communion along with the former enemy who had killed his (the Maori's) own father!

"If ye forgive not men their trespasses," Jesus declared, "neither will your Father forgive your trespasses" (Matthew 6:15). For some of us that strikes pretty close to home, doesn't it? It reminds me of John Wesley and a companion, a Mr. Bradbury, who once had a rather bitter argument. In the morning Wesley inquired of his companion: "Will you ask my pardon?" "No!" retorted Bradbury. "Then I will ask yours," announced the great preacher. This broke Bradbury down so that he wept like a child.

Yes, Jesus was right. Let us treat all flagrant offenders "like heathen," whether in the church or out. Perhaps in that way, through love and prayer, we can still save them!

Pentecostal Evangel.

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is a saying commonly used today which may well apply to you and our conducted tour of the

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DON'T DELAY — WRITE TODAY

Leaves from a Minister's Diary

By T. H. Stevenson

THE visit of the Archbishop of Canterbury to the Pope was to be merely a "courtesy visit." Since then Dr. Fisher, in perhaps every public pronouncement, has referred to the importance and gain of his visit. And now, on notice of his retirement, references to his career as Archbishop acclaim the visit as his crowning achievement. But Anglicans and others will remain divided between those who are glad the visit was made before retiring and the many who will wish he had retired before making his visit.

☆ ☆ ☆

As part of Church Unity Week, the Anglican vicar of St. Chad's, Stockton-on-Tees, together with his three curates and some fifty parishioners, decided to attend mass at the local Roman Catholic church, thus giving practical expression to unity. (Of course, no Catholic can attend any other church, or enter such building, without special dispensation!) Here is an example of how any form of unity between Rome and any other body could come about: simply by the other church going *en masse* to mass.

☆ ☆ ☆

After the hue and cry concerning unknown and remote political prisoners, Mr. Heath, the Lord Privy Seal, and Mr. George Brown of the Labour Party made a special visit to investigate the lot of these two men on the island of Jidda. Both agreed that the prisoners were much better off than many people who were free on the mainland. The prisoners did no work, except leisure fishing and gardening. They wore their own clothes and received their relatives monthly. In this world of tension and uncertainty I can imagine that quite a number of people would not object to a little spell there. The aged apostle John was not as well treated on the isle of Patmos, but he did not dwell on that. Apart from mentioning his location as a prisoner, he goes on to tell us "I was in the Spirit," and all he writes about is upon that experience. He certainly lived above his circumstances.

Space-phobia is the newest nervous complaint. A psychiatrist who has had several patients suffering from the complaint tells us of fears of floating off the earth and ending up in orbit. Some fear that the earth is about to be pushed off its axis or collide with another planet. All this arises from the growing preoccupation with outer space. Many of us have been thinking quite a lot of outer space since we first learned about the second advent of Christ. We wait to be "caught up together, in the clouds, to meet the Lord in the air." Instead of allowing ourselves to become fearful and neurotic, we "comfort one another with these words."

☆ ☆ ☆

One of four brothers who are Anglican ministers, Rev. Howard Guinness is a man who should have the prayers and admiration of us all. He returned to England for a brief visit to his brothers (in whose churches he preached) after learning that he had but a few months to live because of a peculiar disease. Now he is back in Sydney with his wife and family. "I am not in the least reticent about this thing," said Mr. Guinness; "I value people's prayers for me. I have never given up hope that there may be a cure, or the doctors may be wrong." On the other hand, the doctors may be right, and there may be no cure, but it is just there that the value of prayer is realised, for with God nothing is impossible or incurable.

☆ ☆ ☆

According to a radio artist, a friend of his was always heard to say "Ephesians four and twenty-three" as he bowed his head at meals. Asking his friend the reason for this, he was told to read this Bible verse: "The same yesterday, and today, and for ever." It was a flat joke, and on the radio one in very poor taste. They might at least have checked on Ephesians 4:23. They would have found the text "And be renewed in the spirit of your mind." How helpful such an exhortation might be for some entertainers!

☆ ☆ ☆

The Church of England has published its report showing that there are more than 27,000,000 baptised members in this country. The peak attendance day is Easter Sunday, when approximately 2,000,000 members attend the various services. When it is a question of church membership, allowing for those unable to be with us, I consider that the number on the books is less important than the number in the seats on Sunday; an ordinary Sunday too, not a special day.

WOMEN'S COLUMN

By Gladys Gorton

SHUT THE DOOR

IF you happened to miss the "Women's Column" which failed to appear in the ELIM EVANGEL the other week it was because the article became lost in the post. So now I am rewriting it, as I am confident that you will find it interesting. It was written to you a few days after Christmas.

It is snowing hard outside. The landscape is obliterated. No, it is not in Britain. If we had this kind of weather in Britain it would be very severe, but it is welcomed this time of the year where we are in Switzerland. Snow means business—for ski-ing, skating and tobogganing. But we have had some glorious days of sunshine. Our first walk through the village could easily be described as walking through the scene on a Christmas card. The church on the hill, chalets on the mountain slopes and in the valleys, the winding main road through the village with its quaint shops, the horse-drawn sleighs with jingling bells—all so picturesque.

In England our major problem would be how to keep warm in this weather (the snow is falling so heavily that it is like a blanket of fog), but here there is central heating and we are cosy and comfortably warm. No hres to bother about! No doors to bother about either. The main doors of the hotel *must* be kept shut, but I notice that sitting with Mr. and Mrs. Owens in their living room nobody is concerned if the door is wide open. There is no need because heat is circulating everywhere in the hotel. How different from most of our homes; some have the habit of leaving doors open. What comments! "Would you *mind* shutting the door?" "Please shut the door." "Shut that door." Sitting here so warm as I write and looking now and again at the blinding snow outside, I think of the scripture "As it was in the days of Noah, so shall it be also in the days of the Son of man;" and wonder whether 1961 will witness the return of our Lord Jesus Christ. Noah, with his family and all the creatures that went into the ark, was safe because God shut the door (Genesis 7:16). The ark typifies the salvation of Christ, who also is the door of salvation. God will close us in from the judgment which will descend upon a Christ-rejecting world.

That main door which I mentioned must be kept shut to keep the cold out; then it does not matter about other doors remaining open. Allow Jesus to invade all the compartments of your nature, but keep the heart's door closed to the cold blasts of criticism and cynicism which will quickly destroy the fruits of the Spirit within.

You may be experiencing a very dark time. Remember, the Lord not only opens doors but shuts them to open again in His good time. Kathleen was to be married, but the day before the wedding her sweetheart confessed that he loved another. Heartbroken, Kathleen confessed to a friend: "It was as if God slammed the door in my face. I've lost faith now."

Her friend, whose fiancé was killed in a car crash a few days before they were to be married, sympathised: "You will see later, Kathleen, that God has closed one door to open another."

This was true. Later Kathleen met a Christian doctor. They married.

Thought. When God shuts the door, do not seek to force it open again.

SUNSHINE CORNER



THE RAVEN TWINS

Hello Sunbeams.

I would like to tell this week another story of God's creatures and how they served Him, and, as you can see, the title of the story is "The Raven Twins."

Mrs. Raven was very proud of her twins. They were exactly alike and everyone said what nice birds they were and how they had grown, but the time came when Mrs. Raven was very worried about them. They started to get up to all the mischief that ever there was. No one was ever quite sure which of them was to blame, whether it was Rupert or Roland Raven, and they both looked so innocent when questioned about their wrongdoing. Sure enough, it was one or the other (or both) who had put stones in Mrs. Pigeon's nest and fought with the sparrows next door.

"I think it's time I sent them to see Grandpa Raven," said Mrs. Raven to Mr. Raven one day. "He'll lick them into shape if anyone will." So off they were packed for a nice long holiday.

Grandpa Raven was quite a character. No one really knew how old he was. He was very stern, but had some exciting and interesting stories to tell, and when he knew the twins were coming to stay with him he was delighted. Of course, he did not let them get into any mischief (though they tried hard enough), but he told them wonderful stories about his adventures in the past and those of his father too. The story they liked best was the one about their great-great-grandfather, who was in Noah's ark. "Yes," boomed Grandpa Raven in his deep voice when he finished the story, "that's the best thing for young ravens to do with their lives. Serve God as your great-great-grandfather did! He was too busy to get into trouble!"

Rupert and Roland returned from their holiday much wiser. "That's what we'll do. We'll serve God," they told their mother.

Mrs. Raven was so pleased and relieved at the change in them.

Soon God had a special job for them. Every morning they had to fly over the wilderness with some flesh and meat for God's great prophet Elijah and drop it right in front of him without eating any of it themselves.

"You know," said Roland to Rupert, "we've never been as happy as we are now. It's exciting serving God isn't it? Come on, I'll race you to Elijah!"

Yes, sunbeams, service for God is really exciting and much better than just playing pranks. I am sure Elijah was glad of God's two helpers.

Lots of love.

AUNTY DOROTHY.

NEXT WEEK:

**SPECIAL EVANGELISTIC
NUMBER**

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Pentecostal Unity

By George Stormont (retired B.P.F. Secretary)

THE unity of believers is something for which our Lord Himself prayed. It is the prayer and hope of all who truly know and love Him. It was such a hope and longing that prompted some of the leaders in the Pentecostal movement to call together in 1948 other leaders to explore the possibilities of unity in Pentecost in Great Britain. The British Pentecostal Fellowship was born of this and succeeding meetings.

In the constitutional minutes of the British Pentecostal Fellowship a twofold purpose is declared: to keep the unity of the Spirit and to further the proclamation of the whole counsel of God. For just over twelve years this Fellowship has sought to fulfil this dual purpose. To God's glory it can be placed on record that positive and practical results have followed.

The chief gathering of the year is the annual general meeting, when delegates from the nine constituent groups meet to discuss and decide the business of the Fellowship, and to deal with any problems. It has been very wonderful to see how frank and gracious consideration of difficulties has helped to remove misunderstandings and to overcome obstacles to fellowship. United action is sometimes decided on in matters calling for strong affirmation or protest. Co-operation is possible in such affairs as the World Pentecostal Conference. For instance, the British Pentecostal Fellowship acted as host to the World Conference in London in 1952. It is organising a party for the World Conference in Israel in May this year.

Public rallies are part of our annual gathering, as also are meetings for ministers. Among ministers and people there is a growing appreciation of the contribution that is being made by other Pentecostal groups as well as their own.

The national gatherings are reflected in area meetings in many parts of the country, at which fellowship among ministers and people and united full Gospel witness are the dominant notes.

It has often been said that the basic principle of the British Pentecostal Fellowship is unity, not union—we meet for fellowship, not for fusion! This gives freedom to member groups to pursue the development of their own God-given tasks, yet exercises a restraint of love in regard to the interests of other groups. Through the years this has proved of practical value in many ways. Clashes of interest

have been avoided, or where they have arisen spiritual understanding has been made possible and the way opened for continued, and often deepened, fellowship.

At the 1959 annual general meeting a decision was taken to move forward more positively, and a publications and propaganda committee was authorised. This now functions under the chairmanship of H. W. Greenway (Elim Foursquare Gospel Alliance) and has as secretary S. J. Martin (Assemblies of God). One of the first jobs has been to produce a booklet to serve all churches and members, entitled "What is the Pentecostal Movement?" This is now almost ready for distribution, and is the first of a series of booklets planned to put into the hands of Pentecostal folk sane, scriptural and anointed literature to be used in spreading the glorious tidings of our Pentecostal inheritance, as well as to counter the attacks of critics.

So Pentecostal unity is a fact! It is working. And as the years go by, and fears are overcome by truth, so will this unity increase and abound, to God's glory and the good of our fellows.

DO IT



● PRAY FOR and
● INVITE YOUR FRIENDS
to this year's
ROYAL ALBERT HALL
Easter Monday
rallies

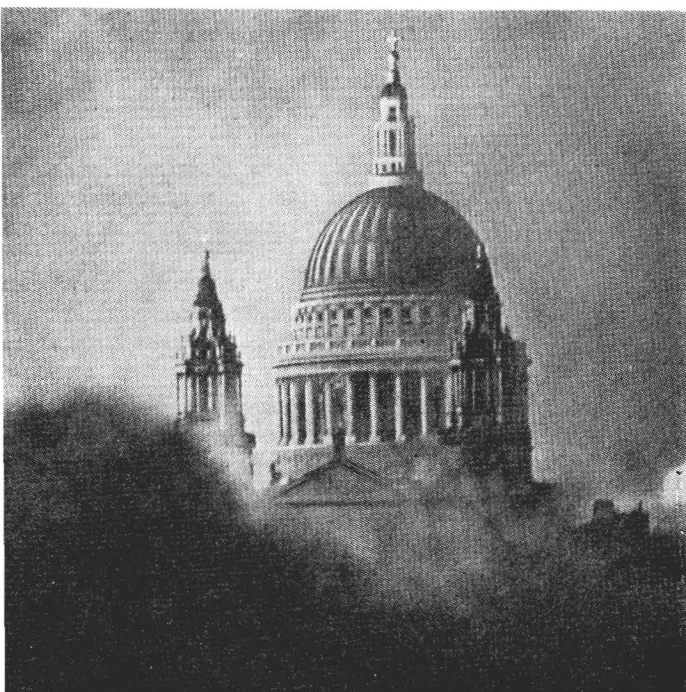
ST. PAUL'S Cathedral is described as the "crowning glory and chief landmark of the City of London." It is the premier church in the heart of the City. It stands almost at the highest point of the City of London, the summit of Ludgate Hill.

The whole nation interested itself in the building, or perhaps we should say the rebuilding, of the great St. Paul's Cathedral as we know it today. Save for a few details, Christopher Wren carried out his own ideas of what the great cathedral of London should be. Charles II promised a contribution of £1,000 per year, but there is no record that this was ever paid, the bulk of the money required coming from a city duty on coals.

The first stone of the building was laid by Christopher Wren on June 21st, 1675. It was done without any public ceremony whatever. As Wren sought for a firm foundation upon which to build he declared: "I build for eternity." Strangely enough, the foundations of this great building are less than five feet below the level of the floor of the crypt. The cathedral was opened on December 2nd, 1697. On that great day Bishop Compton preached from the text "I was glad when they said unto me, let us go into the house of the Lord." William III was on the throne of England; he did not attend the opening service as it was feared that the Jacobites might take the opportunity of assassinating him.

For over twenty years Christopher Wren was spared to admire his own great masterpiece. He died at the grand old age of ninety years. In the last year

St. Paul's Cathedral surrounded by a sea of fire.



St. Pa

of his life, having achieved more than any other man in the rebuilding of London after the Great Fire of London, he would go and sit below St. Paul's huge dome and gaze upon its vastness with great satisfaction.

Christopher Wren was the first of many illustrious men to be buried in St. Paul's Cathedral. He was buried in the year 1725, a plain black marble slab marking the spot in the crypt. On the wall is inscribed: "Beneath lies buried the founder of this church and city, Christopher Wren, who lived for more than ninety years, not for himself, but for the public good. Reader, if you seek his monument, look around you."

The length of the cathedral is 500 feet; its circumference is 2,292 feet; its height from the pavement to the top of the cross is 365 feet. To the ball at the top there are 616 steps; 560 steps will take you to the outer and highest golden gallery, which is at the summit of the dome; the inner golden gallery is at the base of the lantern. The famous whispering gallery is reached by climbing 260 steps. The verger on duty will tell you to proceed round the gallery and sit opposite him, then his voice will reach you as from nowhere; it is not a trick, it is just the freakishness of the gallery.

"I BUILD FOR ETERNITY"

declared Christopher Wren, but there has been an awful lot of concern at different times about the safety of the building. Eight pillars engage in a gigantic task of holding up the enormous weight of the dome above them, while below sewers, underground railways and the constant and increasing vibration of London's growing traffic prove to be a terrific strain.

During World War II St. Paul's narrowly escaped total destruction. Bombs fell upon it in September, October and December 1940 and again on April 16th, 1941. The night of December 29th, 1940, saw the whole area around St. Paul's in flames. In vivid and memorable words *The Times* reported: "At one time fires were raging all round the great church, but it escaped almost without harm. Yesterday morn-

ul's Cathedral and "MEN OF STRAW"

By F. J. Stemming (Minister of Elim Church, Kingston)

ing its doors were open, and in the chapel of St. Dunstan a clergyman led a small congregation in prayer, while outside the narrow streets were filled with pungent smoke, there was a continuous clatter as broken glass was shovelled up, interlaced hoses covered the roadways, the fire engines went on pumping, and here and there buildings still smoked sombrely. Approaching the west one had noticed shining out through the smoke that filled Ludgate Hill the fairy lights on the great Christmas tree on the steps of the cathedral. Inside was another lighted tree, with around it gifts for evacuated children and men of the mine-sweepers." Again, a little later, looking back on the scene, *The Times* reported: "None who ever saw it will ever forget their emotions on the night when London was burning and the dome seemed to ride the sea of fire like a great ship lifting above smoke and flames the inviolable ensign of the golden cross."

Prior to the present St. Paul's, two other churches stood on the same site. Tradition says that even before this a Roman temple stood on the site, but the evidence to support this tradition is very scanty and not at all conclusive.

According to known facts, the first church was built by Ethelbert, king of Kent, who was converted by the preaching of Mellitus. It was built about 610 and was destroyed by fire in 1087.

The second church, which we know as old St. Paul's, was begun almost immediately and took about 200 years to construct. Its building was interrupted by an earthquake, a storm and three fires. As the building arose it was the centre of attraction for the citizens of London; they gathered at the spot and watched the work of building in great amazement. One of the glories of old St. Paul's was its splendid spire, a spire a little higher than that of Salisbury Cathedral. It stood on top of a large tower in the centre of the building, a familiar sight to everyone in the district and to every foreign merchant who landed at the city wharves, or who came to London in search of profit, pleasure or justice.

On several occasions the spire was struck by light-

ning and set on fire. Eventually, in the year 1561, it was entirely destroyed by lightning and fire and was not rebuilt, so the church remained without a spire until in 1666 the whole building was ruined in the Great Fire of London. Evelyn notes in his diary: "The stones of St. Paul's flew like granados, the melting lead running down the streets in a stream, and the very pavements glowing with a fiery redness hot beneath the feet, and the approaches blocked with masonry so that it was impossible to do anything to save the church."

Many stories could be told of the incidents and happenings and the making of history inside and outside old St. Paul's. Just outside the church to the north-east stood St. Paul's Cross, an open-air pulpit that was a kind of "spouters' corner." This open-air pulpit was the delight or the irritation of the citizens of London for some 200 years. More than any other place in London this registered

THE HEART-BEAT OF THE NATION

It was in turn almost the Church Assembly, certainly it was a national institution. From this pulpit most of the English preachers of the Middle Ages were heard; from this pulpit Hugh Latimer preached after being released from imprisonment in the Tower of London; it was here that he delivered his famous sermons on "The plough and the ploughers." Here at St. Paul's Cross popery was denounced and denied as well as preached and propagated. Here from this pulpit strong Protestant voices rang out against Romanism and its attendant corruptions; from this pulpit the authority of the Pope was challenged, and perhaps here, at St. Paul's Cross, the Reformation really had its beginnings.

Some of the learned clergymen preached here with the hope of impressing their superiors that they were very suitable men for any livings that became vacant. Many of the sermons were great achievements of physical endurance, lasting anything from three to four hours, and it was by no means unusual for a preacher to take into the pulpit with him food and wine that he might refresh himself during his lengthy discourse.

A quite commendable custom existed during the fourteenth century ; it was the settlement of quarrels. When trouble arose, the friends of the two belligerents appointed a day of reconciliation, or as they termed it " a day of love at St. Paul's." The parties met there and settled their differences without recourse to the law.

Time would fail to tell of its ecclesiastical abuses, its mischievous celibacy of the clergy, its pictures and prayers for the dead, its shrines and frauds, its courts and ceremonies, its confessions and idolatrous practices. In old St. Paul's were placed the remains of Erkenwald, claimed as a saint, and a man who worked miracles both before and after his death. Erkenwald was the most important relic, and the oblation box in the chapel produced a revenue of £9,000 per year. The body reposed behind the high altar, covered with a shrine that took three goldsmiths one whole year to chisel. The dust of the chapel which contained the remains was a cure-all if mixed with water and drunk. It is estimated that during one month in the year 1344 the offerings given at one particular crucifix came in modern money to some £50,000.

St. Paul's also boasted the possession of " a knife of our Lord," some " hair of Mary Magdalene " and some " blood of St. Paul." The anniversary masses numbered 111 a year. Even the cross on top of the spire held " wood from the Cross of our Lord Jesus Christ," " stone from the sepulchre of our Lord " and " stone from where the Cross of our Lord was erected." St. Paul's also boasted the possession of the " rood of Boxley," called the " rood of grace." It was made with various devices to move the eyes and lips ; within this thing a man could stand, and by moving the wires would make the thing goggle with the eyes, nod with the head, hang the lip or shake the jaws according to the value of the gift that was offered. If it was a small piece of silver it would hang a frowning lip ; if it was a piece of gold the jaws would go merrily. Thus miserably were the people abused, their souls seduced, their senses beguiled, their purses spoiled till at last the idolatrous fraud was exposed and at St. Paul's Cross the thing was torn to pieces by the people.

The history of old St. Paul's also tells us of the days when the church fell on evil times and the building was used for secular purposes as well as for worship. It became the haunt of idlers ; the grand and spacious nave of the cathedral became known as Paul's Walk ; it was the lounge of the idler, the promenade of the fop, a short cut for the public ; it was used as a right of way by the

porter with his burden and the water carrier with his buckets ; pedlars and merchants spread out their wares and conducted a market ; scribes and letter writers set up their desks ; horses and other animals were driven through ; games were played ; servants were hired ; and the first state lottery was conducted at its west door. It was dirty, noisy and odorous.

Here men walked about with a straw sticking out from their shoes, denoting that they were ready to be bought, and would perjure themselves and give false witness before the courts for a price. It was this custom that has brought down to our day the saying

MEN OF STRAW

Men of straw—straw men, unstable as water, facing both ways ; compromising men, men lacking in conscience ; despicable men, loyal to no one, possessing no sense of purpose or vocation ; men like those of the New Testament days who on Palm Sunday cried " Hosanna, blessed is he that cometh in the name of the Lord," but a day or two later joined the crowd in the bloodthirsty cry " Crucify Him, crucify Him."

A Sunday school teacher told her class the story of the rich man and Lazarus and then asked the children whom they would sooner be, the rich man or Lazarus. A lad replied, " Well, I would like to be the rich man while I am alive and Lazarus when I die." He wanted the best of both worlds.

I will take you now to another church, in another place ; not St. Paul's in London, but the temple in Jerusalem. Ezekiel the prophet was taken by the hand of God stretched forth from a flame of fire, and transported from the banks of the River Chebar to the temple in Jerusalem. There he was shown terrible abominations. In the sacred precincts he saw set up an " image of jealousy," a heathen idol which provoked the righteous indignation of a holy God. Further, he was shown a " chamber of imagery," a veritable chamber of horrors, decorated with unclean symbols and adorned with filthy pictures, and standing before them, swinging censers, burning incense and muttering incantations, he saw seventy elders of Israel. The word then came to Ezekiel : " Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth."

What a disclosure of secret sin, what a revelation of appalling apostasy ! Then, near the gate of the temple, Ezekiel saw Jewish women weeping openly for Tamuz ; then he saw twenty-five men standing near the temple, their faces toward the east, wor-

shipping the sun. The prophet was shocked and sickened by the sight of it all. Here men would engage in the public and accepted religion of the temple, and then engage in a private and idolatrous worship, a worship that was a greater reality to them than the worship in the temple. That was but a pretence, a sham, a show; this was their real worship. Men of straw; men who were a living lie; in the sight of men one thing, out of the sight of men another thing; ready at one moment to identify themselves with that which was holy, splendid and good, and ready at the next moment to engage in the very opposite to all that.

Men of straw; pretending to be Christians, posing as saints but practising as sinners; religious in the eyes of men but irreligious in the secret place. The Bible says: "Every hidden thing shall be brought to light"; and again it declares: "God is not mocked: for whatsoever a man soweth, that shall he also reap." Men may think you are this and that, but God knows what you are.

I ask you, what sort of man are you in the dark? You cannot live in peace, harmony, contentment and usefulness in a life that engages in two hostile things. There is multiplied misery in attempting to live a double life, living a lie, practising hypocrisy. I call you to a wholehearted surrender and full allegiance to the Lord and Saviour Jesus Christ. I will echo the challenge of the prophet Elijah, "Who is on the Lord's side?" If God be God, then serve Him. I call to your attention the example of men like Daniel, and I plead with you to

Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
And dare to make it known.

A "man of straw"? No, let me be a man of God.

The glory of the Lord

"The glory of the Lord shall be revealed":
Isaiah prophesied it long ago;
And then the Lord of Glory came to yield
His life upon a Cross—He loved men so!
He died to save from sin, and to prepare
A people for the honour and the praise
Of His great name, to reign with Him and share
His wondrous glory in the coming days
Of which the prophet spoke, when all shall see
And know the excellence of Christ the King.
Yet even now, to hearts from sin made free,
His glory is revealed, for faith can bring
The living Christ within, who makes them full
Of glory and of joy unspeakable.

F. D. WALKER.

From our postbag

Dear Sir,

I feel that I must write and say how much I am in agreement with your editorial and the article by Leon C. Quest in the *ELIM EVANGEL* dated December 17th. These articles stressed the need for Christian teachers in our schools, and especially the need for Christians to teach religious instruction.

I would now like to list six points which have become apparent to me, although I must add that I speak from only a little experience gained as a Sunday school and day school teacher and from a short time already spent in a London training college.

1. My Christian friends in college and I believe that in teaching we have found a most valuable work to do for the Lord. Each of us has experienced a definite calling to this work.

2. Christian teaching in many junior schools is undertaken by teachers only as a matter of duty, thus often with a lack of any feeling or conviction. My own experience has shown children to be very sensitive to the sincerity of a lesson.

3. In many secondary schools, both grammar and modern, divinity lessons are given by teachers who are not qualified in this subject. This is due mostly to a shortage of qualified divinity teachers.

4. I am very surprised to find that many atheists and other people with questionable ideas are training to be teachers of religious instruction, and indeed show great interest in doing so.

5. In our colleges today the teaching of scripture is intensely modernistic. In the college to which I belong, which has a high reputation, my friends who are training to be divinity teachers have modernistic ideas thrown at them in every lecture.

6. Finally I would like to point out that it is not just the teacher of religion in a school who needs to be a Christian, but teachers in all subjects. It is the experience of many of my friends that very often a teacher who is a Christian can be a great example to the school, regardless of the subjects that he teaches. In my own school I remember that the two teachers who set a wonderful Christian example were an English teacher and a senior chemistry teacher.

I bring such points to your notice to demonstrate the need of young men and women who are of a deep Christian faith to train as teachers.

PETER BAYLIS.

Dear Sir,

The discussion group described in a previous letter lately discussed our responsibilities towards missionary work.

A number of ideas were put forward for practical aid, which will be carried out by the young people.

- (1) Gift parcels of bandages, clothing and toys.
- (2) Friendship letters.
- (3) A voluntary fund to cover postage.
- (4) Regular weekly prayer at Crusaders for missionaries.
- (5) One night in two months to be devoted to parceling gifts.

G. WILD.

UNITED BIBLE COLLEGES DEMONSTRATION

PENTECOSTALS of London and the Home Counties will not want to miss the great forthcoming demonstration to be held in the Metropolitan (Spurgeon's) Tabernacle, Elephant and Castle, London, S.E., on Friday, March 3rd next, commencing at 7.30 p.m.

Last year this event proved a most moving and inspiring occasion for the great congregation that gathered. Once more a programme of virile and vital witness will be presented by over 100 British and overseas students from the Assemblies of God College (Kenley), the Elim Bible College (London) and the International Bible Training Institute (Burgess Hill).

Donald Gee will act as chairman and direct this meeting. Others taking part will include G. Wesley Gilpin, I. W. Millington and George Stormont. Stirring testimonies and college features of unusual interest and appeal will be included. A massed students' choral group and instrumental ensemble, directed by Douglas B. Gray, will render old favourites as well as some new modern Gospel songs. Note the date. Plan to be present. This great event happens only once a year and should not be missed.

**METROPOLITAN (Spurgeon's)
TABERNACLE
Elephant and Castle, London**

United Bible Colleges DEMONSTRATION

presented by
100 British and overseas students
from the
**Assemblies of God College (Kenley)
Elim Bible College (London)
International Bible Training Institute
(Burgess Hill)**

Chairman : DONALD GEE

Others taking part include
**G. WESLEY GILPIN W. MILLINGTON
GEORGE STORMONT**
Testimonies by students

Music provided by a
MASSED STUDENT CHORUS and Instru-
mental Ensemble conducted by
DOUGLAS B. GRAY

Friday, March 3rd, 1961, at 7.30 p.m.

Song service at 7.15 p.m. 1,700 free seats

Church News

BURTON-ON-TRENT

Recent events include the Sunday school prize distribution, when Mr. H. Nicholls, children's worker from the Elim Church, Smethwick, took the service. The visit of Pastor Len Mason, of Ashbourne Elim Church, marked the first anniversary of the ministry of the local pastor. Despite fog and flu the Blackheath Elim Church choir paid a visit, the speaker being Pastor L. Cowdery. John Goddard, secretary of the Blackheath Y.F.C. and active Elim Church worker, stayed over to conduct the Sunday meetings. A recent venture was the commencement of Junior Crusaders, providing a means of service for the older young people and an opportunity of keeping the Sunday school scholars together during the week, the time being spent in a spiritual and practical manner.



Mr. Nicholls presents the first prize to Eileen Shipley at Burton-on-Trent prizegiving service.

OUR COVER PICTURE

Under the title "Elim—symbol of hope to soul and body," the *Stoke City Times* recently published almost a full-page article dealing with the Longton Elim Church. At the head of the article was this picture, which depicts church members listening to the voices of the American Crusader Trio, who visited them last October. The article dealt with the history of the formation of the local church, and concluded with a full statement of our fundamental beliefs.

It is good to see Elim coming to the fore, and we trust other churches may seek and obtain similar publicity.

Editor.

An open letter to Elim Crusaders

20 Clarence Avenue,
Clapham Park,
London, S.W.4.

February 11th, 1961.

Dear Crusaders,

It can happen again—if you come!

My first impression of the Royal Albert Hall meetings on Easter Monday has remained my greatest—it was the sight of the massed choirs singing, under the leadership of Pastor Douglas B. Gray, "Living for Jesus, a life that is true; striving to please Him in all that I do." The choir stalls were packed to capacity, and my two chums and I failed to find a seat other than high up in the gallery—it was a bird's-eye view.

During the last few years I have been increasingly pleased to see you respond to our call for greater support for the choir. Last year we almost filled the choir seats available to us, and I am sure that with an extra effort we can fill every gap this year.

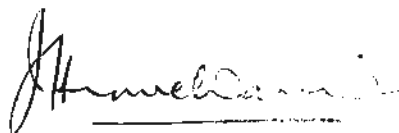
We also look to you to round up your fellow church members to lend their support to the day's activities in London. It is well within our reach to fill the Royal Albert Hall again, so much so that we will need to use that gallery. Why not persuade your church to set a target? Book a larger coach, or even more coaches than you did last year. Crusaders could take it upon themselves to fill the coaches with people who live near to the church. I remember hearing from one friend of mine of the results of a quiz he conducted in one of his churches. He asked this question: "How and why did you come to this church?" Of thirty-four Crusaders questioned as to "how" this was the result: handbills were responsible for one coming, poster notices for two, newspaper advertisements for three, and the remaining twenty-eight came through a personal invitation (this was sometimes used with a handbill). What about you my friend? Will you do it? Turn your enthusiasm loose and set it chasing your friends into our Easter Monday rallies at Trafalgar Square and the Royal Albert Hall.

It is not too long ago for us to remember the tremendous success of the Harringay and Wembley crusades. Billy Graham was the figure at the top. He was an attractive personality. There is no doubt that hundreds of thousands of Christians prayed. But the evidence of the faith of thousands more was revealed through the business-like way those men, women, boys and girls went about bringing their unconverted friends in hired coaches and trains to hear the evangelist preach. Pay for their coach seats, call at their homes, carry them to the Royal Albert Hall if necessary, but get them there at any cost. And, by the way, carry them there in arms bent in prayer. If you are able to give them your testimony en route, well, all the better. When the invitation to accept our Lord as their Saviour is given you will have escorted them right to the Master's feet. What a glorious opportunity is ours—it's within your reach.

Ray Hughes of America is once more our preacher. He is a dynamic personality fully dedicated to the service of the Lord Jesus Christ. We heard him last year and he made a tremendous impact. We know that his message is clear, to the point, and delivered under the anointing of the Holy Ghost. And he is a young man. I am asking you to rally around him with every ounce of enthusiasm and faith.

So don't forget. I appeal to you personally, Elim Crusader. This may be the last Royal Albert Hall meeting before our Lord returns, so let us work as if it really were the last.

Yours in His glad service,



J. HYWEL DAVIES
National Youth Director.

PS. See you at Trafalgar Square at 11 a.m. sharp ready for our great open-air witness.



THE FAMILY ALTAR

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

Monday, February 13th. John 4 : 31-42.

"I have meat to eat that ye know not of."

Fatigue and hunger were forgotten in the work of sowing the Gospel seed. Those who constantly witness to the salvation that is in Christ Jesus—and that should include every born-again believer—know that other things become relatively unimportant, and one is sustained and borne up by the infilling of the Spirit which is given at such a time. Witnessing is not only the responsibility of the Christian, it is the finest antidote to attacks of "blues," downheartedness, doubts and fears. Witnessing is a spiritual tonic for the witnesser, as well as the way to point other souls to the Saviour. Why not try it today? The harvest fields were never whiter.

Tuesday, February 14th. John 4 : 43-54.

Note the three steps of faith. (1) **Faith corrected** (v. 48). This nobleman wanted to see before he would believe. Thus he wanted Jesus to travel the twenty miles from Cana to Capernaum, and he wanted to see Him perform the miracle. Faith works independently of sight and depends upon the Word of God. (2) **Faith tested** (v. 50). The nobleman was told to go back home because his son was well. He had nothing to go on except the word that Jesus spoke. (3) **Faith rewarded** (vv. 51, 52). The word of the Lord and the healing of the boy coincided. But the man recognised that this was no coincidence, but a display of power and knowledge. Has the Lord ever taken you up these steps?

Wednesday, February 15th. John 5 : 1-18.

"Sir, I have nobody" (v. 7, Amplified New Testament).

This poor man had no friend, no helper in his time of desperate need; at least, not till Jesus befriended him. One of the tragedies of modern society is the tremendous number of lonely people. The Christian is never really lonely, for the "Friend who sticks closer than a brother" has promised "I will never leave thee nor forsake thee." There are times, however, when sick and aged Christians long for some human fellowship and companionship. This should never be denied them if they belong to a Christian church. Do not leave all the visiting to the pastor! If you visit one of the "shut-ins" this week, his or her gratitude will be ample reward.

Thursday, February 16th. John 5 : 19-29.

The controversy which raged because of the sabbath-day healing (v. 16) had taken on a new intensity because of the Lord's statement regarding His relationship with God the Father (vv. 17, 18). It is plain that He claimed equality with the Father. He performs the same work as the Father (v. 19); He quickens the dead (v. 21); He possesses all judgment (v. 22); He is to be honoured together with the Father (v. 23); He gives life to the spiritually dead (vv. 24, 25); He possesses life in Himself, i.e. eternal being (v. 26, compare 1 : 4); it is His voice that will promote the resurrection (vv. 28, 29). Note that none will escape the resurrection, but it will be damnation for some as surely as it will be life for others.

Friday, February 17th. John 5 : 30-47.

Added to the Lord's claims were the testimony of John the Baptist, the testimony of His own miracles and the

testimony of God Himself through His Word. "Search the scriptures" demands Christ. We should re-emphasise this demand. Do not stop short at reading the S.U. portion for the day, but systematically and diligently search the Scriptures. The new Elim Bible reading plan can be of great assistance to you here. Note too that the Lord infers that unbelief of the books written by Moses will lead to unbelief of the words of Christ. Conversely, belief in Moses will create faith in Christ. This is important in view of the teachings of modernists and the explanations given in our schools of the "way things began."

Saturday, February 18th. John 6 : 1-14.

"And this He said to prove him: for He Himself knew what He would do" (v. 6).

Jesus proved before He provided. Philip does not emerge with credit from the test. He should have remembered that Jesus had provided wine in a crisis, and then he could surely have believed that He could provide bread. There are some things that we are exhorted to forget (Philippians 3 : 13), but there are things we should remember. Alas that some forget what they should remember and remember what they should forget. Andrew seems to have had some hope, but it is a pity that he added his last sentence. Little becomes much in the hand of the Lord. Never forget this: Jesus can multiply our little if we yield it to Him.

Sunday, February 19th. John 6 : 15-27.

The Lord Jesus refused in the temptation to use His power to create bread for Himself, but He used it readily to provide bread for others. This is the keynote of His life. He "came not to be ministered unto, but to minister, and to give His life a ransom for many." What a tragedy it is when people give more prominence to His miracles and His provision than to Himself. Those who followed Him at this time simply because of the loaves and fishes were no doubt the first to leave Him when the meaning of discipleship was revealed to them. Eventually every Christian must come to the place where Christ is the attraction rather than what He gives or does.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The work of prayer

Sincere Christians everywhere are busy people. Their interest in the kingdom of God drives them to spend time and energy in ways and means of promoting the cause of Christ. There are conferences, committee meetings and much activity, all with the sincere purpose of seeing God's work move on to greater success.

We live in a day of hurry and bustle. The Church is active too. Perhaps in all the history of the Church we have not had as many people working as in this twentieth century. The machinery of Christianity is large and complicated, but are we really accomplishing more than the Christians of past years?

There is much that is essential in the work of the church, but, alas, so often in the rush of things the work of prayer is almost forgotten. Men and women can only be truly born again by the operation of the Spirit of God.

The work of prayer is vital to the work of the kingdom of God, and it is our wonderful privilege to be called to this work. Let us back home with prayer the plans to advance the kingdom of God. God, who sees the faithful prayer warrior in secret, will surely reward in the open.

Prayer is requested for

Revival throughout Britain.

All Elim evangelists.

A man distressed about home affairs.

A woman recently bereaved.

A woman with arthritis, that she may be healed.

Thought for the week

The bell-ropes of prayer are to be pulled.

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.

CROYDON. Feb. 11, 12. Elim Church, Stanley Road. Visit of Principal, Elim Bible College, with Students. Sat. 7. Sun. 11 and 6.30. Feb. 23. Missionary films. Speaker: Miss Vera McGillivray. 7.30.

HOVE. Mar. 4. Elim Church, Portland Road. Sussex Presbytery Rally. Business meeting 2.30; Rally 7 p.m. District Fellowship with the Field Superintendent, J. J. Morgar.

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

KINGSTON-UPON-THAMES. Mar. 6-12. Elim Church, Thames Street. Gospel Campaign conducted by S. London Area Evangelistic Team. Sun. 6.30 p.m. Weeknights 7.30 p.m.

LEYTON. Feb. 19. Elim Church, Vicarage Road (High Road). Missionary Sunday. Mrs. D. E. Bull (Tanganyika). Feb. 25. Saturday Night Special, directed by Chris. Gold. 7 p.m. A filmstrip of local interest.

SWINDON. Mar. 4. Elim Church, Osborne Street. Festival of Music with choir of 150 voices. Guest speaker: John Woodhead, well-known evangelist, this year's Elim President. We invite you to the Presbytery's greatest event. 3.30 and 6.30. Cups of tea provided.

THORNTON HEATH. Mar. 4. Trinity Hall, adjoining Trinity Church, Broadway, Wimbledon, S.W.19. South London Presbytery's Great Youth Rally. 7 p.m. Speaker: Charles Brookes, with the Southampton Choir. Items by youth. Full programme. Business meeting 3 p.m.

WATFORD. Feb. 25—Mar. 2. Elim Church, Douglas Avenue. Special series of meetings on the Second Advent, by W. G. Hathaway.

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

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. 11, 12, Maidstone; 19, Slough; 25, Tunbridge Wells; Mar. 4, Surbiton; 11, 12, Derby; 19, Braintree; 26, Holloway Prison and Bermondsey.

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. 11, 12 (Sun. a.m. only), Accrington; 12 (afternoon and evening) Salford; 13, Wigan; 14, Burnley; 15, Blackpool; Mar. 1, Kirkintilloch; 2, Greenock; 3, Clydebank; 4, Coatbridge; 5, Glasgow; 6, Paisley; 7, Motherwell.

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, Bermondsey, 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. 11, Mountain Ash; 12, Abercynon; 13, Porth; 14, Trealew; 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

For R.A.H. Youth Choirs

WRITE NOW TO ELIM YOUTH MOVEMENT
20 CLARENCE AVENUE, LONDON, S.W.4.

9d. PER SONGSTER (33¼% DISCOUNT FOR ORDERS
OF 12 COPIES AND OVER)

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.

HOLIDAY APARTMENTS, BORD-RESIDENCE, ETC.

BLACKPOOL. S. Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h. and c.; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road. Telephone 45843. C.467

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 "Ebentzer." Comfortable a good food; fellowship; near shops, buses, sea. S.A.E., 2 Arnewood Road, Southbourne. Phone 45122. C.464

BROADSTAIRS. Christian Guest House; bed/breakfast, and evening meal; close to sea. Young Christians welcomed weekends from March 3rd; 21 guineas. Stamp for particulars: Mrs. Linsell, 18 Queens Road. C.470

CIACTON-ON-SEA. Large flat, overlooking sea, near town; easy reach of church and station; 8½ guineas to 12½ guineas according to period required. 51 Church Road. C.471

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

EASTBOURNE. The Elim Guest House is open all the year round; 10 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.

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

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.434

LLANDUDNO. Are you coming to the Conference, May 8? "Meifod" Guest House is immediately adjacent to the Conference Pavilion. Beautiful view of the bay from the front of the house. Write for brochure: Mr. and Mrs. J. L. Stuffs, "Meifod," opposite pier, Llandudno. C.451

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, Goodrington. Luxury four-berth caravans from five guineas; excellent site, all amenities, flush sanitation, children's corner. Book now to avoid disappointment. S.A.E., Chadwick, 60 Sandhills Lane, Barnet Green, Birmingham, HILLSide 1688. C.445

PAIGNTON and Torbay Court. Booking now for your 1961 holidays. Special Guest Speaker for the week June 24th to July 1st, Rev. Dick Rees. Don't delay—book today. Ewart J. Maggs, F.R.G.S., Torbay Court, Stearfield Road, Paignton, Devon. Phone Paignton 57835. C.406

PAIGNTON. Homely accommodation; central; on level; bed, breakfast and Sunday meals £4. Write: Mrs. Williams, 50 Well Street, Paignton, Devon. C.469

PENZANCE. Bed and breakfast and evening dinner, full board on Sundays; terms moderate; central; few minutes Elim Church, shops and sea front. Mrs. R. Harvey, "Earlwood," 10 Lannoweth Road. C.447

SCARBOROUGH. Lovely country and sea views; h. and c.; lounge. Great meetings at Pentecostal Fellowship Camp adjoining. Christian fellowship; excellent food; garage; free parking. Write: Mrs. Warters, Roundhills Guest House, Burniston. Tel. Cloughton 276. C.430

HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

PAIGNTON. Accommodation for married couple; reasonable terms; parking space available; few minutes from Elim Church and shops. Falkner, 1 Jubilee Terrace. C.468

TRADE

MOTORS. Ministers and others invited to inquire for particulars of new or good second-hand cars. A new Christian firm; Elim members. Write first to: Pastor W. N. Brambleby, "Woodlands," 17 Bury Road, Gosport, Hants. C.461

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BIRTHS

MILEHAM. On October 29th, to John and Audrey Mileham (née Tillier), of Elim Church, Reading; the precious gift of a daughter, Ruth Audrey.

CLARK. On December 9th, to Stan and Valerie Clark (née Harris), of Elim Church, Reading; the precious gift of a daughter, Ingrid Dawn.

PAYNTER. On December 12th, to Maurice and Ruth Paynter (née Legieux), of Elim Church, Reading; the precious gift of a son, Mark Lyndon.

MARRIAGES

BAKER; FIELD. On September 24th, at Elim Church, Reading; Brian Lawrence Baker to Carol Ann Field. Officiating minister: A. S. F. Horne.

DOWNING; JONES. On January 24th, at Elim Central Church, Clapham; William Thomas Downing to Joan Ruth Jones. Officiating minister: Samuel Gorman.

WYARD; WHITE. On September 17th, at Elim Church, Reading; Meyrick Henry James Wyard to Sheliagh White. Officiating minister: A. S. F. Horne.

WITH CHRIST

HARVEY. On December 15th, 1960, Edwin Harvey, member of Elim Church, York. Officiating minister at funeral: John Woodhead.

HARRIS. On December 17th, Edward George Harris, father of Mrs. Shaw, Elim Church, Chichester. Officiating minister at funeral: E. W. G. Eldred.

JELLY. On December 9th, Mrs. Mary Jelly, a sister beloved by the Elim Church, Watford, awoke to be for ever with her Lord. Officiating minister at funeral: Brian Barnett, resident minister.

LAMBERTH. On January 21st, Daisy Gladys Lamberth, aged 54, faithful member of Elim Church, Westcliff. Officiating ministers at funeral: George Backhouse and Swinburne Smith.

SCHOFIELD. On January 16th, Mrs. Mary Ellen Schofield, aged 81, faithful member of Elim Church, Bradford, from its inception. Officiating minister at funeral: A. D. Hathaway.

SHERRINGTON. On January 19th, Mrs. May Sherrington, aged 77, member of Elim Central Hall, Wigan, from the commencement. Officiating minister at funeral: Henry W. Fardell.

WARD. On January 18th, John Percival Ward, father of Rev. Herbert Ward, B.D. A faithful deacon and former Sunday school superintendent of Elim Church, Grimsby. Officiating minister at funeral: James McAvoy.

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