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The

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GLEANINGS from GENESIS

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

AFTERMATH

(Genesis 9)

THE Deluge is over and judgment is ended. The destruction of the old race, with the exception of the small remnant, was necessary for the preservation of mankind. We come now to a new beginning. Between the old and the new, the Flood stretches like an unbridgeable gulf. Archæologists have been able to stretch their picks over, and the relics they have discovered beneath the huge bank of clay show that the pre-deluge civilisation was in many respects higher than that succeeding it. Human progress without God is always stamped with moral deterioration. The seeds of that deterioration were carried through judgment in the human heart. Thus is provided by the archæologists' tools further evidence of the fallacy of evolution.

But if the Flood was the grave of the old, with its laws and customs, it is the cradle of the new. As usual, the new dispensation commences with

DIVINE REVELATION

(vv. 1-7)

The first act of worship (8:20,21) evokes a response from God. The promise of God then was negative—that He would no more curse the ground. Here is a positive statement that He would bless (v. 1). The profitableness of putting God first becomes apparent. Noah's sons might well have argued the necessity of getting a roof over their heads first. But Noah's building of the altar shows that he had grasped the principle of the teaching of Christ: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6:33).

God makes this company responsible for the repopulating of the earth. Dominion is given over the animal creation also, but this dominion is not based upon affection, as in the case of Adam, but upon fear and terror (v. 2). Mankind generally is still distrusted by the brute creation.

Many changes were produced by the Flood. There were great physical changes in the earth. Large inland lakes and seas were left by the receding waters. The presence of huge bodies of water upon the earth's

surface naturally produced atmospheric and climatic changes. For the first time we read of the institution of rainfall.

Changes took place in mankind also. Fresh from the creative hand of God and living in an equable climate, life had been long (Genesis 4). Now a change is discerned. The long span of life has shrunk until 100 years seems a great age. In a most striking manner this change witnessed to in the Bible is confirmed by the modern discovery of two ancient burial places at Ur and Al-ubait. It is estimated that about 300 years separate them and that the oldest is a cemetery for Flood victims. Grim reminder, this, of one of the first tasks of Noah's family. The physical characteristics of the remains in the oldest show that they lived much longer than those in the other. A leading evolutionist, Sir Arthur Keith, has confirmed this in his book *Al-ubait*, although he estimates a longer period of time between the two burial places.

Change is observed in eating habits also. For the first time permission is given for the eating of flesh (vv. 5, 6). Those people who attribute all the crimes of mankind to the eating of animal meat should be reminded that the crimes of violence and the outrageous sins which precipitated Divine judgment in Noah's days were committed by vegetarians!

Here then is the beginning of that dispensation which has been named

HUMAN GOVERNMENT

The exact form of government is not specifically stated. It seems that as far as man is concerned politically it is left for him to adopt that which is most suitable. But God does most definitely lay down a principle which, if regarded, ensures the success of any particular kind of government. The principle is that the correct attitude of rulers must be first their relationship to God and then to man. The failure of every form of human government generally lies in the disregarding of this important dictum.

Observe how the sanctity of human life is guarded in this new revelation (vv. 5, 6). Previously the crime

of the shedding of human blood was punished directly by God (4:15, 23, 24). Now God is delegating authority to mankind, allowing even the taking of human life by judicial processes. Human life is considered by God to be so sacred that one who deliberately destroys it is considered to have forfeited his own right to live. It is to be feared that there is far more sympathy displayed today towards the convicted thug than there is towards his victim and dependants. So are the principles of Divine justice undermined by floods of sentimentality and rein given for further increase in violence. The foolishness of trying to rule the ungodly by the grace of the kingdom is self-evident. The sinner is not under grace but the law (Romans 13:1-5; 1 Timothy 1:9, 10).

It is in connection with the new dispensation that the covenant is made (v. 8). It seems that God is desirous of binding mankind to Himself with the most solemn ties, and so, in confirmation of the word already spoken, He confirms the covenant. The rainbow is established as the covenant sign. It is possible that before this time a rainbow had never been seen, inasmuch as rain, sun and clouds are necessary for its appearance. The beautiful natural phenomenon, produced now by the previous cause of judgment, is invested with splendid significance. To these people it certainly held a far deeper meaning than it does for us today. As they saw the angry storm-clouds gathering and felt the driving, beating rain—unknown previous to the Deluge—they probably thought that another judgment was imminent. The rainbow reassured them. It reminded them of the mercy of God as they looked up to see its cheerful colours and remembered that He was looking down upon the same sign.

It is of great significance to notice that the throne from which the apocalyptic judgments are dispensed is surrounded by an emerald rainbow (Revelation 4:3). Thus, in the darkest days of the future, God's mercy and grace are proclaimed against the clouds of doom. But there is no rainbow around the great white throne (Revelation 20:11). There is no mercy at the last assize.

Now we come to a

SORROWFUL SPECTACLE

(vv. 20-27)

The righteous, rescued Noah, now besotted with drink, is indeed a pitiful sight. Observe the prostituted gifts. God had given him the earth and the fruit thereof and this is what he did with them. Jewish tradition says that after Noah and his sons left the ark and became husbandmen they planted

the vineyard with a slip which had strayed from Paradise. Be that as it may, we may confidently assert that apart from the forbidden fruit no other tree has brought so much misery, poverty and woe to the human race as the vine.

It is a melancholy picture of how the race would degenerate under human government. This teaches us some important lessons. The most sacred memories of Divine deliverances do not provide immunity from the possibility of sinning when the soul gets out of touch with God. This man had walked with God, been an honoured servant, was shut up for more than a year with the glorious Presence and had witnessed judgment upon the ungodly. Yet he fell. If the Flood is ever a warning to the ungodly, the insensible, drunken form upon the ground is a sober warning to the spiritual.

Times of security often bring most subtle temptations. The conqueror upon the battlefield and the giant in the pulpit have often been overcome in their own homes. Battling against the world, Noah was more than victor; now he was alone he was defeated. How well we walk in public; how carelessly at home! What petulance, what irritability! Noah is not the only man who has led a blameless public life but has lain uncovered and defeated upon his own tent floor.

Here was a man who had fallen into a new sin. Before this time wine was probably not potent. He was now middle-aged, the time of danger. A change in our circumstances, bigger business, different acquaintances, and we are subject to temptations of which we have never dreamed.

Reaction to sin reveals character. The coarse behaviour of Ham speaks volumes. Here is a nature delighting to expose, dwelling with pleasure upon the gross, and happy to spread abroad the news of the giant's fall. That which grieves God and makes angels weep brings joy to the carnal. A curse rests upon Ham's breed. What a wholesome change to consider the love which covers (v. 23). Here are delicacy, dignity and honour which we may well emulate. Love, with downcast eye, walking backward, unwilling to see the fall and covering the shame of the wounded giant.

"Go thou and do likewise!"

Watch for the concluding study in this
informative series

by John Dyke in the

"ELIM EVANGEL," FEBRUARY 21st

EDITORIAL

REFLECTIONS IN THE ICE!

ONCE again the country lies in the grip of snow and ice; blizzards sweep the moors, and the countryside is clothed in white. Traffic by road and rail is slowed or halted, and icy roads take their toll of life and limb.

Watching the roadmen slowly shifting heaped-up ice and snow, one is staggered at the herculean task it would be to move all the snow and ice of just one wintry spell—yet just a few hours of sunshine or a shower or two of rain can accomplish in a brief while what men would struggle indefinitely to perform. Where is man's vaunted wisdom and power when he comes face to face with the power of natural forces? He may reach out into space, but so often is handicapped, his plans all awry, by a little fog or snow. Most of man's powers anyway are derived from the discovery of already existing laws of nature. The might of the atom, the miracle of radio waves, the medicinal value of moulds such as penicillin—all these were latent in God's creation, awaiting man's discovery of them. Then beyond all human power looms the divinely controlled power of nature. How powerless man is in face of earthquake and tornado, the might of the sea in a storm, forces more destructive than the worst of man's nuclear weapons, while the warmth of the sun's rays can melt the greatest iceberg, a mammoth task indeed.

In the spiritual realm too maybe we are faced with frigid conditions. Hearts are left unmoved by our most brilliant oratory; all the best of human ingenuity and resourcefulness fails to melt the hardened heart of the twentieth-century populace. Yet let the warming rays of Calvary love once touch the icebound heart and there is a rapid melting.

"If winter comes, can spring be far behind?" says the poet. Looking out over frozen fields, our faces stinging from the keen wintry wind, it is hard to picture the golden harvest fields bathed in the sun's warm rays—yet it will be, for cold and heat, summer as well as winter, are unfailingly promised by the God of Noah, the God who still lives and keeps His rainbow covenant.

It may be easy to sing on a glowing autumn day "He sends the snow in winter," but not so easy on a chill February morning, when faced with a long trudge through slush and snow. Yet there is a pur-

pose in it all—working for man's ultimate good and blessing. It may be hard to sow the seed, teaching in the Sunday school scholars who often seem unheeding, preaching the Gospel in church or open air with little apparent success, witnessing in factory or office to an indifferent throng—winter hard and cold indeed! Can anything move these hearts of stone? Can the Spirit perform His gracious work in such an atmosphere? Wait, believer, "If winter comes, can spring be far behind?" Revival has always come when things have been hard, when men have almost reached the very depths of despair—in the "winter." Such conditions can give rise to a real conviction of need that will send us to our knees in earnest entreaty which will bring heaven's answer. Someone once said that Moses had to get beside himself before he could get beside God. Too often we have been shovelling away at the ice and snow only to find our work in vain, as more has fallen, and perhaps made the way even more treacherous. Our makeshift expedients have been our best—but they have not been good enough.

Our land is surely spiritually in the icy grip of materialism and godlessness—though thank God there is a sign of a thaw. Your efforts and mine, however spectacular, can never shift the icy weight, but God can, by His almighty power, melt the hardness of man's heart as, very shortly, our fields and streets will be freed from snow and ice by the warming rays of the sun.

Can spring—the springtide of revival and blessing—be far behind? We believe not. "There shall be seasons refreshing." Let us earnestly intercede that they may not be long delayed.

THE ELIM EVANGEL

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MY PAGE! GEORGE CANTY *this week inquires*

“WHERE ARE SPUTNIKS MENTIONED IN THE BIBLE?”

DON'T look now, but the answer is Hebrews 11:13. I found out when amusing myself with the remark that the sputnik dog was the first to reverse the scripture in John which says we are in the world but not of it, for the dog was very much of the world but not in it.

Christians are not of the world, but are “strangers and pilgrims.” It was at that point that a Russian friend broke in to tell me I was not far out in connecting the sputnik with this thought, for the word actually means *traveller* or *person which does not rest*, and that the Russian Bible translates Hebrews 11:13 with the very word *sputnik*. So we are sputniks ourselves!

But as I have remarked, like the sputnik we can be out of the world yet still of it. Physical separation is not the answer if the world is still in us. Simeon Stylites tried to separate himself from the world by building a pillar and living on the top. As it was not quite effective, he made it higher and higher! He could have gone as high as he liked, but getting out of the world does not get the world out of us.

Our sputnik scripture makes special reference to one man, and a little knowledge of geography and history makes that one man appear to have led a far more curious career than we generally realise. The man was Abraham, and Hebrews speaks of him seeking a city which had foundations, whose builder was God. Drawing a pencil line on a map to show his wanderings, I noticed a most striking fact. Shading in the areas of his world where civilisations then existed, like the Chaldean, Babylonian, Egyptian and Hittite empires, Abraham, I observed, avoided places where the influence of these cultures was felt. He actually left the fine city of Ur, and his only lapse was his visit to Egypt, where he built no altar to the Lord and was soon expelled to return to his old altar between Bethel and Hai. He even kept clear of Canaanite cities, because God meant to bring a new culture and a new people into the world through him—the people of God.

His fellow traveller, Lot, provides a vivid example of a man who found that physical separation did not conquer his worldly desires. He pitched first towards a city, and then lived in it, and then became embroiled in its life. He went there because he could not bear to miss what was going on there. Abraham, with the call of God in his soul, felt he did not belong, and wanted to be *out of it*. Lot left

him, like those of whom John writes “They went out from us because they were not of us.”

The only people who are truly not of the world are not simply people living a separated life, but those who do not love the world, whose circumcision is of the heart, not the flesh. As soon as a Christian *wants* to be in the swim he is sunk. Our culture is of heaven, not of the secularist worldly system; it is a culture which begins with a change of desire and outlook. To conform to some set of rules about worldliness is not sufficient. Jesus said, “Set not your affection on things on earth,” and that does not mean just cinemas, but *everything*.

Abraham did not wander as a tent-dweller to be separate, but because he was separate—he had no appetite for the world's ways, company and aspirations. He turned down flat the rich spoil offered him by the king of Sodom. Worldly ambition was dead in him. Then God said “Abraham, I am thine exceeding great reward.”

Now to take the plunge! What about Christians taking part in politics? Should we, seeing we are not of the world?

The reply is “Which Christian?”

The Christian who is possessed and dominated by his passion for his own heavenly country can safely *use this world* for the advantage and purpose of heaven; he and nobody else. Some have been statesmen *because* they loved not the world, and they were safe. A few Christians with a political outlook are still too deeply embittered by memories of long years of poverty in areas of unemployment. Those inevitable resentments become almost unavoidable motives. Such motives are tinged with the idea that this world is supremely important. I am always anxious about Christians with a political bent who have lived in depression areas, and I am more troubled to note that that is where most politically minded Christians are found.

But of course we dare not presume to judge any man as an individual. I simply wish to point out that here is the most fundamental principle possible, and the Scriptures are full of it, namely that we love not the world, which law is of such simple application that it answers nearly every possible problem about our relationship with human institutions and affairs that can arise.

This is what Augustine meant when he said “Love God, and do as you please.”



Women's Column

By Gladys Gorton

CLIMB HIGH

HAVE you ever climbed a mountain? We did once many years ago when we were on holiday in Keswick. Once you have tasted the exhilaration of climbing to the summit of a mountain, even though it is only a small one like the one we climbed, you want to taste it again and again. I remember that in the guest house where we were staying a group of us planned the next morning to climb Helvellyn and cross Striding Edge, but it rained so heavily we could not go. (I was secretly glad!)

But in life there are so many hills and mountains to climb. Are you content to stay in the valleys of self-centredness, of small-mindedness, of petty interests, or are you striving to climb up into the hills of conquest and achievement? In the everyday matters of life there are many things which we should earnestly attempt to conquer, to master.

In the average woman's life there is much that could get her down. Let me tell you a secret. I often pray many times—in the kitchen, in the pulpit, in all places—"Lord, give me grace to reach the top."

Doctor and Mrs. Wood were missionaries to Calabar. They were in charge of the Mary Slessor Settlement and worked with Mary Slessor in the latter part of her life. (The Queen visited there, you remember, when she was in Africa a while back.) They were the first white people to be married in Calabar. Ill health forced them to return to their native shores, and in Bournemouth the doctor commenced a practice. The following, written on a plaque, hung on a wall in his surgery. Many have testified to the power and effect it has had upon them.

"Throughout my day let there be hills to climb.

There is scant zest in mastering the plains.

For loitering, for rest, there will be time when daylight wanes.

Let my horizon ever be a hill which I must reach although the trail be steep; up, up, to climb with energy and will, before I sleep.

For, when I reach the summit of the hill, I'll find my dreams guarding the topmost peak.

The sun will set; the air be calm and still, and God will speak.

Not in a valley let me end my day; I would have heights to gain a clearer view.

Therefore for hills and strength to climb I pray, dear God, to you."—*W. Stitch.*

CALLED TO HIGHER SERVICE

A tribute to the late Miss A. Buckler by George H. Thomas

On January 9th, Miss Alice M. Buckler, honorary Elim missionary, was called to higher service. Miss Buckler was a retired school-mistress, but decided to use her years of retirement in service for God in India. She first went to that land in 1939 and worked in Madhapur with the Pentecostal Holiness Mission, and later joined our Elim missionaries at Dehri-on-Sone, which was the first Elim station in India and the centre from which later Elim missionaries moved out to other fields.

Miss Buckler continued her work at Dehri-on-Sone, and was kept in remarkably good health for one of her age in a very trying climate. She came home in 1953 for what was intended to be her retirement from active missionary work, but the call to return to India led her once more to that land where she put in a further number of

years of faithful service. She finally retired and arrived in this country in April of last year, and at the Annual Elim Conference at Bournemouth last October was publicly presented with a writing case as a token of the esteem with which she was held and a tribute to her faithful service in India.

Thus another of our missionaries has run the race and finished the course and is now in the presence of the Lord she loved and served, but her sweet influence remains and she will long be remembered by those who knew her both in India and here at home. May we who remain not fail in fulfilling the task of taking the Gospel to the peoples of other lands where Christ is not known.

We extend our sympathy to Miss Buckler's relatives in their loss.

NEWS from
the FIELD

WORCESTER

Pastor Maybin's appointment to Worcester was immediately owned of God by the salvation of souls. It has been a special joy to welcome new converts into church membership.

The harvest festival services were marked by a happy atmosphere as well as a goodly display of produce.

At Christmas, carol singing around the city brought both pleasure and profit. A children's Christmas service was highlighted by items from Sunday school scholars and the pastor's illustrated talk. The adults' service included choir items and carols by candlelight. The church was beautifully decorated by a row of sparkling frosted trees against the deep blue background of an eastern sky, with a large decorated fir tree in the foreground.

RAY SMITH.

BELFAST CHRISTMAS CONVENTION

Ulster Temple, Belfast, was the rendezvous for hundreds of Elim folk who came to our annual Christmas convention. Our special speaker was Pastor T. W. Walker, whose ministry of the Word was very much appreciated. On Boxing Day a number of candidates were baptised in water by Pastor Ladlow, and Pastor F. Bristow thrilled the large congregation with his singing. At the evening meeting Mr. R. J. Gilmore (Rathfriland) passed on a heart-searching message.

Saturday night was missionary night, when we were shown slides of the Elim work in the Transvaal, followed by a message by Pastor G. Hills (our missionary to Eire). A greetings telegram from our beloved missionary, Mr. T. Johnston, Kenya, was read out.

During the convention there were choral items by the combined choirs of several of our city churches. The meetings were ably convened by Pastor G. Ladlow.

J. J. HENDERSON.

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MARCH 30

REV. J. H. SAAYMAN
(South Africa)

REV. JOHN WOODHEAD
(Evangelist)

ARE THE SPEAKERS

WHEN we look back to the beginning of the history of the nation of Israel, we see that God chose her from among the nations to be His witness. He did not choose Israel because she was a great nation or a noble people, but wholly by His grace; it was His intention that through the nation of His choice the other nations should see His glory and be drawn to worship Him. The national life of Israel began with those mighty revelations of Divine power by means of which the Lord redeemed her and delivered her from slavery to the Egyptians; then, amid awe-inspiring demonstrations of God's majesty, she received His law by the hand of Moses at Sinai; the laws and customs of the people were full of references to the Lord, and in the name of the Lord the Israelites greeted one another. Yet the subsequent history of Israel is one of rebellion, for she had no sooner promised to obey the law of God than she broke that law by making a golden calf and worshipping it—in them were fulfilled the words written by Paul; they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Romans 1:23). We find that instead of being a witness to the holy God who called her, she followed the ways of the nations surrounding her; she worshipped the gods of the heathen and indulged to the full in their lusts and pleasures; forsaking the worship of the living God, she bowed down before the man-made idols which were no gods. Ezekiel, as he compared Israel with the vileness of Samaria and the wickedness of Sodom, scornfully declared: "Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways" (16:47). So we are given the terrible picture of a nation which was called "the people of God" but which was very far away from Him in heart—a nation to whom Paul later declared: "The name of God is blasphemed among the Gentiles through you" (Romans 2:24).

It was to this desperately backslidden nation that the Lord sent a stern yet loving message through His prophet Isaiah; a message that was both a word of promise and of warning and that was intensely personal. The promise given was very simple, yet it was a wonderful revelation of the mercy of God, who finds no pleasure in the death of a sinner but rather yearns for his repentance and restoration. Isaiah

A TO REPENT

By F. Lavender (Minister)

"Seek ye the Lord while He may be found: the wicked forsake his way, and the unrighteous man his thought: the Lord . . . for He will abundantly pardon"

declared that if Israel would seek the Lord He would be found of her; if she called upon Him she would find Him near to deliver. If she would forsake her sin and turn to Him He would still receive her graciously and forgive her, in spite of her iniquity and the shame which she had brought to His name. The warning of this message was contained in one word, *while*. The use of that word carried with it the very solemn implication that the Lord's offer would not remain open indefinitely; but that the time would come when, if she refused to repent, He would not be found of her nor be near to her in mercy. In fact, if she persisted in hardening herself against Him she would become a God-forsaken nation; as she had brought reproach to the Lord by her sin, so she herself would become a reproach, a derision and a by-word among the nations to whom she ought to have been His witness. However, we know that strictly speaking it is not a nation that either backslides or repents, but the men and women who make up the nation. We find, therefore, that the Lord directed His word to the individual sinners, calling them to repent and to forsake their evil ways and assuring them of mercy and abundant pardon if they would do so. The nation would be spared and saved if the people would individually turn from their sin and seek the Lord; the nation would be forsaken and judged if the Israelites personally rejected the pleadings of God and persisted in their wickedness.

This message of Isaiah takes on a new significance in view of the present condition of our nation. A stranger, knowing little about our country and coming to our island on a sight-seeing tour, might assume from the large number of churches and chapels

ALL NTANCE

ghborough Elim Church)

*Ye upon Him while He is near : Let the
in his thoughts : and let him return unto the
Isaiah 55 : 6, 7).*

which he would see that Britain is a Christian nation. If he examined our laws and investigated our ceremonies this impression would undoubtedly be confirmed in his mind, for they are steeped in a religious tradition which reaches back across many centuries. Yet in fact this outward form is only a veneer which covers a spiritually corrupt and degraded nation. The words of the Lord Jesus concerning the leaders of the Jewish nation might well be applied to our nation: "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matthew 23:27). People like to think of themselves as Christians, and are offended if you tell them they are not; yet they are utter pagans, and as far from God in thought as any benighted savages could be. The Lord Jesus declared that the days immediately before His return would be as the days of Noah and of Lot, and showed that men's activities would consist of eating and drinking, marrying and giving in marriage, buying and selling, planting and building (Luke 17:26-29). None of these things is wrong in itself, of course, but what He was pointing out was that men would be completely wrapped up in the affairs of this life, with no thought for God and eternity; and this is an accurate description of the nation today. There is no desire for God in people's minds, their whole attention is given over to making money, seeking pleasure and gratifying self; the vast majority never enter a church for worship, and of those who do go only a minority find their way to the evangelical churches; many go where dead formalism holds sway, or where the ministers are anti-Christian modernists, or even to the numerous false sects that have sprung up among the ruins left behind

by modernism. It is certainly a people that has a form, an outward show, of godliness, but which rejects by its manner of life the authority of that which it professes. The message which the Lord addressed to Israel through Isaiah is surely appropriate to such a nation—a message which indeed declares the fact of His love for the people, but which requires a responsive love from them, and calls upon them to put first things first. Let our nation seek the Lord while He may still be found, and call upon Him while He remains near in mercy; let us acknowledge our deep sin in neglecting Him, dethrone our idols and enthrone Him, and recognise that the Lord Jesus Christ must be absolute Lord in our national affairs. We must also recall the solemn warning contained in Isaiah's words, for if the nation will not repent the time will come when the Lord will turn away from us and leave the nation for judgment. Do not forget that God visited judgment upon Israel, though she was called "the people of God"; and will He not equally visit judgment upon us if we do not turn to Him in sincerity?

Yet, even as Isaiah's call was addressed to individuals, so also must this message have its personal application, for national repentance can come only through the repentance of the men and women of our nation. Perhaps you who read these words are one of those who have been neglecting God, and if this is the case the call to repent is addressed first to you! This is God's accepted time, it is God's day of salvation for you! He provided salvation, at immense cost to Himself, by giving His only begotten Son to die for your sins, and if you will believe on the Lord Jesus Christ you will be forgiven and receive His gift of eternal life. The Lord Jesus addresses His gracious, age-old appeal to you: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to Him, and will sup with him, and he with Me." If you will hear His voice calling to you, I urge you to open the door of your life to Him and let Him in while He is still near; you will find in Jesus a true and faithful Friend, and if you come to Him He will never cast you out. If, however, in spite of His pleadings and invitation, you still persist in your sin and reject His call, it is certain that the time will come when He will be gone from you and you will be eternally lost. Today, if you will hear His voice, do not harden your heart against Him, but receive Him as your Lord and Saviour.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

IRA D. SANKEY will ever be associated with mass meetings and the music of the nineteenth-century revival. Someone has written: "One of the distinguishing marks of revivalist technique is the emphasis in its preaching on judgment, together with the emphasis in its singing on peace. And singing has played, on the whole, a greater part than preaching, certainly a greater part than reason, in the success of the movement." Not all will accept this observation entirely. However, back to the man whose musical settings still find a place, particularly in our own hymn book *Redemption Hymnal*.

Sankey was born in Edinburg, Pennsylvania, in 1840. At the age of sixteen he joined the Methodist Episcopal Church in Newcastle and became very interested in Sunday school work. When only twenty he became superintendent of a large Sunday school, and it was there that he commenced his career, singing gospel songs and solos. His meeting with Dwight L. Moody took place when attending an international convention of the Y.M.C.A. at Indianapolis. Here the great evangelist persuaded young Sankey to join him in his evangelistic work in Chicago.

Now Moody and Sankey came to England from America with a technique in revival methods which may well have been influenced by the Kentucky revivals of 1797-1805. They knew how much the music of the Kentucky revivals—the "negro spirituals"—had done for the success of the Gospel there. These spirituals and their music were born of the fire, and such messages as *Were you there when they crucified my Lord?* were the expressions and cries of a people under the stress of acute suffering and degradation and possess a quality of burning and even suffering sincerity. These American evangelists, in their revivals, sought to make a similar use of folk-music. However, they found in England that the folk-music was not what they perhaps had expected. England in that day was more familiar with such melodies as *Greensleeves* and many other songs and carols of the day. Englishmen were humming and whistling the ditties of the Continent, and their folk-music, or much of it, was the music-hall tune, which carried all the characteristics of rhythmic and har-

monic piquancy that were common to the whole secular tradition of music at the time. From this general situation Ira D. Sankey, the musician of the team, sensed the opportunity and composed many tunes and adapted others, all in the style which should most easily appeal to their listeners. Such tunes were, therefore, usually jaunty in rhythm and rudimentary in harmony and were "simple" for the people to whom the revivalist ministered. The more critically minded musicians would do well to study the national economic, spiritual and political background of the day before embarking upon any devastating verdict as to the value, or otherwise, of such revivalist melodies or methods. Such messages in song, as provided by Sankey (and others), were integrated with the work and life of the ordinary people of that generation and therefore made such an impact upon and in the lives of multitudes that sensitive (and intolerant) Christian musicians should curb their judgment on the merits or demerits of this particular type of church music.

Of all the many contributions of Ira D. Sankey, one writer has said, "But consider the best, the least pretentious, and the most honourable and genuine of Sankey's own melodies—*There were ninety and nine.*" Elizabeth Clephane (born in Edinburg, Scotland, in 1830) wrote the words of this immortal spiritual song. We are told that Sankey was one day on his way to a meeting and purchased a newspaper in which he came across this poem, which arrested his interest. Thus, on the spur of the moment, he penned the melody and decided to sing the song that same night in the great meeting to which he was travelling. It is a simple melody, and although its harmony is impoverished its rhythm is carol-like and its melody has a conspicuous climax. Both words and music are dynamic and triumphant: "Rejoice, for the Lord brings back His own." In a touching interview later, a sister of Mrs. Clephane told Mr. Sankey that the authoress had not lived to see her hymn in print and to know of its blessed mission.

Ira D. Sankey compiled and published many collections of gospel hymns and songs, and it is said that *Sacred Songs and Solos* alone has sold well over 90,000,000 copies.

George Bennard, another composer of sacred songs, and especially known for his hymn *The Old Rugged Cross*, died recently at the age of eighty-six. It is said that this hymn, among the 300 which he composed, has been translated into every written language. Mr. Bennard was a Methodist minister in the United States of America. This

famous hymn was written in 1913. In his early life he was a Salvation Army officer.

Finally, when next you sing the chorus *Turn your eyes upon Jesus*, remember this was composed by Helen Howarth Lemmel, who, although in her nineties, is well and ever continuing to write hymns and lyrics for Christian praise.



Calling Boys and Girls

By Bernard Norris

Hello again!

Welcome to February, the month of the National Sunday School Examination. Are you entering? The young people at my church are, and they are busy studying.

Now here is a competition for you. Next week I will give the answers, and also the winners of last month's competition.

Here are some quotations from Matthew's record of the Gospel. In each case one word is missing. The chapter is given, and a number of verses containing the missing word. Find the word, and give the verse in which it is found.

1. Matthew 2:5-15. When they saw the they rejoiced.
2. Matthew 3:6-16. Then cometh from Galilee.
3. Matthew 6:1-6. Take that ye do not your alms.
4. Matthew 9:9-20. And Jesus and followed.
5. Matthew 10:2-12. Philip and and Thomas.
6. Matthew 11:5-15. And blessed is he shall not be offended.
7. Matthew 17:1-5. And after days Jesus taketh.
8. Matthew 20:1-5. For the of heaven is like.
9. Matthew 25:35-45. and ye clothed me.
10. Matthew 28:1-5. As it began to toward.

There you are. Write the words and the verse for each one on a postcard, and send it to me at 20 Clarence Avenue, London, S.W.4. Remember to put your name, address and age on the card, and the church you attend. I have three copies of the

Gospel by Matthew for the first three correct answers received, but there will be something for everyone who sends in a correct answer provided I receive it by February 10th. The Gospels have pictures on the cover, back and front, and four pictures inside, all in full colour.

This competition was sent in by our good friend Iris Tunnicliffe, and the three Gospels were provided by her. Thank you very much, Iris.

Cheerio for now, and God bless you.

BERNARD.



RECENT ACTIVITIES AT LONGTON

During the week preceding Christmas a number of the members of the Longton Elim Church went to sing carols at the local home for the blind. This visit was much appreciated.

On the Saturday a coach was hired to convey the carol-singers to the homes of aged and sick members and friends, where the Christmas message was again given in song.

Our annual carol service (the Sunday before Christmas) resulted in two decisions for Christ.

1959 has been inaugurated as a year of evangelism. The young people have delivered 1,000 letters to the homes in the vicinity of the church. These homes are to be visited later in the year. We are praying and working to see an all-round increase in the church.



Longton carol singers.

Conducted by
National Youth
Secretary

youth page



BIBLE TEACHING THAT "CLICKS"

AIMS, MATERIALS AND METHODS THAT HAVE PRODUCED RESULTS

By William Folprecht

We reprint here an article from the "Sunday School Times" which many of our Bible class teachers, and other Sunday school teachers, may find helpful.—N.Y.D.

WITH almost thirty years of Bible teaching behind him, and now his first full year of day school teaching in senior high school, the writer recently evaluated his experiences in both fields. In addition to his full year of teaching five classes of adolescents each day, Monday to Friday, he has also completed nineteen hours of college work in the field of education. Six of these hours were in methods and student teaching, under a state supervisor who observed him at work in the classroom situation.

From this day school experience and his teaching of the Bible in church, Sunday school, Christian service camps, Y.M.C.A., Christian Endeavour conventions, and elsewhere, over a span of almost three decades, this writer feels the average Sunday teacher of the Bible might well conduct a self-inventory. Utilising the techniques of the modern educator, who is constantly seeking to improve his methods, those teaching in Bible schools, we feel, can do a more effective job. They can begin to use (and many already are using) methods of teaching God's Word that will really "click."

Let us take a leaf or two out of the modern educator's book on methods. For example, each day before beginning one's "student teaching" in the present-day senior high school, the instructor must submit a lesson plan to his supervisor. On this paper are three distinctive and essential parts of the day's work, to be approved by the supervisor.

At the top of the "Daily Lesson Plan," as it is entitled, in capital letters is the single word "AIMS." Here the day school instructor must list the aims he or she expects to accomplish in that day's classroom work. These aims must be kept before the teacher throughout the period or session. All that goes into

the day's work must be designed to reach or realise those goals.

How would this aid the Sunday school teacher? Well, suppose the objectives were more clearly set down by the teacher during the hours of preparation. It would be well for the Sunday school teacher to ask: "Why am I teaching this particular portion of Scripture? Is it because there are those in my class who have not yet made their confession of faith and been baptised? Or is it because all of my class are members of the kingdom of God, but I want to inspire them to go out and witness more definitely for Jesus Christ?"

There are differences in classes as there are in individuals. While we all need to have our faith in Christ constantly confirmed and strengthened, we do not have to be treated as unconverted pupils if we have all already received Him as Lord and Saviour. That being the case, we now need to be challenged to go out and win others to Him.

We recall one class in New York City, made up of adults, which we taught years ago. All were baptised. Our task in that class was to keep challenging them to launch out into the deep to serve the Master. One by one, most of the members of the class responded. They became Sunday school teachers of younger classes, members of the Sunday school staff, conducted neighbourhood surveys with us, assumed offices in the life of the church as deacons and ushers, and in one case that of elder.

That class was ready for such use of the Bible, for its members had already come to know Christ as Saviour and were now ready to grow in grace and in his knowledge by serving Him.

What are *your* aims as you prepare and then teach *your* Sunday Bible lesson, teacher? Do you give as

much attention to this important phase of your work as it deserves? All that follows will be guided by the goals that you set before you.

What might some of these be? Here are some that suggest themselves right now:

1. To lead members of the class to appreciate the Bible as the divinely inspired Word of God.

2. To lead members of the class to see Jesus Christ as God's ultimate revelation and as Saviour.

3. To inspire members of the class to do service in the name of the Lord of life.

4. To point out the many precious promises as well as warnings in God's Word.

5. To develop the faith of those who have already come to know God in Christ Jesus, for "faith cometh by hearing, and hearing by the word of God."

6. To make crystal clear the simple New Testament Church of Jesus Christ, the divine blueprint of the Church.

7. To paint an effective picture of the men and women throughout the ages who have responded to the call of God.

8. To explain clearly the Bible's teaching of such important ordinances as Christian baptism, the Lord's Supper, and the joy of Christian stewardship.

These are only a few that might be considered by you as you plan your work for next week. You can add more. The main thing is to have a definite objective and move toward it. Don't be like Stephen Leacock's hero, who "jumped on his horse and rode off in all directions." Like Christian, in Bunyan's *Pilgrim's Progress*, set your eye on yonder light and continue toward it.

If you have determined upon your aims, as we found in our student teaching days in senior high school, you still have left steps two and three, materials and methods. These we had to list on our lesson plan after our aims, showing how we hoped to realise our goals.

The materials and how they are used are nothing but tools to get your job done. But one thing was always stressed. The Sunday school teacher might also consider its wisdom. Use variety in your teaching methods. The same old way becomes boring, ineffective and tiresome to the best of pupils. Consider Jesus Christ, the Master Teacher. He used several ways, each effective.

Here are twelve different ways to teach, as we have adapted them to Bible classwork:

1. A brief, occasional Bible quiz, with rapid-fire questions addressed to various members of the class.

2. A "student-teacher" day, when, for part or all of the period, one of the regular students assists the teacher in conducting the session.

3. A reference session, during which Bible dictionaries, maps and concordances are explained and used to search out places where the scriptural story is taking place. They often help make the Bible live.

4. Use a recording of a Bible story or missionary experience to highlight that portion of Scripture being studied.

5. Filmstrips, or just a single slide, can be effective in sketching in the background of the lesson. "A picture is worth ten thousand words" is the ancient saying.

6. Develop an eye for the significant, and cut out that newspaper or magazine article that can throw light on the Bible.

7. Use the blackboard (or chalkboard). A verse of Scripture written by the teacher or a student can become indelibly impressed upon a human mind and soul. Or, if you wish, use small figures, symbols or sketches to illustrate a point.

8. Utilise object lessons. Nothing has held the attention of those we have taught more than a toy electric train, a doll, a photograph, an unusual Bible or New Testament.

9. "Read around" with the Bible, one of the usual ways teachers conduct lessons. But encourage all to participate, and do not continually skip over the poorer readers. Remember that in New England in the early days American public education got its start because people wanted their children to know how to read the Bible.

10. Occasional lecturing and brief talks are in order, *if not overdone*. Break them up with questions addressed to the class, or by calling upon someone to read a passage.

11. Do not overlook the value of discussion. Jesus often discussed spiritual matters with people. Note His talk with Nicodemus (John 3) and the discussion with the woman at the well (John 4). Get your class to talk about God's Word. It helps to get the members thinking about the Bible.

The materials you use as you teach God's Word and the methods are only as effective as you make them. In the final analysis, whether it be in day school or Sunday school, the most important piece of equipment is the teacher. Make your usefulness to God even greater by conducting a self-inventory. Are your goals worthy ones, and are you taking advantage of the many ways you can reach them for the glory of God and the salvation of souls? If you have these correct aims and are utilising these various ways to realise them, you are following in the footsteps of the Master Teacher, who came to point men to life everlasting, and to die that they might have it.



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
 (Minister of Elim Church, Greenock)

Sunday, February 8th. 1 Chronicles 28 : 1-10.

Most interesting is David's reference to the building of God that he had in mind—"an house of rest for the ark of the covenant of the Lord, and for the footstool of our God." The gathering together of all the princes, leaders and valiant men in Israel gave dignity and importance to the occasion. Following his words to the people David addressed himself directly to Solomon. His threefold message we can apply to our own hearts: get to know God, serve Him with a perfect heart and a willing mind and be strong. Discouragement and difficulty may come your way today; remember this word to Solomon, "Be strong."

Monday, February 9th. 1 Chronicles 28 : 11-21.

Although David was not permitted to build God's house, he made great preparation for it; this he did with all his might. The words before us give some idea of the vastness of the undertaking and the meticulous care with which he made his plans. At the end of the portion we read of him again counselling Solomon to be strong and of good courage. The magnitude of the project demanded a man with irrepressible courage. David knew this and by his words sought to fortify his son for the task before him. Nothing that is really worth while is easy. Face your task now with determination; at the same time lift your heart to God in prayer; He will give you grace.

Tuesday, February 10th. 1 Chronicles 29 : 1-9.

"Who then is willing to consecrate his service this day unto the Lord?" (v. 5).

In verses 6 to 9 we are told of the excellent response of the leaders and the people to the call of their king. The response was not in enthusiasm only, they gave to the work of God in service and in gifts. This they did willingly, with a perfect heart and as unto the Lord. Giving like this always brings with it great spiritual blessing. We are not surprised, therefore, to read of great rejoicing among the people. As seen in the lesson, this joy begins in consecration. May we, from this day, put our hand to the service of God and live always for His glory.

Wednesday, February 11th. 1 Chronicles 29 : 10-30.

"David blessed the Lord" (v. 10).

This he did out of a full heart and before all the congregation of Israel. There were times when he must have doubted the guiding hand of God in his life. He had known hardship, loneliness and sorrow, but now sincerely and publicly he lifted his heart in praise to God. In the weaving of the plan of our lives the black threads are as necessary as the silver and the gold. We do not recognise this at the time; it is afterwards that we can look back and thank God for the sense of His nearness, for His care and leading. May we learn to trust Him fully. "At evening time it shall be light."

Thursday, February 12th. Luke 10 : 1-16.

"Other seventy also" (v. 1).

These seventy, appointed by the Lord Jesus for special service, did not include the twelve. While we are told the names of His immediate followers, the names of the seventy are not given; it is sufficient to know that they were commissioned by Him to a work that was urgent and in a field that was wide (vv. 1, 2). It matters not whether we are known or unknown, named or overlooked, provided we are in His will and share His vision and sorrow. By sending them forth two by two Jesus laid stress on the need for fellowship in service. This must include sympathy, practical support and grace—grace to work happily together.

Friday, February 13th. Luke 10 : 17-24.

"In that hour Jesus rejoiced in spirit" (v. 21).

The exultant joy that filled the soul of Jesus, finding expression in the prayer of thanksgiving that followed, is a reminder that Jesus was joyful. No one could have finished that prince of parables with the words in Luke 15 : 32, as Jesus did, without a smile on the face and laughter in the voice—"It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." Jesus was joyful. And this joy can be ours too; it is our heritage in Him. In Galatians 5 : 22 it is preceded only by love. Is this joy yours?

Saturday, February 14th. Luke 10 : 25-42.

"Mary . . . also sat at Jesus' feet" (v. 39).

"We must not assume that Mary had no part in the welcome accorded to Jesus and in the preparations made for His visit. She had her social and domestic responsibilities, but, unlike Martha, these were not allowed to engulf her time and thought—she "also sat at Jesus' feet, and heard His word." Martha could also have occupied this happy position had she not been "cumbered about much serving" and "troubled about many things." Christian families should consider the mother of the home and see that opportunities are afforded her for remembering the Lord in the breaking of the bread—here we sit at Jesus' feet and hear His Word.

IBRA RADIO

Radio Africa, Tangier

Listen to "This is Life," presented by the Elim Church
 SHORT WAVE : 20.2, 26.1, 32.3 metres

WEDNESDAY, FEBRUARY 11th, 1959, at 9.15 p.m.

Speaker : Rev. J. Dyke (Birmingham)

Subject : "The imperativeness of a quick decision"

Ministry of music by

The London Crusader Choir rendering

"Who is on the Lord's side?"

Solos by Anne McLennan, "Blessed Redeemer,"
 and Marie Hamilton, "Almost Persuaded"

Programme produced by DOUGLAS B. GRAY
 (Director of Music, Elim Radio Studio, London)

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Write for full information. Your gifts towards the Elim radio work are urgently needed. Write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

COMING EVENTS

(Please pray for these services)

FINCHLEY. February 14. Elim Church, King Street, N.2 (off Church Lane). Final Saturday Special this winter. H. W. Greenway (Secretary General) and Elim Bible College students. Grand finale. Come and bring a friend. More to follow (D.V.) next winter. Also February 15, Ray Hughes's anniversary services. Special speaker: H. W. Greenway.

GILTBROOK. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HASTINGS. February 21 and 22. Elim Church, Central Hall, Station Road. Church Anniversary services. Special visit of London Crusader Choir and its director, Douglas B. Gray. Sat. 7, Sun. 11 and 6.30.

HENDON. February 21. Elim Church, Ravenshurst Avenue. Monthly rally. Speaker: F. J. Slemming. Items from Kingston Crusaders. 7.

ILFORD. February 7. Elim Church, Scrafton Road. Monthly rally. Speaker: E. Corsie. 7.30 p.m.

KIDDERMINSTER. February 7. Kidderminster Town Hall. Birmingham Presbytery Rally 7. Speakers: E. J. Phillips and A. Backhouse. All invited.

LEYTON. January 24—February 8. Elim Church, Vicarage Road. Revival Crusade. Conducted by Irish-Canadian Evangelist, John Abraham. Week-nights 7.45 (except Friday), Sat. 6.30, Sun. 6.30

LONG EATON. Commencing January 31. Elim Church, Oxford Street. Revival and Divine Healing Campaign conducted by A. Chuter and party. Weeknights (except Fridays) 7.30, Sundays 6.30.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.
February 14, Twickenham; 16, Wallington; 21, 22, Hastings; 25, New Malden; March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: February 7, Kidderminster; 8 (Sun.), Graham Street, Birmingham (morning), Weoley Castle (evening); March 7 and 8, Cardiff.

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

SUNNY BLUNDELL TOUR

February 7, Wigan; 8, Liverpool (farewell service).

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: February 7, Carlisle; 8, Whitehaven; 9, Dumfries; 10, Edinburgh; 11, Shotts; 12, Stonyburn; 13, Dunfermline; 14 and 15, Alloa; 16, Motherwell; 17, Greenock; 18, Coatbridge; 19, Glasgow; 21, 22, Aberdeen; 23, Dundee; March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.

TWO SUSSEX ELIM YOUTH RALLIES

All are invited to attend these conferences and rallies

HASTINGS—Elim Church, The Central Hall

Saturday, February 7th

- 3 p.m. Youth Conference
- 5 p.m. R.A.H. Choir Rehearsal
- 7 p.m. Youth Rally

Speakers: REV. DOUGLAS B. GRAY
and REV. J. HYWEL DAVIES

Supported by vocal and instrumental items

HOVE—Elim Church, Portland Road
Saturday, February 21st

- 3 p.m. Youth Conference
- 7.15 p.m. Youth Rally

Speaker: REV. J. HYWEL DAVIES

Supported by I.B.T.I. students with vocal and instrumental items

Youth Rallies organised and conducted by the
Sussex Youth Commissioner
REV. JOHN LANCASTER

Come—and bring your friends

CHURCH	—	YOUR GIFT TO THE FUND	—	LENT
REPAID TO FUND	TO BUILD ANOTHER	<p>You can literally</p> <h2>BUILD FOR THE KINGDOM</h2> <p>by making a gift to the Elim Building Development Fund—the new fund for helping to erect Elim Church buildings. A gift of £1 or more will make you a Foundation Member and a commemoration certificate will be sent to you.</p> <p>Write to the Secretary, E.B.D.F., 20 Clarence Avenue, London, S.W.4</p>		TO BUILD A CHURCH — REPAID TO FUND
—	REPAID TO FUND	LENT	TO BUILD ANOTHER	—

CLASSIFIED ADVERTISEMENTS

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 numbers 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.

BOARD-RESIDENCE, ETC.

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road, BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cornish Holiday Camp. Spacious hall available; pleasantly situated; all conveniences. Full particulars apply: Mr. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.28

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.29

Cornwall. Bed-breakfast; central for touring; adjoining sandy beach; wonderful views. Special rates for early bookings or parties of four. Write: "High Beach," Mawgan Porth, Newquay, Cornwall. Also modern four-berth caravan at Treyarnon Bay. Details from above address. C.39

"Croylands", Isca Road, Exmouth, Devon. Every provision for a real Christian holiday; excellent food; reasonable terms; h.and.c.; interior-sprung mattresses all bedrooms. Spacious house in own grounds, close sands; highly recommended. C.45

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, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

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.18

North Wales. Pastor and Mrs. D. Garratt offer homely accommodation; near sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.40

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

BOARD-RESIDENCE, ETC.

Plymouth Elim family desiring fortnight's holiday London, Easter or August 1959, willing exchange houses with London family seeking holiday in West Country. For proposals write: Crocker, 15 Kensington Terrace, Mutley, Plymouth. C.42

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

BIRTHS

Martin. On January 24th, to Colin and Barbara Martin, both members of Elim Church, Southend-on-Sea, a son, Andrew Christopher John. To God be the glory.

Norton. On December 30th, to Pastor and Mrs. D. L. Norton, Elim missionaries to Transvaal, the gift of a son, Andrew Steven.

MARRIAGE

Chidwick : Batt. On January 17th, at Elim Church, Gosport; Ivan Chidwick to Eileen Batt. Officiating ministers, J. McAvoy (Portsmouth) and Florence Munday (Gosport).

WITH CHRIST

Buckler. On January 9th, Alice M. Buckler, retired Elim missionary (India); called to higher service. Officiating ministers at funeral, G. H. Thomas and S. Gorman.

Manners. On January 5th, Dorothy Anne Manners, aged 52, faithful member of Elim Church, Bath. "For ever with the Lord." Officiating minister at funeral, Edward J. Jarvis.

MISCELLANEOUS

Old Christmas and birthday cards wanted and thankfully received. Bible Depot, 43 Stonegate, York. C.43

WONDERFUL VALUE

in Sunday School Prizes

"WHITE CLOVER" SERIES

Only 3/- each (by post 3/5)

in

64 pages, fully bound attractive paper boards.

The Irrepressible Smudge (boys 10-14 years) by Dan Robson.

Kachibinda (boys and girls 8-12 years) by E. M. Milligan.

The Boys of Tinkers' Glen (boys 10-14 years) by Peter Fraser.

Big Brother (boys and girls 8-12 years) by Raymond H. Belton.

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