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**The**

# ***Elim Evangel***

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

VOL. XL. No. 16

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**BAPTISMAL SERVICE AT PLYMOUTH**  
*Rev. F. Hodge prepares to immerse the candidates*

# STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

## 2. Chapter 1 : 1-6

**P**EOPLES all over the world are concerned about their future. They are interested in their immediate future, as is evidenced by the prosperity of the many insurance companies. People make, if possible, reasonable provision for themselves and their children. Men toil hard with an eye to the comforts they may provide for their immediate future. But folk are also concerned about the more distant future. They wonder about life after death. I suppose much of the interest taken in spiritism is because men and women are anxious to be assured about their future happiness or the welfare of their relatives after death.

Now to the people to whom Peter first addressed himself when he wrote this epistle his words must have brought great comfort. You see, they had so little in this world. Their immediate prospects were nil and until recently they had very little hope of eternity. They were for the most part, I expect, from the slave-class of the day. They were a people whose only future lay in the strength of their own right arm. When that failed they were destitute. To these poor people who had believed the Gospel when it was preached to them Peter sent his letter of hope and comfort regarding their future bliss. He reminded them that, though in this life they had but little, God had prepared for them a glorious inheritance beyond this present world. There was for them an inheritance which in its nature was "incorruptible, and undefiled, and that fadeth not away" (verse 4). Let us who live today feel that the inheritance is also for us to share. This is our hope for the future also. Beyond this present life there is reserved for us an inheritance with the saints in light.

### 1. WE HAVE BEEN BORN AGAIN (v. 3)

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope . . ." The more you think about this verse the more you will see in it. Try to think beyond the mere statement of words. There is a declaration of God's abundant mercy toward us. This causes us to think of the forgiveness of our sins. It speaks to us also of a right relationship with God; of that life eternal

and blessed future prepared for us by God. Those who would be assured in soul about the future life must first of all come to God through Christ and accept His mercy and the gift of eternal life which Christ alone can give. Remember the words of Jesus to Nicodemus, "Ye must be born again" (John 3 : 7).

### 2. THE RESURRECTION OF CHRIST IS THE KEY TO THE FUTURE (v. 3)

"Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Jesus Christ has brought to mankind a living hope of a future life by rising from the dead. What other hopes man may have had were but unfounded suppositions and vain superstitions. The tomb was as dark as night until Jesus descended into it, and then burst asunder its bars, having obtained for Himself the keys of death and the grave (Revelation 1 : 18). It is because Christ lives that we shall live also and become part-takers of the inheritance prepared for us by God.

### 3. THE PERFECT LIFE OF THE FUTURE (v. 4)

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation . . ." If the future life and the assurance of it carried with it no promise of a change from the present order of things it would not be greatly desired. At present the experience of mankind is that of wars, rumours of wars, cruelty, disease, famine, distress, and so we could go on. These have contrived to make our life a struggle, and for some these things seem to be their only experiences in life. That our life should consist of these very things for ever would be more than we could bear. But God who sent His Son to save us has made great preparation for our future. The believer's inheritance is incorruptible, that is to say it will not have within itself that capacity to decay and perish. All that we now see in this life suffers decay and eventually will perish. Our inheritance is also undefiled. Sin of course is the defiling factor in this life. Sin defiles everything it touches. The



believer is assured that nothing in the future life will be defiled by sin (Revelation 21:27). The inheritance is also unfading. The passage of time causes much fading in this life. The flower of the field soon fades and its beauty vanishes away. Then again familiarity with things causes them to lose their charm, as though our very ability to appreciate them fades. The promise before us is that our inheritance will know no fading, either in its substance or in our ability to enjoy it.

Finally, read through verses four and five once

again. Did you notice anything? Let me draw your attention to two words, the words *reserved* and *kept*. I understand that the Greek word here translated *reserved* is a military term from a word meaning *to guard*, and suggests constant watchfulness. There is a lovely thought expressed here. The inheritance is being guarded for us in heaven, yet at the same time we are being kept or guarded for the inheritance. The power that keeps us to that end is the power of God. May we daily rejoice over God's care and great provision for us.

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## GOSPEL GEMS

# “Beads and Pearls”

By Hugh Sawyer

**P**RESENTING no problem to those reborn in Christ Jesus is the biblical injunction “Put not your faith in princes; neither in the sons of man.” They have learned to place absolute trust in their redeeming Lord. Not so the natural man. “Whom then can we trust and believe?” he queries, perhaps in perplexity. Again the Word of God comes to his assistance in the reassuring invitation of Jesus, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”

For man to trust absolutely in man is a case of the blind leading the blind. To trust in Him who “died to give us life” is to have the scales for ever removed from our eyes and to walk steadfastly in Him who triumphantly declared, “I am the light of the world.”

Furthermore, He gave this promise: “He that followeth Me shall not walk in darkness, but shall have the light of life.”

The nature of man and He who became flesh for our sakes are in comparison a string of gaudy beads against a glistening strap of pearls.

Following up this line of thought we note that Scripture warns us: “The heart is deceitful above all things, and desperately wicked.”

It is rash to jump to the conclusion that there is no good in man whatsoever, because Scripture again warns us: “Sinners also love those that love them,” and “If ye then, being evil, know how to give good gifts unto your children . . .”

Nevertheless, the difference between the sons of men and the Son of God is poles apart. Man is a

sinner, selfish, mean—Jesus was sinless, selfless, clean! Man is always chanting Me, Mine—Jesus acclaiming Thee, Thine! Man is jealous, aflame with passion—Jesus zealous, filled with compassion! Man is human, strutting with pride—Jesus was humane, walking in humility! Man insists upon exercising his own will—Jesus was exercised doing the will of His Father! Man is quick to retaliate—Jesus was quicker to forgive! Man tends to wound those he loves—Jesus loved to tend the wounds of man! Man would give anything to save his life—Jesus gave His life to save every man! The machinations of man would slay the masses—the amazing love of Christ Jesus will give them life! Man is bound by fear—was Jesus ever afraid? Never! “Perfect love casteth out fear.” Jesus was the acme of perfection!

Man is never satisfied—Jesus is all-satisfying! Man in his short-sightedness saves for his old age—the all-seeing Christ saves men in and of all ages!

A question of vital importance is: “After here, what?” The natural man could not care less—concerning man and the hereafter Jesus could not care more! This same natural man stands upon his rights, defiantly folds his arms and refuses to yield an inch—the Lord Jesus gladly forsook His heavenly rights and with tender voice and outstretched arms bids every man “Come!”

**WILL YOU?** You may not get a second chance, because *now* is the accepted time! Finally, remember that the knees of man were made to bend not to receive a load as a beast of burden, but to pray in repentance and get rid of a burden—a load of sin!

# EDITORIAL

## SPRING OFFENSIVE

**O**MINOUS words to those who remember the long-drawn-out years of World War II! As mud and fog, ice and snow gave place to warmer, sunnier days, we wondered just where the poised enemy forces would strike—until the tables were turned and our fears became theirs.

For many of our churches the winter months afford great difficulties: outside activities are limited, while adverse weather conditions hinder many of the older members from attending and winter ills take their toll. The pull of a cosy fireside keeps many lukewarm ones away, and makes it hard for the keenest personal worker to obtain much success. How welcome then are the longer, brighter days with their hope of better things to come. Now is the time to launch our spiritual spring offensive, to carry the battle into the enemy's territory. Out with the open-air banner, forward the visiting bands, the tract distributors, the door-to-door evangelists, a noble army. Let us probe the defences and try out different modes of attack, and when we see the signs of a break-through be ready to put all our resources in God into that gap. We must by all means and in every way seek to win souls for Christ. We must evangelise or fossilise!

Many have been discouraged by lack of success in open-air work in recent years. No longer is it easy to draw a crowd by simply shouting out a few Gospel texts and singing choruses and hymns. Gone, as a general rule, are the days of real opposition to the preaching of the Gospel, but in its place is something even more to be feared—the total apathy of

the average passer-by. We have witnessed a preacher standing in a crowded thoroughfare, with shoppers milling around, but not one soul taking the slightest heed of what he was saying. Maybe the approach was not all it might have been, maybe his voice did not attract, yet have we not all found that same indifference to our witness? Certainly a new approach is needed.

We heard recently of some who are linking up open-air work with door-to-door evangelism. So many today are to be found in their homes, instead of on the streets or in the cinema queue. Maybe this is due to television, maybe too to the better homes and the increased creature comfort to be found there. This is the method these people are employing: workers visit a chosen district, knocking at the doors and inviting requests for hymns and other items, thus preparing the way for a street service. The open-air service which follows a few days later is of course well planned so as to incorporate these requests, and also to bring in the essential message. An interest is aroused, and there will be some at least who will be on the look-out for the open-air workers. Further personal work can then be done during and after the service. Need it be said that in these days, when the best (and worst!) of talent is available to all at the mere turn of a knob, we must give far more attention to the planning and preparation of such a programme, for only thus can we be assured of a hearing.

Have you any new ideas for your spring offensive? Write and let us know if you have—others would be glad to share them. Have you a testimony of blessing and increased congregations in your church through every-member evangelism? Again, write and let us know so that we may rejoice with you and be encouraged to further endeavours. Let us work and pray for a great forward move in 1959.

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## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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## IBRA RADIO

Radio Africa, Tangier

"This is Life" programme presented by the Elim Church

SHORT WAVE: 20.2, 26.3 and 32.5 metres

WEDNESDAY, APRIL 22nd, 1959, at 10.15 p.m. (B.S.T.)

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

Subject: "Ye must be born again"

Soloist: Alfred Garr (baritone) singing

"I know He cares for me" and "Teach me to pray, Lord"

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

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Your gifts towards the Elim radio work are urgently needed. Write today to the Elim Radio and Music Department, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## The Pen and the Sword

Communists during 1958 printed 4,300 million pieces of their literature in order to enslave the minds of millions of men. False religious cults are spreading their literature abroad and getting results in increasing numbers of deluded men and women.

*It is time we Christians woke up to the fact that Gospel literature prayerfully distributed can awaken millions to the truth of Christ and set them free from the enslavement of the Devil. If ever there was a demand for urgency, surely it is now.*

\* \* \*

## America and Recognition of Red China

A battle is being fought among evangelical associations in the U.S.A. over this matter. On the one hand the soft approach and finally recognition is being advocated, while on the other hand the most active and evangelical association, the N.A.E., is dead against the project. It says: "As Christians, we dare not compromise! As Americans, Red China must not be recognised!"

*But if Red China is being subject to such abrupt door-slaming, what about Russia, whose hands are as red as those of Red China and whose ideology is as anti-Christian? They seem to us to be pretty equally serving their master—the Devil.*

\* \* \*

## Traffic Lights for Speakers

At a recent Baptist convention in the U.S.A. "Go" and "Stop" lights controlled the speakers. In full view of all the delegates the device showed green during a speech, turned to white (instead of amber) when the speaker had two minutes to go, and red when he had gone over his time.

*Excellent! Now we shall know how to deal with conference and convention Pentecostal speakers who exceed the speed—sorry, time—limit.*

\* \* \*

## Religious Sects

European churches working in the Union of South Africa are disturbed by the increasing number of "unofficial religions" which are springing up. It is reported that there are 1,600 religious sects operating. Some of these have the queerest and oddest names, such as "Christian Catholic Apostolic Holy Church in Zion" and "General Faith Assembly Zion Church of the Innumerable Company of God in South Africa" and "The Bethlehem Holy Catholic Christ Church in Zion of South Africa."

*Quite original names, but not so strange when you think first of the love for the spectacular among the native populations of Africa, and second of the queer names some more responsible people use, such as one finds in the U.S.A. and elsewhere: "Bethel Full Gospel Church of the*

*Assemblies of God in the U.S.A." and "Calvary Holiness Church" and (believe it or not) "Elim Tabernacle Church of the Foursquare Gospel." Why can't we have a Society for the Simplification of Symbolic Spiritual Slogans?*

\* \* \*

## Student Labour

East Germany's Communist government has ordered that all students over eleven years old must go to work one day per week, either on farms or in factories. Teachers and parents have protested violently to government head Walter Ulbricht, but have received no satisfactory response. Now factory managers and farmers have joined the campaign to keep the children in school.

*Is it shortage of man-power that leads to this directive, or the desire to labourise the students lest they become too academic in their outlook? Methinks it is the latter. The Communists want everybody ground down to the common level, all moulded to the same idealism. Sure enough, they are all tarred with the same brush—but a red one.*

\* \* \*

## Open-air Witness

The open-air witness of most British churches has withered, charged a young Scottish Congregational minister in the *British Weekly*. "Lip service is paid to the glories of the past," wrote Nelson Gray, "but in practice most churches ignore the challenge altogether. Congregations doze in the relative comfort of the pew. Parsons cling to the protection of the pulpit."

*"From the beginning Christians have been committed to the struggle for men's minds, and the market place and street corner have always been among the most important points of engagement. Open-air preaching . . . is a primary Gospel imperative."*

*Well, this charge may be well founded as regards some churches, but certainly not in relation to the Pentecostal churches. Open-air witness is a regular weekly feature of most Pentecostal churches and in some places more than once a week. So hold forth ye fiery zealots of the Cross! Hold aloft the torch of the living Christ; wave it near and far and lighten the darkness with His radiant glory.*

\* \* \*

## Russians Study African Languages

Russia is soon to introduce the study of African languages into her universities, says the Soviet Ministry of Higher Education.

The languages to be studied first are Zulu, Swahili and Amheric, and text-books will be issued at Leningrad University this year. Moscow University will follow. Specialists from Africa are being invited to

the university to improve conversational speech.

*So look out Africa! You have been warned.*

\* \* \*

## Soraya becomes a Christian

Ex-Queen Soraya, former wife of the Shah of Persia, will, it is reported, soon become the wife of a German baron. She decided to become a Christian and fixed the date of her conversion as Christmas Day 1958.

*But it is God who, by His Holy Spirit, sets the moment of our salvation when we yield to Him. Planned conversions cannot be found anywhere in God's economy. If the Christmas Day event happens to be the public announcement of a spiritual fait accompli, then we rejoice in the news.*

\* \* \*

## Freedom of Religion in Italy

Although the constitution afforded equal rights to religious groups in Italy, the interpretation of that particular clause has raised many difficulties and has been the cause of much persecution of Protestants.

Now a constitutional court in Rome has ruled that non-Catholic religious groups may open churches, oratories and other places of worship without prior permission from the government. This fifteen-man high court whose task is to interpret the constitution has now given its verdict in a case before the courts by an Assemblies of God minister who alleged that he had been harassed by local authorities for opening places of worship without previous authorisation from the police. The lawyers who claimed for the evangelicals this right under Italy's constitution won the day.

*It is claimed there are now over 1,000 Pentecostal churches in Italy, with probably more adherents than there are in Great Britain. This is a great victory. Remember another victory? "Herod . . . was eaten of worms, and gave up the ghost. But the word of God grew and multiplied" (Acts 12: 21-24).*

\* \* \*

## Moscow

A Pentecostal pastor who visited Moscow in October 1958, in telling of his visit, reports that in this great city of 5,000,000 population there is only one Protestant church: the Communists have closed all the others.

But God, who will have His witness in every place and in every situation, has those in this city who still declare the full revelation of God's Word. The Baptist Union Church in Moscow is only one of many throughout Russia. The total membership of the whole is 530,000 and the Moscow membership is 4,500. The whole organisation consists of three groups: Baptists, Pentecostals and Evangelicals. These joined together, as the latter two were not allowed to function as separate organisations.

The Moscow church has two pastors, six associate pastors, twenty-five deacons and five deaconesses. They have recently printed some copies of the Bible and a song book for their own use. Twenty per cent of the membership is young people. Even soldiers can attend the services, but they may be only observers. The choir numbers 140. Deep and fervent attention was given to the message in the service he attended and he saw men and women wipe the tears from their eyes. The service concluded with the entire congregation singing "God be with you till we meet again." At the final verse all waved their handkerchiefs in the air. This seems to be the custom at every service.

*How wonderful it is to know that even here in the centre of this great Communist country God has His witness to keep faith alive.*



*The two buses which bring children from the estates to the Sunday school and also fetch old people to the church services.*

**T**HE youth work at the City Temple, Cardiff, is an eye-opener, an inspiration and a challenge. On Sunday afternoon during a recent week-end visit to the church, it was my privilege to see the Sunday school in action. The youngest group, the three- and four-year-old "beginners," meet in the minor hall, and as we entered there were about sixty little tots learning something of the Word of God and the Gospel story through the singing of action songs under the guidance of their leader and her helpers. From there we entered the main church building, where about 180 of the junior school had gathered with their superintendent for the preliminary service prior to dividing into their classes.

The remainder of the school was housed in the new extension, of which the main portion was opened about fifteen months ago. In the spacious hall on the first floor were the seniors, numbering about 100, and on the floor below about ninety in the Bible classes. Finally, the primary school in its attractively planned and furnished new building. Partitions artistically coloured in pastel shades divide the ten separate classes, each cubicle with its modern table and upholstered seats for fifteen children. This building and its delightful furnishings and fittings are entirely the voluntary labour of the ministers and members of the church.

There are now over 600 scholars on our Cardiff Sunday school roll, with an average attendance of 500, together with a staff of eighty-five. In addition to a superintendent, secretary and treasurer for the school as a whole, these offices are duplicated for each of the main sections: beginners, primary, junior, senior and Bible classes. The school is well organised. There is a high standard of discipline and it was a pleasure to see the orderly way in which the scholars proceeded to their classes. The consecrated enthusiasm of the staff is also worthy of note. Recently a teacher of one of the girls' classes had

# INSPIRING of the Cardiff

By E. J. Phillips

(President of the Elim Church)

the joy of leading to the Saviour about a dozen of her scholars, and now almost all of the class have a born-again experience. Others go out to new building estates in the Cardiff area and hold open-air meetings, using a tape recorder and loudspeakers. Flannelgraph talks are given in the open air. These methods as well as house-to-house visitations have brought excellent results. Two buses owned by the church bring scholars every Sunday from outlying districts.

The present membership of the Sunday school has only been made possible by the extension to the main church building and the enthusiastic and hard-working staff. A large plot of land has been purchased next to the church, where it is proposed, when the debt on the present extension is cleared, to erect a new Sunday school building, which should make possible with such a staff an increase in Sunday school attendance from 500 to 1,000.

It will be appreciated that the Sunday school is only one section of the youth work at the City Temple. There are in addition regular meetings of



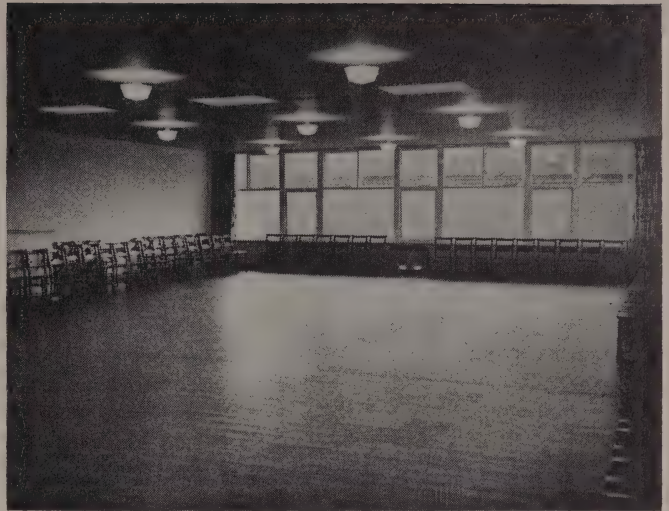
*A corner of the new primary school.*



# GLIMPSES

## City Temple

### Sunday School



*Large hall on the first floor of the new premises used for the Sunday school, Junior Crusaders and other youth activities.*

Senior Crusaders, Junior Crusaders, Sunshine Corner and Boys' Guild in the youth extension, and also seven Junior Crusader branches throughout the city with approximately 300 contacts. The organising

ability and zeal of the minister of the church have, under the blessing of God, played a major part in the growth of the youth work. Leakage between the Sunday school and the church is small, and this augurs well for the future of the church.



## Women's Column

By Gladys Gorton

### PUT ON FOR THE OCCASION

**W**E were visiting someone in hospital. The woman in the next bed was lying quiet and composed and seemingly content, when a big, stout, hearty-looking man came in. Both were deaf and wore hearing aids. As soon as she saw him her hands began to shake and tremble. "You must take me away from here, they've killed me—they've killed me!"

"What's that? What's that?" he repeated quickly in a voice which reverberated around the ward. Then again, hands shaking, she said hurriedly, "You must get me out of here; you must get me out tonight."

"Don't be silly. I've been talking with the sister and she says you're getting on very well. Now look what I've got for you here." In between looking at the things which he brought from a black bag

she kept saying, "Who told you? Was it that fat one in green?" She was there tending to a patient opposite. My husband laughed over at her and said, "It's you she's talking about." The sister smiled and nodded, "I know."

Within a few moments the woman appeared to forget her agonised pleas as they loudly talked together of mutual interests, entirely oblivious of others present. The attitude of that sick woman was put on for the occasion.

Such is human nature. We put on appearance, emotion, show, for effect. Let us suppose. Someone we dislike arrives on the scene. We mutter, "Here she is again," and then turn to her and say, "How nice to meet you again." A young girl is so charming and vivacious in company, but at home she is selfish and moody and does not lift a finger to help with the chores. Another person by speech and manner will "put it on" to gain favour and make a favourable impression. One will put on a bright exterior to hide a broken or wounded spirit. All these appearances are governed by motive.

But we cannot act a part before God. He knows us as we really are (1 Samuel 16:7). Hagar in the wilderness could not "put on" any longer. In her anguish and desperation she confessed, "Thou God seest me" (Genesis 16:13).

Let us determine, as did the apostle Paul, that the spring of all our actions comes from Christ.



**A** PLACE for everything, and everything in its place” was the caption that caught my eye recently on a household gadget in a well-known store in Swansea, which seemed to me to be another way of expressing the words of Christ referred to in our text. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” How the soul needs “spiritual balance” and a sense of spiritual values if one’s life is to be “ordered by the Lord.” None of you would fail to choose the priceless jewel in preference to the worthless imitation, however glittering the impostor appeared, yet how much more important to have a sense of proportion concerning the life of the soul. In this text there is a principle for the life of the believer, and a message of grace for the sinner, if there is one who reads these words. In order that our lives may be “well placed,” spiritually balanced and full of the joy of the Lord I want us to consider the practical implications of this text together.

**“SEEKING FIRST THE KINGDOM OF GOD”**

means, of course, that the Saviour, and not self, should rule in our lives. Of course, we all know that principle, but how few seem to practise this truth. Did you ever realise that self is your greatest hindrance to blessing as a believer, or salvation as a sinner outside of the Saviour? If only we could forget ourselves for five minutes what a spiritual transformation there would be! That is what Jesus meant when He spoke of the denial of self. Peace of mind comes from contemplating the Saviour, not one’s sickness, circumstances and sorrows, however trying they may be. Even in the most spiritual of believers the danger is ever present that self, in its many forms of expression, may be dominant. Does He rule supreme in your life? Is it His way or mine that counts in life’s decisions? “Seeking first” means the Saviour in control. “What would Jesus do?” is a good principle.

This text also implies that the will of God and not the way of the world is of prime consideration in the life of the believer, for experience has proved to me that only in the centre of His will is the place of perfect happiness. Read 1 John 2:15-17, where the apostle contrasts the will of God and the way of the world, and if you are “conformed to this world”—and so many believers appear in that light—pray that you may be “transformed” to know His will for your life by the whole-hearted consecration of the whole personality to Him, as Paul exhorted the Roman believers. “Trust and



**A PLACE FOR**

By Kenneth Smith (Mini)

obey” is still good spiritual advice to any believer, whatever age, experience or circumstance.

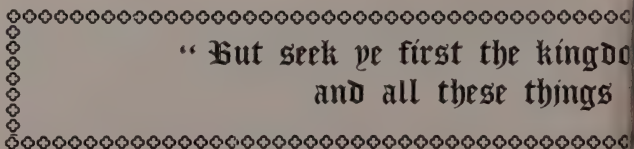
Furthermore, let us consider that this text means that the spiritual should outweigh the material aspects of the believer’s life. Read Matthew 6: 19-21, ponder these verses prayerfully and let their simplicity grip your soul. It was this aspect of “seeking first” that was the stumbling-block at which the rich young ruler fell.

**“GODLINESS WITH CONTENTMENT**

is great gain” is an excellent rejoinder to those who foolishly think, if not say, that wealth brings happiness. Paul explained that the kingdom of God was not meat and drink, but “righteousness, and peace, and joy in the Holy Ghost”—in other words spiritual blessing rather than material benefit is to be primarily desired.

Seeking His kingdom is expressed in a sense of proportion concerning eternal and temporal possessions, a very similar thought to the previous observation but in relation to time and eternity. Read what Paul had to say in 2 Corinthians 4:5 and consider how far you can see. How foolish to strive for the possessions which last for only a few years, and pay little heed to the abiding virtues of the soul. Try a little spiritual arithmetic in the words of the Lord, “What shall it profit?”—for gaining the world at the expense of your soul is indeed a bad bargain. The spiritual life comes from Him, the eternal source of satisfaction rather than the “things” of little duration.

If you are seeking first the kingdom of God, principle will be your first consideration rather than personal prosperity. A phrase so often used of Old Testament saints is that they “did that which was right in the sight of the Lord,” and that is a good guiding principle for the New Testament believer



**“But seek ye first the kingdom and all these things**



# EVERYTHING

*in Church, Pontardulais)*



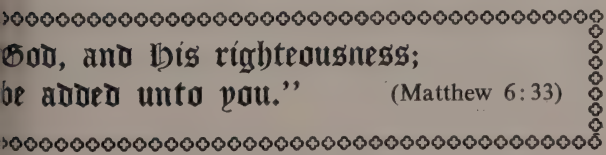
too. So often we equate spiritual blessing with prosperity in material things, but that is not always the case, and I would like to ask you personally tonight, "How much has principle cost you in terms of prosperity?" Have you ever sacrificed overtime to get to the prayer meeting or refused to follow the crowd and go with the tide to defend a Christian principle? The Bible principle is not to be unequally yoked together with unbelievers. Have you kept this principle and yet lost business opportunities, marriage offers and other forms of prosperity? "Great is your reward in heaven" is the promise of the Word. Principle in others is very often admired, but very few are willing personally to pay the price entailed in being obedient to spiritual principles.

## DESIRE WILL REPLACE DUTY

in the life of the believer who seeks first the kingdom of God, for listen to the exhortation of His Word: "Delight thyself also in the Lord, and He shall give thee the desires of thine heart," an Old Testament counterpart of our text. Desire is not so much feelings, but a determined will to follow the Lord consistently until He comes or calls.

A final thought is that seeking first His kingdom will mean that character and not reputation will be our chief concern. As is often said, character is what God sees and reputation is what man sees. In other words, reputation is the apples on the top of the barrel, and character the apples on the bottom, and they are not always quite the same! Beware of being men-pleasers, but first consideration must be given to our blessed Lord and Master in our lives.

Look at the promise attached to the condition for a moment. All the material necessities will be provided, and the testimony of biblical saints and present-day believers bears witness to the truth of this promise. Inasmuch as you are willing to seek Him



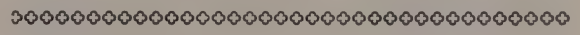
God, and His righteousness;  
be added unto you."

(Matthew 6:33)



first, so much will you prove the power of His promise. Paul could exclaim that "with Him" God has freely given all things! I do trust that as believers we see life in its true perspective, as outlined in this message.

In conclusion, what about His righteousness? Surely here is the message of grace for any soul outside of Christ, especially if you are in the grip of self-righteousness. You must realise deep within your soul that you are sinful, despite those protestations of respectable living and even churchgoing, for to you outside of the Saviour seeking first the kingdom of God and His righteousness means confessing your sinfulness, pleading only His precious blood for salvation and His Holy Spirit for regeneration. Put Christ first in your life as your Saviour and Lord, for that is God's way, and the best way of a happy balanced life, free from sin and selfishness. May God help you to do that today.



## THE GENERAL'S CONVERSION

WHEN General Grant approached the end of his life, he felt the need of an assurance that would see him through the valley of the shadow. He was stricken with a sickness that was to prove fatal. While on his sick-bed he called for his pastor, and asked him to pray.

The minister presented the simple gospel of the Saviour who came to seek and to save those who were lost, and assured General Grant that if he would call upon the Lord for mercy he would receive abundant pardon for his sins. Then he knelt down and prayed with him. God accepted the penitent general and gave him a wonderful conversion. There came to his heart the assurance that his heart was cleansed and that his name was written in the Lamb's book of life.

The preacher was greatly elated over this remarkable conversion, and remarked that the kingdom of God had gained a great acquisition in his salvation. General Grant immediately spoke up and said, "God does not need great men, but great men need God."

Then he said to the clergyman, "There is just one thing that I greatly desire now that this great peace of Christ has come to me."

"What is that, General?" asked the minister.

"I would like to live one year more," he said, "so that I might tell others of this wonderful gift of God's love." But he did not have that desire fulfilled. He died shortly afterwards.



# A delightful cruise on a sunny afternoon!

*One of the pleasant holiday features at Llandudno, the venue for this year's Elim Annual Conference, is a channel cruise on one of the many modern steamers which call at the pier.*

*The two young ladies in the picture are enjoying a walk through the Happy Valley rock gardens, a beauty spot awaiting a visit from you.*

*In addition to the many holiday attractions provided by Llandudno is an inspiring spiritual climax to your day presented by the public meetings of the Elim Conference held nightly at 7.30 in the Pier Pavilion. The conference dates are from May 25th to 29th. All your accommodation worries will be handled by Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham 30, if you write now!*



Happy Valley rock gardens—Llandudno



## Calling Boys and Girls

By Bernard Norris

Hello again!

We welcome a visitor to our column this week. He is Mr. W. Anderson, of Dundee, and he has a story for us called

### "THE LIGHT SHONE IN"

It was a pouring wet day, and Johnny and Mary were wondering what to do with themselves.

"No use going out to play," said Mary.

Johnny frowned. "No, it's hopeless. This weather's a nuisance."

With a sigh, Mary said "Yes, you can't do much indoors. Of course I wouldn't mind playing nurses, but you're an awful patient."

Her brother pulled a face. "I should jolly well

think so too. The last time you tied a bandage round my foot you nearly broke my ankle!"

"Well, why don't you think of something?" she replied.

"Ah! I've got it. Brilliant, wonderful, great, terrific!"

Mary put her hands over her ears. When Johnny had stopped shouting she said "What is your brilliant idea?"

"Let's pay a surprise visit to Granny."

"Yes, that is a good idea," said his sister. "A jolly good idea. We'll go right away."

As they ran upstairs to get ready to go, Johnny called out "I'll race you." "All right," shouted Mary. Johnny grinned to himself. He was a good brother to his sister. He knew very well that girls always take a long time to get ready. Wasn't Dad always teasing Mum when they went out together? So Johnny got himself ready, then sat and waited in his room until he heard Mary come out of hers and begin to go downstairs. Then he dashed out of his room, looking all surprised, and said "Coo, you beat me that time!"

(Continued on page 254)

**From  
my  
Diary**



By T. H. Stevenson

**T**HE average holidaymaker, no matter where he goes, seems to devote about a tenth of his income to his annual holiday." The paper stating this adds that travel agents work on that figure as a basis for calculations, and in the same issue remarked that Britain spends annually £880,000,000 on tobacco and £859,000,000 on alcohol. Without asking what may be given by the average man to religious causes, we may wonder what, among God's people, is the average standard of giving compared with their standard of living.

When infants make their presence known in church, this is often less distracting to the preacher than the habit of some adults who must turn round to show their amusement or annoyance. I think most people must feel the same as the preacher about this. Sitting in a congregation recently, and not in the pulpit, my feelings were the same when the man in front of me seemed to have his head on a swivel. The sound of a child's voice and the turning of his head seemed a simultaneous action. I excused the baby as not being grown-up, and was sorry for the man, who did not appear to be grown-up either.

In Edinburgh, the 146th anniversary of David Livingstone's birth was celebrated when a young African from Livingstonia laid a wreath at Livingstone's statue. Also present was a granddaughter whose mother was the youngest child of the great man. At the ceremony the Rev. K. Mackenzie said: "We remember especially today the new spirit which Livingstone took into Africa." Dr. Livingstone has been dead eighty-six years, and Africa is different, but how interesting it would be for Livingstone if he saw it now, and for us if we heard his comments.

The question of unification between the Anglican

Church and the Church of Scotland keeps cropping up as a thorny problem in Scotland. The desire for unity seems strong, but the condition demanding reordination of Scotland's ministers seems an insuperable barrier. A Scottish minister has written "Uniformity here, in their view, must precede unity." I think the reverse is true; that unity is more necessary than uniformity. Unity makes people alike; uniformity can only make people look alike, and may become a mockery.

The Rev. Mervyn Bazell has said: "I regard all animals as God's creatures. I would never turn any animal out of church." I have only known one instance in an Elim church where a member was always accompanied by her dog, and when some objection was raised the congregation was reduced by two—the lady and the dog. I did know an elderly man in Ireland who must have been glad of his faithful dog. He was a man of unusual religious views, and in a little outhouse of his farm he would meet on a Sunday with one or two others. As often as not the congregation would consist only of himself and the dog. When a dog lover told me her dog would be in heaven, I quoted that of heaven we read "Without are dogs." I will not say if this should be a church rule also.

In the well-known evangelical Anglican church of All Souls, Langham Place, a notice states: "Owing to the number of thefts which have taken place recently in this church, visitors are advised to keep their handbags, etc., under careful surveillance." Apart from animals, other strange creatures enter churches also. I was on "faith lines" in my first pastorate, and when I learned that a man always took money from the plate as it came to him instead of putting something in I was nonplussed. It was true, and the culprit owned up to it. Perhaps that is why I prefer to say "We will receive the offering" rather than "We will take up the collection." The latter can be taken too literally by some.

When I stood by the graveside of my father recently, my sorrow was eclipsed by a great sense of joy. There we stood in the well-wooded, beautiful cemetery, with a view of Scottish hills for miles around. From a clear sky a kindly sun was shining, and perched on a tree a thrush was singing gladly while the pastor conducted the ceremony. In such a setting I could but think of life rather than death and of the scripture: "The wicked is driven away in his wickedness; but the righteous hath hope in his death."



Conducted by  
National Youth  
Secretary

# youth page



## ARE YOUTH CAMPS PROFITABLE ?

We reprint from the *Pentecostal Evangel* this excellent article in favour of youth camps

Compiled by **Paul A. Kienel**

**W**HAT can compare with the opening day of youth camp? Excited voices reveal the inner anxiety of eager campers as they wonder, "Will I have a good time? Will the other campers like me? Will I enjoy the services?"

Camp leaders rush from one duty to another. But in spite of their activities they too are prodded by persistent questions: "How can I help these young people? Can I give them the spiritual advice and encouragement they need? Will I make good as a counsellor?"

Parents also experience feelings of anxiety as the younger ones of the household trek off for the first day at camp. They have questions such as "Will Johnny remember his manners at dinner? Will Susie get along with the other campers? Will the adult advisers like my children?"

Almost always these questions of common concern, asked at the camp's beginning, are answered at camp's conclusion with a general expression, "There wasn't anything to worry about after all, and certainly the Lord's blessing was in the camp."

Though these questions and many others are answered satisfactorily for more and more people each year, there are still a number who are sceptical as to the worth and value of our youth camp programme. These friends, who may have reason for scepticism because of their observance of past camping programmes, would do well to observe the

accomplishments and progress enjoyed by the present leadership of youth activity.

### **Spiritual**

Spiritual needs have been met through the systematic study of Bible-centred courses, through times of seeking the Lord for personal needs, through directed worship where the young people are taught how to respond to God, and through close association with Christian teachers and counsellors. Counsellors' hour, in many camps, provides a time when personal spiritual problems may be considered. The evening evangelistic service affords opportunities for young people to make decisions for Christ, to receive the baptism in the Holy Spirit, or to make a whole-hearted consecration to the Lord. It provides, too, a time for boys and girls to seek the Lord without interruption from outside influences.

### **Physical**

Camp directors have recognised the need of a well-rounded programme; therefore provision has been made to meet the physical needs of our youth. A full-scale programme of outdoor activity is provided in most youth camps.

### **Social**

Being social creatures by nature, the members of our younger generation need an opportunity to meet

other Christian young people. They must learn to live, work and play with others. Consideration for other campers is stressed by camp leaders, and simple duties provide ample occasion to teach the importance of co-operation in work.

### **Mental**

We must ever be conscious of the fact that youth today are yearning to *be* and to *do*—to attempt and to achieve. Young people are mentally alert. They need to be challenged to think and act upon spiritual truths. The camp Bible lessons provide a background of knowledge in the Word of God and in the practical application of Bible teachings.

Many young people who receive very little spiritual influence in their homes have found a week at camp to be most beneficial. There are no outside influences to disturb. There are no periods of going back into the conflicting influence of an un-Christian home. Instead, for approximately 144 hours the young people are completely immersed in a spiritual atmosphere. Only eternity will reveal the wealth of spiritual accomplishment wrought in the lives of the many who have attended our Assemblies of God youth camps.

### **Youth Camp Standard**

Along with the growth of our youth camp programme has come the need for a co-ordination of objectives and policy. The National Christ's Ambassadors Department and the National Sunday School Department, with the help of various district leaders, have consolidated their efforts in establishing the National Youth Camp Standard. This standard calls for the basic necessities of good camping procedure to be used as far as possible in all of our Assemblies of God youth camps.

Several contributing factors have made possible the present level of success in our camping programme:

1. The growing number of full-time district Sunday school directors and C.A. presidents who have a vision for spiritual growth among our youth has contributed much towards the rise of youth camp ministry.

2. The national conventions and workshops for these district leaders, such as the annual district C.A. presidents' conference, the annual Advanced Christian Training School (A.C.T.S.), and the various Sunday school conventions, have given opportunity for a merging of ideas towards better camping efficiency.

3. Another helpful factor in the promotion of youth camp programmes has been the increasing amount of printed material available to assist the camp director. Our National Sunday School Department and C.A. Department have jointly prepared an excellent *Camp Director's Manual* and many other necessary printed materials.

4. There has been a phenomenal development of Assemblies of God campground facilities, which has made it easier to have youth camps in the various districts.

5. The last and perhaps the most important factor of all is the growing necessity for the type of spiritual help that youth camps offer. In spite of many time-saving devices in our homes and the shorter length of the workday, it seems that parents have less time to give the godly training that is so needed among our younger generation. To add to this problem, an increasing number of mothers are accepting employment in order to increase the family income. Consequently, the youth of today need added spiritual assistance from outside sources. Youth camps have become one of these important aids to help maintain the spiritual integrity of our church of tomorrow.

## **WHY NOT**

spend this  
year's holiday  
at an

## **Elim Youth Camp?**

**WEYMOUTH: July 31st—August 14th**

write to  
MRS. D. DERHAM  
65 Western Avenue  
Bournemouth

**CLACTON-ON-SEA: July 24th—August 14th**

write to  
MISS D. THOMPSON  
14 Munster Avenue  
Hounslow

**NORTH WALES.** Last two weeks in August—Boys' Camp and Crusader House Party. For full details write to Rev. K. J. Hathaway, "Ty Clyn," Alexandra Road, Brecon.





THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

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

**Monday, April 20th.** 2 Chronicles 25 : 1-10; 27 and 28.

Verse 2: "And he did that which was right in the sight of the Lord, but not with a perfect heart." Outwardly the king seemed to be doing that which was right before the Lord, but God knew that his heart was not perfect, he was not what he ought to have been. What about our Christianity? Outwardly, maybe, we put up a good show, but at heart we know we are not what we should be, Such Christianity, in spite of appearances, will never really get far in the kingdom of God.

**Tuesday, April 21st.** 2 Chronicles 26 : 1-10.

Here we have the accession of Uzziah to the throne of Judah, the story of some of his military campaigns and an account of his public works, such as building towers in the desert, digging wells and planting vineyards. He came under the influence of the prophet Zechariah, and, as long as he sought the Lord, God made him to prosper. Once again we have an illustration of righteousness exalting a nation, but also we have the story of a king who started well and ended badly, as we shall see tomorrow. Let us take heed!

**Wednesday, April 22nd.** 2 Chronicles 26 : 11-23.

King Uzziah was destroyed by pride. Contrary to the law of Numbers 18 : 1-7, he went into the temple to burn incense on the golden altar in the holy place. Here we have (1) the description of pride—"His heart was lifted up"; (2) the outcome of pride—"He transgressed" the law of God; (3) the presumption of pride—"He went in"; (4) the anger of pride—"He was wroth"; (5) the judgment of God on pride—God smote him with leprosy; (6) the shame that follows—"He hastened to go out"; (7) the saddest thing of all, the separation of pride—"He was cut off from the house of the Lord."

**Thursday, April 23rd.** 2 Chronicles 27 : 1-9.

"So Jotham became mighty, because he prepared his ways before the Lord his God." He prepared or directed his ways as in the sight of God. If we, by diligent study of God's word, by prayerfulness of spirit, order our ways as in His sight we shall find that the fulness of blessing will be ours. To live and move and have our being before God in His sight, and to plan our lives against this background, cannot but have a salutary effect on our souls. As we live let us remember that God sees, hears and knows.

**Friday, April 24th.** 2 Chronicles 28 : 1-15.

These verses tell us the story of King Ahaz the wicked. He did **not** that which was right in the sight of the Lord; he was an idolator, and he sacrificed his own son to the idol Moloch. Milton describes Moloch as "Moloch, horrid king, besmeared with blood." We stand aghast at such a character as Ahaz, yet we must not forget that we too have the same fallen nature as he, that the power of sin is as tremendous

in us as it was in him. There go we but for the grace of God. Only by abiding in Christ can we hope to live the best life and overcome inbred sin.

**Saturday, April 25th.** Colossians 1 : 1-17.

These verses contain some tremendous things: (1) that wherever the Gospel goes it produces and develops Christian character; (2) Paul's threefold prayer for the Colossian Christians—(a) that they may see things from God's point of view, (b) that they may bring joy to God's heart by bearing genuine Christian fruit, (c) that they may be strengthened from God's boundless resources and thus endure any experience, even pain and distress, with courage; (3) Christians have been rescued from the power of darkness and have been established in the kingdom of Christ—this is a matter for praise and thanksgiving; (4) the greatness of Christ.

**Sunday, April 26th.** Colossians 1 : 18-29.

Verse 21: "You that were enemies . . . now hath He reconciled."

Sin is enmity towards God, but we who were God's enemies have now been reconciled to Him by the death of Christ Jesus our Lord. Let us recall, today, the illimitable ecstasy of heart and soul that was ours when first this truth dawned upon us. Let us recapture, if we can, that moment—supreme, indescribable—when we realised that God loved us, had forgiven us and had brought us to Himself with an enthusiasm utterly unbounded and at such tremendous cost to Himself.

---

### Calling Boys and Girls (continued)

At last they arrived at Granny's little cottage. She was thrilled to see them. They were soon out of their macs and wellingtons, and sitting by a cheery fire on one of Granny's home-made rugs. "We thought you might like some company on such a miserable day. That's why we've come," said Johnny. "That's lovely of you both," said Granny, her face glowing as bright as the coals in the fire.

"Now what can we do for you? Would you like some tea?" asked Mary.

Johnny's tummy rumbled at the sound of tea.

"Well, it's a little early for tea. Perhaps you'd like to have a game first and then get tea for me," said Granny.

"Righto," said Mary, while Johnny wondered what they could play in Granny's when they couldn't think of anything at home. "We'll play houses," announced his sister.

Granny nodded happily, and settled back in her comfy chair, looking all rosy and snoozy in the merry red light from the fire as it danced round the room.

Mary beckoned Johnny and whispered, "Granny's falling asleep. Wouldn't it be a lovely surprise for her if we . . ."

And that's all for this week!

Cheerio for now, and God bless you.

BERNARD.

# COMING EVENTS

(Please pray for these services)

**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.

**CHELTENHAM.** April 25, 26. Elim Church, Winchcombe Street. Sunday School Anniversary and Prizegiving. Speaker: S. H. Rawlings (Becontree). Sat. 6.30, Sun. 3 and 6.30.

**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, Hessle 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, Scrafton 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 26. Elim Church, Vicarage Road. Jewish Pentecostal missionary, J. Whitfield Foster. 11 and 6.30.

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

**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.

**PLYMOUTH.** April 18-30. Elim Church, Notte Street (near Barbican). Revival and healing campaign, conducted by Arnold Brooks. Sundays 6.30, weeknights 7.30.

**PLYMOUTH.** May 1-3. Elim Church, Notte Street (near Barbican). Special visit of Dr. J. H. Saayman (South Africa). Friday and Saturday 7.30, Sunday 11 and 6.30.

**WESTCLIFF.** April 26. Elim Church, Westborough Road. Special visit of George Stormont. 11 and 6.30.

**WEYMOUTH.** July 31—Aug. 14. Elim Camp. Padres: Alan 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 19 (evening), Eastbourne; 26 (morning), Croydon.

## LONDON CRUSADER CHOIR

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

April 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 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 church: April 19, Portsmouth.

## MISS F. GROSSEN'S MISSIONARY ITINERARY

April 18, 19, Letchworth; 21, Rochester; 22, Watford; 23, Finchley; 24, Woolwich; 26, Wood Green; 28, Ealing; 29, Leyton; 30, Waltham Abbey; May 3, Ilford; 5, East Ham; 6, Holland Park; 7, Barking.

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## A Light to Shine

By Robert Withers

Price 5/- net (by post 5/8)

*Just the thing for a gift . . . an enthralling Christian novel for young and old.*

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Tenth Festival of

## MALE VOICE PRAISE

**Royal Albert Hall, London**

Saturday, May 2nd, at 3 and 7 p.m.

## MASSED CHORUS OF 500 MEN

A. J. Matthews (chairman)

Douglas B. Gray (hon. conductor-in-chief)

J. C. M. Phillips (associate conductor)

Speakers:

**REV. STEPHEN OLFORD** (3 p.m.)

**A. LINDSAY GLEGG** (7 p.m.)

Reserved seats 5/-. Balcony reserved seats 2/- (block bookings possible). Only balcony seats available for the evening. Send your remittance with s.a.e. direct to Rev. A. J. Matthews, 156 Cheam Road, Cheam, Surrey.



## 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

**Bognor.** Caravan to let; 18ft.; 4-5 berths; cot if required; Dunlopillo beds, Calor gas; flush toilet and hot baths on site; 10 minutes sea. Write: 32 Forest Road, Sutton, Surrey. C.93

**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

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

**Eastbourne,** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne (Phone 633). C.18

**Ifracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

### BOARD-RESIDENCE, ETC.

**London.** "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860. C.73

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

**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

### MARRIAGES

**Harrison : Gidney.** On March 7th, at Elim Church, Bolton; William Harrison to Dawn Ruth Joyce Gidney. Officiating minister, C. J. Watkins.

**McCann : Lee.** On March 28th, at Elim Church, Bolton; Brian Arthur McCann to Dorothy Lee. Officiating minister, C. J. Watkins.

### WITH CHRIST

**Eveleigh.** On March 14th, Mr. C. Eveleigh, aged 69; faithful and beloved member of Elim Church, Exeter. Officiating ministers at funeral: F. Slemming and G. Wright.

**Fraser.** On March 19th, at Rochford Hospital, Margaret Fraser, aged 84; funeral at Basildon. Officiating minister at funeral: George N. Backhouse.

**McLaughland.** On March 24th, Mr. R. McLaughland, faithful and beloved member of Elim Church, Greenock, from the early days of the work. Officiating minister at funeral, W. J. Hilliard.

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