

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Elim Evangel* can be found here:

[https://biblicalstudies.org.uk/articles\\_elim-evangel-01.php](https://biblicalstudies.org.uk/articles_elim-evangel-01.php)



**The**

# ***Elim Evangel***

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

VOL. XLI. No. 3

PRICE 5d.

JANUARY 16th, 1960



**MIXED CHOIR AT GLOUCESTER'S THRIVING ELIM CHURCH**  
*Housed in a converted cinema, this church has two choirs, an orchestra and a dynamic minister, Pastor George Canty.*

**SPECIAL EVANGELISTIC NUMBER**



the moment I will only say that this prophecy regarding Soviet Russia could not take place until the return of the Jews to Palestine (see v. 12). Need I say any more than just remind you of the fact that as never before the Jews have gone back into Palestine during the last ten or twelve years? Here then is a plain and obvious fact of Scripture: the day will soon dawn when Russia will decide to attack Palestine with a mighty army (v. 15). Now do you think that it would need a mighty Russian army to overpower the land of Palestine, which I remind you is just about the same size as Wales? Why this *mighty* army? Please turn now to Zechariah 12:2. It reads: "Behold, I will make Jerusalem a cup of trembling." Verse three says: "And in that day [the day of the Lord] will I make Jerusalem a burdensome stone for *all* people." Now Zechariah 14:2: "For I will gather *all* nations against Jerusalem to battle." It would seem to me that the reason why Russia will need to bring a *mighty* army is that there is to be fought an opposition to their invasion much stronger than merely the Jew. "All nations" are the words of Zechariah. Then, too, seven months to bury the dead that lie scattered across the fields of the Holy Land. What a tragic scene, thousands of humanity's fine young men lying there rotting under the heat of the oriental sun. What a task, and what a tragedy! May I just say that the godless leaders of Communism will be forced to pay God's price for turning so many countless thousands of poor souls away from the Saviour. Friends, God is about to strike. Beware!

### PREDICTIONS ABOUT THE JEWS

So much is written about the return of the Jews to Palestine that it would take pages to give you all the scriptures. Here is just one (Ezekiel 36:24): "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." For the past ten years or so the Jews have been returning at the rate of 2,800 per week. I myself saw boat-loads arriving at Haifa. Only a few weeks ago I spoke with a Jew who had arrived from Palestine and asked him why we are not being told about the present rate of arrival. He explained that the recent speed was so great that it was being used as an argument in some quarters for not allowing the Jews to leave various countries in order to return to Palestine. Thus the details are now being kept secret. I asked if they were still flowing back at the same rate and he refused to reply, but he did add: "They are still coming back all right."

Jesus Himself said that the fig tree (meaning the

Jewish nation) would blossom again, and then He added in Luke 21:31: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Verse 28 reads: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So then I come quickly to

### PREDICTIONS ABOUT CONVERTS TO CHRIST

Jesus told us that He would come again. Now every Bible student on prophecy is unanimous that this is about to take place. Russia's greedy eyes and the miraculous birth of the Israelitish nation are but two sign-posts for intelligent, God-fearing people to be awakened to the vital fact that this momentous event is about to break upon humanity. Dear friend, the coming of Jesus Christ is definitely about to take place. Now grasp the truths in 1 Thessalonians 4:16: "For the Lord Himself shall descend from heaven with a shout. . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Every convert and disciple of Christ is going to be taken right out of this world; but only those who are converts and disciples. All the other people, including the nice people, the nasty ones, the upright citizens and the rougher type, will be left behind to face the fury of God's wrath. You see, to live good, clean and upright lives without being avowed converts to Christ is still to live our own lives without the sins we have committed ever being removed from our souls. Now God looks upon this as a slight, for we are then living heedless of the fact that Christ ever agonised on Calvary for our souls. Such neglect is utterly disastrous. Our sins do need to be seen to. Watchman, what of the night? I answer, the morning cometh with its light and joy for the converted man and woman. "But also the night"—of darkness for the soul without a personal conversion. In the light of current events, in the light of the sins we have personally committed, there is only one logical thing for every reader to do—say this prayer reverently and with absolute sincerity: "Dear Lord Jesus, I know I am a sinner, I do want my soul to be prepared for Thy second coming and for eternity. This day I make my vow to Thee to be Thy disciple and convert. From this hour I will leave sin, and be a definite and loyal Christian. Help me to live as I ought in the light of Thy near return."

PS. If you really mean this, friend, please write to me at 22 Steel Street, Wishaw, Scotland.

## Editorial—

**WELCOME** to all new readers of this special evangelistic number of the **ELIM EVANGEL**.

We trust that you will enjoy reading our magazine, and above all that you will find help and blessing from its contents. If you would like further help on spiritual matters, there is, most probably, an Elim church not far from you, and we should be pleased to give you the address and put you in touch with the minister, who will gladly call on you. Just write to the editorial address: 66 Denbrook Avenue, Bradford 4, Yorks, and we will supply you with this information.

We would request regular readers kindly to pass on this week's **ELIM EVANGEL** to a friend when they have read it, and so help to spread the message of Christ and His redeeming love.



## Women's Column

By Gladys Gorton

### WOMEN TALK TOO MUCH

“**W**OMEN talk too much” is a well-worn joke from men of all ages of time, but I was dumbfounded to read that a glamorous female agrees with the men! Who talks too much, men or women? Candidly, the crux of the matter is *who* the person is—whether he or she has “the gift of the gab.”

“Be like dad, keep mum,” a war-time slogan, must have been a skit taken from this timeless joke, but in reality it referred to both sexes.

A Frenchwoman who lived during the last century, Madame Regnier, of Versailles, remained a voluntary mute for the last thirty years of her life. It happened over a very trifling affair, when her husband in the course of conversation said to her: “Be silent; you talk nonsense. You talk too much.” These words had an unhappy sequel. Madame never spoke another word until she died thirty years later. Driven to desperation, her husband used all means, subtle and otherwise, to make her talk again, but all in vain. No crisis would induce her to utter a word. Even when she was requested to give verbal assent to the marriage of her only daughter not even a grunt escaped her lips. She signified her approval with a nod. Pleas, irritation, annoyance from her husband and family were met with continual stony silence. Her lips remained sealed for ever. That

woman's sensitivity mastered her into mute stupidity. Hers was a ruined, wasted life. Through her stubborn silence a sad and sorry friction reigned in that home. Foolish woman! She may have possessed a lovely speaking voice. Think how she could have used it! But she stayed silent.

What are you doing with your voice? Do we, like Tennyson's “babbling brook,” keep on and on about the inconsequential things of life and never, *never* speak a word for the Lord Jesus? According to Dr. Talmadge, using the voice brings into use fourteen direct muscles and thirty indirect muscles. They are to be used. Let us, therefore, “gossip the Gospel.” This does not mean entering into arguments or theological discussions, but simply telling—from your heart—what Jesus is to you, what He has done for you. There are souls all around you who need *Him*—not creeds, dogmas or theories. Our salvation depends upon a *Person*, and not on precepts alone.

“What have I said for Jesus today?

Though I have talked of numberless things  
(Words that were commonplace, grave or gay,

I have sent forth on invisible wings).

Have I spoken one word for my Lord,

Dropped one seed by the way

As the moments have sped

And the chances have fled

Today?”

Jean H. Watson.

---

## THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing Company Ltd., Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Telephone Nos.: Publishing Dept.: Macaulay 2981, Headquarters and Editorial Offices: Tulse Hill 2227, Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: “Vicpress, Clapcom-London.” Headquarters and Editorial Offices: “Elimchurch, Clapcom-London.” Cables: “Elimchurch, London.”

---

# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## Imprisoned ministers released

Word has just been received from Liberia, West Africa, that the President has personally intervened in the case of nine Pentecostal ministers who had been jailed for breaking down the Bush Society by preaching the Gospel in the Western Province of Liberia. One missionary reports that "God has used these men in their area to break the power of the bush devil. The natives had said that these men would never come out of the jail alive, that the jujus and native medicine would kill them all. But the men are free and alive, and the people have no more confidence in the bush devil and his medicine. This is a tremendous victory for the Gospel in Liberia."

*A wonderful proof of the power in Jesus' name, and an example of what God can do if there is real faith in Him.*

\* \* \*

## Exhibition in Moscow

Soviet officials insisted that some 229 of the 8,000 volumes placed on display at the American Exhibition in Moscow were removed before the display opened. They permitted a Russian-language Bible to remain. However, some of the Russian visitors must have thought the books were souvenirs, for a number of volumes began to disappear. One of the first books to disappear from the display was the Bible, a very scarce book in Russia.

*Originally the right to publish the Bible was vested in the Orthodox Church, and during the revolution this privilege was denied it, hence the scarcity. When the Bible can again be printed and circulated, there will undoubtedly be a revival in Russia.*

\* \* \*

## Moscow again

A team of N.B.C. cameramen and a southern Baptist official who hoped to film the worship services at the Baptist church in Moscow had to change their plans when the Russian embassy refused to grant them visas. No explanation was given for the refusal.

*Without comment!*

\* \* \*

## Literacy in India

More people in India have learned to read in the past three years than in the twenty-two previous years, according to a recent report.

Literacy was eight per cent in 1931; that is, one person out of twelve could read. It increased to twelve per cent in 1941 and eighteen per cent in 1947, and the 1958 Hindustan Year Book says that now one out of every four men in India knows how to read.

*That's good news, provided we give them the right literature to read before the Communists give them their soul-destroying stuff.*

## Boycott threatened in Israel

A mass rally of Orthodox Jews in Israel threatened to boycott the new Haifa subway if its trains run on Saturday, the Jewish sabbath.

*Well, that's Orthodoxy right enough. We sympathise with them because they are as yet under the law, but never with the Seventh Day Adventists, who claim to be in Christ while keeping one foot in the law.*

\* \* \*

## Roman Catholics and U.S. presidency

The possibility of a Roman Catholic candidate standing in the next presidential election is raising a very big issue in religious and political circles in the U.S.A. While the constitution states that no religious test shall be required, it is obvious that the matter goes deeper than that.

In the bull of Pope Boniface in 1302, the authority of the Church over the State in temporal and spiritual matters was affirmed. This principle would in fact deny to Protestants and to all non-R.C.s their fundamental rights and privileges. This bull was reaffirmed in 1885 by Pope Leo XIII. These facts have never been repudiated by any succeeding Pope or any Papal Council. Many therefore believe that the election of a Roman Catholic president of the U.S.A. would be a serious threat to American democratic and religious freedom.

Recently John F. Kennedy, a U.S. senator and a possible Roman Catholic candidate for next year's election, has attempted to allay any fears in this respect by stating that he is in favour of strict separation of Church and State and that this fundamental principle of the U.S. should always remain. He has also stated that he is against the appointment of an ambassador to the Vatican. But the Roman Catholic press has responded with sharp protests expressing resentment at his statements, which by some papers are calculated as discriminating and insulting.

*Seemingly these reactions reflect directly against Mr. Kennedy's expressed opinions and reveal the dangerous risk in selecting a Roman Catholic for the presidency.*

\* \* \*

## Antwerp Y.F.C. crusade

A great percentage of teenagers were among those who attended the recent "Youth for Christ" crusade in Antwerp, Belgium. It is reported that the crowds were larger than any they had seen before.

Night by night the programme was geared to youth, with plenty of good music. The climax to each evening rally was the presentation of the gospel message by chosen speakers.

Wide publicity was given to the meetings, strategically located in a well-known building in the heart of the city, and national radio and television coverage was given. A special film was made, featuring Dave Foster's gospel chalk artistry, for subse-

quent use on the national television network.

Not only did God answer prayer in providing the necessary funds for the crusade, but there was a small balance in hand which encouraged local Christians to begin negotiations for a regular Y.F.C. rally in the city of Antwerp.

Post-crusade meetings were held in Ghent and Hemiksem, where many thronged to hear the message of the Gospel in great indoor and open-air rallies.

\* \* \*

## Television in the home

*Correspondents write us on this vital question of the influence of television in the Christian home. Quite clearly there is only one answer to this question: Christians must have the will-power—or better still the God-consciousness—to select the programmes that are fit to be seen either by themselves or their children, and not let all the good and the bad come indiscriminately into the home with all the worldliness and corruption of the morals and the innocence of youth. Never view in your home what you would not like to be seen going to see in a theatre or a cinema. Christians who have television sets must have a good "off" switch on their sets and good discernment of what is good and what is bad, and be able to select programmes suitable for the eyes of those who will be looking in. Television itself is not essentially bad. No mechanical contraption is in itself bad; it is the use we make of it that is good or bad as the case may be.*

Television can be one of the finest instruments for the good of the community if we can only persuade the B.B.C. and I.T.V. to spare more time for religious broadcasts and less time for the nonsense they put over under the name of entertainment. Church broadcasts would be an undeniable benefit to the shut-ins and those who cannot possibly attend church services personally. America, with its freedom of broadcasts, is far ahead of us in this respect and church television broadcasts are quite common. We were privileged to take a part in one such Pentecostal television programme down in Arkansas.

*If the churches would only co-operate to try to influence the B.B.C. we might get a better chance to put over the Word of God on the television screen. God speed the day.*

\* \* \*

## Slavery in Red China

The United States News and World Report gives disquieting news regarding the operation of the commune system in China. It reports that China today is a land of 650,000 slaves. A news picture showed three men and three women acting as horses, pulling a heavy roller for road work. One official describes the work-day in one commune in China: "Work began at 2 a.m. and continued until 6 a.m., when an hour was taken for breakfast. Work then went on from 7 a.m. to 11 a.m., when there was a two-hour break for lunch. The day's work picked up again at 1 p.m. and went on until 7 p.m. This was a fourteen-hour day. In addition, on three nights a week political classes are held for one hour, with attendance compulsory."

*Here plainly is a nation in slavery under the name of freedom. Already half of the known world and its teeming population is under the heel of a system which binds the liberty of the individual and ties him to the state system, demanding complete and absolute obedience to the state, without which he can neither buy nor sell and which so ties him down that he cannot survive within this so-called liberty without becoming a slave to its tyranny. Here in our present time is being fulfilled the prophetic picture given to us in the book of the Revelation.*

# *How one of the World's leading Atheists was converted*

*The amazing confession of Ralph E. Underwood, co-founder of the International League  
of the Militant Godless (America)*

**M**Y mother died when I was only seven years old and it was necessary to send me to an orphanage. Though recommended to my father as being a Christian home, it was anything but Christian. Five years of incarceration in that home were more than enough to turn me against religion. I got started wrong, and I became a God-hater instead of a God-lover. I embraced atheism in its entirety. I was convinced that God was a myth and that Christ was not necessary. I regarded the Bible as a Jewish "scrap-book" filled with absurd legends. To this day I believe my bitter experience as a boy turned me towards atheism.

Determined to acquire an education, I devoted many hours to studying and reading in public libraries. I was particularly interested in anti-religious addresses, and I read all the standard free-thought literature: Paine, Ingersoll, Voltaire and others. Joining hands with other infidels, I soon became an active worker for the cause. While yet in my early teens, I started delivering lectures against religion. This I did in the most blasphemous fashion. I referred to my general activities as "pulling Jehovah's whiskers," and I used other terrible blasphemous expressions which I now shudder even to think of, and hesitate to repeat. My tongue was tipped with acid when I spoke; my friends called me "the champion blasphemer."

I travelled over the country, lectured and debated in many of the large cities, distributed thousands of copies of infidel books and pamphlets, and waged a tireless warfare against Christianity. In Chicago I met a man—Martin S. Charles—who was to become my colleague and inseparable partner in atheism. A more zealous, blasphemous, hard-working team of atheists could not be found anywhere. In many parts of America there still exist infidel and free-thought societies that were founded by Charles and Underwood. In 1931 we founded the Godless Age Publishing Company, with headquarters in San Francisco.

One day a great tragedy entered the life of my friend Charles. The loss of his wife left him heart-broken and disconsolate. He soon lost all interest in our work and became subject to extreme melan-

cholia. He started to wander aimlessly about the country in a vain attempt to find relief. He eventually reached the place where he thought of suicide as the only way out of his troubles. On three different occasions I intervened in the nick of time to prevent him from taking his own life.

I decided to leave the city for a visit to my family in Oregon. I remained only a few days, fearing that I would find my friend Charles dead when I returned. And he had expected to be dead; so much so, in fact, that he had left instructions for me to dispose of his remains with a typical atheist funeral. He had instructed me to conduct his funeral personally and to permit no minister of the Gospel, under any circumstances, to say anything over his body, or, he wrote, "I will get up and call him a liar." But when I returned Charles was far from dead. In fact he was very much alive! Wonder of wonders, he had actually found God!

On the evening of my return to the city I had conducted a street-corner meeting at the intersection of 10th and Broadway. Before a crowd of several hundred persons I had launched into a blasphemous attack on religion, much to the delight of my godless listeners. But one of my listeners was not delighted. That was my friend, Martin S. Charles, who had spent most of the day searching for me after learning that I had returned to the city that morning. At the close of the address I went over to where Charles stood with his back to a store window, and I asked how he liked my talk—expecting the usual reply.

I was surprised when he informed me that he did not like it. He seemed to be steeling himself to say something very important and serious, and shortly he let it out. I shall never forget the feeling of utter surprise and shock that came over me when my friend told me that we were both wrong in our beliefs, that there was a God after all.

"Ralph," he said, "I know you won't be able to understand, but I have found God all over again, found Him just as I knew Him in my boyhood days."

No, I did not understand; I had been steeped in

unbelief from boyhood and had never known the heavenly Father. Mine was not the case of being a backslider. I had never had any knowledge of God in the first place. To say that I was thunderstruck at Charles's statement is putting it mildly! I was left speechless. Such a thing was unthinkable. So I decided to humour him. If he insisted on being "saved" I would let him be saved. I patted him on the shoulder and said, "Of course you're saved." But he knew that I did not mean it and told me as much.

The days passed. I heard from the lips of my friend the old but ever new story of Jesus the Christ. I had never heard it in just that way before. It was not as though I was hearing a prepared sermon dealing with what God can do, but I was hearing a man testify to what God had done! How wonderful it is to proclaim the glad tidings of salvation through individual witnessing! Charles exhorted me day and night. I often remarked that he preached the longest sermon I ever heard. It lasted day and night for about ten days. I can thank God to this hour for his persistence. One day he succeeded in talking me into kneeling with him in prayer. I was not the least bit interested. While he prayed for my soul, I gazed at the wallpaper, bored to distraction.

A few days later Charles invited me to go to church. Of course, I did not want to go, but I finally consented after much coaxing. I felt rather out of place in that house of God, especially when I saw a young man who was the leader of a group of gospel workers who conducted street meetings on the same corner where I conducted my atheistic meetings. On several occasions I had so incited the fury of the street mob against him and his co-workers that they were driven from the street. But they always returned sooner or later, and wearing the same smile and displaying the same courage that I so secretly admired. He was an eighteen-carat Christian and had no desire to seek revenge; he was seeking souls for Christ.

As I stood there in that church, hoping that this young man would not see me, he suddenly looked straight at me, and his eyes grew wide with surprise. Rushing down the aisle, he came towards me. Fearing for my safety, I looked around for some way out of the building. He grabbed me by the hand and told me how happy he was to see me. Several shook hands with me, some rather timidly. But not a person was the least bit offensive. For the first time in my life I was looking at people who lived up to the "love thine enemies" creed. At least, it was my first contact with them, as far as I knew.

I cannot recall the sermon that night, but I was

beginning to suffer from old-fashioned conviction of sin. And when conviction seizes upon the heart of the unsaved there is no peace or rest for that person until he seeks the face of God. I did not sleep well. I was beginning to doubt my unbeliefs. It seemed that the very foundations of my atheism slowly crumbled and fell at my feet. A feeling of remorse clutched at my heart. I could hear my old father reprimanding me for my infidelity.

My desire to know the truth eventually triumphed. One evening I went to church with Charles, and when the invitation was given I went forward to the altar (of prayer), dropped to my knees and tried to pray, but it seemed that unseen hands clutched at my throat. I could literally feel the pressure on my throat. The words that I tried to form were cut off before they passed my lips. At a later hour, almost midnight, I still had not uttered a word and decided to go home, fearing that I was keeping others who wanted to leave. So I went.

It seems that God spoke to two of the men who had been kneeling with me at the altar. They walked out with me, and together with brother Charles we went to our rooms. At their suggestion, we four kneeled on the floor and for nearly two hours those three men prayed earnestly for my soul, asking God to reveal Himself to my heart.

As the hour approached 2 a.m. I had a terrible vision of myself standing before the judgment throne of God. Some will argue that my vision was purely imagination; but to me it was real. I realised the awfulness of my position and my immediate need for "outside" help. I could see myself standing there before God, my friends pleading my case for me, but myself uttering not a word on my own behalf. I suddenly had a great desire to speak for myself, and it was then I commenced to pray, for the first time in my life. I needed no human help.

From the depths of my being I talked to God that night. And my prayers did not go unheeded! The first prayer I ever uttered brought about the most wonderful experience I had ever had. That night I was gloriously saved! My doubts and my fears fled like the wind, and from that hour to the present I have never wondered for one instant about my salvation.

My conversion took place in the headquarters of the godless movement. I was literally a "brand plucked from the burning." The experiences of Mr. Charles and myself were the most astounding things that ever happened in the atheist movement of the Pacific coast. Today I am combating atheism in every way possible, and trying by all means to win the lost to the Saviour.

*Your Answer.*



● ATOMIC POWER!

● ROCKETS!

● SATELLITES!

and now THE MOON!

**W**ITHOUT a shadow of a doubt we are living in a world of tremendous forces; an age of atomic energy; an era of hydrogen power. We are living at a dangerous time, for we are told that things might very well develop along the line of press-button warfare, so tremendous are the forces at our disposal today. These great powers can be of tremendous advantage to man in his fight against poverty and disease—that is if they are put to the right use.

Will it shock you when I boldly declare that there are in this world at this very moment two greater forces than any I have yet mentioned—two forces that are passed over by many of us as unimportant? One is a force that *destroys*, the other is a force that *saves*.

Will you get out your Bible for a few moments? Good. Now turn to the letter to the Hebrews, chapter 9, verse 26; now read the last portion of this wonderful verse. This is what it tells us: "Jesus Christ hath put away sin by the sacrifice of Himself." In that one short verse from the Bible we have given to us the two greatest forces at work in the universe today. The first of these is *sin*.

Sin is the force that destroys. Let us make no mistake about this fact. Sin is no plaything. It is the most terrible and terrifying fact in all the world. Oh yes, I am fully aware that in this modern age there are many false conceptions of sin. There are those who tell us that sin is only "a disagreeable hindrance to the smooth working of the social machinery." Then, of course, there are those who tell us that sin is simply "an upward stumble in man's progress." Then there is the school of thought which declares that sin is "only youthful indiscretion." These are certainly fine clever phrases, but they do not contain an atom of fact.

#### **NO LANGUAGE LENDING RESPECT- ABILITY TO SIN IMPROVES SIN**

You cannot improve smallpox by putting the patient in an art gallery. You cannot make a pigsty any less a pig-sty by planting flowers around it. The dead pollution of leprosy is not lessened by clothing its victim in purple and fine linen. Behind all our phraseology we must retain the tremendous

**W. RONALD JONES (Minister)  
deals with the most intriguing**

## **WHAT ARE THE FORCES IN THE**

sense of the ruin of sin. Whatever ignores sin, whether literature, government, religion, teaching or preaching, inevitably fails to declare God's truth.

Sin is a Goliath of power. Ten thousand times ten thousand homes it has broken. Many nations it has cast upon the tragic ruins of history. My friend, sin blights, it ruins, it destroys. Sin is a stalking killer. See it at work. Sin—that power that reverts man's nature, that destroys the harmonies of his power, that brought him into unconditional surrender to diabolical power. It was this force that made Cain into a murderer; that took Judas and made him into a quaking, quivering quisling. Drunken with his thirst for power and popularity, he gloats with greedy eyes over thirty pieces of silver as they are counted out. But wait! Sin has not finished with him yet. See this destroying force at work when after it all he declares: "I have sinned, in that I have betrayed innocent blood." Listen to the tragic end of that man: ". . . and he went out, and hanged himself."

I read of a young man who took his own life after writing and leaving a note which read something like this: "To my parents I leave much sorrow in their old age; to my brothers and sisters I leave much dishonour; to my wife I leave the knowledge of marriage vows broken; to my children I leave the foul memory of a drunken father; to God I leave an immortal soul that has defied and insulted His loving mercy."

#### **WHAT MORE CAN BE SAID ABOUT SIN THE DESTROYER AFTER THAT?**

So much for sin and the general public; so much for sin and Judas; so much for sin and the young suicide; so much for sin and the man next door; but what about *sin and you*? What about sin and me? Although we may not have done any of these things, the fact is that we are all caught up in this awful net of sin.

Have you still got that Bible out? Look what it says in 1 John chapter 5, verse 17: "All unrighteousness is sin." Unrighteousness simply means not being upright in all our actions. My word, we are certainly all guilty here. Some of our actions have been very far from upright.

the City Temple, Bristol)

ion of our time . . .

# EATEST WORLD TODAY?

But wait a moment. There is something else. Turn to 1 John chapter 3, verse 4, and you will read this: "Sin is the transgression of the law." This means God's law or, if you like, the ten commandments. One day when Jesus was talking about this He said that the ten commandments could be summed up in these words: "Thou shalt love the Lord thy God with all thine heart, and with all thy mind, and with all thy strength, and thy neighbour as thyself." If we have not done this we have sinned. I am sure that you are an excellent neighbour and that you always do your utmost to help, *but that is only part of the law*. Have you loved God with all your heart and mind and strength? Again we have to admit *we are guilty!*

But even that is not all. The Bible makes this very bold and dramatic statement of fact:

**"ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD"**

That just about sums it up. *All*—Judas, the boss at work, the chap next door, and, of course, *you and me!*

Here then is the terrifying truth. We are all in it—ensnared, engulfed and enslaved by this fearful, frightening, destroying tyrant; this dread power for which science cannot find a sea with water enough to wash away its foul pollution; this tremendous evil that education, however brilliant, cannot teach away; sin, this dreadful disease that medical skill cannot cure.

Does this all mean that there is no hope for us? Does it mean that there is no cure? Are we to understand that there is no remedy anywhere to be found?

Yes, there is a remedy, *but it is God's remedy*. The truth is this. There is only one force strong enough, mighty enough, great enough to deal with it. Look at that verse in the Bible again: "Jesus Christ came to put away sin, *by the sacrifice of Himself*." In other words we are told that Jesus Christ has provided the remedy and the cure for sin by His own death on the Cross of Calvary.

Here at Calvary, my friend, is the only Power that can meet us in our need and smash that sin, that bad habit that holds you down and spoils your life. Calvary is the most powerful place in all history. At



Six converts recently baptised by Pastor W. R. Jones in the City Temple, Bristol.

Calvary, Satan's armour is removed. At Calvary, every claim of a righteous God is met. At Calvary, our condemnation is lifted. At Calvary, the defeat of sin is made certain. At Calvary, the shadows of death are dispelled. At Calvary, the door of heaven is opened for guilty sinners. My dear friends, the Cross of Christ is the only lever mighty enough to roll off crushed humanity the awful bondage placed upon it by Satan. There is a wonderful old revival hymn that you might remember; it goes something like this:

"Christ breaks the power of cancelled sin,  
He sets the prisoner free,  
His blood can make the foulest clean,  
His blood avails for thee."

The delivering of men and women from the terrible power of sin was the only cause big enough to bring the Son of God from heaven to die on the Cross; and the death of Jesus Christ on the Cross of Calvary is the only power great enough to make that deliverance possible.

Thank you for reading this article up to this point. Permit me to ask you one or two personal questions. Have you ever confessed your sins to the Lord Jesus Christ? Have you ever quietly prayed and asked Christ to forgive those sins? Have you ever asked Him to give you the power to break the fetters of that evil habit that binds you? Why not ask Him now? You will find what countless millions have already proved, and that is

## JESUS CHRIST WILL MAKE ALL THE DIFFERENCE TO YOU AND TO YOUR FAMILY AND TO YOUR HOME

By the way, if you feel you would like to have a chat with someone about this all-important matter, slip along to the local Elim church and have a talk with the minister. He will be delighted to meet you.

# "The Wanderer's Return!"

By Hugh Sawyer

"**B**LESSED is the man that walketh not in the counsel of the ungodly" (Psalm 1:1). "You can't have your cake and eat it" is a familiar worldly expression, but here is a chain of events in which a man not only had his cake and ate it but got it back again. Jesus first told this story and it has been told and retold down the ages ever since. It emphasises God's amazing love towards a repentant sinner!

In biblical days, dwelling in that land flowing with milk and honey were an aged homesteader and his two sons. They seemed a happy family till one day the younger son developed itchy feet, growing very restless and discontented with his lot. We are not told what caused his sudden desire to leave home. Perchance some belated traveller sitting far into the night had regaled them with the hectic exploits of the wild young bloods in the far-off cities and thereby fired the young man's vivid imagination. Without further ado he went to his father and asked for his share of the estate, in this case according to law amounting to one third, which his father immediately surrendered.

High-spirited youngsters leaving home for the first time in search of a career are a tough proposition! Like young eagles straining to fly and be off, failure never enters their minds. Life with a capital L lures them on! Many young folk, sad to relate, say good-bye to God at the same time as they wave farewell to their fond parents! When they can find time away goes the overdue postcard; "Dear mum and dad, having a good time," but are they? Around every corner Satan and his reception committee are lurking, seeking to lure them to their downfall!

When the dreaded day of reckoning comes they will find to their horror that they have not someone like Shylock, the merchant of Venice, to deal with. He only wanted a pound of flesh in payment, but they will find themselves in the relentless grip of Satan demanding their whole soul! No man will ever end up all square if he insists upon running with the wrong circle!

Now to follow the exploits of the young traveller. After much toil, dust-covered, parched and hungry, he eventually arrived at his destination, and immediately plunged into a spell of riotous living, recklessly wasting his substance. It is said that a fool and his money are soon parted, and this

was no exception. When he had spent all there arose a mighty famine in that land and he began to be in want! What of his good-time friends? Like the human vultures they were, they had plucked him clean and flown! Realising that to live he must eat and to eat he must work, the disillusioned young man sought means whereby he could survive. He quickly became aware that the industrial "plums" were not for "good-time boys" to feed upon.

Compelled by circumstances, he was forced to undertake the menial task of a swineherd, and as no man gave him food he reluctantly ate of the husks that were being consumed by his grunting charges—husks, hard pods of the kapok cotton tree, which today would certainly be labelled "Unfit for human consumption."

Miserable, lonely and homesick, he visualised his father's servants, well fed and content while he starved. He determined to go home even if it did mean eating "humble pie."

Meanwhile his father, keeping a nightly vigil, having a premonition that his erring son would return, kept watch. There is no mention of the mother; perhaps she had died of a broken heart. At last his father, seeing him a long way off, ran to meet him. "Father," sobbed the prodigal as the old man embraced him, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Calling his servants, the overjoyed father cried, "Bring forth the best robe and put it on him, put a ring on his hand, and shoes on his feet"—these being symbolical of restored status and sonship, for only slaves went about barefoot.

What has Christ to offer to a repentant sinner returning home? In place of a robe he is made a new creature in Christ Jesus, full and free salvation instead of a ring, and his feet shod with the Gospel of peace.

"Kill the fatted calf; let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found!" commanded the father. In heaven there is similar rejoicing when a sinner repents and comes home to God.

The elder son, pharisaical, cold and without charity, was displeased and would not enter in, not having learned that a true child of God loses nothing, no matter if one or a thousand brothers repent and return home, because his inheritance is sure in Christ Jesus and no man can take it from him!

# CALVARY



## THE MESSAGE OF THE THREE CROSSES

EVERYONE who has heard of Calvary knows that on that rugged hill stood three crosses, upon which were slain two thieves and the Son of God. Three crosses—for as Christ was there for a Divine purpose so were the others, for on Calvary the drama of man's redemption was being enacted, the world was on trial, and

### YOU ARE THERE!

Let the searchlight of Divine revelation focus its illuminating beam upon that sacred hill. Before each cross is examined two expressions must be explained. Sin *in* a person means the tendency to do wrong, the proneness to evil—in short, sinful human nature—and little intelligence is needed to concede the Scripture true on this doctrine. Sin *on* a person means, for the purpose of this article, responsibility for sin before Almighty God, for, make no mistake, every living soul will be judged. We are sinners by nature and also because of actual deeds of sin, and while the first is not your responsibility the second is, for condemnation will not be for Adam's sin but for your own!

Look again at Calvary, and see in the first cross that of

### CONDEMNATION

for here was a man with sin *in* him and *on* him. He was a criminal, a thief, a murderer, paying the penalty of his crimes before men and God, fully deserving his punishment, unrepentant to the last, rejecting the virtue of Christ's sacrifice. Then there was a centre cross, bearing the blessed Sufferer of sin and shame, and in this is seen the cross of

### SUBSTITUTION

for this Man had sin *on* Him, but not *in* Him. The perfection of Christ is a necessary doctrine, and a vital qualification for the Lamb of God. Not only had He never sinned, but He never had a sinful nature, for there was no tendency to sin: the temptation for Him was external. His virgin birth was made necessary by the requirement of a perfect sacrifice. Read Isaiah 53 and gaze again at your Sacrifice on that centre gibbet. Listen to Peter's words, "Who

his own self bare our sins in his own body on the tree," and He "bore it all alone" for you!

A prairie fire raged in Canada, threatening a little township, and the position looked critical until someone burned the surrounding countryside. This left a charred out-district, but prevented the oncoming conflagration reaching the wooden houses. Calvary was God's "scorched earth" policy in dealing with sin, for where the judgement fires of God's wrath have fallen there is no fear of a second visitation. He took your punishment, and there is a pardon for all your sin. Hallelujah!

Turn your eyes upon the third cross, for this depicts

### SALVATION

This man had sin *in* him, but not *on* him. Of course, he was no better morally than the first thief, for he had no time to live a life of good works to merit Divine favour. He had plundered and murdered just the same, and yet he was saved eternally. Why? What made the difference? In his heart there was repentance, for he confessed his sins, even though he had previously cursed Christ. Also in his heart was saving faith, not in his own goodness but in that of another, for he learned in a moment what some people fail to learn after a lifetime of hearing Gospel preaching. He believed in Christ's power to save. The majesty of Christ's suffering Spirit testified to His innocence. The first thief's hope said "If"; the second thief's faith said "Lord," and instant faith brought an immediate answer, an instant salvation! A short prayer, but how powerful in its effect on the heart of the Saviour.

This picture rules out any thought of self-righteousness, for good works and merits are excluded; the dying thief had no time to work his passage! No, it was imputed righteousness that saved his soul, righteousness through Christ, and that can be yours if you will only seek Him.

"Upon a life I could not live,  
Upon a death I dare not die,  
Another's life, Another's death—  
I stake my whole eternity."

Conducted by  
National Youth  
Secretary

# youth page



## HOW TO LIVE LIKE A CHRISTIAN

The other day when reading a Christian magazine I was arrested by the title I have used for this week's page. I read on, as you are doing now, and I decided that you should have the opportunity of reading it, so here it is. It was written a few years ago by the late Dr. F. B. Meyer, a choice Bible teacher and evangelist of his day. This is his testimony of how he entered into a deeper experience with his Lord.

**T**HAT night I knelt and thought that I could give myself to Christ very easily. I gave him the key-ring of my will, with all the keys of my life on it (except one little one).

Then I heard Him say, "Are they all here?"

"Yes," I said, "all but one, the key of a tiny closet in my heart, of which I must keep control."

"But if you don't trust Me in all, you don't trust Me at all."

I tried to make terms. "Lord, I will be devoted in everything else, but I can't live without the contents of that closet." I believe that my whole life was hovering in the balance, and if I had kept the key of that closet and had mistrusted Christ He never would have trusted me to give out His blessed Word. He seemed to be receding from me, and I called Him back and sobbed, "I am not willing, but I am willing to be made willing."

It seemed as though He took that key from me and went straight for that closet (I knew what He would find there, and He knew, too) and opened it.

Within a week He had cleared it all out. But He filled it with something so much better! Why, what a fool I had been! He took away the sham jewels and gave me the real ones. He took away the idol that was eating out my life and gave me Himself.

Now, that is the point. Have you given Him every key? Is all your will in His hands? If He should send you to India, to Japan, would you go? Have you given up the dearest idol that your heart knows? Do you want only to be the slave of Jesus?

If you have done this, it is the beginning of a life that is full and satisfying.

After you have done this there is something very important you should know.

God has put all His fullness into Jesus, and after

you have given all to Jesus you should take all from Jesus. Let me give you a little lesson in mathematics. Suppose I draw a curve; then the remainder of the circumference needed to make the curve into a circle is the complement or completion of the curve. The curve and the complement together make one circle. If the curve is short it needs a large completion, and if the curve is long it needs a small completion. But whether the curve is large or small it is not a circle without its completion.

You are the curve. The less there is of you, the more you need the completion of Christ. The more there is of you, the less you have of Christ. But Christ and you are complete, to meet any need that may come to you in time or eternity.

The problem is to learn how to appropriate for your life this completeness He has ready for you. Hundreds of Christians do not know the difference between praying for a thing and taking it. Nearly everything in Christian growth depends upon knowing how to take the fullness of Christ.

It used to be that when I managed to resist temptation, and overcome Satan, I congratulated myself and was thankful. Then I met an old clergyman who told me there was something better than that. He said: "When I am tempted I turn to Christ and take the opposite grace. If I am tempted of impurity, I don't simply rebut the temptation; I turn to Christ and take His purity and then put it against the temptation to impurity. When I am tempted to irritability—and I am naturally very irascible—I don't simply pull myself together and say, 'No, I must not yield,' but I turn to my Lord and take a new cargo of His sweet temper." This is a glorious way of living. It mortifies Satan that we should take what he means to be a stumbling-block and make a stepping-stone

out of it; that we should take his temptation as a reminder to get more from Christ. Paul said he gloried in his infirmity, in his weakness, in his need, in his helplessness. He said, "I am glad for it all. I would not have it otherwise, because when I am weak, then I am strong; the lower I am, the more I obtain of Christ."

It seems to me that you may be almost glad if you are deficient in many things that make other men strong, once you have learned to get them from Christ. You have not eloquence, but He gives you utterance. You have not wealth, but He gives you plenty. You have not sweetness, but He has all loveliness. You have no strength, but there is plenty in the Lion of the tribe of Judah. You are not meek; He is the Lamb that was slain. Anything you need you can get from Him. You and Christ together can meet the world.

But how are you to obtain these advantages? That is the question. People think that they receive these benefits by praying for them. That is not the method, if praying means supplicating in a kind of hopeless way, wondering if you will really have your need for Christ's fullness met and satisfied. I have learned in my prayer to receive, to take. You need only come and take what you need.

Then believe at that moment that you do receive Jesus to be evermore in you what you have been wanting.

Do not fear temptation. Do not fear that you will fail. Do not dread defeat. Instead, know that the moment a poor trembling heart lays itself at the feet of Christ, and one thin, languid hand touches the hem of His garment, that moment virtue streams in to be the complement of even twelve years of weakness!

---

## Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

"Look out!" I called to my wife. She looked out of the window! Tearing towards the house came Benny, dragging with him his little brother, Little Ben, who was about half Benny's age. Not being able to keep up with his brother, he was being half carried along. The snow was fairly deep on the ground, and I could guess why they were coming to visit me. Snowball fighting!

Down the street they came, and in the front gate. Bangity bang bang on the front door. We kept quiet. Rrrrrriiiiing at the bell. Still we kept quiet. It was a shame, I felt, but after Benny *and* Little Ben, not to mention baby Butch (otherwise known as His Nibs), all over Christmas I had had enough for a while.

They soon tired of banging and ringing, and we saw them set off home. Benny started to push a lump of snow up the hill, and was fascinated to see it get bigger. Little Ben helped, and soon they had a great big snowball, getting bigger and bigger until it towered above them. I dashed out of the room, grabbed my coat, and flew down the stairs three at a time. I ripped open the front door and burst out of the house, down the short path to the gate. I was just in time, as I thought. A great pile of snow was rolling down the hill just behind the two boys, who were running for all they were worth. Suddenly over went Little Ben! Benny stopped to pick him up, but the snowball was gathering speed, and before Benny could stand up—whump!—the snowball hit

him. Arms and legs went flying, and scarves spun round in the air.

Fortunately the dustbin had not been emptied since Christmas, and it was packed full. With a mighty heave, I just managed to get it on to the pavement in time. Tthhuumpp! The snowball cannoned into it, and after slithering a few yards it finally stopped. I soon managed to scrape the two boys out of the snow, none the worse for their amazing ride. "Coo" said Benny. "Journey into space!" "Pudnik!" shouted Little Ben, digging the snow out of his neck.

An hour later both boys sat in front of a blazing fire drinking hot milk, their clothes safely dried and on them again, nice and warm. I could not miss the opportunity!

"You know, boys, that snowball was just like sin. We think we can control it, and a little won't matter, but after a time it gets bigger than we can manage until at last it is bigger than we are, and it controls us. Beware of little sins. They soon get big."

Benny fidgeted. I was getting "religious," as he always said. "Er—well, thanks for the drink Uncle Bernard. Er—I've gotta get Little Ben home now." Little Ben loudly protested at that, but Benny grabbed him determinedly, and they were soon half-way up the road.

I hope he took in what I said. Do you think he did?

Cheerio, and God bless you.

UNCLE BERNARD.

PS. Thank you for your nice Christmas cards, readers.

P.P.S. Coming soon—THE OUTLAW!



THE FAMILY ALTAR  
and  
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman  
(Minister of Sheffield Elim Church)

Monday, January 18th. Genesis 9 : 1-17

For the first time in Scripture we are introduced to the **rainbow**. It is possible that this was never seen before the flood, because we understand it is caused by the refractions and reflections of the sun's rays from the raindrops, and rain is never mentioned before the deluge; in fact Genesis 2 : 5 declares that in those early days dew watered the ground. This being so, it is easy to understand that God should select or appoint (so means the word "set" in verse 13) this new and arresting phenomenon of extreme beauty to be the token of promise that never again would the vast civilisation of mankind be destroyed in a watery grave. The bow remains and so does God's promise; every time we see it arching the skies in its colourful splendour we are reminded of God's faithfulness and mercy.

Tuesday, January 19th. Genesis 11 : 1-19

The sad error of carnal ambition is shown in the erection of Babylon (Babel), which ended in confusion. Note the mistakes: (a) **humanly conceived**—God not mentioned in the speculation (Psalm 127 : 1); (b) **emulating Cain**, the murderer who built the first city (Genesis 4 : 17); (c) **substitutes used** (v. 3)—the unreal, counterfeit, artificial, imitation never pleases God; (d) **wrong foundation**—no stone in Shinar, hence the bricks, therefore the foundations must have been the uncertain, sandy soil of the plain (Matthew 7); (e) **working to reach heaven**, by human effort meant to invade the heavenlies (perhaps this was the ancient parallel of modern space exploration); (f) **inspired by pride** (v. 4), desiring to "make a name"; (g) **contrary to God**—God said "fill again the earth"; they wanted to stay and not spread. These actions ever bring confusion.

Wednesday, January 20th. Genesis 11 : 31—12 : 9

Abram grew up amid heathen idolatry (Joshua 24 : 2), Ur being the centre of moon-god worship. Chaldea was also highly civilised and intellectual, excavations revealing that mathematical problems equivalent to our modern university standards were tackled there. Intellect does not remove idolatry. From this God called out Abram (Acts 7 : 2, 3). Terah accompanied Abram to Haran (obviously named after his dead son), where they sojourned. Apparently Terah brought his idolatry and established it in Haran, for history shows that it eventually became a greater centre of moon worship than Ur had been. After the death of Terah God reappeared to Abram and led him into Canaan. This significantly suggests that we must be severed from the flesh and idolatry ere we can fully accomplish God's purposes.

Thursday, January 21st. Genesis 12 : 10-20

Abram left the "place of the altar" and met famine. Impetuously, and led by human wisdom (no mention of prayer or instruction from God), he fled to Egypt (type of worldliness and bondage) outside the area of promise. This resulted in lies (v. 13), inspired by selfishness (v. 12), which brought suffering to others (v. 17) and almost led to dreadful

disaster (v. 19). Never allow circumstances to drive you into the world for selfish advantage or through lack of faith, otherwise there will be a sure involvement in deteriorating practices which can end in sorry shame. How humiliating to observe that a Gentile, idolatrous king showed more honour and principle than the friend of God. Let us not fail God in like ways.

Friday, January 22nd. Genesis 13 : 1-18

From the scenes of deception and deportation how wonderful to note that Abram went back to the "place of the altar," calling upon the Lord as formerly. Whenever we impetuously wander, self dominates or we fail, let us hasten back to the "place of the altar" (Calvary) and there humbly call upon the Lord for mercy. That is the place of real blessing. Difficulty soon arose. I wonder how much Abram's recent failure had been responsible for this friction. His testimony was marred, God's man had fallen, the herdsmen's respect had been destroyed, their confidence had been shaken, they were frustrated and critical; so friction and insubordination crept in and there was trouble. Abram was now, however, in the right spirit to handle the situation and establish peace. One must be in the right place and correctly related to God to triumph in the problems of life and keep the peace.

Saturday, January 23rd. Genesis 14 : 8-24

Yesterday revealed Abram as a great champion of **peace among brethren**, as at sacrifice he effected harmony. Now we see him in a very **militant mood**, coming against the confederacy of the four Babylonish kings (typical of formal, superstitious religions) and the five petty kings of the Jordan plains (representing the evils of a sensuous life) in whose hands Lot is held captive. The people of faith (the Church) should always be at peace with one another, but ever engaged in relentless and remorseless war (spiritually) with the world, the flesh and the Devil to reclaim their fallen brethren and retrieve the captives. Too often the Church desires an amicable armistice with the world, but we must terminate all tempting truces and determinedly attack the enemy's territory.

Sunday, January 24th. Genesis 15 : 1-18

The noble faith of Abram is here presented (v. 6). To encourage this faith God made him look in the right direction (heavenward) and also gave him an evidence of assurance as a stimulant for the future and a proof that this was not just wishful thinking and imagination. The proof presents Jesus Christ in type form. Among the three beasts there is no wild animal, but those which serve to meet men's needs. How like Christ! **Heifer**, the patient worker of the East—Jesus wrought salvation's plan; **she-goat**, the victim for sin (Leviticus 16); **ram**, foreshadowing the ram of consecration and the trespass offering (Leviticus 5 and 8). These three were cut, marred and pierced, suggesting the human side of Christ which was manifested for three years and suffered. The dove and pigeon speak of the Divine side of Christ, remaining unmarred and un-mutilated. They could **rise** and **He rose** to prove His deity. God passed through as the purifier (furnace) and enlightener (lamp), and through Jesus there passes to us the purifying blood and enlightening spirit.

YOU ARE WELCOME  
at the  
GREAT EVANGELISTIC SERVICE  
in your local Elim Church  
NEXT SUNDAY — 6.30 p.m.

# COMING EVENTS

(Please pray for these services)

**COULSDON.** January 16, Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: Donald Gee (A.O.G.). Leader: W. G. Hathaway (Elim). Special singing and testimony by Kenley Bible College students. 7.

**ISLINGTON.** January 16-18. Elim Church, Lennox Road, Finsbury Park. East London Revival Rally. Speaker: C. Brookes. Sat. 3 and 6.30, Mon. 7.30.

**THORNTON HEATH.** January 23, 24. Elim Church, Mersham Road. Special Convention services. Speaker: Joseph Smith. Sat. 7, Sun. 11 and 6.30.

**WESTCLIFF.** January 23. Opening of new Elim Church, Electric Avenue (corner of Fairfax Drive). Speakers expected: H. W. Greenway, C. J. E. Kingston, G. Stormont and others. Convener: George Backhouse. 3.30.

## PRESIDENTIAL ITINERARY

Scotland. January 16, Greenock; 17, Glasgow (a.m.), Paisley (p.m.); 18, Motherwell; 19, Alloa; 20, Coatbridge; 21, Dundee.

Swindon District. January 30, Swindon; 31, Bath; February 1, Cheltenham; 2, Keynsham; 3, Bristol; 4, Wells.

Devon and Cornwall. February 20, Paignton; 21, Exeter; 22, Penzance; 23, Falmouth; 24, Newquay; 25, Torquay; 27, 28, Plymouth.

## LONDON CRUSADER CHOIR

January 17, Holloway prison and Clapham (Central Church); 23, Waldegrave Hall (West End); 31 Tooting Central Hall; February 6, Southend; 7, Westcliff-on-Sea; 13, Tunbridge Wells; 21, Holloway prison and Bethnal Green Medical Mission; 28, Wormwood Scrubs and Watford; March 5, 6, Worcester; 13, Maidstone; 14, Hammer-smith; 20, Braintree; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

## MISS M. PAINT'S MISSIONARY TOUR

January 24, Bermondsey; 27, Aldershot.

## MISS W. LOOSEMORE'S MISSIONARY TOUR

January 16, Hadleigh; 21, Chelmsford; 24, Leigh-on-Sea.

## An exceptional offer!

This is your opportunity for a cheap holiday between January 15th and June 15th in magnificent surroundings in sunny Switzerland!

A special off-season offer for groups of forty and more at 17/5 a day, all included, in a Swiss chalet. No running water in rooms, hot water in bathrooms only.

Or £1/1/- a day for groups of twenty and more in beautiful HOTEL ROSAT. All modern conveniences, including hot and cold water in all rooms.

Excellent cuisine for both hotel and chalet. No room service.

For further particulars write to the Secretary of

**HOTEL ROSAT,  
CHATEAU D'OEX,  
Switzerland**

Individuals interested in joining a party from February 26th to March 12th may write to Deirdre Parry, 102 Lillington Street, Westminster, London.

**MISS E. WRIGLESWORTH'S MISSIONARY TOUR**  
February 26, Whitehaven; 27, Dumfries; 28, Carlisle; 29, Stoneyburn; March 1, Edinburgh; 2, Greenock; 3, Glasgow; 5, Motherwell; 6, Coatbridge; 7, Paisley; 8, Alloa; 9, Shotts; 10, Kirkintilloch; 11, Dunfermline; 13, Aberdeen; 14, Dundee.

## For your Diary

Here is a list of your

## EASTER MONDAY

engagements—

10.45 a.m. Arrive Trafalgar Square, London.

11.00 a.m. Great open-air rally conducted by Rev. H. W. Greenway.

12.05 p.m. Lunch (this year's meeting will only last for one hour).

2.00 p.m. Doors open Royal Albert Hall.

2.30 p.m. Song service conducted by Rev. Douglas B. Gray.

3.00 p.m. Youth rally conducted by Rev. J. Hywel Davies.

4.30 p.m. Tea.

5.30 p.m. Doors open.

6.00 p.m. Song service.

6.30 p.m. Evening rally conducted by Rev. H. Burton-Haynes and Rev. H. W. Greenway.

8.30 p.m. Leave for home.

Guest speaker:

**REV. RAY HUGHES (America)**

PS.—I'm expecting a wonderful time.



## CLASSIFIED ADVERTISEMENTS

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.

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.

### BOARD-RESIDENCE, ETC.

**Abroad** and home holidays. Scottish Highlands, Switzerland, Austria, Venice, Germany. No Sunday travel. Also "Fairhaven," overlooking magnificent golden sands; central; two minutes Elim Church; fellowship Lord's people assured. Excellent catering; accommodate 75 guests. Brochures: Fairhaven, Newquay, Cornwall. Phone 2979. C.214

**Bournemouth.** Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.208

**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.221

**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.215

#### "CROYLANDS"

##### A PENTECOSTAL CHRISTIAN HOME FOR THE ELDERLY

Fully qualified nursing staff. Delightful house in sheltered grounds. Short distance to sea front.

Private and shared accommodation from 5/6ns.

Write: Secretary, "Croylands," Isca Road, Exmouth, South Devon.

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

#### HALDON COURT, EXMOUTH, S. DEVON

Highly recommended Christian Holiday Centre.  
Near sands, good food, real fellowship. Open Easter

**Iffracombe,** 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.212

**I.O.W.** Christian Guest House on beautiful undercliff overlooking Channel. Warm fellowship; excellent food; homely atmosphere; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor; phone 838. C.223

**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.

## Llandudno North Wales

For a good holiday come to Meifod Christian Guest House. We aim at our guests returning home having enjoyed the "Emmaus" experience of fellowship.

"Jesus Himself drew near"

Write for informative brochure.

Stamp please.

Mr. and Mrs. J. L. Stuffs.

Tel. 77114.

**Newquay,** Cornwall. Spend an enjoyable holiday with Elim members. Bed, breakfast and evening meal; good food; happy fellowship; central position; h. and c. all rooms. Mrs. Rickard, "Bethel" Guest House, 102 Mount Wise. Phone 4064. C.220

**Paignton.** "Torbay Court" offers you everything you need for your 1960 holiday. 200 yards sea. Bathing hut, roof sun lounge; capacity 100. Phone 57835. Write today for your brochure: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. "See you there." C.218

**Scarborough.** The Harcourt Hotel, 45 Esplanade, South Cliff, has everything you need for a happy, profitable holiday in 1960. Good wholesome food; comfortable bedrooms (all with h. and c.); spacious lounge with lovely view over South Bay; happy Christian fellowship assured; terms moderate. Book now. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.224

**Scarborough,** Roundhills Guest House, Burniston. Lovely views; catering personally supervised; hot and cold water in bedrooms; Christian fellowship. Wonderful meetings held at adjoining Pentecostal camp. For further details write: Mrs. J. Warters. Phone Cloughton 276. C.219

### BIRTH

**Hendra.** On December 23rd to David and Astrid (née Gorman); God's precious gift of a son, Andrew David.

### WITH CHRIST

**Harford.** On December 17th, at Hallam Hospital, West Bromwich, Mary Harford, aged 49, wife of the late Pastor Harford. Officiating minister at funeral: H. Fisher. "El Shaddai."

**Smith.** On December 23rd, Percy Smith, aged 71, of Romsey. Officiating minister at funeral: W. George. "Absent from the body; present with the Lord."

### ACKNOWLEDGMENT

**Harford.** Mrs. Williams and the family of the late Mary Harford wish to acknowledge with thanks the many kind messages and flowers received from ministers and friends in the many churches. Your prayers at this time have been much appreciated.

### SITUATION VACANT

**Housekeeper.** A smallholder, widower, West Wales, wants housekeeper; permanent; Christian home; no objection to children. Box 25, "Elim Evangel" Office. C.222