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The

Elim Evangel

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

Vol. XL. No. 15

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Photo by

BARNSELY CRUSADERS
(See page 227)

Geoffrey Barnard

GEORGE CANTY asks

ARE TONGUES JUST A GIMMICK ?

A GIMMICK is the novel touch in an ordinary show; the odd feature, for example, that distinguishes one singer from 10,000 others singing the same song. Like King Canute, whose immortal fame rests chiefly upon trying to rule the waves.

Would the Pentecostal churches be indistinguishable from all the other churches except for speaking with tongues? Is that our gimmick? Is that the only difference?

The trouble with a gimmick is that if you do not happen to like its particular nature it turns you off the show itself. If you do not like the little quirk that has made the singer famous you would rather listen to an unknown man singing the same songs.

Does Pentecost just mean speaking with tongues? If so, isn't it a very small point upon which to create new denominations, and add to the perplexity of modern man facing the variety of Christian organizations everywhere?

Recently on my page I referred to the thousands who think speaking in tongues is quite scriptural but are not sufficiently impressed to join a "speaking in tongues" movement. At first sight they seem queer folk. Reading letters I have since received, and pondering my previous article, it has become clear to me that these tongues believers in other churches consider that the whole of Pentecost only amounts to that. They think Pentecostals just have this gimmick—they occasionally burst into tongues. And as some are not particularly fond of that kind of occurrence they would rather attend a church where it did not happen.

Let me lay this down for the benefit of those mistaken people, but also very much more for the con-

sideration of churches and leaders bearing the name Pentecostal—if there is in fact no difference except speaking with tongues between Pentecostal churches and non-Pentecostal then we have misinterpreted Pentecost to the public. If they can regard it as merely our gimmick, it is time to restore true Pentecost.

The Editor of the EVANGEL quoted a statement by a world religious leader which described Pentecost as "the new Reformation." Mr. Donald Gee, replying to a question I asked him, writes: "Our witness to the baptism in the Holy Spirit according to Acts 2:4, which alone makes us Pentecostal, is the central thing, *with all it happily brings with it* of love for the Lord Jesus, holiness, healing and the blessed Hope." And later he wrote to add this: "I do not mean to make a fetish of Acts 2:4 and to confuse the means with the end. The supreme thing is a radiant and powerful witness to the living Christ. That alone gives us a national message and leads us to true greatness." (Italics mine.)

I would express it this way. Pentecost is a permeating element, suffused through everything, presenting the faith to the world in dynamic terms, fresh and untainted by old conventionalism, old ways, and uncritically accepted religious habits and notions.

Pentecost gives a new content to old terms. "Reverence" does not mean the same thing to a Pentecostal as to a non-Pentecostal. To us reverence is an active, vocal and thrilling relationship. "Church" to the rest is a word that conveys the feeling of subdued and rather unnatural conditions, but the Pentecostal thinks of church as the one place where he most truly can be himself.

Pentecost transforms everything—music, preaching, worship, art, even architecture (a contemporary churchman refers to "store-fronted" Pentecostal churches). It is a new religious culture, a new master touch, a new school of Christian presentation. It has genius and originality.

Unlike Anglicanism, which makes the terrible mistake of trying to impose English medieval styles upon all and sundry, from the Oriental to the modern American, Pentecost presents Christ always in native terms and makes the same universal appeal as the original Christianity it declares. It is the religion of both and uses nothing but the vehicle of the modern idiom, without any regard at all for preconceived ideas of what a church should be like.

This article intends to crystallise the *raison d'être* for the Pentecostal movement. It is a theme of extreme importance to our continued existence, and therefore one I shall continue later.

CHURCH NEWS FLASH



INDUCTION SERVICE AT KIRKINTILLOCH

A crowd of over 100 filled the church at Kirkintilloch to welcome Pastor John Seaman. Pastor Alex Tee led the meeting and welcomed Mr. Seaman into the Scottish Presbytery. Mr. W. Craig, the church secretary, read a letter of welcome from Pastor Hilliard, the District Superintendent, and welcomed Mr. Seaman on behalf of the church, pledging the members' loyalty and support.

In his reply, Mr. Seaman thanked everyone for the wonderful welcome extended to him. Supporting items were supplied by the Kirkintilloch Crusaders and friends from Motherwell, Coatbridge and Greenock.

Pastor Richard Lighton, the speaker, felt compelled by the Spirit to preach a Gospel message. The result was the salvation of three precious souls. Everyone was thrilled by this wonderful climax to a grand meeting. May this be a sign of things to come.

W. CRAIG (Church Treasurer).

BARNSELY CRUSADER REPORT

As we look back over the past year we praise God for His blessing upon the young people's work in Barnsley. Numbers have increased and we have a fine company of young men who are really zealous for God. The happy disposition of the Crusaders and their Christian joy seems to be attracting others, and we look forward to greater blessings in the future.

Soon we hope to commence a "spring offensive" in door-bell evangelism, and look forward to winning souls for Christ. Our Crusader motto—"God's best for us—our best for God"—is coupled to another one, "Each one reach one" for Christ. In this way we believe that the work will grow and God's kingdom be extended.

MISS S. BIRD (Secretary).

FINCHLEY

The last of the Finchley Specials, combined with the first anniversary service for Pastor Ray Hughes, was held recently at the Finchley assembly. We were privileged to have Pastor Greenway for all the week-end services, and we were much blessed under his able ministry. At the conclusion of the Sunday

evening service, Pastor Greenway showed us a film of his recent visit to overseas mission fields, and we were all made increasingly conscious of the need for our prayers and financial support for our brothers and sisters who are labouring for the Lord, and we saw much of the conditions under which they work. We praise God for their work in His service.

LEICESTER—"A WEEKEND OF BLESSING"

The weekend began with the showing of the film "Marenia the Witch Doctor," but the film that Leicester was looking forward to most was "Tanganyika," which shows our own missionaries Pastor A. E. Tate and Pastor and Mrs. R. Gull at work. It was shown on the Saturday night and the church was almost full. The Sunday morning address was given by Mr. F. B. Phillips.

It was a proud moment for the Sunday school when the sum of £20 was presented to Mr. Phillips as a gift to the Elim Missionary Society. After this the film "Marenia the Witch Doctor" was shown to the children.

The evening gospel meeting was followed by an after-church rally in which other churches joined us and at which Mr. Phillips showed us the film "The Silent Messenger."

DAVID MATTS.



Mr. F. B. Phillips receives gift for Elim Missionary Society.

WE DEPLORE . . .

A writer in a popular magazine, in an Easter article, quotes "an eminent minister" as saying "Eternal truth is eternal. It can be distorted but not destroyed. *It may have to carry a cross to Calvary or drink a cup of hemlock in a Grecian jail.* But after every black Friday there dawns Easter morn." (Italics are ours!) This comparison we heartily deplore. Surely the very heart of the Christian message is the unique character of those events that took place on Golgotha's hill and in the garden tomb. Martyrs there have been in every age, and we respect and revere them for their stand for the truth, and their willingness even to suffer the ultimate penalty for their beliefs.

That Socrates was an eminent example of such martyrdom we may well concede—but to bracket him with the spotless Lamb of God, who by His atoning death bore away our sins, is to rob that lone event of by far the greater part of its significance. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

Where too, we would ask, was the Easter morning that followed the "black Friday" of Socrates? Of course, *we* have always referred to that day as Good Friday and not black Friday, for here God turns the blackest crime ever perpetrated into the most glorious event in the whole of human history—

God, in Christ, reconciling the world unto Himself by that unique act of redemption.

Let us have less of these odious comparisons, and more exaltation of the unique character of the Saviour, in whose Name alone is there salvation from sin's power and dominion.

WE ALSO DEPLORE . . .

Did you know that there is one large group of hotels which will not allow the well-known Gideon Bibles to be placed in its hotel rooms? We are all aware of the great work done by this international body, which, beginning some seventy years ago in America, now has over 1,000,000 Bibles placed in this country alone. How many have been blessed by this magnificent endeavour! Souls have been saved, men and women in desperate circumstances have been helped and encouraged, and eternity alone will reveal the extent of the good that has sprung from the vision of one man.

Where, do you ask, is that group of hotels that will not have these Bibles? In Russia, China or Africa? No, it is here in Britain. And who owns that group? None other than the British Transport Commission, which administers the British Railways hotels to which we refer. Its reasons? It does not consider the placing of Bibles "in the best interests of its guests!" We would like to know what better interests there could be.

We had not expected to see the day when the Bible would be banned in Britain. How far have we declined since the days when, as historian J. R. Green puts it, Britain was a people of a book, and that book the Bible. Those were the days of Britain's greatness. No wonder our influence today is on the decline.

IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

WEDNESDAY, APRIL 15th, 1959, at 9.15 p.m.

SHORT WAVE: 20.2, 26.3 and 32.5 metres

Speaker: Rev. R. D. Bradley (Neath)

Subject: "Christ's Second Advent"

Advent hymns and music by
The Couriers M.V. Party
Massed M.V. Chorus

Programme produced by DOUGLAS B. GRAY (Director of Music)

We invite friends to become members of the IBRA Listeners' Federation, thus helping to spread the good news through IBRA Radio to the world. Your gift towards the Elim radio work is urgently required. Send your donation to headquarters today. Thank you.

THE ELIM EVANGEL

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Isn't this a lovely picture ?



But it's better there than on paper. This is one of the delightful views of Llandudno Bay from the slopes of the Great Orme. The applications for the house parties are rising in their hundreds. Make this your early holiday week—May 25th to 29th, Elim Annual Conference.

Write to :

*Rev. J. Osman,
55 Ribblesdale Road,
Stirchley,
Birmingham 30,
who will supply you with prices
and arrange your accommodation.*



Calling Boys and Girls

By Bernard Norris

Hello again!

Nearly three pounds weight of stamps were sent off to Pastor Newman from Headquarters! There must have been thousands. It was a thrill to think you had sent in so many. Of course, some of the weight was made up by two stamp albums, but even so there were thousands of stamps, British and foreign.

All the money they raise will be sent to the missionary fund, so remember to keep sending them in. We need them all the time. British stamps must be of the value of 4d. or more, but foreign ones of any value are good.

Please be careful not to cut the stamp at all when you separate it from the envelope or parcel. Some folk have soaked the stamps from the backing paper, dried them carefully, and sorted them into bundles—either of the same value or of the same country. This is a great help.

By the way, "pricked stamps" are of no value. These are stamps with holes pricked in them. They are used by firms, and are so pricked that no individual can use them.

Maybe you haven't sent any stamps because you have only a few. Well, if everyone who reads this column were to send in just fifty we would have *hundreds of thousands*. (Poor Pastor Newman!) You see, a lot of littles make a lot! Let me have your little number of stamps, will you?

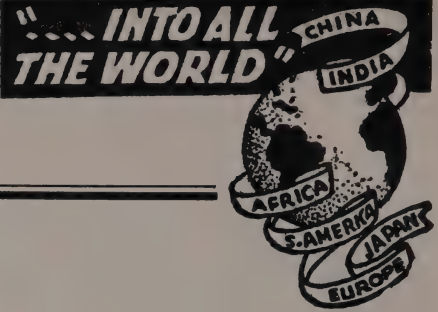
SCHOOL. Ugh! says someone. Perhaps you don't like school, but many young people do. Now I wonder, have you a Christian fellowship in your school? One young man I knew spoke to a Christian teacher in his school, and the result was that once or twice a week the Christians would meet together during the lunch hour to ask questions about the Bible. It was a great opportunity to invite unsaved ones. Sometimes a visitor would be invited to come and speak, or a showing of a Fact and Faith film for the whole school could be arranged.

It's worth praying about, isn't it? Some in your school never go to church, but they might come to a Christian fellowship.

See you again next week. Cheerio for now, and God bless you.

BERNARD.

OVERSEAS MISSIONS



By Samuel Gorman (Missionary Secretary)

OUR missionaries are of necessity only able to correspond with comparatively few members of the Elim family, so we welcome this opportunity of being able to keep *EVANGEL* readers in touch with them by sharing our correspondence from them with you. For further information and news of our workers overseas every Elim member should take the *Elim Missionary Evangel*, in which we publish interesting and inspiring articles from our missionaries, and in which one can read the latest news concerning them, at the time of going to press, from Prayer Partner's contribution.

Belgian Congo

Elim's latest representative overseas is Miss C. Picken, a school-teacher, of the Essex churches. She has recently joined Miss R. Grimwade, who we trust will be with us at the Conference, and Miss C. B. Partridge in the Belgian Congo, and will be working there in fellowship with the Congo Evangelistic Mission. In her first letter home our dear young sister writes: "It's a wonderful feeling to be really in the Congo at last, and I praise God for the way He undertook for me every step of the way here. . . . On my first afternoon here all the school children marched smartly up to the front of the house and stood in lines facing me. All were gaily dressed in their Sunday best in honour of their new teacher. When all were present each class in turn sang to me, ably led by their native teachers. At the end I managed to thank them in Kiluba. These were my first words in that language to a native audience. . . . At the Sunday morning service I was again welcomed, this time by the church members. In reply I spoke to them all for just a few minutes in English, being translated by Alice Styles, with whom I live and share the school work."

Hong Kong

A letter from Miss Vera McGillivray makes wonderful reading. Of course, you know that our dear sister faithfully works all alone in Hong Kong, and just now is rejoicing in the fact that at last they have their new church building. She com-

mences her letter with the words, "The glory of this latter house shall be greater than of the former . . . and in this place will I give peace" (Haggai 2:9). She goes on to write: "The dedication of the new building took place on December 6th, 1958, and my brother Ken was able to come over from Formosa as special speaker for the occasion. . . . Looking back now over all that has taken place and come into being it would be easy to imagine it all a dream. Altogether the cost of the land and the building was \$5,540 U.S. (£2,075 approximately). For that sum I doubt if you could find a cheaper, yet so beautifully situated, place anywhere in Hong Kong. It certainly is 'the Lord's doing and marvellous in our eyes,' especially as only about one quarter of that sum came from overseas, the rest being given locally. . . . What has been even more precious to me has been to witness the Lord fulfilling the promise at the head of this letter which He gave me just before we moved into the new building. So many have made a profession of salvation, and about fifteen have been gloriously filled with the Holy Ghost."

India

It is just four years since our dear friends Pastor and Mrs. Lewis arrived back at Dudhi after their furlough, but what changes have come to their district. Out of surrounding dense forests the once tiny town of Dudhi is emerging a very large town with factories, railway station, telephonic communications, etc. Mr. Lewis writes: "The guardians of the land are striving to improve the lot of the Indian people, but what of our contribution as ambassadors of the Lord Jesus Christ in this land? We are striving, too, to give the people the Bread of Life, and to illuminate their spiritual darkness with the Light of the World. . . . Regular meetings are being held, homes are visited and a bookstall and Christian literature depot occupies a prominent place in the bazaar each market day."

Southern Rhodesia

A long, interesting letter is to hand from our dear young sister Miss Brenda Hurrell. She writes: "We are all very busy at the moment, especially Miss Loosemore, as the doctors are away. Pastor and Mrs. Renshaw are settling down to the work, and are both invaluable, Mrs. Renshaw as a teacher and Mr. Renshaw as boarding master. We have forty-six teenage boys boarding here this year and I do not know how Dr. Brien would have been able to supervise the boarding quarters and do all the other necessary work alone,

so we do praise God for meeting a very real need in this connection. . . . We have our difficulties, but we were encouraged recently to see a line of women coming towards the house, singing the Chishona equivalent of 'Showers of Blessing,' with their welcome gifts of rice and other things for us. Mr. Renshaw reported a very good meeting on the station this morning, and at Bande outstation, where I go each Sunday, a boy repented last week."

We thank God for His blessing on our faithful missionaries, and pray that they will be used in a still greater way in their devoted and sacrificial labour for the Master.



Women's Column

By Gladys Gorton

FEAR

I AM deeply moved and concerned in my ministry among women that not a few are bound by some phobia which drains their vitality and leaves them in frustration and defeat. Natural fear is not sinful; it has been implanted within us by God for our preservation. One may have a fear of mice, cats or dogs; another may suffer from claustrophobia; another may be afraid of heights; the cause for these may go back to an incident in childhood. Lots of women go through peculiar "panicky" sensations during a certain period in life, which is entirely adverse to their usual nature. It leaves them listless; they feel at cross purposes with themselves and perhaps with others. Many indulge in needless fears which cause much anxiety and misery. I have met women who have feared that they have cancer, and even when they have been examined by a specialist they have not accepted his "no cancer" verdict. And I am certain that the cause of many neurotic and mental cases is fear.

Now I write to you sympathetically and understandingly on this matter, having experienced awful fear at times. One is not immune from these fears which distress and disturb the mind, but must one accept them, nurse them and allow them to paralyse the will until one is a failure? No!—a thousand

times NO! Further, I recognised in my own case the power of the Devil; that he was aiding my fears. Fear is one of the Devil's major weapons to strangle and immobilise the Christian from doing anything for the cause of Christ. The Lord showed me how to overcome. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10). Faith is the antidote to fear and feelings. Dismiss your fears in His name. Health of mind, true sanity and balance flow from His indwelling. Christian in *Pilgrim's Progress* saw lions ahead of him which, having scented him, seemed to be waiting to spring on him. He was about to run away when the porter saw him and cried, "Stand; is your strength so small? The lions are chained. Keep in the middle of the pathway; they won't hurt you." Reassured, this he did and passed the great snarling beasts safely. He trembled all over and wiped the perspiration from his brow and asked the porter why he kept such dangerous beasts. "Just to find out who are the real pilgrims and who are sham," he was told. "The shams never pass; they are too afraid. The real ones always do, sooner or later!" "I'm glad I passed," said Christian, thrilled with joy.

"I couldn't sleep because of all the old fearful thoughts," she confided, "and this morning I didn't feel like reading the daily portion but I did. What a blessing I got." Listen. "Doubt, fear, frustration are the poisons which unbalance the mind. In quietness and confidence are strength (Isaiah 30:15). In perfect love is no fear (1 John 4:8). In trust is fulfilment (Psalm 37:4,5). In Christ is victory (1 Corinthians 15:57)."

PRAYER. Cast out, Lord and Master, the evil things which haunt and hold us. Make us clean and brave to publish the great things Thou hast done (Scripture Union Notes).

THE Bible declares that God made man in His own image. That, you may think, is enough to destroy any Bible: you may think it enough to ruin the influence of God in the universe and bring down the throne of God in disrepute.

Look at man! Lying, drunken, selfish man; plotting, scheming, cruel man; foolish, vain, babbling man; prodigal man, wandering in the wilderness in search of the impossible, sneaking in forbidden places with the crouch of a criminal, staining his hands with the blood of his fellow man. Made in the image of God indeed! What a caricature! Herod the murderer, Judas the traitor, Nero the tyrant, Hitler the monster—these made in the image of God?

Yes, God did make man in His own image, but sin has universally devastated the image of God in man, so that we find that men are sinners; they sin wilfully, they sin systematically, they sin professionally, they sin socially, they sin nationally, until every stream is stained with human crimes, every breeze is corrupted with a moral miasma, and every ray of light is blackened by devilry.

Sin has produced the haggard, ragged miser gloating over his gold. Sin has produced the bloated, wretched drunkard with his detestable habits who, having dethroned his reason, degrades himself, destroying his body and damning his soul. Sin has produced the tyrant, the liar, the thief, the murderer, the reckless gambler, the swindler and the lecher. Sin has blighted lives, blasted homes, damned whole cities and filled prisons.

Neither the providence and judgments of Almighty God from age to age nor the outworkings of civilisation have abolished sin from one country on the face of the earth. Prayers, sermons, books, institutions, laws, penalties, governments, all combined have not blotted out one vice from sin's black calendar. The life, miracles, teaching, death, resurrection and ascension of Christ, the strivings of the Holy Spirit, the promises of the Gospel, the curses of the law, the horrors of hell, the glories of heaven—all these have failed to drive sin out of our world.

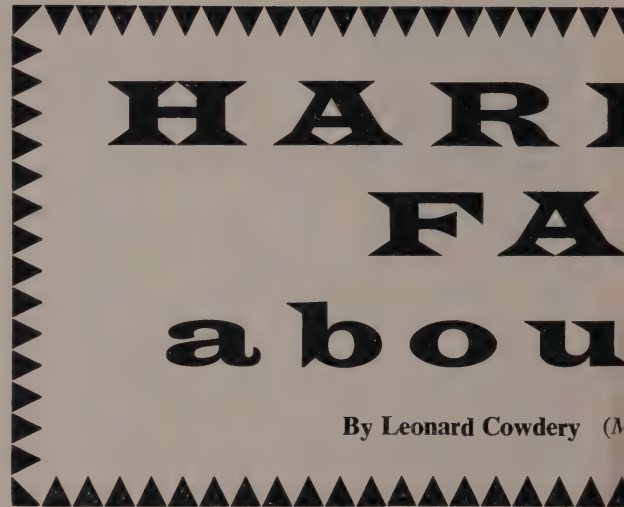
Sin can be likened to an immense river, which from its ghastly source, through secret channels, breaks upon this world. On and on it sweeps; never was any river as deep or wide or swift as this. Its floods are black, its waves are towering, treacherous currents lurk in ambush within its dark depths, and it goes surging and roaring into the abyss of hell. Upon its banks no flowers grow and no foliage waves; all is perpetual desolation and sterility. One would think that such a river might roll on unvisited by mortal man. But, climax of wonders, quintes-

sence of all marvels, men and women crowd its banks to leap into the boiling current. Between every human being and this fearful river are a bleeding Body and a bloodstained Cross, the Body and Cross of Christ. The voice of the Spirit of God cries: "Stop, don't play the fool!" But, disregarding this warning, and trampling on the Body and the Cross, with gory feet they leap far out into the murky tide, and are swept on and on into the dark abyss, the infinite abyss, whence none can be reclaimed, and where there is no hope.

Now for some hard facts about sin.

SIN IS ENMITY AGAINST GOD

The Bible says "The carnal mind is enmity against God." Sin is directly opposed to the will of God, is hostile to the government of God and offers



every possible degree of resistance to all the efforts of God to bring men to repentance.

It was in the court of Annas, the tyrannous, worldly, cunning high priest, that Jesus of Nazareth cried "Why smitest thou Me?" This question was asked of the soldier who with a burst of illegal insolence had profaned Christ's sacred face with an infamous blow. Here God, in human form, in the person of Jesus Christ, was insulted and abused by the deprived, contemptible slave of Annas. Now sin smites God in the face, insults and abuses Him; and so He asks of each of us in our sins, "Why smitest thou Me?" "Why are you insulting and abusing Me?" Sin pours contempt upon God's authority and government, virtually declaring that God has no right to rule the world. Sin outrages the love of God and tries to establish that God does not deserve to

be loved. If sin is right, God is a tyrant who calls upon the sinner to do things he does not want to do and threatens punishment for not obeying Him; but this is blasphemy—sin is blasphemy against God. Sin virtually declares that the service of the Devil is more desirable than the service of God, and practically proclaims that God is not to be trusted, that no confidence can be put in Him, that He is a liar and a deceiver, a usurper of authority and infinitely selfish. Sin despises the riches of God's grace, tramples underfoot the blood of the Cross and spurns God's mercy. Sin stands exposed as the antagonist of God. Can we, then, continue to be so cruel to God? Ought we not to renounce our sins and seek God's forgiveness? The demand is irresistible!

The second hard fact about sin is that



IT ALWAYS LEADS TO MISERY

From this there is no escape except through the Gospel.

A fable is told of a serpent in a circle of fire. A man was passing by, and the serpent said to him, "Help me out of my difficulty." "If I do you'll bite me." "Oh, no, I won't." The man took the snake out of the fire and threw it on the ground. Instantly the snake said, "Now I'll bite you." "But didn't you promise me you wouldn't?" "Yes, but don't you know *it's my nature to bite*, and I cannot help it?" So it is with sin. It is its nature to bite; it is its nature to deceive men into wretchedness and misery. I want to give you conclusive proof of that fact.

Among the convulsions which shook France at the close of the eighteenth century, sin clutched the falling sceptre and mounted the vacant throne. When

once seated in power, sin, in the form of atheism, immorality and blood-lust, showed what she could do for mankind. She showed herself as slimy as a toad, as cunning as a fox, as dangerous as a tiger and as proud as a peacock. The government of France fell into the hands of reckless anarchists, bloodthirsty cut-throats, promiscuous hell-cats, perverts, sadists and shifty, ruthless, cunning fiends, who pandered to the basest instincts within men in the great lust for power.

The people of France were promised liberty, paradise and a model republic. Christianity was outlawed, the Sabbath abolished, the Bible declared a fable, and death eternal sleep.

Sin made Reason her goddess and an infamous woman was adored as its image. The cathedral of Notre Dame in Paris was converted into a temple of Reason. An evil woman, who had been mistress to several of the commissars of the revolution and who had become the wife of the terrorist Momoro, was borne in solemn procession, in which all sections of Paris were represented, to the cathedral. Robed in a white and blue mantle, and wearing a red cap (the colours of the revolution), she represented the goddess of Reason. Accompanying her as her handmaids were a score of young women of loose morals. With absurd parodies of religion and profane rites the leading atheists installed her upon the altar. The desecration of Notre Dame was followed by the closing of every church in the capital and 2,436 churches were converted into temples of Reason.

Sin offered freedom in the form of licentiousness—for morality she offered spoliation, so that no one's property was safe from vandalism or confiscation. Murder became an innocent expedient of the state, and an awful, raucous monster that screamed incessantly for blood and death was created.

Sin, once enthroned, laid bare her malignant bosom, unsheathed her terrible sword and the reign of terror began, with the result—as always—that misery followed in the wake of sin. Order fled before anarchy, the nation became deluged with blood, over 1,000,000 people perished, at one time there were over 200,000 people under sentence of death, sentenced after a travesty of a trial. When the guillotines would not work fast enough, damnable atrocities were committed to dispatch the prisoners more quickly. Hunger and want stalked through the land like grim spectres. Fear and despair were upon every hand—today one might be alive, tomorrow dead!

The reign of terror was so devastating that in Paris laughter was only heard regularly in one place, and that was the devilish laughter of the deprived

women who gathered each morning at the foot of the guillotine. These wretched women had become experts in the criticism of the grim sport provided by the executioners. Every day they took their knitting to the foot of the scaffold and sat in chairs which they were able to hire for a small fee. There they taunted the victims, exchanged bawdy jests with the executioner's assistants, booed, mocked and chuckled like wild beasts as the heads fell into the basket.

Sin had promised liberty, but forged chains; sin promised a paradise, but gave a field of blood; sin promised a model republic, but gave a pandemonium. And what was true of France is true of the outer universe of God's kingdom, and of the inner universe of man's soul. If sin were on the throne of the universe instead of God, such misery would abound that the mind reels and staggers as it thinks about it.

But what of the inner universe of man's soul—your soul?

The Bible speaks of sin reigning (Romans 5:2). Sin becomes a king and men become its wretched subjects. When sin reigns in a man's life, true happiness is destroyed, all is anarchy within; passions and abominations riot like vermin in the rottenness of an abnormal constitution; the sanctions of conscience, the pangs of remorse, feelings of disgust with self, loss of peace, separation from God—all deal devastatingly with the soul. Sin inevitably, inescapably, leads to misery and wretchedness. In the name of common sense let us have done with sin.

The third hard fact about sin is that

GOD ALWAYS PUNISHES UNFORGIVEN SIN

Longfellow has penned these words on "Retribution."

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

The Flood, Sodom and Gomorrah, Egypt, Nineveh, Babylon, Jerusalem, all bear eloquent testimony of the judgment of God upon sin.

Some have dared to challenge the right of God to punish men for their sins, but conscience and justice demand that He should do so. Suppose we have a city totally given over to corruption; every house a den of bestiality; every imagination stained with iniquity; every tongue an instrument of poison; love, peace, honour, chastity detested words; judgment dethroned; righteousness banished; the churches burned with fire; every child taught the

ways of the Devil; and prizes offered for the discovery of some new sin, or some new way of opposing God. Suppose God has sent the city prophets telling of His love and care, of Christ and the Cross, and the promise of pardon to the penitent. Suppose that with daring insolence and deep-rooted hatred they have mocked God to His face, defied Him to do His worst, slain His prophets, quenched His Spirit, given the lie to His promises. And what if God in His wisdom, and out of His concern for the rest of mankind, should pour out upon this city fire and brimstone and destroy it as He did Sodom, would that be unjust, would that be wicked of God? No! Conscience and justice would declare: "Righteous and just are Thy judgments O Lord!" God would sooner abdicate His throne than pass by sin as though it were of no importance. The Bible says that the wrath of God is revealed from heaven against the unrighteousness of men.

We each hold life as God's gift; but we hold it on certain conditions; we can choose good or we can choose evil; God loves us, has given His Son to die for our sins, He wishes all men to be saved, He promises to forgive all who will repent, He foretells judgment on the impenitent. By these principles He will judge us all, by these principles the wicked will go away into everlasting punishment, by these principles the righteous will go away into life eternal. The human conscience affirms "This is right!"

In closing let us notice one last hard fact about sin.

IT CAN ONLY BE REMOVED BY THE CROSS OF CHRIST

Reject the Cross, trample underfoot the blood of Christ and there is no forgiveness.

Macbeth and his lady were both implicated in the murder of Duncan the king—both had guilt-laden consciences. Macbeth is made to say:

"Will all great Neptune's ocean wash this blood
Clean from my hand? NO!"

Lady Macbeth, sleep-walking with a disturbed conscience, says, as she goes through the motions of washing her hands:

"Out, damned spot! Out, I say! . . .
What! will these hands
Ne'er be clean?"

Only the blood of Jesus Christ, which cleanses all sin, could remove the guilty stain from the consciences of Macbeth and his lady. This is a hard but blessed fact. The exclusive remedy for sin is the blood of Christ—but it is the sovereign, effectual remedy. The blood of Jesus Christ will cleanse away your sins—and mine!

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

"The Old Rugged Cross"

George Bennard, composer of the hymn "The Old Rugged Cross," died in mid-October last year at Reed City Hospital, Reed City, Michigan, U.S.A. He was 85. Bennard, a retired Methodist minister, retired from the field of evangelism in 1910 to devote several years to writing sacred songs. "The Old Rugged Cross" was written in 1912 while he was conducting a revival service in Albion, Michigan.

Some years ago a census of public opinion was taken on the popularity of hymns in common use in the churches of the United States. "The Old Rugged Cross" took first place in the analysis of replies. Hymns play a great part in the ministry of the Church, and the truths of the Gospel are implanted more readily in the mind by the singing of hymns than by sermons.

Wrecked

Two churches, one in Germany, the other in Italy, have been closed by government officials.

In Berlin, a new church built by a Roman Catholic congregation at Kayna in East Germany has been closed by Communist authorities. It is reported that the church, which was consecrated only last June, has been ordered to be converted into a "culture centre."

In Italy, the Baptist pastor at Sant' Angelo has been ordered by the town's mayor to tear down the Baptist church, which is partly completed, or he will send police to do the job.

Here we see Communism and Catholicism at their devilish work and acting under instruction from the same master—the Devil. Both ideologies hate the free proclamation of the Gospel and, working from different angles, are bent on the destruction of free worship and free preaching of a free salvation. But, praise the Lord, the truth will win in the end, make no mistake about it.

Rev. C. W. Slemming

Mr. Slemming, formerly an Elim minister, went to the U.S.A. in 1949 on behalf of the Bible Testimony Fellowship, intending to stay for a year. That year has extended to ten years of Bible ministry and extensive journeying in Canada and the U.S.A. He plans to return to England in April to take over the direction of the Bible Testimony Fellowship in London.

East Germany

It appears from current accounts in the religious press that in the Soviet zone of East Germany pastors and people are under increasing pressure from officials of the régime. The Evangelical Alliance reports that pastors, lady workers, elders, deacons and students have recently been imprisoned. Some have been kept in prison without a trial and without a charge being laid against

them. Some were arrested years ago and nothing further has been heard of them. Many other Christians have fled to the west.

Seventh Day Adventism

Reports reaching us suggest that many in New Zealand and Australia are breaking away from this prevailing error. One man who served the movement in an official capacity has had his eyes opened to its error through one sentence in a Bible teacher's message, and through a careful study of such scriptures as Romans and Galatians. He and his wife resigned, only to discover that many others were taking the same step.

Follow the doctrine of Seventh Day Adventism to its logical ultimate and you will then find yourself in a position where you must accept law and works as the basis of your hope of salvation instead of grace and the Cross of Christ. If salvation depends, as they say it does, upon the keeping of all or any point of the law, then Christ has died in vain. What say the scriptures? "Christ is the end of the law for righteousness to every one that believeth," and "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Let us stand in the liberty where-with Christ has made us free.

Talking about Population

The rapid increase in world population is a matter which is giving concern to many nations today, especially when it is reckoned that more than half the population of the world is underfed.

It is estimated that from the creation of Adam and Eve and the command given to them to multiply and replenish the earth up to the reign of Queen Elizabeth I the total world population reached only 250 million. By 1950 that figure had multiplied to 2,500 million—ten times the earlier figure. At the present rate of increase the population by the year 2000 will have reached 5,000 million, double the 1950 level. So that in fifty years the increase will have been 2,500 million, an average of 500 million a year.

Breathtaking? Of course it is! But take another breath and then consider this: unless the evangelistic programme of the Christian Church is speeded up tremendously we shall never keep pace with the rise in population. Now, one question. What are you doing about it?

Reminiscence

The following is told by a well-known traveller:

Travelling north from Denmark, I was able to spend some time in Norway with one of the great figures of the resistance to Nazism in the days of the occupation—Bishop Bergrav, now an ageing man.

Before I left, he told me of one incident during his captivity. His nearest neigh-

bour, a Communist, used to smuggle milk in to him through the kitchen window. She remains a Communist to this day, but her respect for Bishop Bergrav is immense.

One day, when she came with the milk, she said with the eagerness of a believer, "I have just been listening to the B.B.C.; the Archbishop of Canterbury is praying for you." —E.H.D.

How wonderfully God provided for many of His children during those tragic years. What comfort and consolation that eager remark must have brought to that great servant of God who courageously withstood the Nazi overlords during the occupation.

The Lost Commandment

The National Association of Evangelicals in U.S.A. has asked the Navy to revise its version of the Ten Commandments to conform to good reason and Protestant tradition. The Navy is high-lighting the commandments in a colourful series of posters which will be distributed both through military and civilian channels.

Dr. Clyde W. Taylor, N.A.E. Secretary of Public Affairs, noted that the poster series omits what most Protestants have traditionally considered to be the second commandment—the commandment prohibiting graven images as a means of worship. It divides the tenth commandment, prohibiting covetousness of a neighbour's wife and of a neighbour's goods respectively. This is the listing used traditionally by the Roman Catholic Church.

Dr. Taylor said that many Protestants have unknowingly circulated the Catholic version of the commandments. "The Catholic version has turned up in some very embarrassing places, such as evangelical book stores, in pastors' homes and even in Protestant churches," he said. "Nobody, Protestant or Catholic, could deny that the inspired Scriptures make the specific prohibition of images as a means of devotion to God, and it is quite unreasonable that we should dodge the issue in publicising the commandments for wider understanding of God's standards of righteousness."

It is refreshing to note that evangelicals in America are wide awake to the Roman Catholic problem, and are not prepared to concede a single point anywhere in their fight for the true presentation of the Word of God. A pity there are not a few more protests against this sort of thing in Britain.

Women Pastors

It will not be mandatory for bishops in the State Lutheran Church of Sweden to ordain women applicants for holy orders, despite church approval of the government's bill for women pastors, when the new law becomes effective. Committee members who prepared the recommendations adopted by the recent Church Assembly agreed unanimously that "if the bill were accepted this must not imply that a bishop is obliged to ordain women against his religious convictions."

Now we understand that Canterbury and York are planning a united protest against the Swedish Church's decision, on the grounds that, by an agreement between the Church of England and the Swedish State Church, women ordained by the latter can also preach in Anglican Churches here.

War against Buddha now

Red China is stepping up its ideological war against Buddhism. Now it wants to confiscate church lands and put the monks and lamas (priests) to work. Deputy Premier Ulanfu warned monks and lamas at a recent Buddhist conference in inner Mongolia that they "must resolve to follow the socialist road without hesitation or lingering."

Conducted by
National Youth
Secretary

youth page



South London Youth Commissioner

F. JAS. SLEMMING

writes to you about . . .

"Me"

“. . . AND WHAT ABOUT ME ? ”

In all sincerity I say you are very important, in fact your importance just cannot be exaggerated. This age of ours is remarkably extraordinary for its very great achievements and its very great failures, and one of its greatest failures is its over-emphasis of the physical. Tune in to the radio broadcast, open your magazine, look through your newspaper, glance at the highly coloured bookstalls, and there it is, staring you in the face—sport, athletics, glamour, sex, are all played up out of all proportion to their real values and importance, so much so that they more often than not take precedence over intellectual and spiritual matters, so . . .

LOOK AT “ME”

And what do I see? The *visible* “me.” Do you really need to be told that the Devil’s great conspiracy is to keep young people from God? Let us have a complete understanding, the physical, the visible “me” is important. Where we live must be important. We live in a house called “body.” It is dealt out to us impartially at birth and with it come all kinds of privileges and responsibilities and problems with which we have to live for all the years of our tenancy. This body we have, and what we do with it, and how we use it or abuse it, has an awful lot to do with our happiness and success, or otherwise.

LOOK AT “ME”

And just what men see when they do that usually gives them their first impression of “me.” It is through the body that temptation to sin makes its greatest attacks upon us, enticements to *see*, desires to *do*, responses to *hear* things which are displeasing to God.

We will not ignore our body; God does not. He tells us that a life of real consecration to Himself begins with the giving of our bodies over to Him. You will read that in Romans 12:12. In 1 Corin-

thians 6:19, 20 Paul says that our bodies are God’s by right of purchase (the price was paid by Jesus Christ on the Cross of Calvary). The Bible also teaches that our bodies become the temple of the Holy Ghost. Then it follows that we ought to give our bodies to God, and give them specifically, feet, hands, tongue, eyes, ears, mind, will, all we have and are. The apostle also says in 1 Corinthians 9:24-27 that we are to keep our bodies under control. Sin afflicted and affected the whole human race, and our natural desires and bodily appetites are bent to Satan’s end, and so often become our greatest enemies.

Someone once expressed this: “Sin has turned us upside down to where the body and everything physical is exalted, but the Christian is the right side up.” The body is important, but its importance lies in its being yielded to God, and in its being kept under control, so that, as Romans 6:12 says, “sin may not reign in our bodies.”

THERE’S MORE IN “ME” THAN MEETS THE EYE

Have you ever said, “There’s more in me than what you see”? How right you are. Then there is the *invisible* “me.” In everybody lives a person with a mind, emotions, basic drives and so on. We do not give so much attention to this part of our makeup, our *minds*; yes, we attend schools, colleges, classes to have our minds improved. The other parts of our wonderful being, such as our emotions, we largely neglect. The prophet Jeremiah says we cannot understand ourselves because our hearts are both wicked and deceitful. The psychologist says: “We cannot analyse ourselves; it takes someone looking at us objectively to give us the ‘low-down’ about ourselves.”

God says He knows us. He knows us altogether, and so He is able to tell us things about ourselves that we could never learn elsewhere. He makes this

Would you like to stay at this Swiss Mountain Hotel ?



There are still a few vacancies in the Crusader continental house party which will holiday at this hotel at Chateau d'Oex from August 17th to 29th. It is hoped travel will be by special EYM airliner. Total cost from London 30 guineas.

Write immediately, sending 5 guineas deposit, to:

*Rev. J. Hywel Davies,
National Youth Director,
20 Clarence Avenue,
London, S.W.4.*

HOUSE PARTY NOW OPEN TO
NON-CRUSADERS

very clear in Hebrews 4:12,13; do read it. God tells us that our nature is sinful; that we need a change of heart; that if we put our trust in the Lord Jesus Christ as our Saviour He will give us a new nature. Emotions are extremely powerful forces. We cannot brush them aside or dismiss them lightly and easily. Again and again we act on the basis of our feelings. Unable to control them, they control us, and then, having sinned and done wrong, we endeavour to justify ourselves on the grounds that we could not help it. Self-control—in Galatians 5:23 it is called temperance—comes only from the Lord Jesus Christ.

And what about fear? If we have a reverential fear of God, which is right and proper, all other fears are put in their place. Fear of death, fear of man, fear of circumstances, should never hold a Christian in their tortuous grip. God has a remedy and He explains it in 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

Then there is love. Hundreds of times the New Testament teaches us that it is God's desire for the Christian that the love of God should be manifest in all our living—a love that by its very quality, consistency and unselfishness distinguishes us from unbelievers.

YOU CAN'T GET RID OF "ME"

This also is true. There is the *eternal* "me." We are spirit, soul and body, and death does not end

all. There is an eternity to face, and we are saved or lost for eternity, depending upon what we have done with the Lord Jesus Christ. The space at my disposal will not allow me to say very much about this *eternal* "me" because I want to say a word about:

WHAT DO YOU EXPECT OF "ME" ?

The *problematic* "me."

I am told by the psychologist that ninety-two out of every 100 young people feel inferior; you know the term they use, inferiority complex. Actions proceed from strong desires that are, as it were, built into us; the drives to be successful, to be approved of others, to be secure. These drives are extremely strong, and so failure to achieve things, whether it be supposed failure or real failure, brings feelings of inferiority. These feelings in turn manifest themselves in various ways: criticism of others, oversensitiveness of criticism of oneself, seclusiveness (that is keeping to oneself), a weakness for flattery, a poor response to competition; these are some of the signs. You have noticed them in others, of course, but what of your own problems? You know them better than anyone else. The starting point for you is to recognise your own weaknesses, and quit running away from them, and trust God for the strength to overcome them. Paul came to the place (and he writes of it in 2 Corinthians 12:9,10) where he could thank God for his weaknesses because they alone drove him to the Lord for strength. He is the answer to my every need.

(Continued over page)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery
(Minister of Elim Church, Blackheath)

Sunday, April 12th. 2 Chronicles 19 : 1-11.

In this chapter we read of Jehoshaphat setting up courts of law and appointing judges. Note particularly verse 6: "For you judge not on behalf of man, but for the Lord, who is beside you as you give your decisions." If kings, governments, administrators, judges, financiers and all men down to the humblest of us remembered this principle and acted upon it, this world would be a heaven on earth. Unfortunately this cannot be until Christ comes, but we Christians have a duty, in the power of God, to live out this principle in our private, public, business and church life.

Monday, April 13th. 2 Chronicles 20 : 1-19.

What a splendid scene we have here. An invasion of alien armies brings the nation of Judah, men, women and children, together into the temple to pray to God for deliverance. A fast is proclaimed and the king leads his nation to God in prayer. The fast was an act of national self-humiliation, implying an admission of guilt, and intended to invoke the help and blessing of God. As the prayer of the king finishes the Spirit of God falls upon one of the Levites and he prophesies victory. The king and the people fall on the ground before the Lord in worship, then go out to victory. Here we have a lesson how to be victorious over our spiritual foes.

Tuesday, April 14th. 2 Chronicles 20 : 20-34.

These verses tell how God utterly destroyed the invading armies. Shall we notice particularly, today, the praise given to God before and after the battle? The king led his army out to meet the enemy. Going before them were the Levitical minstrels who led the singing and praise, and when they reached the neighbourhood of the enemy camp their joyful pæan of praise was the signal for Divine interposition. After the annihilation of the foe, the king and the warriors of Judah returned in festal procession to Jerusalem to the music of harps, guitars and clarions, to go to the temple to give thanks to God. Are we a praising people?

Wednesday, April 15th. 2 Chronicles 22 : 1-12.

"For his mother was his counsellor to do wickedly" (v. 3).

None of us lives unto himself alone. Day by day, hour by hour, we are spreading abroad an influence either for good or for evil. By our actions, by our words, by the way we employ our time, by the way we spend our money we are setting an example to others. Advice, law, penalty, reward, all are able to influence conduct, but the greatest moral force of all is that of example—for good or for evil. We may not counsel anyone to do wickedly—God forbid! But we might by our bad example influence someone to miss the right way.

Thursday, April 16th. 2 Chronicles 23 : 1-11.

"God save the king" (v. 11).

The historical books of the Old Testament show to us

over and over again that good kings brought peace, prosperity and God's blessing to the people, and that bad kings brought want, misery and God's displeasure. That God should be the king's counsellor and that the king should walk with God were of supreme importance to the people's welfare. Let us pray, as God has asked us to do, for all who are in authority, that with righteousness, wisdom and integrity they may govern those whom God has put under their authority.

Friday, April 17th. 2 Chronicles 23 : 12-21.

When the young king had been firmly seated on his throne, when that leprous spawn of hell Athaliah had been slain, when the house of Baal, his altars and his images had been smashed in pieces and his priests slain, there were rejoicing and peace for the people of Judah. So it is with us. It is when we enthrone Christ as King in our hearts and He casts out the Devil and destroys our idols that true joy and peace come to us. "Lord reign this day as King in our lives, and drive out all that is unlike Thee and Thy will. Amen!"

Saturday, April 18th. 2 Chronicles 24 : 1-14.

Verses 9-11 tell us of the generous response of the people of Judah. "The princes and all the people rejoiced" when they were asked to give to the work of God, and they gave in abundance. We today are called upon to give of our substance to the work of God; let us do it with rejoicing, for "the Lord loveth a cheerful giver." Let us also give out of gratitude for all that God has done for us, and in doing so remember that the love of God demands "our soul, our life, our all."

Sunday, April 19th. 2 Chronicles 24 : 15-27.

In these verses we have the story of national apostasy, the murder of Zechariah the prophet and the sequel, the judgment of God upon the king and the nation. Judgment inevitably follows upon sin. We live in a moral universe, of which God is the moral ruler, and to maintain the moral equilibrium of the universe He rewards good and punishes evil. Sometimes things are straightened out in this life; the remainder will be straightened out in eternity. The day of judgment will see the balancing of all things.

Youth Page (continued)

GIVE "ME" A CHANCE

There is the *possible* "me." What would you really like to be as a Christian? What does the Lord want you to be as a Christian? In the list of things that you could draw up as to God's requirements of you, I would ask you to include three things mentioned in the apostle's exhortation of 1 Thessalonians 5:16-18: Rejoice always; pray without ceasing; give thanks at all times.

FINALLY, THIS IS FOR "ME"

Where do I fall short? What are my weaknesses? What of my life needs attention? Now, take it to the Lord in prayer. Tell Him your problems one by one. Get His promise of victory. Make a covenant with God to trust Him for growth in grace and spiritual development. Take a step at a time. Go on with God. *It is possible for you to become what the Lord wants you to be.*

As for "me"—I will serve the Lord.

COMING EVENTS

(Please pray for these services)

BARKING. April 11, 12. Elim Church, Ripple Road. Monthly Saturday Night Special. Visit of London Crusader Choir. Sat. 7, Sun. 6.30.

BIRMINGHAM. April 25—30. Elim Church, Graham Street. Visit of Dr. J. H. Saayman (South Africa). Sunday 11 and 6.30. Week-nights 7.30.

BLACKHEATH. April 12-30. Elim Church, Cardale Street. Revival and Divine Healing Campaign conducted by Evangelist Eddie Smith. Suns. 11 and 6.30, week-nights 7.30.

COULSDON. April 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: H. Shaw (Elim). Leader: E. Squires (A.O.G.). Singing party from East Ham. 7.

HULL. April 18, 19. City Temple, Hesse Road. London Crusader Choir with Douglas B. Gray and H. Burton-Haynes (President-elect). Sat. 7, Sun. 10.45 and 6. After-church service in City Hall, 8.15.

ILFORD. April 12-19. Elim Church, Scafton Road. Campaign by J. Whitfield Foster. Sundays 11 and 6.30, week-nights (except Sat.) 7.30.

KINGSTANDING. April 18-20. Elim Church, Warren Road. Church Convention. Special speaker: O. G. Miles (Leeds). Convener: R. J. Morrison. Supported by King-standing Mixed Choir and Male Voice Party. Sat. 7.30, Sun. 11 and 6.30, Mon. 7.30.

LEYTON. April 11, 12. Elim Church, Vicarage Road. Evangelist Jim Stonelake (Canada). "Saved from the gallows." Sat. 7, Sun. 6.30. April 19, Christian Nurses' team. 6.30.

LONDON. April 25. Weigh House Church, Duke Street, W.1. Public Rally under auspices of British Pentecostal Fellowship. Further particulars later. 3.30 and 6.30.

LONGTON. April 11, 12. Elim Church, Five Ways, Lightwood Road. Sat. 7.30, Eric Hutchings's film "The Heavens are Rending." Sun. 11 and 6.30, visit of Rev. John Crouch (of Eric Hutchings's team).

MANSFIELD. April 18. Clarkson Street Co-op Hall. North Midlands Presbytery rallies. Speaker: C. J. E. Kingston. Cups of tea between services. Open-air witness; prayer room for those seeking baptism of Holy Spirit and healing. 3.30 and 6.30.

PORTH. April 11-15. Elim Church, Pontypridd Road. Annual Convention. Speakers include: D. E. Dean, S. J. Brown, K. J. Hathaway, G. S. Hillman and L. W. Green. Week-nights 7.15, Sunday 11, 6.30 and 8 (after-church rally).

SPARKBROOK. April 11-16. Elim Church, Golden Hillock Road. Annual Spring Convention. Speakers: Donald Gee (Principal, Kenley Bible College) and E. Cole (Swansea). Convener: J. J. Morgan. Sat. 7, Sun. 11 and 6.30, Mon.—Thurs. 7.30.

WEYMOUTH. July 31—Aug. 14. Elim Camp. Padres: Aian Seeman and Mr. Richardson. Join us this year—in the sun! by the sea! on the sands!

PRESIDENT'S TOUR

The President will visit the following churches: April 11, 12, Wigan; 26 (morning), Croydon.

NOTE.—For the benefit of readers who do not obtain the ELIM EVANGEL until Sunday, the Family Altar notes will in future run from Monday to Sunday.

EDITOR.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.

April 11, 12, Barking; 12, Holloway prison; 14, Caxton Hall, Westminster; 18, 19, Hull; 26, Maidstone (prison and Assemblies of God); May 2, Royal Albert Hall (Male Voice Festival); May 23, Cambridge; May 29-31, Southampton; October 3, ANNUAL FESTIVAL OF PRAISE, Kingsway Hall, London.

MR. F. B. PHILLIPS'S TOUR

April 11-13, Worcester; 14-16, Cheltenham; 17-19, Hereford; 20-22, Gloucester; 23-25, Kidderminster.

LEONARD COWDERY'S TOUR

April 12-28, Evangelistic Itinerary in France and Belgium.

MISSIONARY ITINERARY

R. A. Gull, Elim missionary on furlough from Tanganyika, will visit the following churches: April 11, Southampton; 12, Eastleigh; 13, Canada; 14, Romsey; 15, Andover; 16, Ryde; 17, Gosport; 19, Portsmouth.

BRITISH PENTECOSTAL FELLOWSHIP (LONDON AREA)

PUBLIC RALLY

in the WEIGH HOUSE CHURCH*
Duke Street, London, W.1

Saturday, April 25th, 1959, at 3.30 and 6.30 p.m.

Chairman: GEORGE STORMONT

Those taking part include

J. C. Kennedy, F. Turley, J. W. Jackson, J. W. Baylis
Special singing items in both services.

* This beautiful church is just opposite Selfridges Store and is a few minutes' walk from Bond Street and Marble Arch underground stations.

Further information from hon. area sec. Cunningham 9261.

Fixed your holiday yet?

Why not combine the fun and excitement of a holiday under canvas with the lasting blessing of Christian friendship and help at the

ELIM YOUTH CAMP, WEYMOUTH

July 31st to August 14th

Write for full particulars to:

MRS. IRENE DERHAM
65 WESTERN AVENUE
ENSBURY PARK
BOURNEMOUTH

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.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

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

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays; home comforts; Christian fellowship; good food; 100 yards pier. S.a.e. to Mr. and Mrs. Sheasby, 73 Sea Road. Phone Bos. 33614. C.77

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

Colwyn Bay. Spend a happy holiday at "The Olives," Woodland Road East; h. and c.; free parking; near sea, station, etc. Write: Mrs. Bellamy. C.80

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

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Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

Walton-on-Naze, Essex. Christian fellowship, comfort, good food; bed/breakfast, evening meal; two minutes sea, station; five minutes Pentecostal Church. Misses D. Smith and I. Mason, 25 Woodberry Way. C.67

DEDICATION

McMullen. On February 8th, at the Elim Pentecostal Church, Armagh; Pauline Frances McMullen, infant daughter of Mr. and Mrs. Cecil McMullen. Officiating minister: F. Sidney Bristow. C.91

MARRIAGE

Meeks & Ridley. On March 21st, at Elim Church, True Lovers Walk, Loughborough; David Meeks to Iris Edna Ridley. Officiating minister, F. Lavender.

WITH CHRIST

Morrell. On March 19th, Mrs. Morrell, of Elim Church, Loughborough, passed peacefully into the presence of Christ after severe suffering

Slocombe. On March 14th, Mabel Slocombe, member of Elim Church, Winton. Officiating minister at funeral: S. Penney.

Stevenson. On March 15th, Thomas Henry Stevenson, faithful member of Elim Church, Greenock, since its formation, and beloved father of Mrs. F. D. Byatt and Rev. T. H. Stevenson. Officiating minister at funeral: W. J. Hilliard.

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