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THE ELIM EVANGEL

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



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Proclaiming the Truths of Pentecost

The great freeze-up

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

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COVER PICTURE

"My anchor holds." A German cargo ship anchors at Scarborough.

Photo by Charles Bean

ARCTIC conditions heralded the opening of the new year, isolating many scattered communities and making extremely difficult and dangerous the attempts by helicopter and snow-plough to reach them with vital food supplies. The freeze-up has taken its toll of victims, and brought suffering and hardship to many. Churches too report depleted congregations as elderly people in particular find it impossible to travel over the treacherous roads. We would urge our readers to remember that the work of God must go on, and to see that the local church does not suffer financially through your enforced absence. In fact, many churches will face considerable extra expenditure as a result of the severe weather conditions. How we shall appreciate the return to milder conditions, and the freedom to move about again without the hindrances of recent weeks.

Coldness too seems to have invaded the talks on the entry of Britain into the European Common Market. Many are beginning to wonder whether anything will come of these negotiations, and in the meantime the uncertainty of the situation is undoubtedly having its effect on the matter of employment. It is to be hoped that a decision will soon be taken one way or the other, and that the country can settle down again to plan effectively for the coming days. Many believers have sincere misgivings on the implications of entry into this body, and next week we hope to publish the first part of an article by one of our ministers dealing with the spiritual aspects of this matter.

Coldness again is seen by some in the relations with our neighbours across the Atlantic. Many feel that Britain has been let down by the cancellation of the Skybolt missile programme, and the substitution of the submarine-based Polaris weapon. Should Britain have persevered in procuring her own independent missile? Should she now seek to "go it alone" and proceed forthwith to develop her own weapons? While we hold no brief for the Moral Rearmament movement, we did feel that they made an important point in their recent extensive advertising campaign when they inferred that the secret of Britain's greatness might be rather in giving a spiritual lead than in hoping somehow to keep up in the armaments race. While we have no wish to enter into fruitless arguments concerning unilateral disarmament, it is surely a tragedy that the test of a nation's greatness seems now to rest in its ability to blast vast territories into oblivion!

Coldness—at least it makes us appreciate the fire. Blazing logs, heaped-up coals—how attractive they are at this season. And so is warmth wherever it is found. We trust that the fire of the Holy Spirit will warm our hearts and fellowship, and the Pentecostal spirit ensure that, whatever the weather outside, there is never a trace of coldness within the fellowship of the saints, but that all who enter our doors may find the genial warmth and cheering atmosphere of true Christian fellowship and spiritual worship.

GOD'S DEAR SON

"Thou art My beloved Son" (Mark 1:11)

By A. C. MORRIS

THE LORD Jesus Christ is known to us by many precious names which are indeed wonderful to us, yet more wonderful still to God. In the text He is called God's "beloved Son." In Colossians He is called "His dear Son" or "the Son of His love."

We often speak of the reasons why Jesus is dear to us, but let us consider for a while His preciousness in the sight of God.

WHY IS JESUS CALLED GOD'S BELOVED SON?

First because of His willingness to become the redeemer of our souls (John 10:17,18). Then again because of His perfect holiness of character (Hebrews 1:9). The dying thief on the cross said of Jesus: "This man hath done nothing amiss." Pilate declared of Jesus: "I find no fault in Him."

God spoke of His Son as being the brightness of His glory and the express image of His person; of His being made so much better than the angels that all the angels should worship Him; that His throne was for ever and ever. He crowned Him with glory and honour and has put all things in subjection under His feet. At His name every knee must bow, both in heaven and on earth. He was made worthy to receive power and riches, wisdom, strength, glory and blessing. In Him dwells all the fulness of the Godhead bodily, and in Him all fulness dwells. God has highly exalted Him and given Him a name which is above every name.

The sinlessness of Jesus has often been dwelt on as the crowning attribute of His character. The Scriptures have no record of His sins because He never sinned. The Bible declares that He who knew no sin became sin for us. Christ was sinless. He was so because He was absolutely full of love. The fulness of His love for His Father and for all men, ruling every part of His being, constituted the perfection of His character.

His birth was contrary to the laws of life. His death was contrary to the laws of death. He had no cornfields or fisheries, but He could spread a table for 5,000. He walked on no beautiful carpets or velvet rugs, but He walked on the waters. When He died few men mourned, but the sun was darkened. Sinners rejected Him, but God called Him His beloved Son.

Again, this was because of His sufferings and death for our salvation (Philippians 2:8). Crucifixion

was an unspeakably horrible death. It was cruel and shameful. Nothing was more unnatural than to suspend a living man in such a position on a cross. The victim usually lingered two or three days with the burning pain of the nails in his hands and feet, the torture of overcharged veins and intolerable thirst constantly increasing in that oriental sun. It was impossible to help moving the body so as to get relief from each new attack of pain, yet every movement brought new and excruciating agony.

On the cross Jesus suffered the sins of the whole world, physically all His bones were out of joint. His tongue was cleaving to His jaws, His hands and feet were pierced, His face was marred more than any man's. He was even unrecognisable as a man. They had planted a crown of thorns upon His lovely brow, they spat in His face. He was buffeted, was hit with the hands of men, was stripped, mocked, laughed and jeered at. He was forsaken by those He loved, was forced to carry the cross on which He was to hang and there, before the crowd, He suffered, bled and died alone.

HOW DOES GOD SHOW HIS REGARD FOR HIS BELOVED SON

First, by the many names He has conferred upon Him: such names as Jesus, wonderful Counsellor, Prince of peace.

Then by the miraculous power with which He endowed Him. Jesus said: "All power is given unto Me" - power to heal the sick, the blind, deaf, dumb, lame, and to raise the dead; power to forgive sins, to fill with the Holy Spirit.

Then again by the gifts of angels to attend upon Him (Hebrews 1:6); by the promises He has made to Him (Psalm 2:8); and by the kingly honours He has conferred upon Him.

He is our Redeemer, Saviour, Mediator, High Priest and coming King.

PAUSE AND PONDER

"A man's character is the reality of himself. His reputation is the opinion others have formed of him. Character is in him; reputation is from other people."

Henry Ward Beecher.

EVANGELICAL AND PENTECOSTAL

Unusual offering

A collection plate will not hold the offering for missions given by an American A.O.G. layman. Finding his prize mare dying, back in May 1960, he vowed that if it recovered, in answer to prayer, he would give the money from the sale of its colts to missions. So far three colts have been sold, contributing some £100 in all for missionary work.

Hour of Revival

This radio programme can now be heard over Radio Europe No. 1, on 1647 metres in the long-wave band, from midnight onwards each weekday. This programme is also being transmitted over stations in Los Angeles and Ohio in response to requests from American listeners.

Portuguese youth evangelism

Capacity crowds are reported in recent youth rallies in Lisbon, Oporto and other parts of Portugal, conducted by Ben Ecclestone, Dave Foster and Dr. Samuel Faircloth. Many high school students were contacted in this "Youth for Christ" effort, in spite of opposition from local priests, and numbers of decisions are reported.

Pentecost and universities

Leonard Knipe, recently appointed to Sheffield Elim Church, reports lively interest and many questions after speaking on the Holy Spirit at a S.C.M. meeting in the Chapter House of Sheffield Cathedral.

Missionary work in Cuba

We are glad to note that three American A.O.G. missionaries are still on the island, and that missionary work has not been interrupted by the recent crisis. The denomination's churches there have more than doubled since Castro came to power in 1960, and today there are eighty-three churches, mostly under national supervision, a theological training school and a printing press. Ten thousand are enrolled in the Sunday schools, and all records for Bible sales have been broken in the past year.

Billy Graham for Europe

The Graham team plan to return to Europe in May and June, conducting crusades in Paris, Nuremberg and Stuttgart as well as shorter rallies in other

centres. A return to Berlin is planned for June 8th and 9th. The continental campaign will open with an eight-day crusade in Paris, commencing on May 12th.

Eric Hutchings's crusades

Following two major crusades in South Africa in March, April and May, the team will be conducting the West of England Crusade in the Colston Hall, Bristol, from June 1st to 30th. This will be followed by the Leamington Spa Crusade from October 5th to 27th. An invitation has also been received to crusade in Copenhagen in November.

Many conversions in Surinam

Commenced through contacts made through radio work, the Pentecostal work in Paramaribo, the capital city of Surinam, has made great strides under the ministry of Rev. John Tubbs, of the American A.O.G. More than 4,000 conversions have been recorded in the past three years, and a £5,000 building has now been purchased. The work is to be extended to other cities.

Dr. Alan Redpath

Dr. Redpath, recently returned from Chicago to take up the pastorate at Charlotte Chapel, Edinburgh, will conduct a Christian Challenge Crusade in the new church building at Duke Street, Richmond, from May 1st to 11th. He was pastor of this church from 1940 to 1953.

Rev. E. G. Rudman

Mr. Rudman, of Hove, is visiting the Sudan Interior Mission's fields in Sudan and Ethiopia in January and February.

Boys' Brigade anniversary

An international camp will be held at Trinity College, Glenalmond, Perthshire, in August, to celebrate the eightieth anniversary of the movement. About 1,500 visitors from Britain and overseas are expected. Sir John Hunt will be the commandant.

Persecution in Colombia

Four missionaries were recently stoned and arrested in Colombia. Fortunately they escaped serious injury. Churches have been attacked, and many Colombian Christians have been stabbed, stoned, imprisoned and spied upon because of their religious activities.

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL

The Ministry of the Holy Spirit

THERE can be no doubt that the Holy Spirit was actively engaged in the affairs of men in Old Testament days, as for instance in His effect on the utterances of the prophets (Hebrews 10 : 15, 16; Acts 28 : 25; 2 Samuel 23 : 2, R.V.). He was also the author of the Scriptures, for the holy men who wrote were "carried along" by the Holy Spirit (2 Peter 1 : 21).

His work can be considered:

(1) IN RELATION TO CHRIST

He was the agent of Christ's birth (Matthew 1 : 20).

He glorifies Christ (John 16 : 8-11, 14; 15 : 26; 1 Corinthians 12 : 3).

He anointed Christ for service (Luke 4 : 14, 18; Acts 10 : 38).

Jesus Christ was led by the Holy Spirit (Luke 3 : 21, 22, cp. 4 : 1, 14).

Jesus Christ was taught by the Spirit (Isaiah 11 : 2, cp. Matthew 12 : 17, 18).

Jesus Christ wrought miracles by the power of the Holy Spirit (Matthew 12 : 28).

Jesus Christ was raised from the dead by the Spirit (Romans 8 : 11).

(2) IN RELATION TO THE CHURCH

Paul's dissertation on the gifts of the Spirit in 1 Corinthians 12 and 14 makes it quite clear that He gives supernatural directives, comfort, exhortation, and works miracles. He called out God's chosen vessels for the ministry to which they had been appointed. This is demonstrated in the case of the church at Antioch and the calling out of Barnabas and Saul. These two men were then sent forth on their missionary enterprise (Acts 13 : 1-4).

(3) IN RELATION TO THE INDIVIDUAL CHRISTIAN

The Holy Spirit is the Divine agent in the great work of regeneration (John 3 : 1-8; 1 Corinthians 12 : 13; Romans 8 : 9, 16; Titus 3 : 5, 6).

He is the source of life in the believer (Romans 8 : 1-6).

He guides us and hinders us from going in the wrong direction. When Paul and Silas would have gone in an eastward direction, when journeying in Asia Minor, the Holy Spirit "suffered them not" (Acts 16 : 6, 7). Paul also writes to the Romans to say that those who are sons of God are led by His Spirit (Romans 8 : 14).

He intercedes for us in our infirmities (Romans 8 : 26, 27; Ephesians 6 : 18).

He dwells within us as in a temple and quickens us by the dynamic of His life (Romans 8 : 11; 1 Corinthians 3 : 16).

He gives power to witness (Acts 1 : 8; 4 : 13, 31-33).

He produces fruit in the life (Galatians 5 : 22, 23).

(4) IN RELATION TO THE UNGODLY

He strives with men to convict them of sin, righteousness and judgment (Genesis 6 : 3; John 16 : 8-11).

We need the help of the Holy Spirit in our worship, for He reveals Christ in all His beauty. We need His ministry in the Church, for He demonstrates the supernatural among us. We need His dynamic in our individual lives to make our witness effective. No amount of culture or organisation can take the place of this Divine energy. Stanley Jones tells of a preacher who was floundering in his message and getting nowhere when someone came up and offered him a throat lozenge. The preacher replied rather pathetically, "That will not do any good, not for the thing that's troubling me."

If we are to enjoy anything approximating to the life lived by the men and women of the early Church we must seek the same power that gave drive and enthusiasm to them. Only power on this scale can meet and strike through the indifference of our "couldn't-care-less generation."

(To be continued)

ANONYMOUS GIFTS

The Elim Missionary Society is grateful to those who have furthered the work on the foreign mission field by the following anonymous gifts:

Receipt No.		£	s.	d.
2294	Woodford Bridge	4	0	0
2296	Clapham member	5	0	0
2297	Carshalton	1	0	0
2298	Huddersfield	10	0	0
2299	Forest Gate	5	0	0
2301	Cardiff	1	0	0
2330	Hereford	5	0	0
2331	Three sisters of Smethwick ...	5	0	0
2332	L.A., London, W.C.	10	0	0
2348	Elim member, Leicester	30	0	0
2358	Elim member, Glasgow	100	0	0
2363	A sister in the Lord, Salford ...	5	0	0
2364	A sister in Christ, Hudders- field	10	0	0
2367	E.G., Southend	20	0	0
2370	Poole, Bournemouth	2	0	0

Will readers kindly note that gifts for the Missionary Society or any department of the Elim work should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Church News Flash

Ealing

Pastor and Mrs. F. Lloyd Smith's visit to Ealing, in November last, brought much blessing. Throughout the eight days' visit God's people caught a new vision, and found much inspiration through Mr. Lloyd Smith's preaching and unfolding of God's Word, especially the present-day parallels which he drew from Old Testament incidents. Also souls found the Saviour as a result. Mrs. Lloyd Smith spoke one evening, describing the Lord's call and leading to go abroad, and we were stirred as she told us of her and her husband's travels in America, New Zealand, Australia and Canada. Shortly afterwards came our periodical family service day at which Pastor H. W. Greenway was the special speaker. Members and friends invited their whole families to these meetings, resulting in a packed congregation in the evening and a decision for Christ.

Coventry

It was with great joy that after the crowded Sunday evening service, on December 9th, the church presented Pastor and Mrs. J. Newman with a large bouquet of flowers and a beautiful thirty-piece dinner service on the occasion of their silver wedding



Pastor and Mrs. Jack Newman.

anniversary. The church love their pastor and his wife, and have shown it in a most practical way. On the actual day of the anniversary (Tuesday, December 11th), after the usual prayer meeting, a cake suitably inscribed and in the shape of an open Bible was presented to them.

GRAHAM W. SCRIVENS.

We, too, would give praise to God to the highest heaven for a wonderful twenty-five years together in the ministry of the Elim Church.

JACK NEWMAN.

“NEVER HEARD THE LIKE OF IT!”

No, not in all my travels,” said the leader of one of the largest Pentecostal movements in the world.

He was referring to the Elim meetings at the Royal Albert Hall on Easter Monday . . . the singing, choirs and congregation. But that was not all. He was almost overwhelmed by the atmosphere and high spiritual tone of the meetings in a hall used for a multitude of different purposes, some quite foreign to the aim of the Elim gatherings.

The Royal Albert Hall meetings of the Elim family are without equal, and should not be missed. And every year they are getting better. This year will be no exception. Powerful and Scripture-filled messages by dynamic Willard Cantelon, an evangelist much loved in Elim. With him will be the talented Swedish ministers' male voice quartet, headed by brilliant soloist Goran Stenlund. The London Crusader Choir and massed Elim Youth Choirs under the leadership of the president, Rev. Douglas B. Gray, will present a selection of Gospel music as good as any day of the past. And the meetings will be under the capable convening of Rev. Alexander Tee (afternoon youth rally) and Rev. H. W. Greenway (evening).

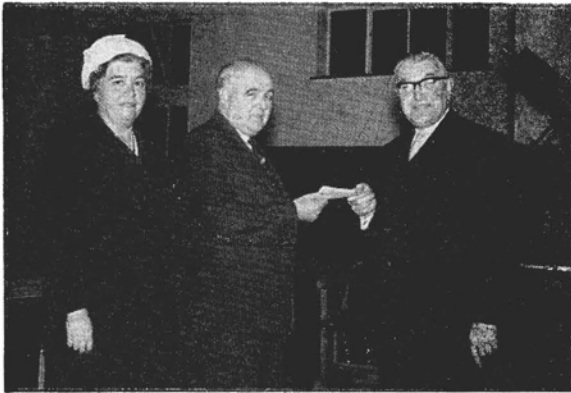
And what do you need to do right now?

- (1) Pray every day for an outpouring of God's blessings upon the day.
- (2) Prepare to come and bring others with you.

Easter Monday for 1963 is on April 15th.

TWENTY-FIRST ANNIVERSARY OF LEEDS MINISTER

A SPECIAL weekend a few weeks ago marked another milestone in the history of Bridge Street Church, Leeds. The occasion was the twenty-first anniversary of Pastor J. E. Moore, as co-minister with Pastor O. G. Miles. In a short word of testimony on the Sunday night, Mr. Moore began: "Many years ago a young lady was called to India. She did not go, but married and settled down at home. But peace of heart had gone, and did not return until her first-born child, a son, was solemnly dedicated by her to God for the ministry. That lady was my mother," continued the speaker; and then he briefly related how God had led him into the ministry. A solemn hush settled upon the meeting as Mrs. Moore sang "I have found a hiding place." A direct gospel message given by Pastor H. Toft followed, and our hearts rejoiced as a number of people responded to the appeal.



Pastor O. G. Miles makes the presentation to Pastor Moore.

Monday night saw a crowd of nearly 400 people gathered. Ten speakers, hymns, prayer, reading, solo, presentation and response in less than two hours, and throughout unflagging interest was maintained. Mr. Miles paid a warm tribute to his ministerial colleague, which was followed by tributes from the church officers and the Crusader secretary. Then the presentation. "It is my very great pleasure, in your name, to present to Mr. and Mrs. Moore a cheque for £200. God bless you," said Mr. Miles. In replying, Mr. Moore's word of thanks was simple and sincere; and all were moved as Mrs. Moore sang with deep feeling, "Take my life, and let it be . . ." to *Jude's* lovely setting. Further tributes followed from pastors Toft, Wigglesworth and Kay. Pastor J. Woodhead fittingly concluded the anniversary celebrations by bringing greetings from the Executive Council, and

from Mrs. Charles Kingston, who was instrumental in leading Mr. Moore to Christ.

H. TOFT (Belfast).

He went from clerk to cleric

It is just twenty-one years since Mr. J. Edward Moore resigned his job as a clerk in the motive-power section of the railways in Leeds. He had given it up for a real calling. Immediately afterwards he became Rev. J. E. Moore at Bridge Street Church. A remarkable transition you may think—from clerk to cleric. But it was made only after much thought, preparation and prayer. For many years before he had been a lay preacher. He had qualified for the ministry through a correspondence course. And he had been ordained in London.

Today Mr. Moore is still pastor at Bridge Street Church—co-minister with Rev. E. G. Miles, who has been with this same church for thirty-three years. This city-centre place of worship has a splendid, one might say enviable, reputation for being well filled at all its services.

Bridge Street, an independent church, is affiliated to the Pentecostal group of churches. Its founder was the late Pastor T. H. Jewitt, a Leeds business man, who was followed by Mr. Miles, the present fellow minister with Mr. Moore. For some time the church was in Bickerdike Street, York Road, before moving into its present building in Bridge Street about 30 years ago.

Yorkshire Evening News.

Book Review

Sit, Walk, Stand, by Watchman Nee. Victory Press. 2/6 (by post 3/-).

In this book, based on the letter to the Ephesians, Mr. Nee deals with three fundamental facts of Christian experience which need to be learned by every believer. First, that we sit in heavenly places in Christ by the grace of God alone, not by our own strivings. Second, we are able to walk the Christian way by the outflowing life of the indwelling Christ, who is Himself all we need for the life of holiness. Third, in the warfare against the powers of darkness we stand victorious in the power of the triumph of Christ. Mr. Nee uses some very interesting stories to illustrate the points which he makes. An easy book to read and well worth the price charged.

F.L.

THE MINISTRY OF DIVINE HEALING

By P. S. BREWSTER

MINISTER OF CARDIFF CITY TEMPLE

IT IS ALWAYS necessary before attempting to erect a structure to clear the site and thus make way for a good foundation.

Forty years ago Divine healing was little known and seldom taught or practised. Today it has become very popular, and every scrap of information concerning supernatural healing is eagerly sought after. It is claiming time on television and radio, many magazines are featuring this subject, and Sunday national newspapers are attempting to increase their sales by the popular theme of "Healing."

Unfortunately all healing is grouped together, and in the mind of the general public there is confusion and great difficulty in distinguishing between the true and the false. The spiritist movement is staking great claims and receiving much public attention, but the peculiar and dangerous method of healing taught by spiritists is certainly not that taught by Jesus Christ and His apostles. The Christian Scientists also have their methods, but again, on close examination, their teaching is diametrically opposed to the teaching of Jesus.

Then again we have medical healing, which includes psychological healing, psychiatric treatment and surgery, and although all these methods of healing are essential in this disease-ridden age, it must be made clear that the healing taught by Jesus is not medical and scientific healing. The term we prefer to use, which is a clear indication of its meaning, is "Divine healing through prayer."

NO DISEASE, SICKNESS OR AFFLICTION COULD RESIST THE
AUTHORITY OF JESUS CHRIST

Jesus Christ was always the absolute master of every sickness and of every situation. He healed all manner of disease. The Spirit of the Lord was upon Him for this purpose. In so many occasions in the Scripture we have those few words "He healed them all." This also happened in the days of Peter. Even Peter's shadow was enough to bring healing to the sick. This fact must be clearly settled in the minds

of all who come to Christ for healing: every sickness is within reach of His nail-scarred, healing hands.

If supernatural healing came through the methods mentioned previously then there would be every reason to doubt, but Divine healing comes from God, and this ends all doubt. The psalmist said: "Who healeth all thy diseases." The New Testament record is: "Who went about doing good, and healing all that were oppressed of the devil." This included the blind, deaf, lame, crippled, lepers, those with fever, withered limbs, dropsy, palsy and the mentally sick.

THERE WAS NO SET PATTERN FOR CHRIST'S HEALING
MINISTRY

How we love to have everything in an orderly fashion; how we love precision and procedure. I am glad there is no constitutional order in the method of Divine healing. Jesus had no set phrase that He used in prayer. He had no particular method of deportment. Sometimes Jesus demanded faith; other times He healed without faith. Sometimes He healed instantly, other times gradually. Sometimes He touched, sometimes He commanded, sometimes He healed from a distance without even seeing the person, and other times there had to be some form of contact. At other times Christ was very formal and even sent the lepers back to the priest.

It must be remembered that Jesus Christ was the Son of God with power and He met every situation exactly as it was, and dealt with it. Behind every case of physical healing Jesus left a spiritual lesson. Christ was never calm, cool and collected. He was moved with tremendous compassion as He saw the sickness and the dreadful sufferings of the people. He was particularly moved at the sight of sick children, or those downtrodden. It is not God or the Holy Spirit who builds up barriers and causes ceremonies to be stiff and lifeless. Jesus Christ was always inwardly and outwardly moved when He saw the power of God in action or when He himself was praying, or

fighting the power of Satan. He prayed "with strong crying and tears." Man has built his own rituals around the Lord's table and around baptism. We must not allow any ritual to be built around the ministry of supernatural healing.

THE HEALING MINISTRY OF CHRIST AND HIS CROSS

There is a very close association between Divine healing and the Cross of Jesus Christ. The prophet Isaiah said that it was "with His stripes we are healed." This was later confirmed by Christ in the gospels. Every blessing we receive, whether it be the healing of a soul spiritually or the healing of a diseased body physically, is all by virtue of the Cross, and a fruit of His great redemptive work. Isaiah predicted that the sign of the coming of the Messiah would be miracles—the deaf would hear, the blind would see, the dumb would speak, the lame would walk. Some claim that Divine healing is a part of the atonement in exactly the same way as salvation. Whether this be true or not it can be stated emphatically that the healing of the sick body is the *fruit* of the atoning work of our Lord Jesus Christ—He came to destroy the works of the devil and to restore all that was lost through the fall of Adam. Divine health and Divine healing are certainly included in these benefits. As we uplift the Cross and the Christ of the Cross the windows of heaven become open for answers to prayer.

DIVINE HEALING IN THIS GENERATION

Healing through prayer has been bitterly attacked by doctors and clergymen, but now it seems that the evidence has become so strong that many of the largest denominations now pray for the sick and anoint them with oil. This commendable change is welcomed. There are tens of thousands of people who can claim that they have received Divine healing through prayers. This must never be regarded as a new teaching—God proclaimed Himself the healer of His ancient people Israel. The psalmist declared: "Who healeth all thy diseases."

The prophet Isaiah predicted that Christ would come with miracles of healing; thus it was to be expected that when Jesus came He would proclaim Himself the Son of God with signs and wonders. His miracles were declared by John to be signs. Later, He commissioned His disciples to preach the Gospel and heal the sick. Those gallant men who formed the first apostolic band, with the Lord working with them, performed amazing miracles of healing. There was mass healing and individual healing. So powerful was the presence of Christ with these men that even the shadow of Peter was sufficient to heal the sick. Even handkerchiefs taken from the body of Paul were sufficient to heal the sick.

During the last thirty years large healing campaigns have taken place in this country and in most countries of the world, and literally thousands of men and women have found deliverance and freedom from their sickness. The blind have received their sight, the deaf have been able to hear, the dumb have been able to speak, the crippled have been able to walk, the lame and the broken have been restored. Divine healing as a doctrine is entirely unassailable; Divine healing in practice is so definite. There are so many authentic cases that it has become an indisputable

*Rev. P. S. Brewster,
the minister of
Cardiff City Temple,
and member of
Elim's Executive
Council, is well qualified
to write on this
important subject, as
he has conducted
revival and Divine
healing campaigns all
over Britain and in
several other
countries.*



fact. Every case of Divine healing proves the truth of the Bible and the fact that Jesus Christ is the resurrected Lord.

DIVINE HEALING AND THE WILL OF GOD

This title has caused much confusion and heartache and resignation to conditions that are almost insufferable. Sincere, earnest Christians are afraid to contest the will of God, and are quite prepared to suffer almost beyond endurance if they are assured it is His will. The Scripture teaches us very clearly that it is the will of God to heal, for Christ came into the world to destroy the works of the devil. When the leper said "Lord, if Thou wilt, Thou canst make me clean," immediately the reply came, "I will." Jesus said: "The Spirit of the Lord is upon Me because He hath anointed Me to heal."

The attitude of Christ was always one of perfect willingness. Except in exceptional circumstances we can accept that it is the will of God to heal us. When we are not healed there must be obvious reasons. God may have another way. In the case of Paul, the grace of God was sufficient. The psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." Heaven becomes a closed door at this attitude to sin. Christ refused to demonstrate His power merely to satisfy the whims of sign seekers as in the case of the Pharisees, who kept asking for a sign. As a general principle it is the will of God to heal the sick. If there is another plan then God will make His will known to us as we abide in Him.

DIVINE HEALING AND THE DISAPPOINTED

It must be noted that Jesus sadly left a city full of sick people because of their unbelief. They refused to co-operate with Him, and the healing hands of Christ were tied. Cruel doubt, criticism and unbelief hindered His Divine purposes, although it is a joy to note that as Jesus left this cursed city His compassion swept over Him and He healed a few sick people sitting by the wayside. This was an irresistible, unpremeditated, gracious display of the love of God, and a revelation of His tenderness. Divine healing is deeply rooted in the heart of God, and out of His love and compassion He desires to heal our wounds, our diseases and our suffering.

James says: "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss." Unbelief will cause disappointment; deliberate sin will also cause disappointment; rebellion and disobedience will also cause disappointment. If your request has been temporarily refused for an unknown reason, then God can make your heart glad by His presence and His tender consolation. If, however, your request has been refused because of a known reason then you must obey His voice, be obedient to His commands, and then the answer will come. The time element can also come into the question of healing. Divine testing must also be considered.

DIVINE HEALING AND EVANGELISM

The Holy Spirit has given the gift of healing to certain men. Jesus said: "They shall lay hands on the sick, and they shall recover." Divine healing is the necessary equipment for major pioneer campaigning—it is God's way. It was so with our Lord's ministry, also with the apostles, and especially so in the missionary journeying of the apostle Paul. One miracle turned a whole island to Christ. The miracles became the badge of authority, and attracted the crowds to hear the message of the Gospel. Divine healing for the sick and the forgiveness of sin are grouped together in the same commission given by Christ and they should not be separated; preach the Gospel; heal the sick. We dare not underestimate its importance or relegate it to a lesser realm than God intended, neither must we overlook its message or give it importance that God never intended it to have.

RELIGIOUS CRITICS HAVE ALWAYS BEEN AGAINST DIVINE HEALING

In the days of Christ His severest critics were the religious people. It was they who thrust Him to the Cross, it was they who refused His teaching, and it was upon them that Jesus poured out His dreadful woes. They hated Him because He refused to pour

the new wine of His kingdom into their old bottles of religion. They valued custom and tradition more than Christ's inspired message. They said Jesus had a devil, that He was mad, that He was false, that He was a deceiver, that He was a drunkard. These are the accusations levelled against Christ from those who ought to have known better. "He came unto His own, and His own received Him not." No wonder Jesus said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." It was intense jealousy on the part of the Jewish priests, who refused the great prophetic truth of Divine healing. It was right before their eyes but they saw it not.

So it is today. Many religious people and many sincere, intelligent men and women, including leaders, are afraid to recognise that Jesus Christ cares for the body and is willing to perform a miracle out of His great heart of love to meet the needs of suffering humanity. We must not be blinded by prejudice or denominational traditions, but open our hearts to the revealed Word of God. The Holy Spirit will illuminate the minds of those who desire to know the true doctrine.

SOME WHOM CHRIST HEALED BECAME ARDENT FOLLOWERS —OTHERS SOON FORGOT

Surely one of the most pathetic cries of the New Testament is the cry of Jesus: "Where are the nine?" Christ had healed ten lepers, but only one returned to give thanks. Unfortunately this is the attitude of thousands of people today: they are willing, yes, and they demand the benefits, but so few are willing to return to say thanks or to pay the price of discipleship. They want healing, they want health, they want harvest time, they want heaven, they want protection in war, they want exemption from famine and flood, but so few are willing to recognise the lordship of Christ and bow their knees in true adoration and love. The true art of loving operates both ways. We give as well as receive.

EVERY MIRACLE OF JESUS REVEALED A SPIRITUAL TRUTH

The man at the pool of Siloam in Jerusalem, who had been a cripple for thirty-eight years, was asked by Christ if he was willing: "Wilt thou be made whole?" Was he ready for God to step into his life? Had he learned the lessons of the past? When Jesus healed the ten lepers, He taught obedience by asking them to visit the priests. To the woman who came on behalf of her daughter, Jesus taught the true value of faith. On other occasions Jesus showed his absolute supremacy and sovereignty. On another occasion Jesus healed a diseased, trembling, palsied man purely to show His power and His willingness to forgive sin.

SONG FOR THE WEEK

By DOUGLAS B. GRAY

HYMNS AND THEIR USE

THE CHOICE of hymns for a service of worship is of utmost importance, whether to be sung by congregation, choir or soloist. In general one assumes that the choice for congregational use is by the minister. On the other hand, if choir or soloists are to contribute music with a message this might well be related to the general theme of the service and the message to be preached. Such a service can produce the desired result with telling impact because pastor, choir leader, organist and soloists are directing their energies toward one known objective.

Whatever be the method by which the hymns are chosen, they should belong in that particular service, and they should be handled as if those hymns and songs were indispensable—indeed, they *are* indispensable. People at worship get an idea of the importance of any phase of a service by the way that phase is handled by those in charge. The way hymns are handled by some leaders might well give the impression that these great songs could be omitted without appreciable loss. Furthermore, the limited choice of hymns by other pastors from a

hymn book so well compiled leaves one in desperation and despair. Hymns are essential and the introduction of new hymns (or those infrequently used) should constantly be employed. The church that does not appreciate hymns does not appreciate good anthems or spiritual songs or any other form of musical offering made to the congregation.

In the final analysis, church music is a unit—hymns, anthems, solos, group numbers or whatever it be—and each has a part in exalting the name of God and lifting the spirit of the worshipper. Every piece of music used in the church should be regarded as "special music," and it should be chosen with prayerful consideration, bearing in mind the particular type of congregation (or audience) and its specific need and understanding of the Christian message.

* * *

THREE VERSES—SOFT

An itinerant preacher put up at a comfortable farmhouse and was entertained hospitably by the family. Before breakfast the farmer's wife asked him how he liked his eggs. "Medium," was the reply.

Soon the preacher heard the good lady sing "Nearer, my God, to Thee." She sang three verses and stopped, bringing in the eggs from the kitchen.

"What was the matter with the fourth verse?" asked the preacher. "Three verses are for medium—four verses make 'em hard boiled," was the reply.

examinations came round. Mostly they did get caught and there was certainly lots of trouble then. School is very important indeed; just how important you will find out when you are a grown-up.

Lots of boys and girls and men and women I know still play hookey; not with day school but with church and Sunday school. The Bible says we should study to show ourselves approved unto God (2 Timothy 2:15). It also says that we should continue in the things that we have learned, for the Holy Scriptures will make us wise unto salvation (2 Timothy 3:14, 15). The place where we can study the Scriptures is Sunday school and church. God has said we should go to worship and to learn more of Him.

Lots of people think it doesn't really matter, so they play hookey. You can see that their places are empty each week. One day we shall have to give account of what we have learned. It will be just like examinations at school. I expect lots of people will be found out then; they won't have learned anything at all. To some Jesus will say "Well done," but to others He will look very sad because they have failed.

(Continued on page 63)



SUNSHINE CORNER

HELLO SUNBEAMS.

Have you ever played hookey? No, it's not a game you play with a stick and a little ball. It just means staying away from school to go fishing or some such thing. Another name for hookey is playing truant. Long ago boys and girls were not compelled to go to school as they are today. When the law came into being and every boy and girl over five had to go to school many boys and girls didn't like the idea, so that's when they thought of playing hookey. They kept out of sight of grown-ups and just pleased themselves. Of course, if they were caught there was trouble, but if they got away with it they felt very pleased with themselves.

Playing hookey was very silly really. If they didn't get found out at the time they certainly did when



Women's column

By GLADYS GORTON

WHAT'S IN A NAME?

A CERTAIN young lady of Southampton, with granite-willed determination, changed her name from Patricia to Tricia. Said Pat, begging her pardon, I mean Tricia: "I got sick, sorry and tired of everyone calling me Pat. I could not stand the abbreviation. A solicitor told me I could legally change my name for a guinea." Tricia put an advertisement in the local paper stating that her name was changed; no longer should she be called Pat.

What's in a name after all? A lot really. The names of those we love, the nearest and dearest, interpret *something* to us. My husband is named Arthur, and all the Arthurs I know are nice. I suppose most of us don't like our names and wish we were called by another name which we like. I don't like my name; I would rather be called Grace like my sister and she Gladys, but my mother intended to call me Joyce. I arrived in this world at a trying time in my mother's life, and so she was glad I came and that's why she named me Gladys! You, no doubt, were given a name

because of a particular incident in your parents' life, or named after a forebear.

If you don't like your name you could change it for a guinea like Pat Knight has—Tricia I mean. Or would you have the courage? I know some folk who changed their name from Pig to Hogg! Some years ago a short cutting in the paper told of a Mr. Never Fail of Knoxville, Tennessee, who married a Miss Bertha Bride. And how would you like to be named Lily May Dot Johns, or One Too Many Johnson? Oh yes, these are names which I have before me in a newspaper cutting. Whether you change your name from Pat to Tricia, from Jane to Jennifer, from Sarah to Sandra, from Martha to Marlene, you are still the same person and it is your character which counts.

A girl enters a nunnery and takes her vows, her old name is forgotten and she is known as Teresa, named after a saint. And she who professes to be a follower of Jesus Christ is called a Christian. "The disciples were called Christians first in Antioch" (Acts 11 : 26). Let us be worthy of that name, remembering His name, Jesus, the sweetest and most powerful name, above all names, eternal. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2 : 9-11).

Goodbye once again to Miss Brenda Hurrell

IT DOES NOT SEEM very long ago that we were welcoming Miss Brenda Hurrell home for her first furlough after serving the Master as a teacher-missionary for five years in Southern Rhodesia. Now she is on her way back to her former field of service after twelve months of intensive itinerating work.

It was on November 24th that a large company of people, including Pastors G. Stormont, H. W. Greenway, J. H. Keates and S. Gorman, gathered at the Elim Church, Leigh-on-Sea, for Miss Hurrell's farewell service. Throughout the meeting one was increasingly conscious of the presence of the Lord in the midst, and this was wonderfully intensified when the moment came for several of the ministers present to place their hands upon our sister as she knelt and pray that God's overshadowing presence would go with her and His blessing rest upon her

as she bravely went forth once again to work for Him in the land to which she has dedicated her life.

A few days later Miss Hurrell boarded ship at the London docks for her long journey back to the country where her work for the Master lies. Many friends and relatives gathered to see her off, and before they said their last goodbye joined together in prayer on the dockside as Pastor Gorman committed her once more into the tender care of the Master. It was a very hallowed moment for all.

Through our sister's visit home the interest of many who had the pleasure of hearing her has been increased regarding the work in Rhodesia, and we believe that the outcome of her sojourn among us will be renewed and intensified prayer on behalf of that needy land and greater support in every way for the work there.



Elim National Youth Conference

Conducted by the National
Youth Director

COMMENCING on Monday, January 28th, the Youth Committee and representatives of every Elim presbytery will converge on Bristol for four full days of vital discussion on our beloved Elim youth work. These will be days of great importance, and we ask every Elim Crusader to pray for the ministers who will be spending hours together going over the whole of our youth work to see if we can overhaul it in any way; bring out new ideas; step up any specific points which might help to make the work an even greater success.

A most interesting list of subjects will be introduced by the committee dealing with: Junior Crusaders, the work among our boys, help on pioneering new branches, modern Sunday school methods, Elim camps, Crusader work in general, children's campaigns, and so on. We want our Elim young people to have only the very best. Thus we are travelling many miles in some cases to be there.

In the evening there will be public rallies to which bus loads of Elim folk will be coming to join in these

interesting sessions, when each night a full and lively programme will be presented by the Youth Committee. Youth commissioners will be speaking each night for a few minutes telling of the appalling youth situation in their various areas. The ministerial singing group will be under the leadership of the President, Rev. D. B. Gray. Bristol youth will present items and the Youth Committee will form a panel and seek to answer questions. After a day devoted to the work among our camps the last rally will be devoted to consecration and evangelism.

It is about five years since the last National Youth Conference, and the effects of it are still being felt to this day. We therefore ask every Elim young person to spend some time each day during the days of the conference to pray definitely for us that God will lead us and pave the way for a great spiritual move among us, so that not only will we be helped in our own private lives, but that many hundreds of other young people will get to know the Lord as their Saviour and join the happy ranks of the E.Y.M.

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

CRUSADER MEETINGS

(Continued)

15. Face up. Turn the seats round until the Crusaders are facing each other: let the two teams compete by asking each other Bible questions.

16. Postman presents. Give each Crusader a piece of paper and ask them to write out a short prayer request; either for a workmate, a chum, a relative, a sick friend, or a backslider. Ask that each request omit all names, but give about fifty words telling a little about the person and the situation. Then go to prayer.

17. Deacons' night. Invite the deacons to come and give a programme.

18. Grandparents. Invite the five oldest people in the church to come and either give their testimony or take some part.

19. Commando raid. Gather together for your literature and prayer, then visit every cafe, public-house and club, giving out leaflets and testifying. Return to tell what happened.

20. Banquet. Prepare a good evangelical programme with the pastor or presbytery youth commissioner as the guest speaker. Prepare a good meal at set tables; give out proper invitations, two to every Crusader (one for an unsaved friend), and post one to each backslider from your branch. Begin at 6.30 p.m. Go all out to win some for the Lord, following the meal with a prepared programme, ending with the speaker.

21. Inter-branch night. Invite your nearest branch to send over a team to compete with you on Bible knowledge and then let them give a programme.



THE FAMILY ALTAR

Monday, January 28th. 2 Samuel 22 : 17-32.

"I was also upright before Him" (v. 24).
He was indeed, and a man after God's own heart (Acts 13 : 22), but that was before court-life had enervated and weakened him, and brought him to his great and terrible transgression. Though God's mercy and forgiveness was full and free to him. David was never quite the same great man afterwards. Our passage teaches us that God's distinctions are moral. Everything else about us is comparatively unimportant. "Lord make me, and keep me, merciful, upright and pure."

Tuesday, January 29th. 2 Samuel 22 : 33-51.

"Thy gentleness hath made me great" (v. 36).
But what a context for our text! There's not much "gentility" about David here, as with shield and sword he smites his enemies hip and thigh, and, dare we say it, apparently enjoys the experience! Christians understandably find some difficulty in reconciling this mode of action with "Thy gentleness." If we remember that these were also the enemies of the Lord, and that the whole is language prophetic of Messiah's final victory (cp. v. 50 with Romans 15 : 9) some of the difficulty may be explained. "Nevertheless, Lord, make me a real 'gentleman' (or gentlewoman)."

Wednesday, January 30th. 2 Samuel 23 : 1-7.

"The last words of David" (v. 1).
Retrospective, tinged with remorse, but also firm with hope. He recalls his **special elevation**, "raised up" from being a humble shepherd boy to the throne of Israel; his **spiritual experience**, "anointed of God"; and his **splendid endowment** as "the sweet psalmist of Israel." Who says the ancient Scriptures are not especially inspired? Verse 2 is the proof of it, or did David lie? Then follows a beautiful picture of God's ideal king, unrealised in him, David confesses (verse 5), but through the blood of the everlasting covenant to be fulfilled in David's Lord, the Messiah.

Thursday, January 31st. 2 Samuel 23 : 8-23.

"Oh that one would give me drink of the water of the well of Bethlehem!" (v. 15).
It was the eve of a great battle when this sudden nostalgia of childhood memory came surging to David's lips. It was absolutely ridiculous, and, of course, an impossibility, since Bethlehem was firm in Philistine hands. But stay! Dust-stained and dishevelled they come, his three "mighty ones," pick of thousands of troops, and lay the cool, bulging goat-skin at his feet. "Drink, my lord David." The day of the Church's final conflict is near. Soon the opportunity for gratifying our dear Master's wishes, "to do those things that are pleasing in His sight," will have gone. "One little hour to bravely meet disaster, eternal years to reign with Him in light." That little more—how much it is!

Friday, February 1st. 2 Samuel 24 : 1-14.

"That I may know the number of the people" (v. 2).
"The Lord moved him" (v. 1). But 1 Chronicles 21 : 1 says "Satan moved him." These are not contradictory but complementary. God tests to strengthen us; Satan, that we might fall. Mark the two in our Saviour's great temptation (Matthew 4 : 1). Oh this counting of numbers and resources! How much of it is just human pride and self-sufficiency, and how God hates that. The Church is not without sin in the

matter. What is the point anyway, since God promised that, rightly related to Him, one of them would chase a thousand! (Joshua 23 : 10). "Not by might, nor by an army, but by My Spirit, said the Lord" (Zechariah 4 : 6, margin).

Saturday, February 2nd. 2 Samuel 24 : 15-35.

"Neither will I offer . . . unto the Lord my God of that which deth cost me nothing" (v. 24).

Without the shedding of blood there is no remission. Sin is the costliest thing in the universe, for it cost the blood of the Son of God. Don't regard yours lightly, and when forgiven, be generous, as David was, when he was reconciled to God after his second great sin. For fifty shekels he bought the site for his sacrifice, but millions would not buy it today. On that spot the three great Jewish temples were built and it is now occupied by the Mosque of Omar. So 2nd Samuel closes. The life and reign of David witnesses to all of the power of God's grace over human infirmity and sin, and of His faithfulness in causing all who trust Him to triumph.

Sunday, February 3rd. Hebrews 1 : 1-14.

"In this final age God has spoken in the Son" (v. 1, N.E.B.).

The authorship of Hebrews is unknown, but how very striking it is to find in the place of ascription, where the author's name usually appears, the name of God. Is not that a very significant thing? This great epistle, as the text indicates, speaks of the finality of Christ and Christianity. Think of the glory of that final word: **Godward**, "The brightness of the Father's glory, as the rays of the sun, and the stamp of His very Being" (N.E.B.); **worldward**, the Creator and Sustainer of all; **Churchward**, the prophet speaking, the priest purging, and the King reigning (vv. 1-3).

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

God's Word is true

The words of some men we find difficult to believe. When they speak to us we think that they have some other meaning from that which they would have us to think they mean. Smooth words are spoken sometimes but behind those words we know that there is a heart of malice and wickedness towards us.

Not so the Word of God. The psalmist said that the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. What God says, He means. He never says one thing and means another. Every promise of prayer within the covers of the Book we love so well is true. You can utterly depend upon it. You can take it at its face value and know it is real.

The promises of God's Word have been tested down through the centuries. The psalmist David is so right when he says the words of the Lord have been through the furnace seven times, which confirms to us that there is absolutely no imperfection to be found in them. The saints in the past have found them to be perfect. They were put to the test again and again. Will you not test the promises to prayer and find them to be so sure, so perfect? He cannot fail, for He has pledged His word.

Prayer is requested for

Revival throughout Britain.

A minister who is suffering as a result of a brutal attack.

A minister who has been rushed into hospital.

Thought for the week

God's words are pure words.

COMING EVENTS

BELFAST. Commencing February 10. Ulster Temple, Ravenhill Road. Evangelistic campaign. Preacher: Malcolm Smith (Armagh). Song leader and soloist: Alan Caple (Shrewsbury). Sundays 7 p.m. Weeknights (except Fridays) 8 p.m.

CLAPHAM. January 27. Elim Central Church, Clapham Crescent. Thirty-fourth anniversary of London Crusader Choir. Conductor: D. B. Gray. 6.30 p.m.

COLCHESTER. February 2-14. Elim Church, Stanwell Street. Campaign services. Speaker: Evangelist Tom Wilson (A.O.G.). Sunday 10.45 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

HULL. February 9. City Temple, Hesse Road (corner Madeley Street). Premiere showing of the new "Fact and Faith" film "City of Bees." Convener: I. R. Moore. 7 p.m.

ILFORD. January 26. Elim Church, Clements Road. Monthly rally. Speakers: J. Smyth and Mrs. Smyth. 7.30 p.m.

KINGSTANDING. February 9-14. Elim Church, Warren Road. Special services to celebrate R. J. Morrison's twelfth anniversary at Kingstanding and twenty-fifth in the Elim ministry. Guest speaker: S. Beresford (Blackburn). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

LONGTON. January 22-27. Elim Church, Carlisle Street, Dresden. Return visit of Felix and Mrs. Lloyd-Smith. Weeknights (except Friday) 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

PRESIDENT'S APPOINTMENTS

January 26, Teddington; 27, Clapham; 28-31, Bristol; *February 2, 3, Sheffield and Derby; *9, Stockwell; *10, Holloway Prison and Ilford; 16, 17, Whitehaven; 18, Motherwell; 19, East Kilbride; 20, Kirkintilloch; 21, Greenock; 22, Clydebank; 23, Glasgow; 24, Alloa; *March 2, 3, Cardiff; *10, Wormwood Scrubs Prison and Walthamstow; *13-20, Northern Ireland; 22, Metropolitan Tabernacle, London; *24, Maidstone Prison; *30, Barking.

* Accompanied by the London Crusader Choir.

ITINERARIES

Joseph Smith. January 26-30, Torquay; February 2-7, Exeter; 9-17, Plymouth; 19-28, Newquay; March 2, 3, Brighton.

M. O. Thomas will visit the following churches: January 26, Aldershot; 27, Kingston-on-Thames; 29, Englefield Green; 31, Brixton; February 3, Guildford; 5, Thornton Heath; 6, Bermondsey.

SUNSHINE CORNER *(continued from page 59)*

I wonder where you will be this week, sunbeams. Let us not play hookey, but let us make sure we earn that "Well done, good and faithful servant." It really is very important if we would get to heaven.

'Bye now and God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH CONFERENCE BRISTOL

IN THE CITY TEMPLE

JANUARY 28th to 31st at 7.30 p.m.

FOUR PUBLIC RALLIES

- * DISCUSSIONS AND QUESTION TIME.
- * MINISTERS' SINGING GROUP.
- * SPECIAL ADDRESSES ON YOUTH PROBLEMS.
- * Pray for the morning and afternoon sessions, when the youth committee meet with all our district superintendents and youth commissioners.

ITINERARIES

Pastor C. D. Stockdale and the missionary exhibition will visit the following churches: January 26, 27, Graham Street; 29-31, Smethwick; February 2, 3, Coventry; 19-21, Portadown; 26-28, Ballymena; March 5-7, Bangor; 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches: February 22, Megaberry; 23, 24, Brookeborough; March 1, Larne; 2, Lisburn; 3, Alexandra Park Avenue; 9, Apsley Street; 10, Beersbridge Road (a.m.), Bethesda (p.m.); 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

Miss S. F. Beardwell will visit the following churches: January 26, Hull, Mason Street; 27, York; 28, Malton; 29, Scarborough; 30, Stockton; 31, Bishop Auckland; February 2, Sunderland; 3, Newcastle; 9, Salisbury; 10, Winton (a.m.), Springbourne (p.m.); 11, Wimborne; 12, Weymouth; 13, Merriott; 14, Yeovil; 16, Ryde; 17, Portsmouth; 18, Eastleigh; 19, Romsey; 20, Canada; 21, Southampton; 23, Sholing; 24, Gosport.

STUDENTS' PENTECOSTAL FELLOWSHIP LONDON RALLY

Saturday, February 9th, at 6 p.m.

St. Bride Institute, Bride Lane, Fleet Street
(Underground to Blackfriars)

Alexander Tee and University Students

All welcome

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY morning** for issue a fortnight later.

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: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes, H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BRIDLINGTON. Well-equipped holiday flats in Christian home adjoining sea front. Parking space. Reduced terms off season. For full particulars write Mrs. Avison, 2 Alexandra Drive. Phone 5062. C.482

BRYN EIRIAS HALL HOLIDAY HOME

Abergele Road, Colwyn Bay, North Wales.

Welcome to a wonderful holiday.

Pentecostal house meetings.

Terms for old-age pensioners. Youth rendezvous.

Write to C. E. Bowler (secretary) for brochure; send stamped addressed envelope.

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 Face Hotel, Newquay. Phone 2526. C.476

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

HALDON COURT

EXMOUTH, SOUTH DEVON

VERY REDUCED CHARGES FOR MAY AND JUNE

CHILDREN, YOUNG PEOPLE AND OLD FOLK

CATERED FOR

FUN AND BRIGHT FELLOWSHIP

SUPER SANDS AND SCENERY

"THE HOLIDAY YOU CAN'T FORGET"

HOLIDAY CAMP available for summer 1963; ideal for young people; near sea. Apply Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. C.477

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.194

ISLE OF WIGHT. Homely Christian atmosphere. Bed and breakfast, with full board Sundays if required. Mrs. Winter, Elm Bank, Chale Green, near Ventnor. Also four-berth caravan on Dorset coast. C.499

LONDON "Elim Woodlands." set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

NEWQUAY. Modern four- and six-berth caravans for hire, on holiday sites with site shops and all other amenities; close beaches, town and local Elim church. S.a.e. Harris, 24 Tretherras Caravan Site, Newquay, Cornwall. C.479

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BIRTH

WOODBURN. On November 27th, to Mr. and Mrs. Uton Woodburn (Jamaican), of Sheffield, God's precious gift of a daughter, Jean Monica.

DEDICATIONS

COOPER. On December 23rd, at Elim Church, York, Julie Elizabeth, daughter of Mr. and Mrs. Barry Cooper (née Patricia Seavers), was dedicated by Rev. J. Woodhead. C.495

HFFPEL. On December 23rd, at Elim Church, York, Yvonne June, daughter of Mr. and Mrs. Heppel (née Mavis Gledhill), was dedicated by Rev. J. Woodhead. C.496

SEAVERS. On December 23rd, at Elim Church, York, Geoffrey Paul, son of Mr. and Mrs. Gerald Seavers (née Joy Crowder), was dedicated by Rev. J. Woodhead. C.497

WITH CHRIST

FOSTER. On December 13th, Alice Foster, faithful member of Elim Church, York. Officiating minister at funeral: John Woodhead.

IBBOTSON. On December 21st, Harriet Ibbotson, aged 88, formerly of Bradford and latterly of Bournemouth. Officiating minister at funeral: Arthur V. Gorton.

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