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The

Elim Evangel

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

Vol. XL. No. 17

PRICE 5d.

APRIL 25th, 1959

THIS PICTURE INVITES YOU TO LLANDUDNO, MAY 25th—29th
Venue for our Annual Conference



Photo by

VIEW OF LLANDUDNO BAY FROM THE HAPPY VALLEY

G. Douglas Bolton

GEORGE CANTY

explains why

it is vital to remain

“AN ODD BOD”

IN art, imitations are never immortal. In religion also movements that only aspire to be like other movements lack survival value. Therefore Pentecost must be itself.

Beethoven had the genius to turn common crotchets and quavers into bewitched broomsticks to transport our feelings up among heavenly delights. But the notes of the many who copied him fall as flat as tossed pancakes on Shrove Tuesday. And Beethoven himself would have passed into oblivion if he had merely echoed the rococo styles of older musicians. His style was his own. He made his own rules. He was a revolution.

Pentecost is a religious revolution, the “new reformation.” A Pentecostal church is not a Methodist church plus tongues, though in some there is a very heavy smell of Methodist hymn-books. Neither is Pentecost just a Holiness mission plus tongues—that only results in missions, not churches. Pentecost is more than the Baptist movement plus tongues—or it will still be cold water instead of the fire. We are not even Brethren who speak with tongues—the Holy Spirit breaks too many rules.

The difference between us and the rest should be in the whole quality of things—not simply in a queer ten-minute episode on a Sunday morning called “A message through the gifts,” carefully hushed up the rest of the week.

The Pentecostal movement will never take its place among the acknowledged religious influences of Britain by being like them, but by being different. “My dear sir,” said a Congregational minister to the present secretary of the British Pentecostal Fellowship, Pastor George Stormont, “you are an odd bod and you ought to be proud of it.”

If Pentecost is perceived by such a man as the Chairman of the World Council of Churches to be “the new reformation,” let us realise as quickly as did Luther that we are people of destiny. He taught

the reformation doctrine of justification by faith without intending to start the Reformation, but once it took hold he did not let it remain as just an addition to the creed. He saw to it that its pulse sent new blood coursing through the whole church body. Justification by faith made a new kind of Christian, and that meant a new kind of worship, new meanings to old words—a new culture in fact. Apropos of musicians the reformation musician J. S. Bach even had to produce a new notation system—a typical fact of his times.

Judged by Catholic standards his churches were not churches. No more maybe are ours in this modern reformation called Pentecost, for in its own way it is a new religious culture, and we must refuse the temptation to tone down to the old manners of other churches. Ahaz visited Damascus and then copied the style of the altar there for the temple in Jerusalem, to make the worship there more familiar and less startlingly different to Syrians. This act of conformity surrendered Israel’s claim to greatness in history—Israel never had anything more than her utterly distinct altar to Jehovah for which men could honour her. Obliterating that distinction meant that she could be swept away by the Babylonish flood as useless to any Divine purpose.

Mr. Donald Gee replied to a communication of mine in a letter from which I have permission to quote the following conscientiously considered words: “Our true line to achieve denominational recognition as a worthy evangelical and spiritual force among other denominations and . . . in the nation as a whole is twofold and paradoxical. We must be absolutely true to our distinctive Pentecostal testimony . . . and we must learn to present it logically, graciously and powerfully. We have no particular appeal to the other denominations except in that which is distinctive. *They want us that way.*” (Italics mine.)

Mr. Gee also wrote again to make it clear that he meant not merely that we should make a fetish of speaking with tongues. He felt that the testimony was broader than that—everything that came with the Spirit.

If Elim is just a branch of “those tongues people” we merit to settle down as a little eccentric sect with our little gimmick. But “tongues” is only the flag flying on the King’s palace to show He is in residence. And He does not take up His abode just so that they can put a flag out. He will make His presence known, this mighty Lord and King, in ways that will make His people to be feared and respected by all peoples round about, making them a royal nation, a peculiar people.

FACING CRITICISM

“Critics can become the very hammers of God to beat us into shape”

PERHAPS one of the hardest things for a Christian to face is criticism. There is so much of it in the world that we sometimes get discouraged. No doubt the evil of destructive criticism is here to stay until the world ends. Nevertheless the Bible teaches that the Christian is to lift up Christ in the face of calumny.

First, let us ask regarding criticism, “Is it true? Am I what people say I am? Do I fall short of the standards of Christianity?” If the criticism is true it should be a challenge to us, a blessing. We should profit by it and consider our critics our helpers. Someone has said, “Critics can become the very hammers of God to beat us into shape.”

When we are criticised we should ask ourselves, “Is it false?” If we are criticised falsely we should remember the Book tells us, “Fear ye not the reproach of men” (Isaiah 51:7). If the criticism is not true we need not worry. It is not men’s opinion about us that matters so much, but what we really are. Men may rob us of our reputation, but our character is far beyond their reach.

A certain writer once said, “Critical people live in the shadows and take a sombre view of everything. They are always ready to bury a corpse before it is quite dead. Nothing suits them because they could have done it so much better themselves, but they never do. It is a miserable mission—living to criticise and find fault.”

Jesus said, “Pray for them that spitefully use you. Bless them. Do good to them.” How much better to do this than to seek revenge, to talk back or to do as they do.

A teacher said to a teen-ager who had committed a serious misdemeanour, “Get this straight, whatever you said about me, I like you. Nothing can change me.” What an example! Jesus emphasised that His disciples were to do good to those who spread evil reports about them, “that ye may be the children of your Father which is in heaven” (Matthew 5:44-46).

Sometimes it is well to speak to those who malign us or unjustly criticise us. The story is told of two Christian men who fell out. One heard that the other was talking about him, so he went to him and said, “Will you be kind enough to tell me my faults to my face that I may profit by your Christian candour?” “Yes, sir,” replied the other, “I will.” They

went aside, and the former said, “Let us pray over it first, that my eyes may be opened to see my faults as you tell them to me. You lead in prayer.”

Needless to say, prayer changed matters. The man who had offended his brother by false statements said, after praying, “The whole thing looks so little that it is not worth talking about. In going around and talking about you I have been serving the Devil himself, and I have need that you pray for me.” Yes, pray for those who spitefully use you.

The best way to face criticism is to talk to God about it. Alone with Him in our closet of prayer, we can ask Him to show us what to do, to know the right thing to say and when to say it. We can ask Him to give us grace to bear the unjust criticism which comes our way and to help us to remember the words of Paul, “Recompense to no man evil for evil” (Romans 12:17-19).

—Selected



THE DOORMAT ON THE FLOOR

We cannot all be corner-stones
Or panels on the door,
Or pillars, for there needs must be
A doormat on the floor.

Some people are as true as steel,
When office keeps them there ;
But who’s as true when duty calls
To take a lower chair?

And others wish to rise and shine
With laurels by the score,
But these must first consent to be
A doormat on the floor.

And those who make a doormat true
Will rise to higher graces.
God has His honours for the few
Who will not choose their places.



EDITORIAL

CHURCH UNITY

PENTECOSTALIST leader hails 'revival' in ecumenical movement." So runs a headline in a well-known Christian magazine, which goes on to report that Rev. David du Plessis favours co-operation in movements for church unity. If, as Mr. du Plessis suggests, there is a revival touching the hearts of the leaders in the World Council of Churches, we shall certainly be among the first to welcome this, and trust that the revival will spread to embrace all denominations.

Very often in the past Pentecostals have been charged with being the odd man out in the movement towards church reunion. May this not be because the origins of our movement are not so far back that we can forget the reasons for our existence? The fact is that in many cases it was not the Pentecostals who left the other churches because they desired to found another denomination, but rather the other churches which would not allow the freedom to proclaim the whole counsel of God, particularly in relation to Divine healing and the baptism of the Holy Spirit. These truths were rejected, so that those who held them were compelled to form themselves into assemblies where these truths could be proclaimed and the blessings of Pentecost enjoyed.

Has the situation changed since then? That is the crux of the matter. Certainly there is a more ready acceptance of Divine healing in some quarters. How many local churches, however, regularly and publicly afford opportunity for prayer and anointing with oil in the scriptural fashion? Some may agree that more emphasis needs to be placed on the doctrine of the Holy Spirit, but in how many churches outside of Pentecost could one hear today the miraculous gifts of the Holy Spirit in operation? The revival promised for the last days in Joel's prophecy is a Pentecostal revival—and we praise God that we are enjoying its blessings today. In many parts of the world, unprecedented numbers are being drawn to Christ through the Pentecostal movement, and if

the way seems harder in this country we know that the delay does not signify denial, and so confidently expect the greater things in our beloved land too.

Let us make it quite clear: we do not wish to keep the blessing to ourselves, or to suggest that revival can only come through our movement, or in our way. While we pray for greater things to happen in our midst, we shall rejoice when the Spirit of the Lord is poured out on others, and shall be pleased to report an outpouring of the Spirit with signs following in the cathedrals and abbeys of our land, as well as in its humbler churches and chapels.

But let us make it quite plain: we are not interested in unity that means conformity to the least common denominator and the sacrifice of truths revealed to us by the Spirit. *And* we have a lurking fear that too often union means such a sacrifice: the sacrifice of truths for which men of an earlier age were willing to suffer and even die; men like the covenanters, men like John Wesley, like General Booth. Have our enthusiasts for union forgotten their history?

Sanballat and Tobiah sent a message to those who were building the wall of Jerusalem, saying "Come, let us meet together in some one of the villages in the plain of Ono." They sought to bring those stalwart builders down, but Nehemiah says Oh no! "I am doing a great work, so that I cannot come down." And so do we: we cannot come down from the place of blessing and liberty to which the Lord has called us. Let others come up and join us. Meanwhile our prayer will be:

Bring me higher, nothing dreading,

In the race that has no stop,

In Thy footsteps keep me treading,

Give me strength to reach the top.

THE ELIM EVANGEL

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Turning the Nile Red

London scientists have discovered a sea microbe that could turn the sea blood-red. It is so deadly that it could kill every living thing in the sea and make even the spray dangerous to humans.

The microbe, called a dinoflagellate, is dangerous only when it comes into "bloom." Specimens found in our coast waters are in a "bud" state. It is suggested that this microbe could have been responsible for the plague in Egypt as recorded in Exodus.

Which only confirms our conviction that God uses natural means supernaturally to perform his miracles, and shows how easily He controls the winds and waters of our wayward world.

Formosa

Christianity is the most influential religion in Formosa today. Since the war the combined Protestant-Catholic constituency has increased by over 400 per cent, to a total of 381,313. Actual membership for the Protestants is almost 100,000; for the Catholics over 81,000. Christian churches number well over 1,000, compared with less than 4,000 Buddhist temples. In this same period the Protestant denominations working on the island have increased from four to thirty, missionary societies from two to sixty, missionaries from twelve to 465, national preachers and evangelists from 161 to 677. Protestants are operating at least twenty hospitals and clinics, one university, three colleges, six middle schools, and fifty kindergartens, besides student hostels, trade schools, orphanages and publishing houses.

The Roman Catholic clergy have increased from fifty-one to 739, plus 809 catechists. The conversion rate for the Catholics is fifty-six per priest per year.

Two things are refreshing to read: the rapid growth of Christianity in this overpopulated island and the fact that for a change the Protestants outnumber the Catholics. What a harvest field for the Gospel!

Iraq

Only about five per cent of the population of 5,000,000 is Christian, for Iraq is predominantly a Moslem country. Of the Christians, 2,000 are Protestants, 3,000 Latin Rite Catholics, 207,000 Chaldean, Armenian and Syrian Rite Catholics and 90,000 Eastern Orthodox. Protestants have been active in Iraq for more than fifty years. The Protestant community in Baghdad, a completely self-supporting group, grew out of missionary efforts by British and American agencies and the influx of a large number of Arabic Protestant refugees from Turkey during World War I. These refugees had been evangelised originally by American Congregational missionaries.

There are at present in Iraq about forty-five Protestant missionaries, mainly American, British and Australian. American denominations represented include the Evangelical and Reformed Church, Presby-

terian Church in the U.S. (southern), United Presbyterian Church in the U.S.A., Reformed Church in America, Assemblies of God (U.S.A.), Lutherans, and Seventh Day Adventists.

We shall have to take a dim view of this report. Only the 2,000 Protestants can be regarded as a witness for the Gospel, and we hope that a good number of them are really active propagators of the Word of God. That is the only means of reaching this needy field. We are sorry to note that the Protestants include some against whom we should protest very strongly.

Missionaries in India

The number of Christian missionaries in India has declined sharply in the past two years. According to a statement presented to Parliament last month, there were 5,691 missionaries in India in 1956. The figure dropped to 5,521 in 1957 and by the beginning of 1958 it was down to 4,844.

Missionaries from the United States constituted the largest number—1,821 at the start of 1958, including both Protestants and Catholics. Italians were next with 643.

Unfortunately our number of Elim missionaries there has declined during the past two years, chiefly on account of the passing of Miss M. B. Ewens and the transfer of Mr. and Mrs. Law to Australia.

Chinese Film Star Converts

Among the hundreds of people converted to Christ in evangelist Oliver Hsu's recent evangelistic meetings in Hong Kong were several prominent film stars.

One was Chi Lo-lien, a popular Chinese actress who has made over 200 films. After she became a Christian she immediately prepared a special photograph with the Scripture text of Colossians 3:4 on it: "Christ is our life." She has been sending this testimony to all her fans since Christ touched her life. Another famous actress who came to the Lord was Mei Yi, star of some 150 films. She is famous for her colour photographs in ancient Chinese costumes.

The evangelist and his wife have organised a Film Star Christian Fellowship to strengthen the faith of the actresses. Through this fellowship they hope to reach other movie stars with the Gospel. The impact upon the common people of Hong Kong has been great, because many of them idolise the film personalities.

It is thrilling to read of these conquests for Christ. Often it is God's way to save influential people so that they may influence others to Christ.

Pentecost and Party Politics

With inexpressible sadness coupled with humiliation, Christians throughout the

length and breadth of South Africa have learned of the division which has taken place in the ranks of the Apostolic Faith Mission. A report of this was given prominence in one of the leading South African Sunday papers. According to reliable information, it is the most formidable split in the ranks of those who stand for Pentecostal teaching in this country. Those who became acquainted with the internal administration of these brethren realised months ago that certain ministers who held controlling power were attempting to turn their organisation into a large political and vote-catching body for the Nationalist party. The result has been that many of their ministers and churches have broken away and formed themselves into the Pentecostal Protestant Church, as the press declares.

According to this particular paper, Senator Gerrie Wessels, Vice-President of the Apostolic Faith Mission, was stating the Nationalist doctrine from a public platform during the week and God's Gospel from the pulpit on Sundays! Thousands of their members and adherents disagree with this and have withdrawn. Unfortunately, according to this report, other high office-bearers of the Apostolic Faith Mission have declared: "If you are not a good Nationalist you are not a good Christian."

Party politics and the Gospel of the Lord Jesus Christ cannot be mixed. When attempts have been made in the past to unite both, dissension and division have always followed.

Because Jesus said "My kingdom is not of this world" servants of God, and particularly preachers of the Gospel, dare not mix politics with their preaching. Particularly is this so with Pentecostal preachers. We are extremely sorry to learn of this serious break in the ranks of the Apostolic Faith Mission, many of whose leading brethren are held in high esteem. We can only hope that this shock will result in a reorientation of their preaching to the Cross of Christ.

Guatemala

For the first time in eighty-seven years the teaching of religion in government schools will be permitted in Guatemala. Under a new presidential decree no child shall be compelled to attend religion and moral classes without parental permission. Parents may specify which religion their children will study.

What a golden opportunity for the Gospel.

Jehovah's Witnesses

A Northern Rhodesian newspaper reports that at a meeting of 210 Jehovah's Witnesses in Kitwe a resolution was unanimously adopted which stated "that the clergy of Christendom stand as the most reprehensible and delinquent class on earth before God." The resolution alleged Christendom's failure to make people see that the world's only hope is God's kingdom. "The clergy would rather endorse and support the political schemes of this world." The Witnesses plan to give this resolution a tremendous distribution of 70,000,000 copies throughout the world.

If these folk were accountants they could be charged with falsifying accounts. They are certainly false witnesses. To publish 70,000,000 copies of a libellous resolution passed by a small company of 210 people is certainly bearing false witness.

Because these self-styled witnesses deny the absolute deity of our Lord Jesus Christ they must be classed not as Christians but as anti-Christians, who have abandoned their only hope of salvation in Christ and are like shipwrecked sailors, clinging to wreckage in the hope of salvation.

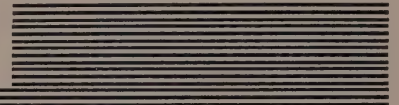
Plenty of places for relaxation!



★ ★ ★

The Promenade Gardens, near the pier entrance at Llandudno, invite you to enjoy their beauty. Join a Conference House Party, May 25th to 29th. Hundreds are coming. Write to:

REV. J. OSMAN
55 RIBBLESDALE ROAD
STIRCHLEY
BIRMINGHAM 30



Women's Column

By Gladys Gorton

KEEPING UP WITH THE JONESES

KEEPING up with the Joneses is a complex from which many women—and men—suffer, more so today than ever. So infers the psychologist Eustace Chesser in his book *An Outline of Human Relationships*. You and I may have a complex of some sort, but let us not be “tarred with *this* brush”! To have what the next-door neighbour has or to go one better is really the sin of covetousness, and to become a slave of covetousness is a terrible thing. It breaks hearts and homes.

A woman I knew some years ago—not in Christian circles—ruined herself, her husband and her

children because of perpetually striving to “keep up with the Joneses.” She was up before six o'clock every morning to get her washing done and hanging on the line before Mrs. Jones next door had hers out. *Her* washing was always whiter and brighter than the neighbour's! If Mrs. Jones had a new fur coat, *she* must have a new fur coat. If Mr. and Mrs. Jones were decorating outside or inside their house, she gave her husband no peace until they did the same. Oh yes, the home was dominated by this demon of covetousness.

A covetous heart is always discontented. This, which the psychologist calls a modern sickness, runs through all classes of society. It affects the turreted castle and the thatched cottage. Neurosis has increased and our mental hospitals are overcrowded as a consequence.

Jesus said, “Take heed, and beware of covetousness”—the wish to have more, to have what your neighbours have or more than they. “Godliness with contentment is great gain” (1 Timothy 6:6). A man's life consists not in the abundance of the things which he possesses, but in endeavouring to please the Lord. This was Paul the apostle's motive and desire. Let it be ours. To seek to live to please

the Lord Jesus Christ roots out this complex of "keeping up with the Joneses." "Happy is that people, whose God is the Lord" (Psalm 144:15).

I was with this woman of whom I have told you at the end of her life, and had the joy of seeing her converted. But as she drew near to the Celestial City did she realise that her life had been a failure? I wonder!

Abraham Lincoln, in the last days of his life, said

to a friend, "I have been reading the Beatitudes, and can at least claim *one* of the blessings therein unfolded. It is the blessing pronounced upon those who *hunger and thirst after righteousness.*" This is far more satisfying than bothering about "keeping up with the Joneses," don't you think?

THOUGHT. It is not our situation in life but our *attitude* toward life that makes us happy or unhappy.

CHURCH NEWS FLASH

NORTH MIDLANDS PRESBYTERY RALLY

The recent rally held in the Elim Church, Beeston, was a wonderful time of blessing.

In the afternoon meeting Mrs. Gull from Tanganyika described her missionary work and emphasised the great need for workers, prayer support and generous giving. There were testimonies from young people as well as inspired and lovely singing. The Word was ministered by Pastor Reeves, of Norwich.

Between meetings friends marched to an open-air meeting through the centre of Beeston.

In the evening meeting testimonies, thrilling singing and reading of the Word were followed by a brains trust. The questions, ably answered, brought out advice on witnessing, courtship and marriage, and guidance on such topics as eligibility for baptism and communion. Pastor Reeves again ministered the Word.

Altogether it was a rally of great blessing.

FARINGDON

We give thanks to God for the answer to prayer regarding the recent campaign for reopening the work at Faringdon conducted by our brother Pastor Laurence Lambert and party. Many found Christ as their Saviour and sick bodies were healed; Christians were strengthened and blessed.

The final meetings were of great blessing; on Saturday evening the church was filled to capacity; we had a special visit from friends from our Reading church. There was much blessing when the new converts came around the table of our Lord and the blessing of the Lord was felt by all.

Please pray for the continuing work under the ministry of Pastor A. P. Barnes.

C. W. SMITH.



Campaign party and section of congregation at Faringdon.

BLESSING AT PLYMOUTH

WE are pleased to report a mighty moving of the Spirit of God in the Plymouth Church. Souls are being saved, bodies healed, and the saints refreshed and edified. Nothing brings more joy and encouragement than to witness the salvation of precious souls through the preaching of the Gospel.

At a recent Sunday evening service four souls surrendered to the Saviour, their ages ranging from approximately sixteen to seventy. To God be the glory! Great things He has done

Plymouth is trusting—and believing for yet greater things—the tide of blessing is rising.

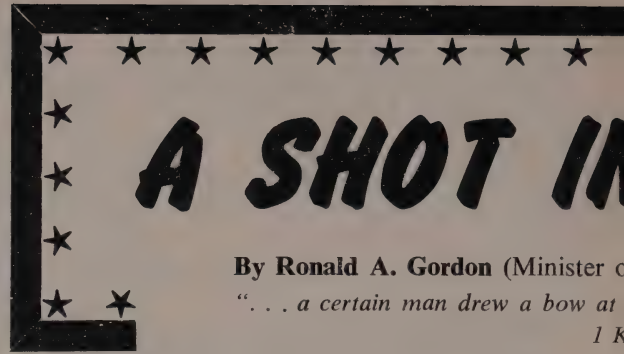
WM. J. CROCKER.

THERE used to be a pathetic little drama-packed song which began with a searching question: "Who killed Cock Robin?" That the mystery of the forest murder had been solved was made clear in the ensuing verse, which contained the frank confession of the murderer: "I" said the Sparrow, "with my bow and arrow, I killed Cock Robin!" That great crime was solved without the assistance of the "Flying Squad," although a fly was certainly the chief witness! And so that casebook was closed for ever.

Not so the mystery of who killed Ahab, king of Israel! The only clue to be found was an arrow. The only deduction was that someone had shot it. And that is just what we are told. "A certain man drew a bow at a venture." A "certain man!" Name, rank, size, colour, religion—not known. Just an ordinary Bowman, but one who became the nation's living *unknown warrior*. (The story of Harold, England's king, killed at the battle of Hastings in 1066, is very similar to this!)

The Bible history, and indeed that of the world, is full of the records of the activities and antics of *certain* people. Vital particulars about them are seldom known, but they became notorious because of the part they played in some drama or episode of history, and so they unconsciously became the hero, heroine or villain of the piece. Consider, for instance, that in one story alone the "certain" people mentioned make it become alive most dramatically—that of the parable of the "good Samaritan" (Luke 10:30-36). A "certain man" went down from Jerusalem to Jericho. A "certain priest" passed by on the other side. A "certain Samaritan" had compassion. And it was a "certain lawyer" who caused Jesus to tell this exciting story. Then there were the "certain Pharisee" who besought the Lord to dine with him; the "certain woman" who lifted up her voice in blessing (both in Luke 11); the "certain poor widow" who cast two mites into the treasury (Luke 21:2); the "certain king" who made a marriage for his son (Matthew 22:2); and the "certain women" who were early at the sepulchre (Luke 24:22 and 1) together with "certain others." All these fulfilled their purpose in God's great scheme of things and made history.

In most great dramas on the stage or screen there are always a few chief characters. But very often their parts are emphasised and enhanced by the work of the "backstagers." And occasionally such a person "steals the show." (We have seen this take place even at a Sunday school anniversary.) It was so on this occasion. Among all the mighty men in the battle that day—the "brass hats" and such—there



By Ronald A. Gordon (Minister of...)

"... a certain man drew a bow at..."

I K

was one humble and insignificant man by whom the battle was won, because he took "a shot in the dark"; he "drew a bow at a venture"; "at random"; "in his simplicity." Quite so—he might have been a little "simple," and might have shot "at random"; but for all that he registered a direct hit!

Now what about the

BATTLE OF LIFE ?

Where do *you* come in, and what part may *you* play in it? It is quite true that you may never reach the heights of fame by your face, form or fortune; you may never become a notable one but always remain a nonentity; you may ever stay among the "certain people" of life; but you are needed by God and man. In what way? you may ask. Just take a look at 1 Corinthians 12:28 and Ephesians 4:11, and notice the imposing list of Church dignitaries and their functions. There are apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues . . . apostles, prophets, evangelists, pastors and teachers—in the main, a formidable list of "high and mighty" folk and functions. But notice! Almost in the middle of the list is a little word of great import—*helps*! Right there, among all the wonderful ministers and ministries that have gone to make the character and history of the Church, is mentioned the invaluable minister and ministry of *helps—undergirders*! So you and your task have a place in the Divine honours list. What would the Church be like today without the helps who have backed up and pressed home the mighty deeds and words of the majestic people throughout its history? Though much has been recorded about the apostles, the pioneers and outstanding people of all phases of Church history, back of them there have always been the countless helps in the form of people who have prayed fervently and worked faithfully behind the scenes and who have encouraged by word and deed the spirits of these mighty folk, who might not have gone so

THE DARK

ham and Coulsdon Elim Churches)

e, and smote the king of Israel . . .”

34

far or got through so often but for the sterling characters and qualities of the “helps.” Life is like this. Just a few receive mention by name, are “spot-lighted”; the majority just make up the act, and remain unnamed. Yet how important they are! One thinks of the story of a great preacher who after a long time of pleading with an agnostic to come to hear him preach succeeded in persuading the man to attend his church to listen to a series of sermons he had prepared with a view to reaching the man’s heart. After the series was over the preacher was delighted to know that his friend had accepted the Christian faith. On asking which of the sermons had convinced and won his friend he was amazed to learn that not one of them had achieved this end, but that a dear old lady his friend had helped down the church steps after a service had asked him a simple question with such sincerity, courtesy and charm that he instantly realised his need of such grace and love as had emanated from the old lady and had accepted Christ as Saviour and Lord. Truly a bow drawn at a venture.

At first sight the phrase suggests what the people of this world call “chance,” “fate,” “pot luck,” “hit or miss,” even “destiny.” But to the Christian these do not exist. He knows that God is over all and in all, that “the steps of a good man are ordered by the Lord,” that He plans and purposes and brings to pass, though He may often use men as instruments to fulfil His will. Sometimes we are used by God without our knowing it, like the shadow of Peter must have been, but what to us are often just urges, “hunches,” “shots in the dark,” quite often prove to be

“HIS BRIGHT DESIGNS”

“By chance” is found in the story of the good Samaritan, but was it really “chance”? Rather the Lord’s overruling! So this “certain man” fulfilled God’s purpose to rid Israel of its wicked king. That was not “chance.” To the man his action may have

seemed “a shot in the dark”; but to God “the darkness and the light are both alike.” The dimness or darkness, whether of sense or circumstance, will always be on our part, never on God’s, and for this reason: that in order to keep us humble or to discipline us God often in His mercy causes our eyes and our understandings to be “holden.” But “the eyes of the Lord are in every place, beholding the evil and the good” (Proverbs 15:3). “. . . to show Himself strong in the behalf of them whose heart is perfect toward Him” (2 Chronicles 16:9). “He . . . shall neither slumber nor sleep” (Psalm 121:4). He who can protect His own so that they need “not be afraid for the terror by night; nor for the arrow that flieth by day” (Psalm 91:5) can also direct any arrow that may be shot by them in the cause of Christ.

To be a “certain man” could be held to mean a “sure” man: one sure to be in the right place at the right time, and willing to obey the Divine prompting without questioning. To be such, whether we feel it is so or not, is to be in the centre of God’s will.

What constitutes your bow and arrow? There is the arrow of prayer, of praise, of faithfulness (or “stickability”), of a kind word, a friendly handshake, a loving deed, a smile, a word of testimony. Any one of these may find its mark when used at the right moment. We never can tell who or what next the Lord will use in His great plan to defeat “Ahab” and to deliver those who have been his slaves. More often than not God’s battles are fought and won by simple folk and foolish things (this according to the worldly concept), but we know that “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (2 Corinthians 10:4).

There is an old proverb which says:

“NOTHING VENTURE, NOTHING GAIN”

If this man had not drawn his bow at a venture the king of Israel might not have been slain at that time and victory might not have been gained. Unless we use our bow and arrow God cannot harness them to His supreme purpose. We must have “faith and works.” All actions must be “mixed with faith.” If we are to “be strong and do exploits” we must have our quivers full of arrows, and we must use them. If one falls too short and another too wide and another too far, another may score a direct hit.

Some battles are won without a shot being fired. One thinks of the time when the sun caused the waters to look like blood and the enemy fled. A vivid word-picture is painted of the ancient war-

horse and warrior in Job 39:19-25, and this makes thrilling reading. There we see (and almost hear!) the “quiver [that] rattleth against him” (v. 23). A person known to be full of good works (like a quiver full of arrows) can be quite an impressive thing and could be quite formidable in the day of the Lord’s battle. The Church is likened to “an army terrible with banners.” That could win a victory. But most battles involve action. And it is the arrows that are used to win the day. One has read somewhere that “kindness resembles God the closest and disarms man the quickest.” “Let us love in deed, and not in word.” A young nun once received a shock as she transferred from one nunnery to another when the mother superior greeted her at the door with the words: “We don’t want any more saints here, but rather plenty of strong arms for scrubbing.” Perhaps the Church’s calendar is already over-crowded with the names of “saints” so-called, but you may become a saint by sacrificial, sincere, practical service as a “help.” What an expressive term “home help” is when used in this connection! You can be this—at home and in the church.

The Bible contains several references to quivers, bows and arrows, and it is helpful to think how they can be used by God and man to achieve the Divine purpose. Let us look at some instances.

1. THE ARROW OF THE LORD’S DIRECTION AND DISCIPLINE

Lamentations 3:12, 13; Isaiah 49:2

In the first passage we observe how the Lord uses arrows to chasten or discipline His servant in order to direct and control his life. Moffatt’s translation renders it: “He has bent His bow and made me a target for His arrows; he has driven His shafts home, right into me.” In the second, we remark how the Lord can use his servant’s mouth and how, during the waiting time before use, the Lord prepares and preserves His instrument. Again quoting Moffatt: “He put a sharp edge on my words, and covered me safe with His hand; He made me a polished arrow, and stored me in His quiver.”

2. THE ARROW OF THE LORD’S DECISION

1 Samuel 20:36, 37

Here is a wonderful account of Jonathan’s ingenuity during a crisis in his friend David’s life, for by the shooting of arrows and the remarks that accompanied this act David was to obtain the information he required. If Jonathan said to the lad with him: “The arrows are on this side of thee, take them,” then David, who was in hiding but within hearing, would know that it was “peace to thee, and

no hurt,” and was to come out of hiding and return to Saul’s palace; but if the words “the arrows are beyond thee” accompanied the shooting of the arrows it would mean “Go thy way: for the Lord hath sent thee away.” And so it proved to be.

3. THE ARROW OF THE LORD’S DELIVERANCE

2 Kings 13:14-20

This story emphasises the need, and shows the reward, of faith. Elisha commanded Joash to shoot an arrow out of the window while he cried: “The arrow of the Lord’s deliverance . . . from Syria.” He then told Joash to strike the ground with arrows but did not tell him how many times he should do so. Joash did it three times. Elisha was angry with him and said: “Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.” We need to use our arrows with much faith so that complete victory may be ours.

4. THE ARROW OF THE LORD’S DESTRUCTION

1 Kings 22:34; 2 Kings 9:24

The first scripture refers to our “certain man who drew a bow at a venture, and smote the king of Israel,” the second to Jehu, that great warrior and furious driver of Israel who drew a bow with his full strength, and smote Jehoram. And so another wicked man, connected with Ahab and Jezebel, perished by the arrow of the Lord’s destruction. “Do it with all thy might” is a good Christian maxim.

5. THE ARROW OF THE LORD’S DEFENCE

2 Kings 19:32, 33; Zechariah 9:14-17

How true it is that if the Lord can *direct* the course of arrows He can also *control* the use of arrows. And here we see Divine restraint in the first case and Divine action in the second—both suggestive of Divine defence. But for these we should indeed be at the mercy of fate.

Getting back to our main thought, however, if it is true that it is “the last straw that breaks the camel’s back,” it could well be true that it is the extra help that eases the burden, saves the situation, prevents a breakdown (in more than one sense), and keeps things moving smoothly and happily.

So you and your arrow are needed. Is your quiver full of arrows? That is, is your heart full of good intentions? Then why not “produce the works”? Why not “have a shot”? Don’t forget that “certain man”!

"Eat or Die"

By Hugh Sawyer

MEAT eating is a controversial subject with certain religionists. Anti-meat-eaters declare that violence and bloodshed came into being through this obnoxious habit. Those in favour deny the charge, continue to indulge in the partaking thereof and enjoy the well-being derived therefrom.

When in doubt Christians should obey the Divine injunction, "Seek, and ye shall find," by consulting their Bible, because within its sacred pages is to be found the solution to all problems.

What does Scripture tell us concerning this vital issue? We discover that Adam was a vegetarian in accordance with God's plan: "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Genesis 1:29). God gave Adam dominion over the animal kingdom; he exercised love towards them, winning their trust and affection, giving names to each species.

From Creation to the Flood men remained vegetarians. With the subsiding of the waters, the disembarkation of the Noah family and the release of the livestock a drastic change took place. The authority over the animal kingdom was given to Noah and his sons; but now the situation was reversed. The trust between man and beast vanished. Once the trusted friend of man, from henceforth animals would live in fear and dread of him. Then came God's sanction. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Here then is God's permission to eat the flesh of animals.

The charge that bloodshed and violence are the outcome of meat eating is disproved when we realise that in those early vegetarian days, even while Adam toiled by the sweat of his brow, his son Cain slew his brother Abel. Lamech confesses, "I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." A Hebrew tradition says that while hunting Lamech mistook Cain for a wild beast and slew him. Upon realising his mistake he mercilessly beat the unfortunate youth who had led him into this tragic situation so that he died.

Scripture warns us: "In the latter times some shall depart from the faith, giving heed to seducing

spirits, and doctrines of devils . . . forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3).

Spiritual things are spiritually discerned. There is no physical connection in the words of Jesus Christ when saying, "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (John 6:54). Many refuse to accept the Atonement and shudder in apparent horror at what they deem "the slaughterhouse Gospel." Nevertheless, Jesus at the last supper said as He blessed and handed around the bread and wine, "This is My body, which was broken for you; this is My blood which was shed for you. Take, eat and drink this in remembrance of Me." Since that time Christians partake of the emblems, sitting at the feet of their risen Lord, drawing from Him the sweet fragrance of His invisible presence and taking unto themselves the spiritual essence of His being.

Perhaps you can live without partaking of meat. If, however, you would live in eternal bliss it is imperative that you hearken to the Lord's warning: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

Are you hungry, a stranger to our Lord, desirous of "the food of Life"? Jesus loved you unto death, and with outstretched arms bids you "Come!" Will you?

IBRA RADIO

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"This is Life" programme, presented by the Elim Church

WEDNESDAY, APRIL 29th, 1959, at 10.15 p.m. (B.S.T.)
(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. A. D. Hathaway, B.A., A.K.C.
Subject: "Cast thy burden upon the Lord"

Supporting items by
Brian Wigglesworth (soloist) with W. Walker at the organ
(from Elim Church, Bradford)

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

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Calling Boys and Girls

By Bernard Norris

Hello again!

Here is part two of the story

"THE LIGHT SHONE IN"

Mary beckoned Johnny and whispered, "Granny's falling asleep. Wouldn't it be a lovely surprise for her if we played a real game, and helped her by dusting the house?"

"That's a smashing idea," said Johnny, so off they went to get the dusters. Johnny dusted the high places and Mary dusted the lower parts. Covers were lifted and articles moved and all parts thoroughly cleaned. Mum and Dad always said that if a job was done it had to be done well. Never let a good deed become a bad deed by doing it badly.

It was some time before they finished, and they began to set the table for tea. They both had really

proud looks on their faces, for to them the house looked like a new pin.

Granny must have been very tired, for she slept soundly through it all, and only woke up when Mary gently nudged her arm to tell her that tea was ready.

When Granny looked around and saw what the children had been doing she was so delighted. "Oh, that is kind of you. It takes me such a time to get around these days, and I could never have cleaned it so well!"

My, the children were pleased. They looked so proud of their effort.

As they sat down to tea the sun shone at last, as if to say that God was pleased too. "There," said Granny, "God smiles upon you for your love and your kindness to me." The sun came right out now from behind the clouds and shone brightly into the little home, its gleaming light reflected brilliantly from the newly polished surfaces.

But as the children looked around their faces fell. Mary looked at her brother and quietly whispered, "Oh Johnny! Granny's house is not so clean when the light shines in. I can see a lot of places we missed in the dark." Oh dear, she thought to herself, Granny will not be so pleased now.

Now Granny was a grand old lady, who knew exactly what was going on, and as soon as tea was over she said . . .

And there we must leave our story until next week.

Cheerio, and God bless you.

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Testimony Corner

HEALING MINISTRY AT HADLEIGH, ESSEX

On Saturday, March 14th, two friends went with me to the "This is Life" campaign at our Hadleigh Elim Church. One friend was suffering from asthma, and I myself from a distressing cough. At the end of the service we both went to the front for prayer. The power of God came down and we received healing and a fresh anointing of the Holy Spirit. Pastor Bryan Jones is certainly being used of God and definitely has a healing ministry. May God bless him, and to our God be all the glory.

(MRS.) A. E. ABBOTT.

Conducted by
National Youth
Secretary

youth page



The Spirit stimulates service

KEYED UP FOR GOD

By Vance Havner

“**T**HAT tired feeling” is the earmark of this stomach ulcer, aspirin age. Everybody needs a rest. Some try to take a vacation, and when they return home they need a month to get over the vacation. There is quite a fad for reading best sellers on peace of mind, peace of heart, peace of soul. Books on how to relax, how to “let go” or how to go to sleep take first place in libraries and display windows.

One wonders whether we have not overdone the matter until we are a little lopsided—though still not rested. God has made us for alternate periods of effort and repose. Some saints major on effort and some on repose, and in either case the result is an unbalanced testimony.

Doubtless in this feverish age we need to make much of peace with God and the peace of God, peace which the world cannot give. We thank God for the rest He provides here and hereafter for His people. We must come apart and rest awhile and be still and know that He is God. Our Saviour invites the weary and heavy laden to His rest, and never were men more in need of it.

But rest and repose are only one half of Christian experience. We need a sanctified tension. Nobody ever amounted to much who was not keyed up about something. The relaxed fiddle-string makes poor music. Our Lord was said to be beside Himself, and the believers on Pentecost were thought to be drunk with new wine.

We have need of a sanctified tension; we need to do the works of God. Most of us are wound up in the flesh, fit to explode with repressed worries and doubts and fears. Or again, we strain and strive with human might and main and mistake nervous energy for the fulness of the Spirit.

When the Word exhorts us not to be drunk with wine, but to be filled with the Spirit, we are presented with God's stimulant for His people. We need to be excited and stirred and zealous and intense to

get anything done for God. No one thinks of Wesley or Whitefield or Finney or Moody always worrying about not getting enough rest. They were keyed up for the Lord, but they were also keyed up by the Lord, which accounts for both the quality and quantity of work they accomplished.

Some of the saints today seriously need a holy tension. They get tense all right, arguing their pet doctrines and grumbling over their pet peeves. But they need to exchange their worries for God's burden and get wrought up over something worth the excitement. Too many believers, sound enough doctrinally, haunt Bible conferences, read books galore and listen to their favourite preachers; but they have moved in a spiritual stupour for years. They need to be shocked into realising that they are saving their lives only to lose them, living in sheltered comfort, feathering their own nests instead of spending and being spent for others.

We could declare a moratorium on the relaxation angle and profitably major on getting keyed up for God. A Christian leader has said, “I'd rather try to tone down a fanatic than to wake up a corpse,” and we can bear better with a brother too excited than with a flock of drones. Of course we need not go to either extreme. But one has only to move among thousands of church members paddling around with a lot of little meetings and suppers and dry courses to realise how pitifully much they need to get really on fire for the genuine issues of the Gospel. They wear themselves out with a round of worthless little religious chores and are too exhausted to rise to do real business for God.

Of course we have different capacities and must work within certain limitations, but we need to learn that the rest our Saviour gives is not the rest of slothfulness, but inner rest which makes us fit for outward service.

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.

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.

KINGSTANDING. May 9. Elim Church, Warren Road. Presbytery Rallies. Speaker: Wesley Gilpin (Dean of Elim Bible College). Convener: R. J. Morrison. 3.30 and 7 (cups of tea provided). Also May 10, 11 and 6.30.

LEYTON. April 26. Elim Church, Vicarage Road. Jewish Pentecostal missionary, J. Whitfield Foster. 11 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.

SALISBURY. May 3. Elim Church, Scots Lane. Sunday School Anniversary. Special demonstration of "The Gospel Lighthouse." Speaker: "Uncle Arthur" (Campbell). 2.45 and 6.30.

SALISBURY. May 10. Elim Church, Scots Lane. Special visit of F. Shadlock (Hastings). 11 and 6.30.

SALISBURY. May 16-18. Elim Church, Scots Lane. Annual Whitsuntide Convention. Speakers: E. Cole (Swansea), J. C. Smyth (London). Convener: W. J. Patterson. Sat. 6.30, Sun. 11 and 6.30, Whit-Mon. 3 and 6.30.

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

WESTCLIFF-ON-SEA. May 9, 10. Elim Church, Westborough Road. Third Choir Anniversary. Full musical programme, including Ronald Cooper (organist) and Harold Johnson (cornet). Guest speaker: J. J. Morgan. 7. Special ministry continuing Sunday 11 and 6.30.

PRESIDENT'S TOUR

The President will visit the following churches: April 26 (morning), Croydon; May 2, Rotherham; 3, Sheffield; 9, 10, Wigan.

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MISS F. GROSSEN'S MISSIONARY ITINERARY

April 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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BIRTH

Atkins. On March 31st, to Robert and Jane Atkins, members of Elim Church, Hornsey; God's gift of a son, Phillip David; a brother for Andrew. C.109

DEDICATION

Webb. On April 5th, at Elim Church, Finchley; Timothy Stephen Daniel Webb, infant son of Antony and Dorry Webb. Officiating minister, Ray Hughes. C.96

MARRIAGES

Croft : Stuchbury. On March 21st, at Elim Church, York; David John Croft to Florence Margaret Stuchbury. Officiating minister, John Woodhead.

Hendra : Gorman. On March 28th, at Elim Church, Letchworth; David William Hendra to Astrid Marjorie Williams Gorman. Officiating ministers, Samuel Gorman, A. P. Thomas and J. Hywel Davies.

Jenkins : Gealy. On March 28th, at Elim Pentecostal Church, Upper Tumble, Llanelly; Cyril Thomas Jenkins to Cynthia Teliedwen Gealy. Officiating minister W. H. Squires.

Tucker : Sharp. On March 21st, at Elim Church, Thames Street, Kingston-upon-Thames; Brian Percy Tucker to Doris Edna Sharp; Elim Crusaders. Officiating minister F. J. Slemming.

WITH CHRIST

Berry. On March 2nd, Mrs. Eliza Berry, aged 70, of York. Officiating minister at funeral, John Woodhead.

Collins. On March 8th, "Mothers' Day Sunday," Bertha Collins, aged 85; a faithful member of Elim Church, Letchworth; dearly loved. Officiating minister at funeral, A. P. Thomas. C.103

Davies. On March 29th, Easter Sunday morning, at Edgware General Hospital; Pastor Granville Davies, beloved husband of Ivy and father of Dorothy Lancaster. Funeral service conducted at Crosskeys, Mon., by Pastors W. Mercy and John Dyke. "Absent from the body, present with the Lord."

Howell. On March 23rd, Gordon James Howell, of Portsmouth, passed peacefully. Officiating minister at funeral, James McAvoxy. C.108

SITUATIONS VACANT

Staff required, chambermaid/waitresses; experience not essential if willing; excellent wages and conditions. Apply, Fairhaven Christian Guest House, Newquay, Cornwall. C.105

Newquay, Cornwall. Young Christian lady required as general help in Guest House, for summer season (May—September); liberal time off. Please write for details. Box 18, Elim Evangel Office. C.102

MISCELLANEOUS

Oral Roberts tape recordings now available. Send for further information to: A. M. Rushton, 241 Eastwood Old Road, Leigh-on-Sea, Essex. Phone Eastwood 524521. C.90

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Shareholder in Elim Publishing Co. Ltd. wishes to sell 500 shares. Write: Box 17, Elim Evangel Office.