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THE ELIM EVANGEL



Vol. XLIV No. 8 FEBRUARY 23rd 1963 6d

**PADDLING POOL AT SKEGNESS—VENUE
OF THE 1963 ELIM CONFERENCE**

By courtesy of Skegness U.D.C.

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

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"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees; and they encamped there by the waters" (Exodus 15:27).

PUBLICATION SCHEDULES necessitate the preparation of articles for this magazine some weeks before the date of issue. Hence our recent article on Britain's entry into the Common Market coincided with the final breakdown in the negotiations. It is significant that this resulted from political rather than economic difficulties, brought to a head by the forthright speech of General De Gaulle. History will show whether we shall owe him our gratitude or blame him for our misfortunes. Meanwhile, many who, like our contributor, have been deeply apprehensive concerning the proposed link with a predominantly Roman Catholic community will breathe a sigh of relief. However, we do not expect any relaxation of the endeavours to bridge the gulf between Rome and the Protestant churches, and there will be a continuing need for vigilance in these days when leaders seem to vie with one another in their confession of the "sin" of separation.

Watching the Requiem Mass for Cardinal Godfrey, we noted the references both of Archbishop Heenan and the commentator to the presence of "our separated brethren." While the attendance of these representatives could have been merely a mark of respect for the late Cardinal, it is undoubtedly another pointer to the present trend in inter-church relationships. Of course the term "separated brethren" is quite scriptural! It is found in Paul's warning that there can be no agreement between the temple of God and *idols*: "Come out from among them [*idolaters*], and be ye separate, saith the Lord." The book of Revelation also has the imperative cry to those within the ranks of the apostate religious system: "Come out of her, my people, that ye be not partakers of her sins." We trust the "brethren" may long remain "separated"!

Viewing the sacrificial ritual, the swinging censers, the gorgeous scarlet and purple vestments, one realised that, even if purged of the many pagan accretions, Rome's ceremonies are redolent of the tabernacle and temple, and far removed from the simple worship instituted by the Saviour and continued by the disciples. How justified were Paul's fears concerning the Judaising brethren! How sad the record of church history which reveals the swift decline, for the majority at least, of the reign of grace and the speedy return to the very ritual and ceremony which Christ came to abolish! How strange that men turn time and time again from freedom to bondage, from simplicity to ceremony! Is this Satan's master-stroke? The dismal trail of church leaders to Rome in recent days tells the same doleful story.

Can we hope that the turn politically from the treaty of Rome may be followed by a turn ecclesiastically from fraternisation with Rome? May the clarion call of the apostle, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," keep ringing in the ears of Britain's religious leaders, so that they may continue to be "separated brethren"!

THIS IS THE GOSPEL

By F. J. TAYLOR

MINISTER OF ELIM CHURCH, WHITEHAVEN

"The fulness of the blessing of the Gospel of Christ" (Romans 15:29)

OUR ENGLISH word "Gospel" has its roots in the older Anglo-Saxon word "God-spel" or God's story, or, if you prefer it, the good news from God. The gospels of the New Testament form but a small part of the *Gospel*. God's story extends from the very opening of the book of Genesis right through to the "Even so come" of Revelation 22. No wonder Paul speaks of "the fulness of the blessing of the Gospel of Christ." It is a full-orbed Gospel, an all-embracing revelation of the very heart, mind and purposes of God Himself. Let us first consider

1. THE GOOD NEWS OF SALVATION

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, *thou shalt be saved*" (Romans 10:9). This is a Gospel whose only limits are my ability to believe. It reaches, as William Booth once commented, "from the uttermost to the guttermost." Well might we sing "Whosoever will to the Lord may come, He'll not turn one away." It is true; the Word of God says so!

Having heard and accepted the good news of the "fulness of the Gospel of Christ" to *save* we next note

2. THE GOOD NEWS OF DIVINE HEALING

"And Jesus went about . . . teaching . . . and preaching . . . and *healing all manner of sickness and all manner of disease among the people*" (Matthew 4:23). The psalmist links together the need of the soul and the need of the body. "Bless the Lord . . . who forgiveth all thine iniquities; who healeth all thy diseases" (Psalm 103:2,3). As in days of old, when about to lead the children of Israel from their bondage in Egypt to the liberty and freedom of the land of promise, God had stated "I will put none of these diseases upon thee . . . for I am the Lord that healeth thee" (Exodus 15:26), so He speaks to all generations of those who believe in Him, through the prophet Isaiah: "The chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah 53:5). Yes, friend, this again is *the good news of the Gospel of Christ*.

Even then the wonderful provisions of a mighty and loving God are not exhausted, for as we live by

faith in Him, and go forward in the strength which He supplies, He further reveals to us

3. THE GOOD NEWS OF DIVINE POWER

The baptism of the Holy Spirit is not the happy hunting ground of cranks and extremists, or should not be. This is a part of God's good news. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me" (Acts 1:8). And yet again, He makes it perfectly clear that the promised blessing was not just to meet the immediate need of the disciples, but that "the promise is unto you and to your children" (Acts 2:39). These were the very last recorded words of Jesus before He ascended unto His Father—ought we not to give greater attention to this aspect of the Gospel? This endowment of power is not merely an optional extra, to be accepted or refused according to the inclinations of finite minds, *this is the Gospel!* Spiritual growth and development without the baptism of the Holy Spirit can only be a stunted thing. How our hearts have been touched recently as we have read of the terrible drug catastrophe, leading to deformed and malformed babies being born into the world; but how often do we see this same thing in the spiritual realm. Spiritual requirements can only be met from spiritual sources, spiritual power from the Source of that power, God the Holy Spirit Himself.

At every hand, God provides for and meets the needs of His children. Let us note finally

4. THE GOOD NEWS OF ABUNDANT PROVISION

What a treasure is in the word of Paul: "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). But this blessing carries with it conditions, as indeed do all the mercies and provisions of God. How wonderful is the God-given promise in Malachi 3:10: "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." In passing let us note that the word translated here "windows of heaven" is exactly the same as the word used in the Old Testament record of the deluge. A mighty deluge of

Divine blessing and provision. How wonderful! How precious! But let us not overlook in our excitement the earlier part of this verse, where the condition for God's abundant blessing is laid down: "Bring ye all the tithes into the storhouse, that there may be meat in My house." That's it! If only the people of God would put Him to the test, Not only would the work of God move on more quickly, more people be reached in evangelistic campaigns, more dark souls won in heathen countries by our devoted missionaries, but God's own people would move into spiritual blessing undreamed of, through obedience to His Word. Every born-again believer should faithfully tithe to the Lord one-tenth of His income, not as a matter of duty (for some would excuse them-

selves by claiming that we are "not under law") but as a matter of privilege. I have often heard folk say "I cannot afford to do that," *but I have never met one Christian who had to stop tithing because God had failed to meet His need!* A dear lady said to me recently, "If only I had started this sooner." Our supply is according to His riches.

And there are yet many other aspects of this precious Gospel that we might consider; but enough; will you not consider the claims of this *good news from God* upon your life? "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages. . . . Amen."

AN INVITATION TO MEMBERS AND FRIENDS OF THE ELIM CHURCH

*Elim Church Headquarters,
London, S.W.4.*

Dear Friend,

I am writing to say that we would very much welcome your company at Skegness from May 27th to 31st, during which time Elim ministers and representatives from all parts of the British Isles will be present.

As chairman of the conference venue selection committee I am very much concerned with a place that will be suitable for our business discussions, but its suitability as a fellowship centre for the Elim family also plays a prominent part. I can assure you that this year we have a very good town for both these purposes.

The centre for accommodation is the Y.M.C.A. Holiday Centre, and if you write early you should find no difficulty in being accepted, but there will also be other places for late applications. The cost for the period of the conference is £5/10/- inclusive of gratuities. We have the full use of the holiday centre, which contains spacious halls, sitting rooms, refreshment bar for late-night snacks and games rooms. In the grounds we have the free use of the children's corner, putting green, tennis courts and sports and games equipment for the extensive lawn. The resident secretary is well known to many Elim friends and has kindly written to me as follows: "My own knowledge of the locality and its people will be placed freely at your disposal . . ."

During the evenings there will be our usual public meetings, which are occasions never to be forgotten. With 300 ministers and representatives in one service you can expect good singing and much blessing. This with our united Communion Service on Thursday evening will provide you with spiritual food that should help you considerably.

I do hope you can come, An excellent way to spend one week of your holidays.

Yours heartily in Christ,

H. W. GREENWAY,
SECRETARY-GENERAL,

Write and book your accommodation at once, enclosing £1 deposit per person, to the Secretary, Y.M.C.A. Holiday Centre, Woodside, Grosvenor Road, Skegness, Lincs.

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL

The fruit of the Spirit and the gifts of the Spirit

IT IS unfortunate that many of those who criticise the teachings of the Pentecostal movement have themselves confused thoughts on the subject of the Holy Spirit and His work in the Church, and perhaps this is nowhere more apparent than in the difference which exists between the fruit of the Spirit and the gifts of the Spirit. The writer remembers hearing a well-known Bible teacher preach on the gifts of the Spirit. The preacher hardly distinguished between fruit and gifts, an oversight so serious that the hearers must have been hopelessly at a loss to know what the Scriptures teach on the subject by the time the preacher had finished his sermon.

The ninefold fruit of the Spirit is spoken of in Galatians 5:22, 23: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

The gifts of the Spirit are given in I Corinthians 12:7-10: the word of wisdom; the word of knowledge; faith; gifts of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

Fruit is the result of growth; it comes from an original seed planted in suitable soil. This is exactly what happens at conversion. We are born of the Spirit (John 3:1-8). Peter tells us that the seed is an incorruptible one (1 Peter 1:23). Every child of God should produce the ninefold fruit of the Spirit; it grows out of our experience with God. Moreover, all our protestations either for or against the teaching of the baptism in the Holy Ghost mean nothing if the primary fruit is absent from our Christian lives. Love is essential to a healthy spiritual testimony.

It will be seen by this that so many prayers to be heard in Christian assemblies for a "baptism of love" are without scriptural warrant, and can be most misleading. We are not to wait for love to fall upon us like a mantle from heaven or for some sudden dynamic event, love grows in the soil of Christian character, and from love the other attributes naturally follow.

A gift is the product of some generous benefactor: the baptism of the Holy Spirit is sent by Christ Himself (John 15:26; 16:7), the gifts of the Holy Spirit are given by the Spirit (I Corinthians 12:7, 8). These gifts are to be desired with zeal (I Corinthians 12:31; 14:1). God would not instruct us

to seek these gifts merely to mock our quest; He intends that these supernatural gifts should be in evidence in His Church, and that they should minister to the mutual benefit of all: "But the gift whereby the Spirit becomes manifest is given to each for the profit of all" (I Corinthians 12:7, Conybeare and Howson). We know that intellectualism has its limitations, and that organisation is fallible; we need to rely more upon the work of the Holy Spirit, for He was given to help us in our weakness and as a sign that God is among us.

Of course, it would be possible for unspiritual people to simulate the gifts, and so the Word of God provides certain safeguards and issues warnings against extravagance. Gifts of the Holy Spirit must be exercised with due regard to their sacredness and purpose. "Let everything be done decently and in order" is the exhortation of Paul, which makes the operation of the gifts adaptable to any social environment in which they may be used, for the word "decently" may have various meanings in different communities. The golden rule for the gifts is that they should be edifying, decently exercised, and in order (I Corinthians 14:26, 27). Nothing has done more to harm the Pentecostal testimony than fanaticism and extravagance, both of which are the outcome of emotion unrelated to wisdom. Let us be enthusiastic by all means, but let us also keep to the Word of God.

When Paul tells us that gifts must be regulated and in order, he makes it clear that there is a measure of human control in the exercise of the gifts. We are responsible for the way these gifts are used in the assembly, and we certainly need them in an age hag-ridden by secularism and indifference. When men see these things among us they will know the reality of the invisible God (I Corinthians 14:25; Acts 8:18, 19; 4:16).

(1) THE WORD OF WISDOM (I Corinthians 12:8)

This must not be confused with the wisdom of man. Jesus said on one occasion that the "children of this world are in their generations wiser than the children of light" (Luke 16:8), and Paul argues that the wisdom of men and God are separate and distinct (I Corinthians 2:1-7). This wisdom is concerned with spiritual things.

We must also note that it is not called the “gift of wisdom,” but “the word of wisdom,” indicating that its scope of service is associated with ministry; no doubt given for occasions of difficulty and when Christian assemblies are confronted with problems. Stephen seems to have had this word when brought before the Council (Acts 6:10). It is not, therefore, to be relied upon as a permanent experience, for the Spirit divides “to every man severally as He will” (1 Corinthians 12:11), and there is a wisdom promised us who need the help of God in this respect (James 1:5).

(2) THE WORD OF KNOWLEDGE (1 Corinthians 12:8)

Although this is similar to the first gift there must be a distinction between them. It refers to the revelation of truth through and to the intellectual faculty; it elucidates the facts concerning God and shows the logical basis of spiritual things. It is possible for a preacher through this gift to educate his people on matters that he himself would be unable to study by the normal channels of education, for he is touching the deep things of God.

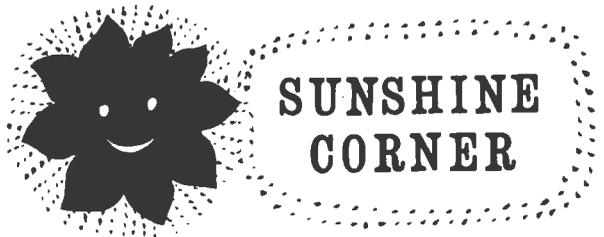
There would be little worry about the exercise of the other seven gifts if these fundamental gifts were more frequently in evidence. Nor would we be at the mercy of our adversaries, who would not be able to resist the wisdom and knowledge of the people of God (Luke 21:15).

(3) FAITH (1 Corinthians 12:9).

Faith is mentioned as both a fruit and a gift of the Spirit. We are not, however, to assume that they are quite the same. Faith grows within us as we discover more of the reality of Divine things; our confidence in God develops with every test through which we are called to pass. We also know that it is impossible to be saved without faith, or that we can please God (Hebrews 11:6). There is a faith that accepts the challenge and surrenders the will to Christ. But this gift of faith is different in that it is given for special occasions, and forms the basis of other power gifts which follow.

The writer to the Hebrews gives an unmistakable definition of faith: it is an evidence; it has substance. When this gift comes to the believer he has a perception of God's purposes that brings complete certitude—he knows. Thus a minister, when praying for the sick, would suddenly become conscious of what God was going to do; from weakness he is quickened into strength and rises to the full acceptance of the work God is able to perform (see Hebrews 11:1).

(To be continued)



Hello Sunbeams.

More about birds. The day after Michael found the budgie we had a visitor to our Sunday school. It was a swallow with a broken wing. He was brought into Sunday school by one of our teachers, who had found him on his way to Sunday school.

As you can guess, the boys were very pleased to have the little bird in Sunday school. One of them was even allowed to hold him during the lesson. I expect he had plenty to tell at school next day. Mr. Thomas took the little bird home so that he could look after it until it was able to fly.

Do you know, sunbeams, I believe there is a lesson for us in the lost budgie and the injured swallow. The swallow is a wild bird and able to look after itself. It loves the wide open spaces. It reminds me of those outside the church and in the world. They are happy until trouble or distress comes along. An injured bird needs human hands to help and a home to come to in its trouble.

There is always help for those in need in God's house. There is healing and strength in Jesus. He needs us to go and seek for those who need Him and to bring them into the church and under the sound of the Gospel. The wild bird did not know anything of the warmth and security of a home. He found out about it only when he was in need.

There are many boys and girls who have never heard of God's love. Some of them are very unhappy but they don't know that Jesus can help. God needs us to bring them in and care for them until they find out for themselves that God loves them. Then they will become His willing captives.

Do you remember Jacko who came to us as a visitor last year? We sent him to a special birds' sanctuary. It is a place in Cornwall for birds in trouble or distress. They go there to recover and then they are allowed to fly away. Many of them refuse to do so and they stay happily in the bird sanctuary for the rest of their lives. That is just how it is with the Lord Jesus Christ. When we come to know Him and His love and His care we don't want to go out into the world again; we want to stay with Him for ever.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

UP FROM BANKRUPTCY

By R. G. LE TOURNEAU

Mr. Le Tourneau is a Christian layman and an internationally famous manufacturer of earth-moving machinery

JOB SAID: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee."

What we need is to see God. It is too bad that we wait many times until trouble swoops down upon us before looking up to Him. As I look back upon my life, at the times of stress God has always been there. I have seen Him, and I have seen His handiwork in a marvellous way. I would like to tell you about three times in my life when I have really seen God.

MORAL BANKRUPTCY

At the age of sixteen, I found myself on the verge of *moral bankruptcy*. I had been brought up in a Christian home and I knew the way of salvation, but the devil was fast getting the upper hand. An indication of the direction in which I was headed becomes clear when I tell you that my chum had landed in jail shortly after God saved me, and snatched me as a brand from the burning.

I had become troubled about my soul. I went home and went to bed, but had slept only a few minutes when I awoke with the thought in my mind, "I am still on my way to hell! I must do something!" Right then and there I said: "I will believe God. I can't afford to take the chance of going any farther without Him." Realising that the Saviour was mine because I had trusted Him, the joy of salvation immediately burst in upon my soul. I jumped out of bed and ran to tell my mother. And that night, although I had heard about the Saviour all my life, I for the first time saw Him.

SPIRITUAL BANKRUPTCY

I went on for another sixteen years or so, living as many Christians do. I know I was saved and on my way to heaven. I was trying to serve the Lord, but doing a very poor job of it. I was not exactly what you would call a backslider, but my life was not counting for Jesus. I was on the verge of *spiritual bankruptcy*.

I knew that I ought to be witnessing for my Lord,

since He had done so much for me. I tried to speak for my Saviour, but I seemed unable to do it.

Then one night I went to the altar again. I said: "Lord, I need victory. I know the love that ought to be in my heart is not there. If You will give me the backbone that I need and fill me with Your Spirit so that I can witness for You, I'll do whatever You ask me from this day on." And my Saviour took me at my word. Once again He heard my prayer and I saw Him face to face. I rose from my knees feeling that God had heard and answered.

FINANCIAL BANKRUPTCY

I sought to honour the Lord with my substance in a new way, and I found that I could not beat Him at giving. I proved the fact that "God will not be any man's debtor." Everything went fine for several years, until one year I failed Him again. Again it was not a case of backsliding, but I got off on the wrong track. I said: "It will take all my finances to handle the programme I have set this year, and next year I'll have a lot of money for the Lord." I was wrong, because God wants the first fruits.

You can guess the result. At the end of that year—it was, by the way, right at the beginning of the depression—I found myself with several hundred thousand dollars of debts to pay and no way to get the money. I was on the verge of *financial bankruptcy*.

At that time we had stalled the material men until we could not hold them off much longer. We were running a small factory and the payroll was about five weeks behind. I made a little deal with God that whenever I was able to meet the payroll I would save out His part. Within a few weeks the payroll was coming through on time! What a wonderful God we have!

Today I stand as a living witness that the Lord Jesus Christ, who intercedes for me at the right hand of God, is sufficient for body, soul and spirit—and finances too!

Tract.

PREPARE WITH PRAYER for **Elim** **R.**
Easter **Rallies** **A.**
H.

THE DAYS OF CREATION

By J. HENDY MORTON

"And the evening and the morning were the first day" (Genesis 1:5)

THOSE AWKWARD EVENINGS AND MORNINGS! We, who believe the Bible to be God's Word, God's inerrant Word, seem to be forced, when faced with the findings of science on this subject, either to bury our heads in the sand and refuse to look, like theological ostriches, or to face the facts of science, admit that there is apparent contradiction and simply hold on in faith to our inner witness that God's Word cannot err. Whichever we do, our "modern" brethren can be excused if they feel that our attitude is obscurantist. They can be excused, that is, until they are willing to surrender unconditionally to God, for "if any man will do His will He shall know of the doctrine, whether it be of God. . . ." It is perhaps advisable to pause a moment here and examine ourselves as to why we believe the Bible. Is it because we were brought up to believe it? This is a poor reason. People have been brought up to believe all manner of weird things. Is it because those who led us to God believed it? The woman who led me to God was extraordinarily credulous about some things. Or is it because we yearn to do His will with all our spirit, soul and body? And consequently we "know of the doctrine"—or as Paul puts it, "We have the mind of Christ." "Incredible as it may sound, we who are spiritual have the very thoughts of Christ" (J. B. Phillips's translation) and Christ undoubtedly believed the Old Testament. See with what faith and enthusiasm new converts often turn to the Scriptures; especially those who have sought through deep conviction of sin and found rest. With their full surrender, God overcomes all doubts.

GOD IN HIS WISDOM and mercy has not left us merely to hang on in the feebleness of our faith. Many men, far better qualified than I, have pointed out the agreement between the order of creation in Genesis and the findings of science. It is perhaps a comment on the faith of many of us that our wonder is usually directed at the amazing accuracy

of the Bible rather than at the cleverness of the scientist who came to the same conclusions without God's help. After all we should expect God to know these things!

SO FAR, IN MY READING at least, the men who seek to show that science and the Bible have no fundamental disagreement meet their Waterloo in the simple words "And the evening and the morning were the first day," and so on. P. J. Wiseman suggests that these are days in which God revealed the story of creation to the writer of Genesis. As Dr. Rendle Short points out, this meets the scientific problems, but falls down when we read the Decalogue. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Rendle Short says: "It seems probable that it is a symbolical way of saying that there were periods of alternate activity and quiescence on the part of the Creator. We have already seen that, in the geological record, there is evidence of a number of fresh starts, when a new order or family, equipped with new organs, suddenly appeared" (*Modern Discovery and the Bible*, 1952 edition, p. 99). But this is scarcely more satisfactory. The many new families would call for hundreds of "days" of creation, not merely six, and the Bible claims that all living things were created in two days, the fifth and the sixth. He further suggests that it is written as creation in six days in order to teach the very valuable lesson of a day of rest. This hardly bears inspection either. It implies that God misrepresented the facts by calling these periods days and referring to the morning and the evening in order to teach the lesson of Sabbath observance. I am sure that Dr. Short would have been the first to repudiate this theory if he had thought of it in this light. Doubtless most of us will have read or thought of other "explanations" that are equally vulnerable to criticism.

LET US BE FRANK in our own minds, "Day" means "day" here and in the Decalogue. The sentence "the evening and the morning were the first day" rules out all talk of "a 1,000 years in His sight . . ." and so on. But let us also insist that we are not defending the views of our fathers, nor necessarily accepting them. We are staking our faith on the Bible and what it says, Not what men think it says, and not what our fathers thought it said; though we often nearly fall over backwards to make it appear that we do. It is not that we doubt God's ability physically to create instantaneously, as they believed, but in view of the geological record, we may doubt His ability morally to do so. It is contrary to His revealed nature deliberately to deceive, and a geological record, instantaneously created, would amount to the creation of a lie.

A NEIGHBOUR OF MINE told me one evening: "I made some ginger wine this afternoon." When I went to her house some weeks later, and mentioned the wine, she said: "Oh, it's not finished yet, nor will be for a long time to come." When she said: "I made some ginger wine this afternoon," what she meant was that she had put together those ingredients which, left to themselves, would eventually turn into wine. Surely no one would be so pedantic as to quarrel with her language. When it was my duty to make out school time-tables, I probably said to the Latin master: "I have given the sixth form five Latin lessons each week this year," or something very similar. The language was perfectly understood. In fact I had not given the sixth form one Latin lesson; they could probably have given me one. What I had done was to take the steps that eventually led to their receiving five Latin lessons a week. Why do we deny to the Bible the normal usage of language that we allow ourselves?

SURELY THE BIBLE does not necessarily imply more than this, that one day God took the steps that would eventually lead to the light penetrating to the earth's surface, so giving night and day. Another day he set in motion those factors that caused the cloud and steam to separate from the universal ocean, and the atmosphere to form. On the third day His intervention started those forces that would cause the land and water to separate and vegetation to appear. On the fourth day He set in motion those factors that would break up the cloud and make the sun and moon and stars appear. On the fifth day His work caused the eventual appearance of fish and bird life. And on the sixth day He implanted the origins of animal and human life. There is nothing to indicate how long elapsed between

God's actions—each of which we are told was completed in one day—and the fruition of each action in the completed work. What God did on each day was to initiate such action as would ultimately produce the stated result. The same use of language is made immediately afterwards in Genesis 2:17: "In the day that thou eatest thereof thou shalt surely die." Adam ate and lived to a ripe old age. It is reasonable to believe, however, that the moment he ate, those factors that were to cause his death, and the deaths of his offspring, became active.

THE MAIN OBJECTION to this interpretation that presents itself to me is in Genesis 1:31: "And God saw everything that He had made, and, behold, it was very good," and similar phrases throughout. But the difficulty is only real if one supposes that God had to wait for the fruition of His labours before He knew whether He had done well or not. Faith looks to a God "who calleth those things which are not as though they were." Whether or not this explanation satisfies us intellectually, we are not called upon to violate our God-given critical faculties by a grim adherence to a point of view. He calls us to an utter surrender to Himself, and assures us that "If any man will do His will he shall know of the doctrine, whether it be of God." How searching this is. How it reveals that even the best and greatest have failed. How it should lead us to humble heart searching, to eradicate self and enthrone God, so that "through faith we may understand that the world was created by the Word of God, so that what is seen was made out of things that do not appear" (Hebrews 11:3, R.S.V.).

MANY CHURCHES TODAY seem to have built two great twin idols, one to intellectual attainment, and the other to science. Does the word of Jesus contradict "the assured findings of modern scholarship?" Then assuredly Jesus must be limited by the ignorance of His day, they say. Does the Bible appear ignorant in the eyes of science? Then, whatever you do, entertain no doubts of science, is their view. God "will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent . . . for in the wisdom of God, the world through wisdom knew not God." It is dreadful to feel that the Church "through wisdom" is losing the knowledge of God, God grant she may be led to remember once more that it is not intellect but simple acceptance that God seeks, not cleverness but surrender, for thereby we shall know of the doctrine, because we get to know the One of whom all true doctrine speaks, and to whom all true doctrine leads.

FROM OUR POST BAG

In connection with a "Golden jubilee reunion" weekend of the 1913-4 session of cadets of the former Salvation Army Officers' Training College and Institute at Clapton, which is to be held at the Regent hall, 275 Oxford Street, W.1, on June 15th and 16th next, we are endeavouring to trace and contact everyone still living who was a fellow cadet with us.

Among the cadets during that session was our present international leader, General Wilfred Kitching, and the General has promised to be with us during some part of this weekend.

Would anyone still alive who was a cadet at Clapton then (nearly fifty years ago!) and has not yet been contacted—whether now connected with the Salvation Army or not—please get into touch with me, for details of, and a cordial invitation to, these unique gatherings.

J. ANDREW JONES,
Colonel (retired).

Perivale, Middlesex.

Dear Sir,

May I refer to the recent EVANGEL article "Prove all things"—How? If British Pentecost is in such

imminent danger of an invasion, as the writer says, of "freak shows," then more specific information (e.g. by whom and from whence) should be issued in order for effective defence to be organised. However, as I see it, the main danger to the Church is not "freak shows" without, but counterfeits within. Of course one is faced with the fact that an invasion army can be a liberation force, and God knows we can do with some liberating!

Mr. Spurgeon says, "In discerning spiritual things a very fine sieve is needed, as like can be very unlike." In any case counterfeits are meant to deceive, as are paste gems or counterfeit bank notes, and are only detected by the expert. In spiritual matters the Holy Ghost is the expert and revealer of secrets and He gives His gifts to His Church to reveal truth, and to expose and denounce error and frauds. To quote the Master Teacher Himself: "Let both grow together till the harvest, lest haply . . ."; and if others "cast out" in His name but follow not with us, so be it. To cleanse British Pentecostal cupboards of bogymen, the powers that be had better open up the doors and windows and let some light in; bogymen are gone when the light shines in.

S. L. NELLIST.

WHAT SINGING

THERE WILL BE IN THERE!

The Royal Albert Hall Elim rallies always guarantee a high standard of Divine worship in the field of music. This year will prove itself to be no exception. The new Royal Albert Hall Elim Festival Songster (No. 3) contains sixteen pages of first-class popular Gospel songs, some of which appear in print in this country for the first time. Once again the London Crusader Choir and Massed Elim Youth Choirs of over 800 voices will be under the leadership of our President, Rev. Douglas B. Gray, and will provide a fascinating and inspiring programme of music.

Songsters and reserved seat tickets may be obtained by writing to: Secretary, R.A.H. Tickets/Music, Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

THIS MEANS YOU MUST BE THERE



Women's column

By GLADYS GORTON

SPARKLE AND GLOW!

WE ALL know those warm-hearted folk who are likeable and loveable. There is that "plus" in their personality which radiates "sparkle and glow" wherever they are. I like the description which Lady Tweedsmuir gave of the late Mrs. Roosevelt: "She sent a warm glow right round the world." Mrs. Roosevelt was greatly liked and dearly loved by most Americans; she was human in her understanding of others, and worked tirelessly for the good of humanity. She herself admitted her plain features, but with the maturity of years that plainness possessed a warm glow that lit friendliness in many hearts.

All the make-up possible can never create a warm glow in one's personality. If it isn't inherited then it must be acquired, developed and cultivated. In the ordinary realm this comes by the attitude of the mind and heart which, of course, should be evidenced in you and me, because claiming to be followers of the Lord Jesus Christ, we have a higher incentive. If Christians were more "likeable and loveable"—without the thought of compromise—others would assuredly be attracted and drawn to the Light of the world!

I suppose to be lovable comes with maturity and experience, and to be likeable is the result of that which exudes from one's personality in the company of another or others—which doesn't always apply to experience.

Is there a "sparkle and glow" wherever you are? Not because of *who* you are but because of *what* you are—a Christian. In the women's magazines the beauty and fashion experts emphasise this "sparkle and glow." So, in a deeper and lasting way, it is a *must* in every Christian woman. A short time ago I met two young ladies—well known in Elim circles. Both live miles apart but both have one thing in common: ill health has dogged all their young lives, but wherever they are they "sparkle and glow." Out of their very weakness and ill health they are learning to be likeable and lovable.

Certain sects, the Mormons for example, are especially trained to be courteous and gracious—to be likeable! What about the Christian? Reverently

I write, Jesus is likeable and lovable.

Text. "Behave wisely towards those outside your own number; use the present opportunity to the full. Let your conversation be always gracious and never insipid; study how best to talk with each person you meet" (Colossians 4:5, New English Bible).

PRAYERS IN THE TEMPLE

By G. A. W. PARTRIDGE

"TWO MEN went up into the temple to pray; the one a Pharisee, and the other a publican" (Luke 18:10).

The Pharisee, conscious of his social position as an interpreter of the law, and also of the fuss people made of him, addressing him as "Rabbi," prayed thus with himself:

"God, I thank Thee, that I am not as other men are. I keep the law. I am not a criminal, or even as this miserable tax collector. I observe the law as strictly as possible."

In verse 11 it is written, ". . . and prayed thus with himself . . ." He prayed with himself. In other words his prayer was not really directed to God. He merely told himself what a wonderful person he thought he was. He also indulged in the still rather popular hobby of sneering at those whom he considered a cut or so below him.

In spite of all his "good works," pride was keeping him from God. Pride keeps many people from Christ and His salvation. The prayer of the Pharisee was that of a proud man. There was no humility, no seeking of God's will, just a report on his "good works." The prayers of many people may not be quite like that but they are just as impotent, due to the common factor of pride.

The publican, deeply conscious of sin, prayed "God be merciful to me a sinner" (v. 13). There was no pride in his heart, thus making it possible to surrender himself entirely to his Creator.

In spite of our "good works" and what we may think of ourselves, in the sight of God we stand as sinners, condemned and unclean, and we will remain so until we realise this and come to Christ for forgiveness and cleansing. Our prayers are likely to be as empty as the Pharisee's until we are *born again* through the saving blood of Jesus Christ.

Many souls have come to Christ and become new creatures, purified and saved by praying from the bottom of their hearts:

"Lord Jesus, be merciful to me, a sinner."

MEN THAT WERE WITH JESUS

2. Matthew the Publican

IT MUST have shocked the religious world to see an outcast publican, an unjust tax-gatherer, among the chosen twelve.

Up to the time of his conversion Levi loved and lived for money, nearly as much as Judas and Zachæus did, and would have sold his soul to acquire it. He was prepared to sacrifice conscience and friendships in his effort to get rich quick. Lust and drink have slain their thousands but greed its tens of thousands.

When Jesus called him from the receipt of custom and renamed him Matthew (which means the gift of God), he responded immediately, and to celebrate the happy occasion this professional, unpatriotic thief provided a thanksgiving supper for his new Leader. To this feast he invited many of his old associates, the publicans and sinners, that they might meet his new and more important Chief.

To the critics who openly protested against our Lord's eating and drinking with such low company, He retorted "I am not come to call the self-righteous but sinners to repentance." The Divine Doctor purposely mingled with sin-sick patients for He alone had the remedy for their deadly complaints.

Matthew used his converted pen more than his lips to spread the good news, and is honoured by his Gospel appearing first in the New Testament. He records many references from the Old Testament

which find their fulfilment in Christ, his Saviour and King.

The changed life of the ex-publican demonstrates that which his writings illustrate, namely the foremost fact that Jesus the Saviour came into the world to save sinners.

We are reminded by Matthew's example that it is the moral obligation, the bounden duty of all Christians to bring sinners into contact with the only Saviour of the world.

JAMES MCAVOY.

Book Review

Our Returning King, by Godfrey Robinson and Stephen Winward. Henry E. Walter Ltd. 3/6.

IT IS always a delight to welcome a book which will help in the study of *the Book*, and that is why we so heartily recommend this little volume. In the preface the authors declare: "This book is the first of what we hope will become a series of simple and inexpensive introductions to the letters of the apostle Paul. In it we are concerned with two things, the Bible and life. Our first aim is to explain in simple language the original meaning of the letters; our second, to relate their message to life as we find it today."

In our humble opinion they have succeeded admirably in achieving their ends. The notes and comments are clear and concise, always helpful and illuminating, and thus leading to a fuller understanding of the apostle's thought. Each chapter concludes with a section entitled "To think over," in which what has been explained is applied to the practical living of the Christian life in the world today. Here is a book eminently suitable for both private and group study, and we look forward eagerly to the other volumes as they are published.

H.P.

Begin now to pray for our
ALL-LONDON
CRUSADE
with its special emphasis on
DIVINE HEALING

in the
METROPOLITAN TABERNACLE
(Elephant and Castle)

Wednesday, Thursday and Friday,
April 3rd, 4th and 5th, at 7.45 p.m.

Enjoy three great rallies with
Rev. Alexander Tee and party

- * Pray for great power in healing!
- * Invite your unconverted friends, then introduce them to *your own* church.
- * Anyone may come for special prayer.
- * Enjoy Pentecostal evangelism.

SPECIAL ANNOUNCEMENT

On June 25th to 29th, 1963
ORAL ROBERTS FROM TULSA, U.S.A.
WILL BE VISITING WALES
FOR A FIVE-DAY CRUSADE

Two days for ministers and leaders only.
Three days for public evangelistic services.

Public meetings to be held in Rugby
Football Ground, Newport, Mon.

Application for hotel accommodation to Chairman,
60 Preston Avenue, Newport, Mon.

Application for reserved seats at public meetings—write
to Chairman, "Bethany," Battle, Brecon.

In all cases please enclose a stamped addressed envelope.

MEET OUR YOUNG MINISTERS

3. Christopher Smith

JESUS CHRIST was a man's man! He still is! More than that He is the God-man, God revealed to us in a human life and death. Not for me the soft, sentimental, almost effeminate Christ of the picture books, oil paintings and stained-glass windows! The Christ I serve is the One to whom a burly fisherman said: "We have left all, and have followed Thee." This was no weakling! Even the



soldiers said of Him: "Never man spake like this man." The centurion who watched Him die was forced to admit: "Truly, this man was the Son of God."

He was, and still is, the Christ of love and compassion. But His love is not the tawdry tinsel, the travesty of that word which is so largely accepted today. The love of Christ is strength itself; it is the self-sacrifice of God, the great impelling force which caused the Saviour to die on the Cross to save us. This is the love which compels me to follow Christ, to give all I have and am in His service.

Those who have great privileges have great responsibilities. God has given me every blessing and opportunity in life, most of all, wonderful Christ-like parents. Yes, the Lord has given me a good start. What am I going to make of it? Well, I live for one thing . . . revival, a great spiritual awakening and turning to Christ, especially among the youth of our land. In the meantime I am determined that I will love the Lord my God with all my heart, soul, mind and strength, using every means within my power to extend His kingdom.

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

JUNIOR CRUSADERS

(continued)

3. **Twenty questions.** Who said . . . ? Where do I read about . . . ? etc.
4. **Salvage.** Look up a given verse of Scripture in which there is mentioned an article; place this article on a chair at the front; example: Job 19:24 —pen.
5. **Spot it.** Jumble up Bible names on the blackboard. Name the husband (or other relation) of . . .
6. **Last letter game.** Give a Bible to one team. They must give a Bible name connected with the last letter of the one you gave; then alternately the teams continue by giving a Bible name commencing with the last letter of the previous name given by their opposing team. No name must be used twice.
7. **Treasure Hunt.** Hide ten articles or Bible questions. The team who finds the most wins.
8. **Hopping.** Number each member of the teams. Call a number after giving a Bible question. The persons with this number will hop to the blackboard and write the answer.
9. **Jam jar race.** Place two jam jars at the bottom end of each team. Number the teams. Give a Bible question and then call a number. Each one with the number called will run to the jars and walking on them to the blackboard will write down the answer.
10. **Paper bag race.** As above, only the paper bags are burst before running up to the blackboard.
11. **Balloon race.** As above, with balloons (in a variety of ways).



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright
(Minister of Elm Church, Southend-on-Sea)

Monday, February 25th. Hebrews 13 : 15-25.

The watchword of resolution: "Let us."

This phrase occurs a number of times throughout Hebrews. Let us **separate** ourselves unto Christ in His rejection (v. 13). Let us **sacrifice** our praises continually, since we are His priests (v. 15). Let us **share** the good things of life: don't leave it all to the welfare state: be your own almoner! (v. 16). Let us **subject** ourselves to our leaders with reverence and not maintain critical attitudes (v. 17). And finally, let us **supplicate** for God's servants (v. 17). We should pray for all ministers and missionaries. Prayer loosens the pastor's prison bonds (v. 19)!

Tuesday, February 26th. Proverbs 9 : 1-18.

"Come, eat of my bread, and drink of the wine" (v. 5). Jesus Christ is the wisdom of God (1 Corinthians 1 : 24), and He is building His house. The seven pillars indicate its perfection of strength and beauty. The feast is prepared, a feast of fat things, wholesome, varied and plentiful. His gentle messengers carry the invitation to a thoughtless world. Sophisticated worldlings miss it (v. 4), but the poor, and the weak, and the ignorant, and the "nothings" have the Gospel preached to them. Oh that all prodigals might hear and turn (v. 6). Now with this read Matthew 22 : 1-14.

Wednesday, February 27th. Proverbs 10 : 1-14.

"A life-giving fountain" (v. 11, Moffatt).

Not merely "Channels only, blessed Master"; not artificial, but artesian! "Out of his belly shall flow rivers of living water." So many are like those fountains in our public parks, spouting water from metal mouths that have never tasted the life-giving stream. Oh that we may ever speak of that which we do know, and testify of that which we have seen. Wells of cleansing, wells of fertility—everything shall live whithersoever it floweth—and wells of life. "With my mouth will I make known . . ."

Thursday, February 28th. Proverbs 10 : 15-32.

"The lips of the righteous" (v. 21).

More from Dr. Moffatt about the mouth of the righteous. Because it is a life-giving fountain (v. 11), it speaks "good sense" (v. 13), and that quality is like rare silver, not easily found, but when found it "makes many wise" (v. 31), and the fragrance of these is as "a breath of pleasure" (v. 32).

"Yes, like a fountain, precious Lord Jesus,

Make me and let me be:

Keep me and use me daily, Lord Jesus,
For Thee, for only Thee."

J. L. Lync.

Friday, March 1st. Proverbs 11 : 17-31.

Centripetal or centrifugal (v. 24)?

"One gives away and still he grows the richer; another

keeps what he should give, and is the poorer" (Moffatt).

Place a small object on a turntable and set it going. The object is thrown out and off. That is the centrifugal motion. The only way to thwart it is to curve up the ends of the table like a saucer. The object will then fall to the centre. That is centripetal motion; the way of the world, selfish living; and it leads to disappointment, disillusionment and poverty. Move out and away from yourself. John Bunyan wrote: "There was a man, they thought him mad, the more he gave, the more he had." This is the way of Jesus and His apostles. "Having nothing, yet possessing all things."

Saturday, March 2nd. Proverbs 15 : 1-17.

"A healing tongue" (v. 4, Newberry).

Not a silent tongue, for mere abstinence is not good enough. Not a smooth tongue; remember Ahithophel: "His words were smoother than butter, but war was in his heart." Not a voluble tongue; far too many talk far too much. Not a sharp tongue: "His words were as drawn swords." Not even a true tongue, unless it speaks that truth in love. "A word in season what a help it is" (v. 23, Moffatt).

"Oh give Thine own sweet rest to me,
That I may speak with soothing power

A word in season, as from Thee,

To weary ones in needful hour." I. R. H.

Sunday, March 3rd. Proverbs 15 : 18-33.

"Good news is health and vigour" (v. 30, Moffatt).

And the Gospel is good news; "God's spell," through His Son (Hebrews 1 : 1), of the wealth of His love for men. Salvation is once defined in our A.V. Bible in the phrase "Thy saving health" (Psalm 67 : 2). "His name, through faith in His name, hath given this man this perfect soundness in the presence of you all." Perfect soundness! What good news!

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The Master, in those hours of agony, looked to His disciples to pray with Him. When they failed, He asked them could they not watch one hour. For some people an hour in prayer is like eternity. I read a story recently of a woman who had a godly mother whose custom it was each afternoon to pray for one hour. Occasionally the little girl would slip into the bedroom and kneel with the mother, who would put her arm around her. A few moments later the girl would slip away again and resume playing. But a great ambition came into the little one's heart: to spend an hour in prayer, just like mother.

So one morning she got the large alarm clock, placed it in front of her upon the bed and closed her eyes in prayer. She prayed and prayed. She prayed for everything she could think of. She paused and then prayed again. She then looked at the clock to see how she was doing. Only one minute had elapsed. What did her mother think of to pray for one whole hour? Then the girl got her first glimpse of what prayer consists of. As the years went by she saw that a minute could be changed to one hour if these five things were done: first, a period of thanksgiving to the Lord for His blessings, gifts and mercies; second, request for forgiveness for failures; third, intercession for others and their needs; fourth, petition for one's personal needs; fifth, thanksgiving.

May the discovery of this woman of God be a lesson to many who may find it difficult to pray for one hour.

Prayer is requested for

A woman seriously ill with cancer.

An old woman very ill with a gastric ulcer.

Thought for the week

Watching unto prayer.

PAUSE AND PONDER

*When a jug is full of milk, only milk can
pour from it. When a man is full of God . . .*

COMING EVENTS

BECCLES, North Suffolk. Commencing March 2. Public Hall, Smallgate. Pioneer Revival and Divine Healing Crusade conducted by Brian Garrard and party. Weeknights (except Fridays) 7.30 p.m. Sundays 8.15 p.m.

BECONTREE. February 24. Elim Pentecostal Church, Green Lane. Special visit of Charles Kingston. Subject: "The second coming of the Lord." 6.30 p.m.

BIRMINGHAM, Graham Street. March 3. Elim Church, Graham Street (off Newhall Street). S.S. Teachers' Recognition Service and Children's Prize Distribution. Special speaker: E. Corsic. 6.30 p.m.

BIRMINGHAM, Selly Oak. February 23, 24. Elim Church, Alton Road. Doctors' weekend. Dr. and Mrs. J. Franklyn. Mrs. Franklyn is a former television actress. Supported by Nuncaton choir. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

BIRMINGHAM, Sparkbrook. March 9-14. Elim Church, Golden Hillock Road. Annual Spring Convention. Speaker: A. C. Jarvis (Gloucester). Convener: J. Osman. Supporting musical items. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

BRIGHTON, March 2. Elim Church, The Lanes. Sussex Presbytery. Speaker: Joseph Smith (former minister of The Lanes Church). Business meeting 3 p.m. Presbytery rally 7 p.m.

CLAPHAM. February 24. Elim Central Church, Clapham Crescent. Special visit of London Emmanuel Choir (director: Mr. C. Shepherd). 6.30 p.m.

LEICESTER. March 12. Elim Church, Narborough Road junction. Speaker: Peter Kingston, with film. 7.30 p.m.

LONDON. March 2. Metropolitan Tabernacle, Elephant and Castle. Fifth in the series of youth rallies entitled "Crusader Conquest." Speakers: Mr. and Mrs. W. R. Jones and family. Special programme: "Crusader conquest in home life." Refreshments provided after service. 7 p.m.

LONGTON. February 23. Elim Church, Carlisle Street, Dresden. Protestant Truth Society meeting. Film-strip: "The nation and the Bible." Speaker: J. F. Burrows (Midlands Wycliffe Preacher). 7.30 p.m. March 9. Visit of David Mills, Free Church chaplain to University of Keele. 7.30 p.m.

NEWHAVEN. March 9, 10. Elim Church, Bridge Street. Sisterhood Anniversary Weekend. Guest speaker: Miss J. Lean (Guildford). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

ROMFORD. February 23. Elim Church, Wheatsheaf Road. Saturday Rally. Visit of Clapham Rhythm Group. 7.30 p.m.

PRESIDENT'S APPOINTMENTS

February 23, Glasgow; 24, Alloa; *March 2, 3, Cardiff; *10, Wormwood Scrubs Prison and Walthamstow; *13-20, Northern Ireland; 22, Metropolitan Tabernacle, London; *24, Maidstone Prison; *30 Barking.

* Accompanied by the London Crusader Choir.

ITINERARIES

Joseph Smith. February 19-28, Newquay; March 2, 3, Brighton.

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

Miss S. F. Beardwell will visit the following churches: February 23, Sholing; 24, Gosport; March 2, Banbury; 3, High Wycombe; 5, Oxford; 6, Reading.

M. O. Thomas will visit the following churches in Wales: February 22, Swansea; 24, Neath; 25, Llanely; 26, Pontardulais; 27, Aberdare; 28, Brecon; March 2, Ebbw Vale; 3, Dowlais; 4, Merthyr; 5, Pontlottyn; 6, Aberystwyth; 7, Mountain Ash; 9, Abercynon; 10, Porth; 11, Trealaw; 12, Treherbert; 13, Pontypridd; 14, Caerphilly; 16, Bridgend; 17, Barry; 18, Newport; 19, Hereford.

ELIM CHURCH, GOLDEN HILLOCK RD., SPARKBROOK, BIRMINGHAM, 11

Annual Spring Convention

Speaker: **Rev. A. C. Jarvis** (Gloucester)

Convener: **Rev. J. Osman**

Saturday, March 9th, 7 p.m.

Sunday, March 10th, 11 a.m. and 6.30 p.m.

March 11th-14th, 7.30 p.m.

Supporting musical items. Everybody welcome

BIRMINGHAM PRESBYTERY YOUTH RALLY

Elim Church, Graham Street
(off Newhall Street)

Saturday, March 2nd, at 7 p.m.

SPECIAL VISIT OF REV. ELDIN CORSIE AND PARTY

Also Presbytery Male Voice Choir

Do not miss this great rally

ANOTHER NEW ELIM CHURCH!

Saturday, March 2nd, commences

THE BECCLES CRUSADE

conducted by

REV. BRIAN GARRARD AND PARTY

We ask every Elim member to pray!

CLASSIFIED ADVERTISEMENTS

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

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BANGOR. N. Ireland. Armachia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925—3925. Inquiries: Mrs. Briggs, 32 Seaciffie Road. C.518

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

BOURNEMOUTH. Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

BRYN EIRIAS HALL HOLIDAY HOME

Abergele Road, Colwyn Bay, North Wales.

Welcome to a wonderful holiday.

Terms for old-age pensioners.

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

COLWYN BAY. Homely accommodation; Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

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.476

HALDON COURT

EXMOUTH, SOUTH DEVON

VERY REDUCED CHARGES FOR MAY AND JUNE

CHILDREN, YOUNG PEOPLE AND OLD FOLK

CATERED FOR

FUN AND BRIGHT FELLOWSHIP

SUPER SANDS AND SCENERY

"THE HOLIDAY YOU CAN'T FORGET"

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

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WITH CHRIST

BROWN. On January 26th, Ada M. Brown, aged 78, faithful member of Elim Church, Clacton. Officiating minister at funeral: H. Burton-Haynes.

COLLINS. On January 29th, Ethelind Collins, aged 63, beloved member of Elim Church, Salisbury. Officiating ministers at funeral: Rev. Mr. Heaven and James F. Hardman.

GRANTHAM. On January 14th, Minnie Eva Grantham, aged 72, of Elim Church, York. Officiating minister at funeral: John Woodhead.

MOTHERSILL. On January 31st, Henry Mothersill, of Elim Church, York. Officiating minister at funeral: John Woodhead.

POTTER. On January 23rd, after much patient suffering, John Glen Potter, aged 46, of Dundee, passed into the presence of his Lord. Officiating minister at funeral: Frank F. Frost.

PREVETT. On January 27th, Eunice Prevett, aged 52, of Gosport. Asleep in Jesus, awaiting the trumpet call. Officiating minister at funeral: F. M. Munday.

NEXT WEEK

SPECIAL MISSIONARY NUMBER