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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

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THE TITHE *By Earl C. Wolf*

THE practice of giving one-tenth of one's income to God is known as "tithing." The Lord has honoured this holy custom of His followers down through the centuries, and it is far more important than we often realise.

The tithe is:

1. *A scriptural principle.* It is not a human device for meeting the financial needs of the church. "The tenth shall be holy unto the Lord." Jesus approved this principle when He said to the Pharisees, "Ye pay tithe of mint and anise and cummin . . . these ought ye to have done." The Apostle Paul approves the principle of tithing for New Testament believers.

2. *A biblical minimum.* It does not limit our giving, for it prescribes a basis and not a maximum. It places no ceiling upon the gifts to the Master, but helps one to open the door to a genuine stewardship. Here is stewardship taking its "first steps."

3. *A Christian witness.* Just as faithful attendance at the house of God is a witness before the community of belief in the church, so the consistent giving of the tithe is a testimonial of a constant and abiding faith in Jesus Christ. Giving is the fruit of faith.

4. *An acknowledgment of ownership.* Thereby do I acknowledge that I am not owner, but debtor and trustee. God is inalienably owner of all, and I am undeniably the steward over my human estate. Tithing is an acknowledgment that God is owner of all, just as paying rent is an indication of the ownership of another.

5. *A token of consecration.* It is our indication that we have surrendered all and made Him Lord of our lives. All our life's resources we have laid at His feet. The tithe is an evidence that one has ceased to be a patron and has become a partner.

6. *A symbol of devotion.* We tithe not legally but

lovingly. Our tithing is not due to an external or legal pressure but because of an inner compulsion of love and devotion. Love always gives. Giving is as natural for the person who loves Christ supremely as it is for the sun to shine.

7. *A starting point for giving.* It is the place of beginnings and the wedge which opens the door to larger giving—the "and offerings" beyond the one-tenth. It prepares the way for the rich gifts of Mary's alabaster box of pure spikenard and the widow's mites.

8. *An expression of gratitude.* We cannot live successful Christian lives without gratitude. Tithing and generous giving offer expression to this basic grace of the Christian life. The tithe is one of the many ways of expressing our thanks to God for all His goodness to us.

9. *An adventure in blessing.* It was Malachi who gave voice to that inspiring challenge, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

10. *An aid to world evangelisation.* The tithe gives a consistency to one's support of the Christian conquest. It is faithfulness in stewardship and regularity in proportionate giving that will do the most in the support of the programme of missions for earth's millions. Tithing is vital to the progress of the Gospel.

Upon all Christians, therefore, should come a sense of the urgency of giving of their substance to the Lord. In the light of Calvary's sacrifice would we dare do less than this?

References from the Bible: (1) Leviticus 27:32, (2) Matthew 23:23, (3) Malachi 3:8, (4) 2 Chronicles 31:6, (5) 2 Chronicles 31:5, (6) Deuteronomy 12:6, (7) Deuteronomy 14:28, 29, (8) Malachi 3:10.

Trooster.

A HISTORICAL BACKGROUND TO THE CHURCH EPISTLES

By R. B. Chapman (*Minister of Elim Church, Sheffield*)

(4) The Epistle to the Ephesians

WE again this week pursue our study under the headings of: 1 The Place. 2 The People. 3 The Church. 4 The Epistle. 5 The Themes.

1. THE PLACE. Ephesus was the capital and great metropolis of the Roman Province of Asia and formed an important avenue of civilisation because it lay directly on the main road from Rome to the East. It was a very splendid city spoken of by Pliny as the "ornament of Asia." It possessed certain magnificent buildings of unique structure, the finest being the tremendous temple of Diana, one of the seven wonders of the world, which took some 200 years to build and was finally destroyed by the Goths in A.D. 260. The city was a port, though not a very navigable one, and lay on the River Cayster about three miles from the open sea, in territory that we should now call Turkey. Today there is but little left of the old Ephesus or its temple, which is now covered by a huge swamp; there remain a few ruins of its enormous theatre, which was reputed to be one of the largest in the world, accommodating about 24,000 people.

2. THE PEOPLE. Once again we find that a large percentage of the population was Grecian; there was a considerable Jewish section also, which possessed Roman citizenship and had a big synagogue in the city. The people were idolatrous, worshipping the great Diana (the Asiatic goddess Artemis), who was known as the "goddess who had fallen from heaven" and was represented by a huge, crude, lewd and ugly effigy suggesting a "fountain of nourishment," and was supposed to hold divine powers of reproduction. At the shrine of Diana, as in the case of Venus, there was a retinue of priestesses who lived in licentiousness. So multitudinous was the following of Diana that a large section of the Ephesians gained their livelihood from making little shrines and replicas of the goddess and her temple. For the rich they were made in silver and for the poorer classes in marble or terra-cotta. This craft brought enormous wealth to the city, and naturally a blow was struck at the trade when the people began to turn to Christ and thus did not need the replicas. Hence the "first trade union meeting" was called (Acts 19), under

the chairmanship of Demetrius, and was designed to crush Christianity and individual freedom. It is evident that there was a strong Spiritist following in Ephesus, and when these turned to the Lord there was a wholesale burning of their evil paraphernalia (Acts 19:18-20).

3. THE CHURCH. Paul founded this church and had more connection with it than with any other individual church. He called there on his second missionary journey, spoke in the synagogue, and left Priscilla and Aquila to continue the ministry, but he, personally, proceeded to Jerusalem. On the next tour Paul opened up his longest ministry in any church at Ephesus, disputing in the synagogue again for three months and then in the school of Tyrannus for over two years. It is significant that Paul called the elders from this particular church to meet him at Miletus for that memorable, final, tearful farewell. It was also at Ephesus that Apollos was more fully instructed in the full truths of the Gospel. After Paul's departure it is evident that Timothy took over the supervision of the assembly, and tradition suggests that Timothy was succeeded in the pastorate by the aged Apostle John, following his Patmos exile, and it is advanced that he ended his days here at the age of ninety-four years. Ephesus was the first church addressed by the Spirit in the Apocalyptic Revelation and it was admonished for having *left its first love* and urged to repent lest it should be removed from the chandelier of God's eternal Church. The non-existence of either Ephesus or its church today suggests there was no repentance and eventually the judgment of the One who walked amid the candlesticks fell.

4. THE EPISTLE. The *author was undoubtedly Paul*, and this was his *eagle epistle*, otherwise known as the "Alps of the New Testament," for it reaches greater spiritual heights than any other work. This was a prison epistle and therefore written during Paul's captivity in Rome, A.D. 60 to 64, and a safe date to quote would be about A.D. 62. It is evident from Paul's anxiety expressed in his farewell to the overseers of this church (Acts 20:28-31) that heresy was creeping in, and no doubt this letter was written

CHILDREN'S STRIP

Conducted by Bernard H. Norris

in an earnest endeavour to combat it, and thus by stressing the eternal purposes of Divine mercy he sought to raise the gratitude of the readers to God and to fill them with a highly elevated conception of the Church, with Christ its living head and God its Divine predestinator.

5. THE THEMES. There is really one great theme throughout the whole of the epistle, and it is that of the *unity* of the Church, first with God, then betwixt Jew and Gentile, and finally between one another; this is emphasised by the frequent use of the word "together" and the persistent recurrence of the digit word "one." There are two clear portions to the epistle, chapters 1 to 3 comprising the former and 4 to 6 the latter portion.

The first three chapters deal with *creed*; the second three with *conduct*.

The first three chapters deal with *doctrine*; the second three with *deeds*.

The first three chapters deal with *learning*; the second three with *living*.

The first three chapters deal with *methods*; the second three with *ministry*.

Truly these two portions must *never* be divorced one from the other, otherwise our Christian profession will become an empty farce.

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Hello again!

Here we are in our second month of 1958, and this week-end is a special prayer week-end for all Pentecostal people in our land.

Do you get wonderful answers to your prayers? Some people don't—because they don't pray! Yes, that's what the Bible says. If you look up James 4, verse 2, you will find that is what the last seven words say.

Let me tell you a true story about a young boy about four or five years old. His mother had made the beds and was emptying the hot water bottles, but the stopper in one of them was tight. It was so tight that she couldn't undo it. Her little son watched her struggling until she said, "Oh, dear, I shall have to leave that until daddy comes in." But her little son said, "Don't worry mummy, I'll ask Jesus to undo it." And there and then he prayed, "Dear Lord Jesus, please undo this stopper. Thank you. Amen." "There you are mummy. It's all right now."

Well, at first his mother was afraid to touch the stopper in case it was still tight, but at last she did try, and—it opened without any trouble.

Yes, that really is true. God does answer prayers like that. And if you pray, God will answer your prayers, but *you must pray*.

Now, what about praying for the Send-the-Light scheme? Pray that we will all heat our targets. At my church our Cadets gave more than a quarter of their target in the first offering! We have appointed a secretary (he is thirteen) to see that the money comes in.

But this is where I must go. It is a pity because I wanted to tell you about our *Couriers* and Jimmy Never mind, meet me here next week and I will tell you then. (If you can't wait, send me a stamped addressed envelope and I will send you a *Courier* for nothing.)

Cheerio for now, and God bless you.

BERNARD.



Editorial

The voice of the Church

DURING the past few days great prominence has been given in the daily newspaper to artificial insemination, due to a decision of a Scottish court regarding a test-tube baby, but particularly because of an address by the Archbishop of Canterbury strongly condemning artificial insemination. In the court a husband was refused a divorce on the grounds of adultery after his wife had given birth to a test-tube baby. The archbishop in his address at the Convocation of Canterbury at Westminster said:

"Marriage is meant among other things to give children the security of knowing who their parents are and to give society the same security. Artificial insemination destroys that security. It is hard to believe that a decision on so profound a matter of social, domestic and moral welfare should be left entirely in the hands of a medical practitioner. It is difficult also to suppose that the law can allow the standing and integrity of the family and the parentage of children to rest upon deliberate deception. . . . Doctors know they are trespassing on ground which, if not forbidden, is heavily mined. In their anxiety to do no wrong they take immense care in matters that do not really belong to medical science at all." This has been followed by a spate of letters decrying the archbishop's forthright remarks, and giving isolated incidents where the marriages of childless couples have been saved from shipwreck by the advent of a test-tube baby. This in itself is a ridiculous argument in favour of artificial insemination, for an appalling number of marriages with children of the union have broken down and ended in divorce.

One critic of the archbishop's address goes as far as to say it is none of the archbishop's business; it is for the Government and the medical profession to decide this great issue. How wrong he is, for the Christian Church has the right to have a say in a matter of such vital importance, for it touches upon the moral and social aspects of society as a whole.

Whether it is agreed that artificial insemination is in fact an act of adultery or not, one thing is cer-

tain, it is against the Divine order of things relative to marriage. In God's sight those who enter into marriage should do so realising that the Divine intention is that it should be a sacred union, making the man and woman as one flesh, and that children should be the natural product of the union. A child born any other way is not born of the union.

There are also those people who state that the voice of the Christian Church should not be heard in the realm of politics. They declare emphatically that the Church ought to have nothing whatever to do with politics. This attitude may be the correct one as far as direct interference with party politics is concerned, but in order for Christianity specifically to do the best for society it must influence indirectly the politics of the nations. As the policy of a nation is determined and developed by the people who govern, character plays an important part in its politics. If the Christian Church can influence the character of the rulers she will have influenced directly the policy they determine. The need then is for men of character possessing a deep sense of justice, morally irreproachable, and who will govern courageously and righteously.

It is not surprising that the society to which the Lord Jesus came and ministered rejected Him. The reason was His criticism and condemnation of some of its social ideals and its moral and spiritual standards. They considered Him a revolutionary and sought to get rid of Him because His teaching was, in many respects, contrary to the opinion of the religious, social and political leaders of that day. The apostles followed in His steps and met with the same attitude. The Christian Church must emulate the Master and the apostles. The voice of the Church must be heard propagating Christian standards and ideals, and condemning all that is contrary to God's order.

THE ELIM EVANGEL

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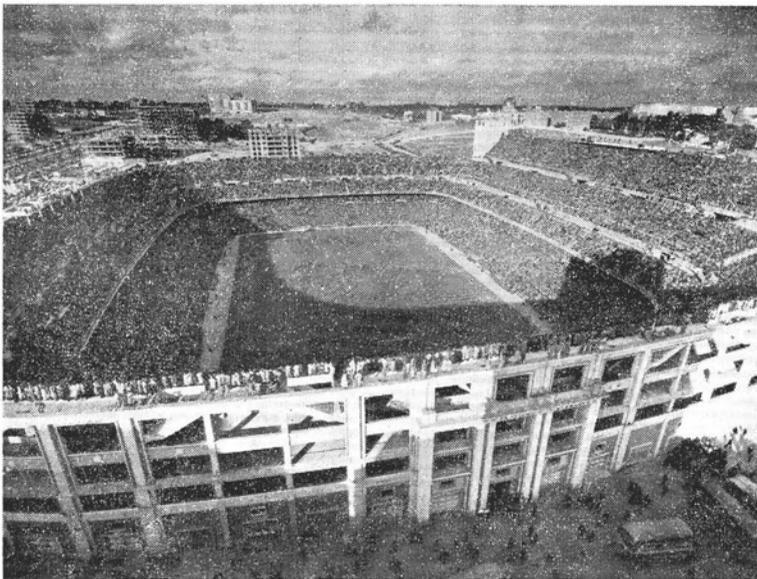
Elim Penetrates the R.C. Curtain

SPAIN is the country. There are more than 28,000,000 people in Spain, and all are under the domination of Rome with the exception of 30,000. The papish stranglehold on this nation, with its charming and attractive people, has enforced a policy of extreme intolerance and fierce persecution of the Potestant faith for many years. Some of its finest citizens, who have attempted to bring the Gospel to their people, have been martyred by the leaders of Rome.

Apart from a short period of religious liberty when Spain became a republic in 1931, during which time great meetings for the preaching of the Gospel were held in theatres, market squares and bull rings, the Spanish people have been denied the opportunity of hearing the Gospel of the Lord Jesus Christ.

Since General Franco's rise to power the Roman Catholic Church has been given the religious monopoly of Spain, as the following quotation from *The Times* of February 1940 bears out: "General

Spanish football enthusiasts searching for satisfaction (photo: 115,000 at Madrid Stadium).



Spain's hungry millions without the truth (photo: Good Friday procession at Seville. Our lady of hope—image worship).

Franco has lost no opportunity of proclaiming the allegiance of nationalist Spain to the Holy Father in Rome, and has rapidly restored the Church to her former position in the State. . . . The Crucifix has been reinstated in school-houses and the law-courts, catechism is an obligatory subject in primary studies." Protestants have been executed or imprisoned for long duration. An example: four people attended a prayer meeting; they were arrested and imprisoned. At one time all the Evangelical places of worship were closed, and no propaganda was allowed, not even the distribution of the Bible. Recently the Spanish authorities seized thousands of Bibles, New Testaments and Gospels from the British and Foreign Bible Society's depot in Madrid. The Roman Catholic Church continues its brain-washing tactics in an endeavour to persuade the Spaniards to believe that the Bible is a dangerous book, referring to it as "this pestilence" and "fatal poison" to the readers.

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WHEN certain observations had been made to me about a minister and his parish church, I remarked, "Possibly they are not very evangelical." Perhaps it was a slip of the tongue, but the brother to whom I was speaking assured me, "They are not very angelical." Such words are more arresting than amusing, and apply to more than the non-evangelicals. We all know many evangelicals and pentecostalists who are not very angelical, beginning with self!

Stephen's face was as an angel, but most dear saints have been so described for their actions rather than their looks. The name describes the nature—angels are ministers, even if you do not think ministers are angels. (Yet the *New English Dictionary* says, "A title applied to some ministers.")

Let us advocate for angelical evangelicals.



I was a keenly interested listener when a very noted minister addressed the local Free Church Ministers' Fraternal. There was a record number to hear the special speaker on an important subject, which was of a very confidential nature. It was a pleasure to hear a most scholarly address. Discussion time came, and questions flowed freely. In reply to a question the speaker mentioned the Elim Church. With quite a chorus of voices the doctor was informed of my presence among the group—almost, I thought, to guard the speaker against saying anything undiplomatic.

We were assured that the speaker would not hold back his remarks about Elim, and he added, "I will

give you a blunt answer regarding what I think about Elim." With candour and sincerity the speaker handed out a special bouquet to Elim for our great and faithful contribution to evangelism in Britain today. I gave the visitor a good handshake on leaving!



Drunkenness among the young people in our country shows an alarming increase. Latest statistics reveal a steep incline in the number of reported cases of those under twenty-one years. The trend was first visible in the London area, and soon followed in the other large cities, eventually spreading to the remaining areas. The official report notes the prevailing tendency of youth to follow a pattern and to imitate. We might well add that this tendency to imitate is general, and applies to fashions, tastes, habits, etc. It is popular to follow the crowd, but let us remember it is better to follow the Christ.



Pastor and Mrs. Douglas Scott were welcome visitors to our church, and it was good to hear our brother preaching in the place where he found Christ over thirty-one years ago. Mr. Scott had one difficulty when he "warmed up"—how to express himself in English. Douglas Scott is well known for his God-honoured ministry in Belgian Congo, North Africa and Europe. After preaching in French week by week in many campaigns his introduction to preaching again in the mother tongue was quite a trial. As our brother "got away with it," twice I was appealed to to supply the word that was wanted.

We are glad to have our brother's three stalwart sons in the weekly fellowship of our local church.



"Most people write concerning their successes, their big meetings, etc., but be assured that successes are almost always mingled with disappointments. It is often that in these circumstances we learn how 'all things work together for good to them that love God.'" The above words appeared recently in print, and were written by a former Elim minister now abroad. We may all agree with the latter part of the statement, but I personally appreciate the former part also. I delight to read of successes when things go "over the top," but I like also the frank report when things prove disappointing. Reports of difficulties or seeming failures make news also. Evangelists, pastors, missionaries and all Christian workers have their dark days which they have no need to hide.

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Elim Penetrates the R.C. Curtain (continued)

In spite of this Satanic pressure upon the people of Spain, reports are coming out of the country of a deep spiritual hunger among the people. Many people at the pulse of the spiritual life of Spain believe that a great awakening is soon to take place. We hear of young people who have been converted, and display much zeal in evangelising their own districts, although the cost of doing this is very high. Intense persecution is still prevalent, and great suffering is experienced by members of the Roman Catholic Church who show interest in the message from the Protestant. The few Evangelical churches now open are not even allowed to place an announcement of their meetings outside their premises, their followers are not eligible for government posts, and their children are compelled to receive Roman Catholic teaching in their schools. Evangelical missionaries are not allowed to enter the country.

How then can we break through this R.C. curtain? Through a medium which has widely increased over the whole area of Spain since the war: *radio*. IBRA Radio has been broadcasting the Gospel message to Spain for many months, and we were told by one of the Directors on his recent visit to London that thousands of letters are being received from Spanish people each month.

Commencing today (February 1st), Elim Radio broadcasts in Spanish under the title "This is Life" are to be broadcast weekly over IBRA Radio. The weekly broadcasts (every Saturday) will be beamed directly to Spain on the medium wave (321 metres) at 6.45 a.m. (G.M.T.). We hope to publish results of our broadcasts from time to time so that you can give your support by regular daily prayer.

But there is another much-needed way in which you can help. Our Swedish brethren have invested hundreds of thousands of pounds in this work, yet they make no specific charge for the time allocated to us. Now it will be our responsibility to contribute by financial as well as spiritual support to this great missionary project. The Elim Missionary Council is sponsoring this vital work because it believes that it has an indispensable part to play in bringing about a great revival in Spain, and the *Good News of the Free Gift of Salvation* to meet the need of millions of hungry souls in Roman-ridden Spain.

Send your gifts now—there is no time to lose. Mark your gifts "For Spanish Radio Broadcasts," and address them: Secretary, Elim Missionary Society, 20 Clarence Avenue, Clapham Park, London, S.W.4.



Women's Column

By Gladys Gorton

A SERVANT'S TRIUMPH

THOSE of you who were in domestic service many years ago will appreciate this incident told me by Mrs. Oates. It should be helpful, too, to those who are in service now, and who have not long been converted, though the method of cleaning has definitely changed in these modern times.

"Some years ago I was employed at a very big house in Queen's Gate Gardens. There were six servants kept, and of course each knew her own work. They had all the necessary cleaning materials supplied for their use, so there was no need for them to make anything do. I was just a help called in at times when there was a shortage of staff, or to train a young maid. On this particular day my task was to clean the servants' hall. I prepared and collected all the necessaries—brooms, brushes, house hox and wall brush—and carried them along the corridor to the hall. I went to the fire-place and got down on my knees to clean the grate, when I suddenly remembered that I had come without the hearth-sheet.

"A quick thought came into my mind that maybe I could use the newspaper which I had brought to light the fire. Then the thought came: supposing Mrs. S— was to come into the room, as she did at times to the store cupboard; she would be very angry and ask why I hadn't brought the hearth-sheet. It seemed then that I heard the tempter's voice say in my left ear, 'What the eye doesn't see the heart won't grieve for.' I had not been converted long. But another voice, which I recognised to be the Saviour's, whispered in my right ear, 'There is an eye that sees, and there is a heart that grieves.' The tempter's voice was cunning, but the voice of Jesus was sweet and tender.

"I immediately arose from my knees and said 'Get going' to the evil one, and went back along the corridor to get the hearth-sheet. I had such joy in my heart, and as I spread the sheet before the

(Continued on page 78)

WITHOUT question a strong church is one whose members are personal witnesses for Christ; that is, they are willing to tell out the great things that the Lord has done for them. A weak church has no true evangelical vision, and soon becomes full of murmuring, quarrels and division. One thing needs to be stated bluntly at the beginning: a church may have a minister whose whole heart is in evangelism, whose burning passion is to see the people won for the Lord Jesus, but if the members of the church are indifferent to the command of Christ and heedless concerning the fate of souls the result is likely to be a broken-hearted minister. There must be a zealous longing in the hearts of the believers for the souls of men; given this, it is possible for a small group of Christians to reach a large area with the Gospel. I will explain the methods which we have adopted at Loughborough during the past eighteen months or so, together with a statement of the principles that guided us in the work, and a look into future activities if the Lord tarries.

Loughborough is a country town of some 36,000 souls and is surrounded by a number of villages, some of which are small and others quite large. When we first began to discuss the subject of evangelising in the area we were a small company of believers, and financial difficulties were acute. I say this because it can encourage the smallest groups of believers to tackle a similar project if they have a real vision to begin with. Yet it must be said also that when we put our plan for evangelism into operation we had three main principles before us, and these are still the inspiration of our endeavours: first, we undertook the task because the Lord had given us a strict command to "preach the Gospel to every creature" and it was therefore our clear responsibility to reach every soul in Loughborough with the message; second, we longed to see precious souls won for the Lord Jesus Christ, who died to give *them* life as well as us; third, we desired to see the Elim Church in Loughborough built up and firmly established.

As a first step towards reaching the people for Christ I undertook a programme of visitation which has involved my visiting personally several

hundred homes in the area surrounding the church every home in the district has been visited at least once in this way; it has been my privilege to go into many homes, to share the heartaches and problems of numerous folk not connected with the church but who welcomed a minister calling on them, and to see some won

EVANGELISM and the LOCAL CHURCH

(Mark 16:15)

By F. Lavender

(Minister of Elim Church, Loughborough)

for Christ. Then it was urged upon the people that they should be personal witnesses among their friends, neighbours, workmates, etc., and quite a number have brought friends to the church, where again some have responded to the Gospel appeal. Further, a definite programme of evangelistic and Bible teaching campaigns was put into operation: in connection with these the whole of Loughborough was to be systematically visited and personal invitations to Christ and the campaigns were to be given to the people in their own homes. With the aid of a street map of the town the area to be worked was divided into sec-

tors of two or three streets each, and different friends in the church agreed to visit every home in the sectors giving invitations and, where possible, testifying for the Lord Jesus Christ. As a result, at the present time over half the homes in Loughborough have been reached in this way.

The children have not been neglected in our work of evangelism. We have held three children's campaigns, and in connection with these about 3,000 children have been contacted by friends from the church.

I suppose it will be asked how this work has affected the church. It is very deceiving to quote exact figures, but the Sunday evening numbers have increased very considerably and we have seen regular decisions at our Gospel services; as one would expect, finances have also improved. Yet we do not look upon this as the final picture, for we are sowing for a harvest. The present increases may be regarded as the first-fruits, but the harvest is yet to come.

Looking to the future, the first task is to reach the rest of Loughborough, and we hope that this will be almost or entirely done during the coming year if the Lord tarries. We are planning a tent campaign for the late summer of 1958, but are launching a "softening-up" visitation campaign during the spring and early summer in the district where the tent is to be erected. The burden of the work will be upon the people themselves; they will be responsible for reaching the people outside and helping to win them for Christ. Looking farther ahead, we have our eyes on the villages surrounding the town, and we want to reach these too, both to evangelise and also to establish new Elin churches wherever possible. It should be pointed out that we are still not a rich church, and are facing the necessity of building or buying another church; yet we felt we should be sinning against the Lord and souls if we allowed anything to turn us from the path of evangelism.

Here is a challenge! Paul found inspiration from the great-hearted company of believers in Thessalonica, because they had declared the word of the Lord throughout Macedonia and Achaia; they regarded a wide area as being their field of activity for the Lord, and had thoroughly evan-

gelised it. Let each Elin Church take complete responsibility for the area where it is placed and see that every home is visited and, as far as possible, every soul reached. We shall in this way acknowledge the Lordship of Jesus Christ by obeying His command, souls will be saved from an eternal death to serve the Lord, and the churches will see an increase. I do not say that our plan is the only one or the best one for every place, but the visitation can be done even if not connected with special campaigns; the vital thing is to reach every creature with the Gospel.

" Rise up, O men of God,

Have done with lesser things!

Give heart, and mind, and soul, and strength
To serve the King of kings."

Finally, here are one or two unusual suggestions for advertising evangelistic campaigns. I have tried them all, some with success and some without. First, see the editor of your local paper: if you are spending money advertising the campaign in his paper he will probably be more than willing to give the campaign a "write-up" both before and after it takes place. Then find a news agency which supplies material to the national press and get it to circulate a "write-up" to the daily papers. I would advise those in the North Midlands area to contact *Raymond News Agency*, 4 Victoria Street, Derby; they got a news item into two daily papers for us. You could also send information to the news and outside broadcasting departments of the B.B.C. sound and television networks, also the I.T.V., in the area which serves you; if you can make it sound newsworthy enough they will be interested. Then a visit to local cinema managers may result in your campaign being screened among the advertisements, and will probably cost only the price of a slide; in this connection you may find the cinemas of the Rank Organization most likely to assist, and you could contact Rank Screen Services, 11 Belgrave Road, London, S.W.1. Souls can be reached by all these means, very often those who could not be otherwise touched from our churches, and I feel that it is worth writing a letter to try to enlist their aid.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

THIS week we bring under review John Newton, whose anniversary (150th) we have just celebrated—1807-1957.

In our *Redemption Hymnal* we have but three of John Newton's hymns. They are: "How sweet the Name of Jesus sounds"; "Glorious things of Thee are spoken"; "Come, my soul, my suit prepare."

Another of Newton's hymns which has become known and much loved in many of our churches is "Amazing grace! how sweet the sound." This latter hymn has been particularly popularised in this country by the London Crusader Choir, and was one of their special numbers when they appeared on B.B.C. television. Now back to John Newton himself, who was born on July 24th, 1725. His mother evidently was a God-fearing woman. His father was captain of a small trader, consequently his early days were spent near docks of strange cities, and he became expert in the dark and dangerous living of such places and became an avowed infidel. Opportunity came for him to visit such places as Spain and Jamaica. He became a midshipman, but in many ways failed and was reduced to the ranks. On a slave trader at Sierra Leone he was quickly reduced to the position of a slave. Quoting from a book entitled *The History of the Evangelical Party*, we read concerning John Newton: "He had crowded into his early years enough adventures to supply material for a dozen 'penny dreadfuls,' and more than enough sin." One great restraining influence of his life was his faithful love for his future wife, Mary Catlett, formed when he was seventeen and she only in her fourteenth year. Another remarkable event was his *chance* reading of *Thomas à Kempis*, which sowed the seed of his conversion and which quickened under the awful contemplations of a night spent in steering a waterlogged vessel in the face of apparent death (1748). He was then twenty-three. He spent a period of six years in command of a slave ship, and then resided in Liverpool, where he came into contact with such Christian stalwarts as Whitefield, Wesley and others. In all this his Christian life was maturing. He became curate of Olney, Bucks, in 1764. It was a sad little town, occupied, as William Cowper wrote, "chiefly by the half-

starved and ragged of the earth." The Olney period was the most fruitful of Newton's life. His zeal in pastoral visiting, preaching and prayer meetings was unwearied. He formed his lifelong friendship with William Cowper and became the spiritual father of Scott the commentator.

In 1780 John Newton was offered the living of St. Mary Woolnoth, in the City of London, by John Thornton, of the "Clapham Sect," and remained there until his "homecall." When visiting London (and maybe some of its world-famous churches) you might like to include that of St. Mary Woolnoth. On the north wall of the church is a memorial tablet which reads:

JOHN NEWTON

Once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, pardoned, restored, and appointed to preach the faith he had long laboured to destroy.

In 1805, when no longer able to read his text, his reply when pressed to discontinue preaching was, "What, shall the old African blasphemer stop while he can speak?" As a hymn writer, Montgomery says that he was distanced by Cowper. But Lord Selborne's contrast of the "manliness" of Newton and the "tenderness" of Cowper is more just. "How sweet the Name of Jesus sounds" is surely one of the greatest of Newton's hymns. Next time you sing this hymn so full of scriptural richness and true in structure, cadence and tenderness, reflect back on the grace of God that not only changed the life of the writer but has also brought immeasurable blessing and uplift to millions of saints in all lands and in every generation since.

We would like to conclude this review on John Newton and his wonderful hymns by printing below the words of the hymn "Amazing grace." As yet this hymn has not found place, as far as we know, in any British hymnal. We are told it is as popular in the States as Crimond is here in Britain. The words are so expressive of the man himself and the regenerative power of the grace of God which so mightily changed John Newton.

Amazing grace! how sweet the sound.
That saved a wretch like me!
I once was lost, but now am found.
Was blind, but now I see.

'Twas grace that taught my heart to fear.
And grace my fears relieved;
How precious did that grace appear.
The hour I first believed!

Through many dangers, toils and snares
I have already come;
'Tis grace hath brought me safe thus far.
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

For any interested reader the music of the above hymn is published in *Evangelical Songster* No. 5.

CHURCH NEWS

CONTINUED BLESSING AT TAMWORTH

Looking back over the past year, although the way has been rough in places, God has been ever faithful. During the year we have had visits from other Elim assemblies, which brought us much blessing. On the last Sunday evening in 1957, our pastor (Mr. Lance) likened our entering the new year to moving house. He said there were many things one would like to take into a new house, but "accumulated rubbish" should be left behind. Let us go forward into the unknown, determined, with our hand in God's, to go all the way with Him.

CHRISTMAS CONVENTION, ULSTER TEMPLE, BELFAST

Our convention commenced with an inspiring festival of song given by the various choirs of the Temple, which was followed by a Christmas message from Pastor G. Ladlow.

On Christmas Day we were privileged to have a visit from our President, Pastor J. C. Kenedy, who ministered the Word. At night he was joined by Evangelist Glyn Thomas (Swansea). On Boxing Day crowds gathered from all over the north of Ireland, and the Word was ministered in power and great blessing by Pastor Kennedy, Evangelist Glyn Thomas (Swansea) and Mr. John Harris (Callybackey). During the afternoon meeting, Pastor J. Smith (Superin-

BOOKS FOR YOU

BOOKS FOR STUDENTS

Lay Preachers' Handbook 7/6, by post 8/4

How to Master the Bible, by M. Anstey 5/-, by post 5/8

Bible Studies and Problems, by P. G. Parker 2/-, by post 2/6

Two Phases or One, by S. Gorman 1/ , by post 1/3

The Holy Land, by L. T. Pearson 6/-, by post 6/9

Much Water, by W. G. Channon 5/-, by post 5/8

The Message of Sinai, by F. A. Tatford 6/-, by post 6/9

Christ of God, by R. Clark 10/-, by post 11/-

New Testament Christians, by R. Clark 10/6, by post 11/6

This Emotionalism, by H. W. Greenway 7/6, by post 8/3

Satanic Conflict of the Ages, by H. Lockyer 2/6, by post 2/10

MISSIONARY

Out of the Darkness, by E. Hodgson 6/-, by post 6/9

India Today, by S. W. Law 1/6, by post 1/10

Congo Sketches, by W. F. P. Burton 15/-, by post 16/3

Chinese Rainbow, by Gladys Boyd 4/6, by post 5/-

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tendent) ordained Pastor R. Christie (Honorary) by the laying on of hands, after which fourteen candidates were baptised in water by Pastor G. Ladlow, our resident minister, who was convener throughout the convention.

The evening service was the culmination of a day spent in the presence of the Lord. The following Saturday evening Evangelist Glyn Thomas gave a wonderful testimony to Divine healing, which brought blessing to many.

J. J. HENDERSON.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church on this station

SHORT WAVE : 20.2, 26.5, 30.3 metres

WEDNESDAY, FEBRUARY 5th, 1958

Programme : 9.15 to 9.30 p.m.

Speaker : J. Woodhead (York)

The programme also includes :
Dorothy Woodhead (soloist) with W. Hall at the organ
featuring :

"O what love" and "Submission."
Broadcast from the Elim Radio Studio, London.
Produced by Douglas B. Gray (announcer)

Friends wishing to join the IBRA Listeners' Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial help. Send your gifts and address all correspondence to: Elim Radio Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

Conducted by
National Youth
Secretary

youth page



Here's an invitation to

READ MY LETTERS!

At least *SOME* of them

The first selection is from the many replies we have received in response to the EYM "Send-the-Light" appeal. Reports have reached us of great enthusiasm among the young people of all ages, and many schools and youth branches have already passed their targets. Here's one for an example:

"Last Sunday our school had more than doubled its target set by Headquarters—not the target set by me I might add" (it is the minister who writes). He adds: "The children are as keen as mustard."

As a footnote to the above, I would like to tell you that this church is not large, and not wealthy, but its missionary interest is great, with the result that God is blessing its work.

Another letter: "Thank you for your letter re the 'Send-the-Light' project. Yes, we shall be only too pleased to have a share in this great effort to win the lost for Him who died for our sins."

There are many ex-servicemen who can appreciate the difficulties faced by our missionaries from their experience when serving overseas. The writer of this letter, an ex-serviceman, is now one of our Crusader secretaries: "I hope you will forgive me for not returning the form sooner, but better late than never. It will not alter our efforts for this really wonderful idea of providing generating plants for our missionaries. I have an idea of what our missionaries have to put up with from my five years with the R.A.F., when I was sent to Sierra Leone and Liberia in West Africa. . . . If only we could supply every station that needs electric power. I believe it can be done by EYM. I know that in my department after I had told them they were 100 per cent behind it at once."

AND HERE IS THE HIGHLIGHT OF THIS WEEK'S PAGE

Elim missionary Archie Nicolson recently sent me ten essays written by African children who attend

Elim schools in Rhodesia. They are all worth publishing, but space allows for one only. The scholars' names are Fariken Chiwaka, Grace Kasipunu, Richard Matasva, Nyengetera Mufunda, Mary Sakarombe, Matse Mukonda, Annah Nyore, Loicery Alimanzi, Betty Taringwadicho, and Clever Mwadini. They are all very good writers, and the following was written by the last named. He appears to live up to his name!

"What I know about Jesus"

"I am going to tell you a short story about Jesus Christ, what I know about Jesus Christ the Saviour.

"Jesus said, 'I am the Way, the Truth, and the Life. No man cometh unto the Father but by Me.'

"He said that He will take you one day to heaven where I will have everlasting life (John 3:16).

"God sent Jesus Christ to save the world. Jesus Christ is the Son of God and Saviour of all. I know that Jesus wants good people. Jesus is kind to us all whether good or bad.

"Jesus is the Light of people. He died for us. Jesus will come again any time. He said, 'In My Father's house are many things, if it were not so I would have told you, I go to prepare a place for you' (John 14:2).

"We must follow Jesus every day. That is what I know about Jesus Christ."

* * *

I am sure you would like me to congratulate Clever on his excellent work, and the missionaries who taught him to write and all that he has written.

Did you notice the expression "Jesus is the *Light* of people"? The Lord Jesus Christ has provided a way in which we can help. We must treble our target—don't you agree?

JOIN A HAPPY HOLIDAY HOUSE PARTY IN SWITZERLAND THIS AUGUST!

IF you are an Elim Crusader you can write today for your application form to join the 1958 Elim Crusader Continental House Party. Last year over 100 members of the Elim Youth Movement enjoyed an excellent holiday in Austria organised by the Youth Department of Elim Headquarters. This year there will be only one party, but a very large one, at a magnificent hotel nestled in the glorious Swiss mountains, yet only an hour's journey from the beautiful Lake Geneva.

This hotel is owned by Christians (Pentecostal) and is very comfortably furnished; it is the largest hotel in the area, contains all the modern conveniences of the best hotels—games rooms, many sitting rooms—and affords a thrilling view from its many bedrooms. It is five-storied and possesses an electric lift to each floor.

HOLIDAY PERIOD : AUGUST 16th to 30th



The hotel—Hotel Rosat.

Two members of the Elim Youth Committee with their wives will be responsible for the party, and visits to nearby Pentecostal churches will be arranged. This hotel has already been visited by the National Youth Secretary, and full facilities for our party have been granted.

Venue: Hotel Rosat, Château d'Oex (twenty miles north of Montreaux).

Price: Fourteen days' holiday, inclusive of travel, maximum £30 (this price is from London).

Further information, together with illustrated brochures, may be obtained from the National Youth Secretary, Elim Youth Movement, 20 Clarence Avenue, Clapham Park, London, S.W.4 (please send stamped and addressed foolscap envelope).

The mountain village—Château d'Oex.



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. A. Gordon
(Minister of Caterham and Coulsdon Elim Churches)

Sunday, February 2nd. 2 Samuel 23 : 1-7.

"The last words of David" (v. 1).

We all may have heard of "famous last words," usually in connection with speed-heads on the road. Some are amusing, some tragic. These are sincere. They are in praise of the covenant-making and covenant-keeping God; the God of order and certainty. We, too, know of One who rules over men, who is just, and who is as the light of sunrise and as a morning without clouds. May our last words tonight, and at our end, be akin to these!

Monday, February 3rd. 2 Samuel 23 : 8-23.

"David . . . poured it out unto the Lord" (v. 16).

This seeming contempt and waste can only be understood by those who love the Lord devoutly. One recalls the woman who loved much because she had been forgiven much doing precisely the same thing with her ointment during Christ's life on earth. True love is no jesting matter: it is that sterling quality that desires to give all to the right Person and results in a pouring out before the Lord.

Tuesday, February 4th. 2 Samuel 24 : 1-14.

"Let us fall now into the hand of the Lord; for His mercies are great" (v. 14).

It was a mistake on David's part to number the people, and because of it 70,000 lives were lost. We should never rely more on numbers than on the Lord, for **quality** is better than **quantity**. The arm of flesh can fail overnight, as many have found to be true. The Lord's hand is not shortened that it cannot save, by many or by few, and His mercies are great!

Minister's Diary (continued)

A brief notice declares the numerical strength of the Quakers to be 192,820 throughout the world. This seems an amazingly small number when one considers the great influence and usefulness of the Quakers in peace and war at home and abroad.

There are few people of serious thought who would not express admiration for the good they have accomplished in our own country.

☆ ☆ . ☆

I have just returned from a service conducted by a group of Elim Bible College students. Everyone was blessed by the sincere and capable ministry of the fifteen young men who formed the team of witness. England, Scotland and Wales were represented, but where was Ireland, the land from which so many of our fine ministers hail? Two of the students, Alan

Wednesday, February 5th. 2 Samuel 24 : 15-25.

"I have sinned . . . but these sheep, what have they done? (v. 17) . . . neither will I offer . . . that which doth cost me nothing" (v. 42).

Obedience is better than sacrifice. Sin is always costly and often involves the innocent when it is punished. Repentance should also be costly. Too many these days know little or nothing about conviction of sin, consequently their offering costs little or nothing. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psalm 15 : 17). God wants nothing less or nothing more.

Thursday, February 6th. John 1 : 1-14.

"God . . . Word . . . Light . . . Flesh . . . Sons of God . . . Glory" (vv. 1-14).

We see here that the Word is eternal—there, here and everywhere and always. How came the Word? As the Light—shining on eternally from the past, through the darkness, until arriving here. No darkness could understand, resist, overmaster it, or put it out. God's message to man came through Christ, for He spoke only that. "Sons of God" is the result of receiving the darkness-conquering Light. God sent the Light. Are we still sending it? Pray for missionaries and overseas missions.

Friday, February 7th. John 1 : 15-28.

"I am the voice of one crying in the wilderness" (v. 23).

When we preach Christ we declare God's message to mankind and become "the voice of one crying in the wilderness." Yet it is not we who speak, but God who speaks through us. It matters not whose vocal chords are being used as long as the message is articulate and succeeds in directing attention to the Lord Jesus Christ. It is still "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5 : 20).

Saturday, February 8th. John 1 : 29-42.

"Come and see. . . . They came and saw" (v. 39).

Of the shepherds it is written that they said, "Let us go . . . and see," and "they came . . . and found." Of the wise men, "Where is He? . . . We are come," and "when they were come . . . they saw." Jesus said: "Come and see," and the two disciples "came and saw." A principle is here. We **must** ask to receive; seek to find; knock to have the door opened; come to find rest. What do we discover? The Saviour—"the Lamb of God" (v. 29); the Healer—"the Son of God" (v. 34); the Baptiser—"with the Holy Ghost" (v. 33); the coming King—"the Messiah" (v. 41).

Brewster and Mansel Chuter, are sons of well-known Elim ministers. Well, such young men have entered their preparation for the ministry with their eyes already open to some of the practical problems of a minister's life. Their sincerity is self-evident!

Women's Column (continued)

grate I seemed to spread it before Him in worship. I praised Him for giving me such victory. My! The work was soon finished. This happening helped me in later experiences, for I found that the Lord is ever near to help, advise and defend."

Remember in all our occupations it is what *He* sees and knows that really matters. "Thy Father, which seeth in secret, shall reward thee openly" (Matthew 6 : 18).

COMING EVENTS

(Please pray for these services)

BOWNESS CONVENTION. July 19-25, 1958. British Pentecostal Fellowship, Bowness-on-Windermere. Speakers announced later. Plan to attend this Lakeland Convention. Book now. All inquiries to Convention Secretary, 26 Leyburn Avenue, Lightcliffe, Halifax. Please enclose stamped addressed envelope for reply. C.661

CLAPHAM. Feb. 15-17. Elim Central Church, Clapham Crescent. Three public evening meetings celebrating J. Craig Kennedy's 30th anniversary in the Elim ministry. Guest preacher: J. J. Way (Hove). Special visit of the London Crusader Choir (conductor, D. B. Gray). Supporting items by visitors and the Elim Central Church Choir. Convener: J. Smyth. C.649

COLERAINE, N.I. Feb. 1-9. Elim Church, Killowen Street. Revival and Divine Healing Campaign conducted by J. Smith and G. L. W. Ladlow (Belfast). Week-nights 8 p.m. (Fridays excepted). Suns. 11.30 and 8.

HOVE. Feb. 12-23. Elim Church, Portland Road. Fred Squire Revival Crusade Party (including international quartet). Week-nights 7.30, Suns. 6.30. Sunday after church 8.15 Hove Town Hall. C.642

IRELAND. All Elim ministers stationed in Ireland, all elders, deacons, S.S. superintendent, S.S. teachers and youth leaders are asked to attend the special meeting arranged for Saturday, Feb. 15, at 3 p.m. in the Ulster Temple, Ravenhill Road, Belfast, to discuss plans, ways and means of promoting evangelism in our churches. The meeting will be addressed by George Stormont, Essex, and will be open for both suggestions and questions. A great public rally will (D.V.) be held at 7.30. Tea will be provided for all delegates. Ministers are requested to write to J. Smith, 93 Haypark Avenue, advising him beforehand as to how many may be coming from their church. C.658

KINGSTANDING. Feb. 2. Elim Church, Warren Road. Pastor and Mrs. R. J. Morrison's seventh anniversary. Special speaker at 11 and 6.30 Alex Tee, with campaign following each night at 7.30. Mon., Tues., Wed., Thurs. and Fri. only. Items by Kingstanding Mixed Choir and Male Voice Party.

LONDON. Easter Monday, April 7. Preliminary announcement. Trafalgar Square Open Air Rally at 11; Royal Albert Hall Youth Rally at 3; Royal Albert Hall Evangelistic Meeting at 6.30.

LONDON. Feb. 1. Elim Central Church, Clapham Crescent (off Parsons Corner). Radio and Film Festival. 7. Directed by H. W. Greenway. Features include: Film Flashes (visit by film to various Elim activities), Home Evangelism (use of recordings), Filmstrip Crusades, Radio Evangelism. Held in conjunction with the President's 30th anniversary in the Elim ministry.

WIMBLEDON. Feb. 9. Elim Church, Southey Road. Visit of F. A. Hodge (Plymouth). 11 and 6.30. C.665

MISSIONARY ITINERARY

Pastor W. H. Francis, Elim missionary on furlough from Transvaal, Africa, will visit the churches in the Channel Isles as follows: Feb. 8-10, Jersey; 11, Guernsey, Eldad Women's Meeting 3 p.m., 7.45 Delancey; 12, 2.45 Delancey Women's Meeting, 7.30 Eldad; 13, 7.30 Vazon; 14, 7.30 Vazon Crusaders; 16, 10.45 Vazon, 6.30 Eldad.

EVANGELIST EDDIE SMITH'S TOUR

Feb. 1-23, Belfast (Melbourne Street); Mar. 1-15, Ballymoney; 16-29, Belfast (Abbey Street); dates not yet fixed. Newtownards; Apl. 13-27, Lisburn. C.648

ROYAL ALBERT HALL ELIM CHOIR REHEARSALS

The Director of Music and the National Youth Secretary will visit the following centres for the Easter Choir rehearsals: Feb. 24, Hastings; 25, Hove; 26, Southampton; 27, Bournemouth (Springbourne); Mar. 5, Oxford; 10, Bristol; 11, Gloucester; 19, Birmingham (Graham Street); 20, Worcester; 26, London (East Ham); 29, Essex (Leigh-on-Sea); Apl. 2, London (Clapham). Churches in the areas surrounding the above-mentioned centres are asked to support these rehearsals. Full details may be obtained from the National Youth Secretary.

SUNNY BLUNDELL TOUR

Feb. 1-6, Guildford; 8-13, Old Hill; 15-20, Pontardulais; 22-27, Accrington.

WORCESTER ELIM CHURCH CONVENTION LOWESMOOR, WORCESTER

Commencing **SATURDAY, FEBRUARY 8th, at 7.30**
Speaker: **REV. L. W. GREEN** (Bradford)

and

SWANSEA MALE VOICE CHOIR (First time in the Midlands)

Conducted by Rev. W. Ll. Bell

SUNDAY, FEBRUARY 9th, 11 a.m. and 6.30 p.m.

Monday-Thursday, February 10th-13th, 7.30 p.m.
Convener: Rev. Ken Matthew

*What place have the
Ten Commandments today?*

THE MESSAGE OF SINAI

by

DR. FREDK. A. TATFORD

A book to make us think afresh about a subject that no Christian can afford to ignore.

Price 6/- net (by post 6/6)

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All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co. Ltd., 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 number 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Austria, Switzerland, Italy, Germany. Dolomites, Venice. Paris, Vienna, Brussels, Scottish Highlands; luxury coach from London; first-class throughout; no Sunday travel; fellowship Lord's people; Christian couriers. Also Fairhaven Christian Guest House, overlooking magnificent beaches; very central: two minutes Elim Church; every modern facility; accommodate 70. Brochures, William Scroggie, Fairhaven, Newquay. Phone 2979. C.624

Bangor, N. Ireland. Rathmore House, Seacliffe Road; seafront; h. and c.; adjacent beach, greens, Pentecostal Church. Reduction for Church or Crusader parties sharing. Phone 1405. Mrs. Wesley Gilpin. C.645

Blackpool South. Adjacent promenade; happy Christian fellowship; highly recommended; good catering and liberal table; lounge; h. and c.; terms from 5 guineas. Brochure, Mr. and Mrs. Goacher. "Hurstmere," 5 Alexandra Road. Telephone 25843. C.653

Bournemouth. Christian hotel; good food; happy fellowship; interior sprung beds; hot/cold all rooms; very near sea; personal supervision; well recommended; moderate terms. Crosbie Hall, Florence Road, Boscombe. Phone 34714. C.647

Bournemouth. Ebenezer Private Hotel. Fellowship and every comfort; good table; near shops and buses; eight minutes sea. Phone 45122. Misses H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne. C.632

Bridlington. The "Shalome" Christian Guest House for happy holidays with splendid fellowship. Overlooking sea; good table; h. and c.; Bible readings and prayers. Mr. and Mrs. Stott, 21 Albion Terrace. Phone 5276. C.640

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.637

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

Exmouth, Devon. "Croylands." Spacious house in own grounds, near sands; hard court, putting, table tennis; happy Christian fellowship; tours arranged; well appointed; special reductions June—September. "Croylands," Isca Road; Exmouth 3372. C.635

Exmouth, Devon. "Haldon Court" for happy Christian holidays; everything for your enjoyment and comfort provided; delightful situation near sea; h. and c. all bedrooms; children's corner; laundry room; table tennis; tours, fishing, rambles; good ministry; reasonable charges. "Haldon Court," Douglas Avenue. C.634

Ilfracombe, Devon. Maranatha Christian Guest House, Torrs Park. Home from home; happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

Scarborough. "Roundhills" Guest House, Burniston; adjacent Pentecostal Fellowship Camp; full board £5 2s. 6d. to £5 15s. per week. For further details write to Mrs. J. Warters, enclosing s.a.e. Telephone: Cloughton 276. C.633

Taly-Bont, near Barmouth. 1957 four-berth caravans. Small site; flush sanitation; shop; safe sandy beach. Fully booked July 26 to August 9. Stanton, 79 Cooksey Lane, Birmingham, 22c. C.639

HOUSES, FLATS, ETC.

Essex. Elderly Ladies' Home; going concern; furnished or unfurnished; very reasonable offer; near assembly. Details on application. Box 2 Elim Evangel Office. C.662

PROFESSIONAL

Two S.R.N.s required immediately for day and night duty. Please apply: Matron. Teme Court Nursing Home, Lower Wick, Worcester. C.660

BIRTH

Clewer. On December 27th. to Philip and Heather Clewer (née Stallard), of Romsey; God's wonderful gift of a son. Philip Robin. C.667

WITH CHRIST

Fulton. On November 24th, William John Fulton, aged 78, passed suddenly into the presence of his Lord. Officiating minister at funeral: Keith Harris, assisted by Stephen Cain. C.664

Ireland. On January 16th, Christina Ireland, beloved wife of Andrew and mother of Betty, was called home suddenly. A founder member of Elim Church, Dundee. Officiating minister at funeral: W. H. Urch. C.663

TRADE

Let us print your Posters, Handbills, Invitation Cards, Letterheads, etc.; reasonable prices; quality work. L. Edwards (Printer), 16 Hurst Park Road, Blackheath, near Birmingham. C.646

SITUATIONS VACANT

Young Lady (15-17) required for junior post at Headquarters offices. Apply in own handwriting, giving full particulars and stating age, to The Secretary, Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.607

Assistant required for Elim Eventide Home at Eastbourne. Write giving full particulars, including age and experience, to Miss P. Bavington, 12 College Road, Eastbourne.

ANONYMOUS GIFTS

We say "thank you" in His Name to those who have so kindly sent the following anonymous gifts:

Elim Missionary Society—Birmingham £7; Maidenhead £1; Swansea 10/-; "A sinner saved by grace" £1; Birmingham £10; Bath £10; Rotherham £1; Birmingham £10; "F.W.C." £10; "B.K." £1; Birmingham £10; Birmingham £13; Sussex £30; Birmingham £10.

General Funds—Birmingham Salvationist £2; Battersea £2; Birmingham Salvationist £2; Birmingham Salvationist £2; "F.L." £10; Birmingham Salvationist £2.

Elim Bible College—Oxford £5.

Campaigns—Birmingham 2/6; Wimbledon £1; Croydon £1; "C.P." Ruislip £9.

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Send-the-Light—Well Wisher £2; "A Lover of the Lord" £1/10/-.

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