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The

Elim Evangel

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

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INGATESTONE'S TWENTY-FIFTH ANNIVERSARY
(see page 55)

¶ This article came to us just after the passing of our dear brother, Pastor E. C. W. Boulton, who was about to send it for publication when the call came to higher service.

SATISFACTION

"He who believes in Him will never be disappointed" (1 Peter 2:6, Moffatt's translation)

"Thou, O Christ, art all I want,
More than all in Thee I find."

FEW there are who have confidently claimed this personal, perfect and permanent soul satisfaction which is the blood-purchased privilege of every believer. "Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied" (Matthew 5:6, Weymouth).

"He is not a disappointment, for He satisfies indeed."

The temple of satisfaction is only entered by the portal of full surrender. It is useless to seek admittance unless prepared to abandon yourself wholly to Him. The slightest reservation will prevent the opening of the heavenly flood gates, the influx of Divine fulness, eventually resulting in disappointment and disapproval. It means nothing less and nothing else than the enthronement of Jesus as King, and this will ensure supreme and substantial spiritual endowment, enrichment and enjoyment. When he is indisputably established as Monarch, then under

His transformative régime your life shall assimilate the Divine nature. Unquestioning obedience begets unfailing satisfaction. Surrender will rend the veil of dissatisfaction from top to bottom.

Again, entire satisfaction involves entire separation from whatever conflicts with His will. "Come out and be ye separate." This is a basal principle upon which the fabric of a life "according to the pattern" must be constructed. Every selfish pursuit, sordid motive and sensual desire must be relinquished. This is essential if we are to live and act in vital union with Him. Nothing unlawful, unworthy or unholy can be tolerated in the temple of God. Moreover, this will prohibit any fellowship whatever with the world spirit and system. Thus moment by moment we shall reflect and radiate the glory of Him whom with unveiled face we behold, until changed into the same image.

"Holy, happy separation,
They alone are truly blest
Who from all besides retiring,
And Himself alone desiring,
Find in Jesus only rest."

Furthermore, satisfaction cannot be realised in overflowing measure apart from sacrifice, and the sacrifice required is ourselves as living sacrifices—burnt-offerings. We must be slain ere we can be satisfied. Submission to crucifixion will result in newness of life henceforth liberated to live under the sway of the Spirit, absorbed in "things above."

"Through death to resurrection life,
From twilight into glorious day."

The joy of faithful, fervent, fruitful service is only vouchsafed to those who withhold nothing, all things counted as loss for the priceless privilege of knowing Him in whom dwells all the fulness of God.

The question of paramount importance is, do we give Him satisfaction? As our life is exposed to the searching scrutiny of God, what is the Divine verdict? Can He speak of us in those terms of appreciation, commendation and affection "in whom I am well pleased"? Is He able to delight in and joy over us with singing? If so, happy are we, for this is the sublime summit of spiritual satisfaction, the highest altitude of spiritual achievement.

"Name of Jesus! living tide!
Days of drought for me are past:
How much more than satisfied
Are the thirsty lips at last!"



A recent picture of the late Pastor E. C. W. Boulton on the steps of the Elim Bible College.

FUNERAL SERVICE AT CROYDON

E. C. W. BOULTON LAID TO REST

THE funeral service for the late Ernest Charles William Boulton, at the Elim Church, Stanley Road, Croydon, on December 31st, was conducted by the President, Rev. H. Burton-Haynes, who was a close personal friend. He was assisted by Revs. Joseph Smith and J. J. Morgan, members of the Executive Council. Other members of the Council and senior ministers acted as pall bearers in the church and at the graveside.

The church was almost full, and the congregation consisted largely of ministers and their wives and many friends, as well as the mourners. There were many floral tributes.

The service throughout was calm and unhurried, and the hush of the Spirit of God was upon the congregation as the minister made loving reference to the wonderful life and ministry of Mr. Boulton, and his contribution to the Elim Movement and to the Church of Christ in general.

At the graveside the large company of friends sang "In the sweet bye and bye." During the service in the church, Bryan Wigglesworth, grandson of the deceased, sang "Jesus, let Thy splendour," one of Mr. Boulton's hymns.

FESTIVAL OF CAROLS

The glad news rings out in London

WITHOUT the fine, spacious Friends House in Euston Road, London, was the chilly atmosphere of a dark and wet December night, but within the precincts of this famous building were found crowds who had flocked to the Festival of Carols, held on the Saturday prior to Christmas. This festival, arranged and devised by our Director of Music, Rev. Douglas B. Gray, proved to be unique and an initial event worthy of repeating. Taking part were Rev. H. W. Greenway as chairman; our President, Rev. H. Burton-Haynes, as speaker; and a fine musical and choral team whose contributions reached high peaks of spiritual appeal and musicianship. A male chorus of some 100 voices rendered carols both new and old with vigour and in manly praise. The London Crusader Choir, too, despite their most strenuous programme of musical evangelism, were as fresh and efficient as ever. Pieces included in their contributions included Gustav Holst's anthem "Christmas Day." The Ladies' Chorus seemed to capture a front place in the evening's singing in their two pieces, "How far is it to Bethlehem?" and "Radiant Star." Portsmouth Male Voice Choir, a smaller but stimulating group, brought two items in song and dialogue with impressive results. The special guest of the evening was Maisie Ringham (in Salvationist uniform), an outstanding trombonist, whose

appearances in both B.B.C. sound and television programmes have been many. For some time she was principal trombonist of the Hallé Orchestra. Her playing was superb, with a style and ease that were amazing. Such pieces as "Bethlehem" and extracts from "Messiah" moved many hearts. Accompanying Maisie Ringham was Marjorie Brown, another outstanding musician. Carols by choirs and congregation made the occasion a great family service, and around the giant illuminated Christmas tree (sometimes with dimmed lighting) one caught the spirit of the occasion and the sanctity of the world's greatest story. This challenge was brought with sincerity and forthrightness by our President as he outlined and unfolded the meaning and the purpose of our coming together. Associated conductors during the evening were Alfred Vickery, Norman Alderice, John Phillips and George Wiggins, with Ronald F. Cooper at the organ and Geoff. Cooper at the piano.

Other seasonable services conducted by the London Crusader Choir included visits to Maidstone prison (two services), Croydon Nursing Home, Wormwood Scrubs prison and Richmond Theatre, and to the head offices of the world-famous tourist house, Thos. Cook's, in London's West End. At all these centres hundreds of people of all ages listened and learned anew the story that never grows old.

EDITORIAL

CHRISTIAN stewardship is receiving a great deal of publicity these days—and not before its time. Many churches are participating in schemes aimed at raising the standard of giving to the work of God. Some of these schemes are initiated by banquets. One prominent churchman said recently that he had attended a parish dinner, given to launch such a scheme, every day for a week, as he had such a large parish. Someone asked him whether he preached on the Sunday following these six dinners, and if so what was his text! However, the idea behind the scheme is that the work of the church should be financed without constant appeals and social activities, by direct giving alone.

Pentecostals have always taught and practised the only successful and scriptural method of financing the work of the Lord, and that is by the giving of the tenth of one's income to the Lord. Sometimes there has been difference of opinion as to where the tithe should be given. However, surely Malachi's exhortation reveals God's way: "Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Malachi 3:10).

I came across the following in my reading recently and feel it is worth passing on:

THE HITCH-HIKER

To every motorist who drives on the nation's roads the figure by the side of the road with his hand upraised and his thumb pointing in the direction he wants to go is a familiar sight. His name is "hitch-hiker," and his number is legion.

The hitch-hiker is an interesting person. There are doubtless many exceptions, but the behaviour of

most of them indicates a beggarly philosophy of life.

Consider. He wants a free ride. He assumes no responsibility for the funds needed to purchase the car, the petrol to run it or the cost of maintenance. He expects a comfortable ride and adequate safety. He assumes the driver has insurance covering him in the event of accident. He thinks nothing of requesting that he be taken to a specific place even though it entails increased mileage or inconvenience to his "host." He has even been known to spurn a ride because the car has no radio.

There is a situation even worse. Consider the person who demands all the benefits and privileges of the church without feeling the slightest responsibility for its support in money, time or service. And if he does not get all he thinks is his by some natural right he is usually most demanding and critical.

He too is a "hitch-hiker." He too is looking for a "free ride." And his number too, we are sorry to say, is legion.

What can the church do about it? Little, probably, except possess its soul in patience and pray that God will open his eyes to see the wealth of good things he is missing by being a "taker" rather than a "giver."

And before we declaim too loudly, let us look at ourselves to make sure that we are not one of them!

Moody Monthly.

THE BLUNT TRUTH

A MAN once came to Spurgeon and asked that great preacher if his church was a *pure* church. He said that he was looking for a pure church that he might belong to it.

Spurgeon said that he did not know about his own church. He *did* know that there were many good people in it; saintly people and truly Christian people; but there might possibly be a Judas among them, as there was in the company of Jesus' first apostles; and there might be some deceivers and idolaters and those who walked unruly, as there seemed to have been in the churches of Rome and Corinth and Galatia and Ephesus and Colosse and Philippi and Thessalonica, and all the others to which the New Testament epistles were written.

On the whole he thought that his church was not the one his brother was looking for. Indeed, he did not know that there had been such a church in all history.

"But," said Spurgeon, "if you should happen to find such a church, I beg you not to join it, for you would spoil the whole thing."

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.

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MEET OUR MISSIONARIES

4. MISS CORALIE PAINT

me with the Holy Spirit and gave me power to witness. This Divine life must find an outlet. Crusaders was a training ground, but always there was that desire for wider horizons. Pen friends helped, and one thing led to another in the purposes of God. A pen friend in Malaya sent me a snap showing the tortures undergone by a man hoping to receive forgiveness of sins by walking barefoot on wooden blocks, with nails piercing his flesh. This picture haunted me and drove me to my knees in prayer, and it was not long before God showed me that He wanted me to be the answer to my prayers. My sister Marion was already in India. Would I follow her? No, I would follow Christ. He alone must lead. "Lord, give me a sign," I prayed, "something from India, apart from my sister's letters." It came, in the form of a little magazine addressed in an unknown handwriting, and I read: "The call of Christ to the unsaved sinner is come. The call of Christ to the saved sinner is go—go ye." It was clear and unmistakable; God had claimed me for India.

This call was tested again and again, but in December 1945, after having completed nursing and midwifery training, I landed in India, where it has been my privilege to tell those who had never heard before of God's way of salvation.

Editor's note:

Mrs. Hathaway and I had the privilege of working for a time with Miss Coralie Paint in Dehri-on-Sone, India, and can bear testimony to her faithful work for the Master, both in the arduous work in the dispensary, where thousands have found not only relief from pain but the joy of sins forgiven, and in her evangelistic work in the many surrounding villages.

After several months at home, Miss Paint has now returned to India to take up again the work to which the Lord has called her. Please pray for her and for all our workers in that needy field.

THE first twenty-five years of my life were spent on a farm in the island of Guernsey. I am the sixth child in a family of ten children.

From earliest years I was conscious of God's hand upon my life. At the age of three and a half years God answered my prayer for a little sister. With awe and reverence I went to see God's answer, and I was disappointed! She was too small for me to play with! What a lesson this has been to me of my foolishness and ignorance, and of God's wisdom and Divine love. Praise God, He always knows best.

At the age of eight years my elder sisters were converted, and were so happy that I wanted what they had, but was I too young? Imagine my joy on attending a Gospel meeting to hear the invitation of the Lord Jesus in John 6:35. I was not too young to come; not too young to believe. Joy-bells rang in heaven that night, and in my heart too.

When twelve years of age I experienced a deep conviction of sin, and feared that I had committed the unpardonable sin. What a relief when God showed me that little word "all" in 1 John 1:7. Praise God for the efficacy of the blood of Christ.

Four years later a greater revelation of God's love and power was experienced when I was brought into touch with Pentecostal truths. How thrilled I was to learn that this promise, this gift of the Holy Spirit, is to "all" who believe, and, praise God, that meant me. On January 2nd, 1928, God baptised

CHURCH NEWS FLASH



YORK CHURCH REPORT

Here at York we are approaching the end of our twenty-fifth anniversary and look back on a year of blessing and encouragement. Souls have been saved, some have been baptised in the Holy Ghost and others have passed through the waters of baptism. We have celebrated by visits from our previous ministers, including Pastors Hilliard, Hawkins, Cole, Chapman, Bradley and MacAvoy.

An outstanding feature of the year has been the establishing of a junior church and a number of children from eleven upwards have been received into its membership. They meet every Sunday morning at 10.20, and this has been a means of getting a lot of them to attend the Breaking of Bread service. We trust that this new venture may help to keep these young people in the church as they are made to feel they are part of the fellowship.

L. LAWRENCE.

MADGE KINSEY—A TRIBUTE

Madge Kinsey joined the Elim Church, Kingston upon Thames, following the revival and healing campaign over a quarter of a century ago.

A humble follower of the Lord, she sought to be of service to her Master wherever she could. For fourteen years she made a weekly visit to an aged member resident in an old people's home. Not least of the tasks that she faithfully discharged was in connection with the ELIM EVANGEL. For years, this old pensioner purchased nine EVANGELS each week and faithfully distributed them until the week before she died at the grand old age of eighty-three years. We shall miss her in the assembly where she was loved by all, but rejoice that she has gone to be with the Lord. She had no relatives in this world, but she is now with the great family of God.

F. J. SLEMMING.

BOURNEMOUTH AND DISTRICT PRESBYTERY RALLY

The members of the presbytery met at 2.30 for the business meeting, and afterwards partook of a splendid tea provided by the ladies of the Wimborne church. This was followed by the rally at 7 p.m.

The programme was arranged by the district superintendent, Pastor S. Penney. Items were rendered by Weymouth choir, also Winton and Springbourne combined choirs, as well as a duet and a testimony. The highlight of the rally was the ministry of the Word by Pastor L. Lambert, of Yeovil, who brought a very searching message on individual witnessing.

The church was packed to its capacity, and extra seating had to be brought in. This was a great encouragement to the local saints. Many testified to the blessing and encouragement received.

CAMPAIGN AT GREENOCK

"The Lion of Judah shall break every chain, and give us the victory again and again." This was the well-chosen chorus for our twelve-day campaign held in the Elim Tabernacle, Greenock. We welcomed Pastor and Mrs. Richard Lighton, of Coatbridge, into our midst, and night after night he faithfully proclaimed the Gospel and prayed with the sick. Praise God for the evidence that He still saves and heals, and there are those who can testify that Jesus met with them in a wonderful way. During the campaign the evangelist was ably assisted by brother W. Creighton (song leader) and brother W. Clark (pianist), both deacons of our church, and solos, duets and choir pieces rendered by our young people added much to the richness of the gatherings. Mention must be made of our dear brother who on the first Tuesday night of the campaign raised his hand, signifying his acceptance of Jesus as Saviour, and at the same time was immediately healed. Thursday evening, the concluding night of the campaign, took the form of a baptismal service, when four sisters and four brothers (including our brother just nine days saved) passed through the waters, publicly testifying their allegiance to Jesus Christ.

We say a big thank you to Pastor and Mrs. Lighton in the name of the Lord for all that was achieved during their visit. "Not by might, nor by power, but by My Spirit, saith the Lord." J. LYON.

CHILDREN'S CAROL SERVICE AT ERDINGTON

On the Sunday evening preceding Christmas a special carol service was presented in the Erdington

church by children from the Tedbury Crescent branch Sunday school.

A unique feature was a poetical demonstration illustrating an acrostic on the word Christmas.

Then followed a succession of recitations and musical items, confidently rendered.

Finally, we listened to a thrilling word-picture of Bethlehem graphically described by Deacon Wilf. Roberts, who spent some of his war-time days in the Holy Land. This first-hand account of the place where our Saviour was born was truly a fitting climax to a delightful Christmas service.

INGATESTONE HITS THE HEADLINES

In recent weeks the Ingatestone by-pass has made news, but although the traffic has by-passed our church God has not by-passed us.

The twenty-fifth anniversary of the opening of the Ingatestone church was a time of real blessing. Pastor Woodhead's visit and ministry to a well-filled church will particularly be remembered. A thanksgiving day offering amounted to £34. The meetings were chiefly of believers, but one little boy made a decision for Christ.

On Sunday, November 22nd, farewell services were held for our much-loved pastor, Miss G. M. Garton, who after seventeen years of faithful ministry was answering the call of God to Stowmarket. Miss Garton will be much missed. She was always ready to visit and pray for the sick, no matter to what church they belonged. Members and friends expressed their appreciation and thanks in the presentation by Mrs. Hubley of a document case and an envelope containing notes. At the morning service Pastor Colin Younger was introduced by Miss Garton and warmly welcomed by the church secretary.

On Saturday, November 29th, good congregations gathered for the annual convention meetings. The special speakers were Pastors T. Wilson and S. Gorman. The meetings continued on Sunday, when Mr. Gorman preached both morning and evening. In Sunday school seven scholars signified their desire to accept Jesus as their Saviour.

Yes, by-passed by the world, but compassed by God with much blessing.

BUSINESS MEETING

Members of the Reading church gathered on November 19th for their business meeting, when encouraging reports were given from all departments of the assembly.

One achievement during the past year was the commencement of an evangelistic fund, into which

the members pay weekly for the furtherance of the Gospel in the district around the church.

This fund has been the means of a coach bringing children from a housing estate each week to Sunday school. Up to twenty-five are coming along, and we pray that this number may increase.

We plan in the future to use the fund in other ways to bring the lost in contact with our Saviour.

At the close of the meeting everyone agreed that it had been a very good business session, and we all left with the word "forward" in our minds.



Opening of new church at Dewsbury



The above pictures show the scenes outside and inside the building at the opening of the new church at Dewsbury by Rev. A. D. Hathaway, following the successful campaign by Rev. D. G. Hathaway.

"FATHER, forgive them; for they know not what they do!"—these are among the sweetest and most moving words in human language. Great men have swept the emotions with the power of the spoken word. Mark Antony at the death of Cæsar, Lincoln at Gettysburg, Churchill at Dunkirk—all with the background of tragedy—are held up as examples of the power of speech to influence the mind, fire the imagination and kindle enthusiasm. But the finest perorations pale into anæmic insignificance when compared with this simple prayer, uttered in the presence of a multitude of gloating enemies.

The greatest drama ever enacted upon the stage of human affairs is before us, its central figure the weary, bloodstained Son of God. Out of the crowning sin of the human race comes the most wonderful exhibition of love. From the profoundest depths of ruin, defeat and disgrace breaks the revelation of redemption.

The prayer is that of Christ as the High Priest, uttered when His tormentors have torn off His garments and flung Him back upon the prostrate Cross, and are in the act of crucifying Him. Wearing no priestly garb, standing before no smoking altar, He nevertheless utters a prayer of depth and comprehensiveness which shows He has ascended to the highest height of intercession. Melchizedek and Aaron stand afar off, shamed by the paucity of their own pleadings. The modern sacerdotalist interloper is rebuked for blasphemously trying to manipulate a work which is essentially His.

An analysis of this prayer produces some arresting thoughts.

IT REVEALS THE ESSENCE OF PERFECT LOVE

Calvary was not a place of beauty but the place of a skull. A public execution ground, the gibbet was periodically erected and the place was littered with the debris of previous executions. Out of the ugliness blooms the flower of perfect, suffering love. Here are its elements.

There was no resistance. "He was led as a lamb to the slaughter." Passivity was not merely the refraining from physical resistance. It was the inward disposition of His holy soul. It revealed complete subordination to, and acquiescence with, the will of God. One word from the Sufferer and all men might have been compelled to obey Him. He had formed creation. Chaos had capitulated to cosmos at His command. He had spoken and light had streamed through the vault of the heavens. He had flung the gigantic heavenly bodies through space, and even as He hung on the Cross was "upholding all things by

the word of His power" (Hebrews 1:3), although as far as wicked men were concerned He was holding His omnipotence in suspense.

There was no complaint. He had just cause for complaint. The Jewish leaders could have been accused of illegalities in His trial; the false accusers of perjury; the soldiers of unnecessary brutality; the multitude of callous curiosity. But not a word! He was "dumb before His shearers." He endured "the contradiction of sinners" against Himself without complaint.

There was no threatening. Criminals in their agony had hurled their maledictions on executioners and sightseers alike on this same ground. Godly men,

Voices from

By John Dyke (*Minister of E*)

"THE HIGH PRIEST"

too, had prayed for the justice of God to overtake their persecutors. "Let me see Thy vengeance on them," groaned Jeremiah (Jeremiah 20:12). "The Lord look upon it and require it," cried the martyred Zechariah. The crucified Son of God prayed "Father, forgive them!"

There was no appeal. Heaven waited on His command. Twelve legions of angels listened for a word which would have sent them swooping down to His rescue and the confounding of His troublers. That word was never spoken. He did not want to be rescued, for had He been saved all mankind would have perished.

And where was the appeal for mercy? There was none. Within six hours He would be sinking into death. When face to face with inexorable death even the worst of men begin to think of squaring accounts with God and getting the books straightened. They throw themselves upon the mercy of God and beg for pardon. But there was no cry for mercy from the Cross except to ask it for others. Christ needed no

mercy and did not stand in need of forgiveness. Unstained and unstainable, He was as immaculate upon the Cross as He had been in the manger; for although bearing the sins of many He had no personal transgressions.

IT IS THE REVELATION OF DIVINE FORGIVENESS

This element is missing from the great religions of the world. We look in vain for it in Buddhism, Confucianism, Mohammedanism and the like.

But here is the **promise**. The plea contained the promise which the thief and others were quick to appropriate. It directed the attention to the Person

n Calvary

h, Graham Street, Birmingham)

Y PRAYER" (Luke 23:34).

in whom forgiveness could be found—"Father"! "Who can forgive sins but God only?" "With the Lord there is mercy, and with Him is plenteous redemption" (Psalm 130:7). He is "merciful and gracious . . . forgiving iniquity, and transgression, and sin" (Exodus 34:6, 7). The promise is extended to you. Come to God through Christ and receive the pardon offered.

Further, the **ground** of forgiveness is suggested, not by works of merit or church attendance, but solely upon the ground of Christ's sufferings and intercession. Forgiveness of sins is a costly business calling for more than a little good-natured indulgence on the part of God. Adam and Eve thought it was as easy as tearing the leaves from an unconscious tree. It was only as they gazed upon the quivering forms and streaming blood of the victims slain by the hand of God that they realised something of the agony and suffering involved in the redemption of mankind (Genesis 3:21). Let us speak plainly and dogmatically. There can be no forgive-

ness upon any other ground than that of the substitutionary and expiatory sufferings of God the Son.

The **consequence** of forgiveness is shown. The prayer opens with the word "Father." Later Christ told His followers, "I ascend unto My Father, and your Father" (John 20:17). Through the new birth which accompanies forgiveness the sinner is brought into the family of God saying "Abba, Father" (Romans 8:15). The only folk who can really call Him "Father" are those who have been to the Cross.

The **extent and limit** of forgiveness is implied. Christ's salvation is sufficient for all. The Lamb is always bigger than the household (Exodus 12:4). All *can* be saved, but not all *will* be saved, for the prayer includes and excludes. The soldiers, the back-slidden disciples, the onlookers, the multitudes of sinners in every age are included.

There was a handful who knew what they were doing; they were excluded: the religious leaders of Israel who had been solemnly warned about the danger of committing the unpardonable sin (Matthew 12:24). They flouted the warning and rejected the powerful witness of the Holy Spirit in the ministry of Christ, attributing to Satan the miracles He wrought. With hardened hearts they manipulated public opinion to demand the crucifixion and persuaded Pilate to grant it (Matthew 27:20, 22). They were outside. Then there was the apostate suicide who sinned so much against the light that his conscience could no longer respond to the Divine appeal (Acts 1:18).

Have you the slightest desire for salvation? Then you are included, but beware lest by your continued rejection the Holy Spirit ceases to strive with you and you drift past redemption point.

IT MARKED A PERIOD OF GRACE

The prayer was like the plea of the husbandman at the foot of the fruitless tree: "Spare it until . . ." (Luke 13:8). It spoke loudly to the hearers that opportunity was being given them for repentance. Many heard it and repented. The dying thief was one; the centurion who glorified God, saying "Certainly this was a righteous man. . . . Truly this was the Son of God" (Luke 23:47; Matthew 27:54), was another. Many smote their breasts like the publican (Luke 23:48).

But the prayer did not bring unconditional pardon. Repentance must in every case be followed by faith in the crucified One and the acceptance of the blessing offered.

Reader, repent and believe the Gospel!



Women's Column

By Gladys Gorton

WALKING TO WIN

FELIX kept on walking. Sorry, I mean Dr. Moore kept on walking. As I write this she is much in the news. "Find me a man half my age from anywhere on the globe. Let him compete with me in a non-stop walking race—no rest, sleep, meals, nothing—over any distance. I will beat him," she says. Mr. Baily, the Bournemouth runner, has written inviting her to walk with him to America by means of walking non-stop round and round the decks of an Atlantic liner as it journeys from England to America. Dr. Barbara has also stated that with better organisation she thought she could manage a walk from Land's End to John o' Groat's—about 920 miles. Now two men have already started the marathon walk from Edinburgh to London according to a Staffordshire garage owner who offers £250 to the person who beats Dr. Barbara's record. By the time you read this records may be broken and Dr. Barbara may be doing greater walking exploits.

Didn't you say "Well done, Dr. Barbara" when she finished that magnificent achievement, walking 373 miles? I did. And weren't you interested in her whereabouts every time the news came on? I was. I thought it was remarkably interesting; such a change from the usual type of news these days.

She walked to prove a theory—with the other two marches she walked nearly 600 miles within a short period. She is a dietician and disciplinarian. She feels she has proved her theory by this demonstration. There is no reason, according to her, why she cannot live to be 150. That determination of hers, though perhaps mixed with stubbornness, I admired tremendously. She kept right on to the end of the road—she refused to give up, she was steadfast. She was asked what she thought of as she journeyed. "The uselessness of my existence," she replied. It was sad that one so learned and intellectual should have no knowledge of the Gospel, and I prayed that while in hospital some Christian nurse might witness to her. I am very fond of walking, and I remember that during the war when down in Cornwall a group

of us walked seventeen miles in one day. I doubt if I could do that now.

In the Christian walk, however, Dr. Barbara unknowingly presents a challenge. To prove her theory she has disciplined her body so that it has been able to accomplish much. There is something here for the Christian to learn. Paul declared that he kept his body under. Notice the word discipline comes from disciple—a follower. To achieve her purpose Dr. Barbara went a step at a time, keeping on until she won through. "So run, that ye may obtain" (1 Corinthians 9:24). Steadfastness is absolutely essential. The exhilarating, joyous anticipation which comes as one commences "the walk" does not always last until the final moment of conquest. It is not how you begin but how you end that counts. During the long black night alone on the desolate Great North Road, with the biting, boisterous wind and rain driving against her, she may have despaired, but she kept on walking. Her torch showed her only a few steps ahead. In like manner God lights our way. He makes one step plain, and when we take that another, and then another.

"So may'st thou walk! in His clear light,

Leaning on Him alone,

Thy life His very own,

Until He takes thee up to walk with Him in white."

F. R. Havergal.

How should we walk? Walk worthy, walk in love, walk in light, walk circumspectly. Read Ephesians chapters 4 and 5.

Our equipment: "The whole armour of God" (Ephesians 6:13). Our footwear: "feet shod with the preparation of the gospel of peace"—shoes of readiness (verse 15).

Text: "And Enoch walked with God" (Genesis 5:24).

FOR JESUS' SAKE

I may not stand amidst the crowd,
 To preach a sermon there aloud,
 Nor have the pleasure and the joy
 My vocal powers to employ.
 Nor have my name upon the list
 To be an instrumentalist
 For Jesus' sake.

But I can have God's love within,
 And seek some soul to woo and win,
 Or speak a word of comfort, cheer,
 Unto the person standing near,
 E'en wear a smile, and int'rest show
 In all I meet, and those I know,
 For Jesus' sake.

Frances Morrison.

From my Diary



By T. H. Stevenson

WITH the passing of Pastor Boulton, the name "Pa" by which he was often called will pass with him. This was not an abbreviation of pastor, an expression of familiarity, an acknowledgment of seniority or a reminder of long years of service. It was simply a term of affection for an older and valued brother whom we loved.

☆ ☆ ☆

One can appreciate the Anglican clergyman's feeling of gratitude in celebrating fifty years' ministry since his ordination. But "thanks to the Holy Trinity, our blessed Lady and all the saints" echoes more of Rome than the Anglican Church. This appeared in the personal column of *The Times*, the paper that claims to be read by "all the top people." I doubt, however, if those to whom this thanks was given can really be claimed, in their ranks and region, to be readers even of *The Times*.

☆ ☆ ☆

It has been a great joy to see at least nine of our members baptised in the Holy Spirit, and we expect others to receive also. There have been no special meetings; just special blessings. And even then, this should be normal, and not special, in our churches. This is a wonderful experience, and enriching to the individual and the church. As in other things, there may be a counterfeit, but there is no substitute. And only this experience in our churches can justify the name Pentecostal and our existence as a separate denomination. In Ilford we look forward to worshipping and working in our fine new building soon, but, more important by far, we pray to take the old-time fire with us.

☆ ☆ ☆

A visit from Rev. David Du Plessis to us for two nights was both edifying and enlightening. We learned much of the evident sincere interest being

shown by the larger denominations of America and Europe towards the Pentecostal movement and the Holy Spirit baptism. Universities, seminaries, conferences and famous churches have opened their doors to hear and learn of Pentecost, and many to receive. Pentecost is spreading abroad, as the truth of Divine healing has done, and we within the Pentecostal churches are at the heart of it all. Pray that the heart may be kept strong and clean for the sake of the whole body of Christ.

☆ ☆ ☆

In an afternoon meeting Mr. Du Plessis addressed a fine group of Elim and Assemblies of God ministers who had gathered to hear of these things also. Among us was a brother, radiant with joy, who has recently been filled with the Spirit in a business man's city office—where others also are continuing to serve. Our brother is minister of a non-Pentecostal mission church, but already many of his young people have received their baptism also. Yes, and here in London many students training for the ministry in other churches are receiving this glorious experience. The promise is "Upon all flesh."

☆ ☆ ☆

Many ministers must have similar experiences to mine when requested to visit sick people for prayer and anointing. Frequently, such people have been advised to correspond with, or contact, a spiritual healing centre. When you inform these anxious people that this is spiritualism it is surprising news to them. It is no reflection upon such deluded people who will clutch at a straw and are ignorant in such matters. When they are informed they usually gladly accept God's way. Only a few days ago I was confronted with this situation when invited to an orthodox Jewish family. It was not difficult to show them from the Old Testament the error of the way proposed to them in their need. It was a moving moment when I could pray for the lovely Jewish child in the name of the Lord Jesus Christ.

☆ ☆ ☆

Former members of my church in its earliest days, Rev. and Mrs. Douglas Scott, have been home among us again for a brief visit. Mr. Scott has ministered as missionary evangelist in the Belgian Congo, Algeria, France, Belgium and Switzerland, and is again in France on his return from fifteen months in the West Indies French colonies. As a young man Douglas Scott was a cross-country runner and won many trophies. Perhaps even then God was training him for the great marathon race in which he seems engaged. Soon our friends may be off to evangelise among 5,000,000 French-speaking Roman Catholics in a needy field of the British Commonwealth.

Conducted by
National Youth
Secretary

youth page



THERE'S NO END TO IT!

AT least, that is what we are hoping! We are not writing about your stocktaking for the new year, but the Elim Youth Movement Senior Crusader drive "Operation Extension." Results are not in from all the churches as yet, but those from whom we have heard report increases in numbers, salvation of souls, and as a result a greater interest in youth work throughout the church.

Here is a letter received from Abercynon describing progress among more than one youth department. It was a great encouragement to us, and so we pass it on to you.

Pastor A. J. Taylor writes: "The following is a report on our youth work which I feel sure will be a means of blessing and encouragement to you as it is to us, especially in the field of door-bell evangelism.

"1. In recent months four of our Crusaders have received the baptism in the Holy Spirit. 2. In the last five weeks eight scholars have come into our Sunday school. Some of them have come because their parents have realised that we teach the children the Word of God. 3. Sunshine Corner and Junior Crusaders were reopened after the summer holidays, with new children coming in. 4. Door-bell evangelism. This time last year I duplicated on my old-fashioned typewriter and Gestetner 2,000 letters inviting children to attend our Sunday school and parents to attend our services. The immediate result after a week 'on the knocker' by our small band of Crusaders was one little girl of nine years of age—not a very encouraging result for the amount of work and time that was put into the effort. However, the little girl enjoyed the Sunday school and was given a part in the Christmas demonstration; her mother came along to the service and enjoyed it so much that she came every Sunday afterwards and also to the Women's Fellowship. I came back from holidays to learn that she had been taken ill with serious spine trouble, and this made it necessary for her to lie on wooden boards. She was in terrible

pain, but after prayer she was able to rise from her knees unaided, and in a very short time she was able to move about the house. . . . Her husband was so impressed by her recovery that he came along to the meetings with her. A couple of weeks later they both surrendered their lives to God. They are now enrolled members of our assembly. . . . They have a teenage son also who would not come to Sunday school before, but now he belongs to our youth and Sunday school . . ."

Pastor Taylor concludes: "Only one little girl? No! A family of four praising God for His goodness, keen to help wherever they can."

We cannot over-emphasise the value of taking church and youth meeting invitations with the Gospel out on to the street where we can meet people. In one London church, where the young people make a regular practice of going out to invite passers-by into the church, a large number of the converts in the Sunday evening services are a direct result of this valuable work. How is your church benefiting from your Crusader branch? The Elim Crusader movement was formed that young people could be trained to assist in the expansion of the church and the enlargement of the kingdom of God. It is not just "another meeting," a club for young people where they meet merely to entertain themselves. It was designed to be a vigorous arm of the Elim Church, fully active in assisting the minister in his evangelistic drive. So, with the field of 1960 wide open to you, Crusader, get busy with your task and God will grant you His aid.

A PS. to this week's page from "Auntie Sunny," now in sunny South Africa.

"This is really the sequel to a story that started on my first trip out here in 1954. I sailed on the *Edinburgh Castle* on that occasion and had children's meetings on the ship, six of them.

"Among the passengers was a family by the name

of Marshall, father and mother and two wee girls, Anne and Frances. At my first meeting—a Sunday school—these two were among those who took decision cards. I talked with the parents later. It turned out that they had been in Coulsdon on long leave and that the two girls had attended the ‘Sunshine Corner.’ I was thrilled about this, of course, and remember writing to the EVANGEL at the time and also to the pastor who was in charge at that time.

“I arrived here in Kimberley from Bloemfontein on Monday, and after the evening meal a news reporter interviewed me. Well, the next morning there was quite a nice wee column about me. Later in the

day the phone went and a lady said ‘Now, you won’t know me but I know you.’ Of course I was very curious, for this is absolutely a foreign field to me, not having visited this part before.

“Then she said, ‘Does the name Marshall mean anything to you in connection with your trip over?’ I thought for a moment and then I said, ‘Yes, two wee girls, *Edinburgh Castle* Sunday school, February 8th, 1954, when they gave their hearts to Jesus.’ ‘That’s right,’ she said. Well, they all came to my first meeting last night, and oh, what a wonderful thing it is to be allowed to see something of the results of our work for Him.”

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

“Here we are, Benny. Here’s a Christmas card for you. One of our readers sent it to ‘Mr. and Mrs. Norris and Benny.’”

“Coo, thanks uncle. By the way, now you’re here, can you help me? It’s this Panorama Bible. It’s jolly good, but some of it’s a bit hard.”

“I expect it is, Benny, but then you see it is really a book for grown-ups. It isn’t *really* for young people at all, although I think you can enjoy most of it. Now why don’t you take up my suggestion and go to Sunday school? If you did you’d learn more, and that would help you.”

Benny gave me one of his “looks.” He is famous for his “looks.” He once read a book which told how a marvellous hunter stopped a lion just by *looking* at the lion in a strong, powerful way. Benny was soon trying out the same idea on his dog Asp. (A.S.P. stands for All Spare Parts, and his dog is such a mixture that he was promptly called Asp.) Anyway, this look just now meant he did not go much on the idea of Sunday school.

The following Sunday, however, Benny set to and washed Little Ben! Water and soap were everywhere by the time he had finished, but the job was done and the two set out for church. Later in the morning (for the Sunday school met in the morning) the two were brought back by a teacher. She explained that when new scholars appeared someone always brought them home in order to meet the parents.

“Has Benny ever been to Sunday school before?” she inquired.

“No, never,” replied his mother.

“Er—I thought not!”

It was some time before I found out the reason for the comment!

Whatever effect Benny had had on the Sunday school, it had certainly had an effect on him, and his brother! During the day they were very noticeably better. They were helpful, kind and obedient. So good were they that their mother let them play snowballs in the back garden. “Don’t go to the coal shed, that’s all.”

Unfortunately, in the excitement, little Ben forgot the order from his mother. Busily he made snowballs and hurled them at his brother. He ran around bushes to escape Benny’s return fire. He trampled across flower beds, now empty and hidden by snow, then suddenly shot across the garden to the coal shed. Benny shouted, and Little Ben remembered. “You mustn’t go there.”

Little Ben stood and shivered—with fear, *not* cold. His mother *always* punished disobedience. Coming to visit the family, I had seen the whole thing from outside the front gate.

Then I saw the elder brother, Benny, carefully walk towards Little Ben, putting his feet in Little Ben’s tracks. He picked up Little Ben and carried him back. The only tracks now seen were Benny’s. Later, *he* was punished. I saw Little Ben squeeze his hand as a “thank you.”

At bedtime Benny asked me to tell him a story. I told him of an Elder Brother who was punished for us—Jesus. It meant a lot to Benny just then. What does it mean to you?

Cheerio, and God bless you.

UNCLE BERNARD.

PS. Very soon now—THE OUTLAW!



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

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

Monday, January 25th. Genesis 17 : 1-22

In this chapter we are told of the sign of faith (circumcision) being placed upon the family of Abraham (see Romans 4 : 11). At the same time we find God places His own name upon them by the addition of "ah" (or jah) to their names; thus Abram becomes Abraham and Sarai becomes Sarah. Here Abraham enters into a new experience with God. He has already **believed** God and is accounted **righteous**, but now there is a further step, a deeper experience. Of what then does circumcision speak to us in this day of grace? I believe it suggests a life **lived in the spirit**, a life in which is written the very name of God (read Phillipians 3 : 3; Colossians 2 : 11; Galatians 5 : 5, 6, 14-25). May we daily walk in the Spirit.

Tuesday, January 26th. Genesis 18 : 1-15

This is one of those sacred theophanies of the Old Testament, when the Lord personally and physically, in company with two angels, appears to Abraham. A careful reading of the whole chapter and the opening verse of the next chapter substantiates this fact. Three appeared in the plains of Mamre; two proceeded towards and finally entered Sodom; the third (the Lord) remained in converse with Abraham, who interceded before Him on behalf of the city. Common sense is commendable and often more of it is needed, but sometimes it can hinder faith and be detrimental. It caused Sarah to laugh the **laugh of unbelief** (vv. 11, 12) and ultimately to lie. Common sense argued for the arrival of Ishmael (chapter 16) and stands responsible for modern Middle East troubles between Arab (from Ishmael) and Jew (from Isaac). Faith laughs the **laugh of belief**, saying, "Is anything too hard for the Lord?"

Wednesday, January 27th. Genesis 18 : 16-33

Here is the Bible's classic example of man's intercession before God. How striking is the courteous courage of Abraham and the charitable condescension of the Lord; though someone has said it was a pity Abraham did not continue his plea, for then the city might have been spared for one righteous man. Nevertheless how badly we need Abrahams today, men who will plead and pray. This sin-stricken, vice-obsessed old world has no inclination to intercede for itself, so it falls to us, who know the Lord, to supplicate and struggle before God that we might prevail on behalf of those in the grip of iniquity. If we individually would take up the task of interceding for our town or city there is no measuring what the year 1960 could produce in the salvation of men and women.

Thursday, January 28th. Genesis 19 : 1-3, 12-16

"As it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30). Three particular issues are revealed in this chapter which prevail in the present day and suggest that the coming of the Lord is imminent. The first is the **total indifference** of the **ungodly** to the plea of the **righteous** (v. 14). There was no response, and today, perhaps as never before, there is a

totally deaf ear to the call to "Come." The second is the **worldly fascination which grips the righteous** (v. 16). The Christian is found "lingering" within the captivating, alluring territories of the worldly Sodoms of today and the blunting effect is clearly manifest in the diminished spiritual interest. Again it needs a heavenly hand to drag away from these things. The third is the **prominence of homosexual perversion**. Today the sin of Sodom is honeycombing our society. The coming of the Lord draws nigh!

Friday, January 29. Genesis 19 : 17-29

"Remember Lot's wife" (Luke 17 : 32). A preacher once said that this was the only woman the Bible instructs us to remember. If this is so, it adds greater importance to the instruction. Sodom is ever the type of the world. This woman's feet were outside it, but her feelings were still for it; her hands were outside it, but her heart was inside it; her practices were outside it, but her perception was towards it, and she perished in the judgment of God as surely as the residents of the shameful city. We are taught the lesson that though we may never physically enter a worldly place, nor partake of or practise worldly pursuits, if our inclinations and desires are towards them, if in our inner spirit we long for them, we can anticipate that we shall receive the equivalent reward (read Matthew 5 : 21 and 6 : 19-21). Remember the consequences of allowing the world, with its success, splendour, sensuality, security and sophistication, to hold our affection.

Saturday, January 30th. Genesis 21 : 1-21

Faith laughs at the unbelieving laugh of common sense (v. 6 and Hebrews 11 : 11). In Isaac we see the type of the **child of faith** and in Ishmael the type of the **child of the flesh**. The carnal always mocks the chosen, and there is ever division between the two. This caused great grief to Abraham and it causes grief still as we see no agreement between the Isaacs and Ishmaels. The flesh and the spirit just will not mix properly, and just as Hagar and her child of the flesh took one road towards Egypt and Abraham continued on the Canaan road with his child of faith, so true Christianity walks the narrow road of promise while the world chooses the broad Egyptian road that leads to destruction. Let it not be with pharisaical pride but with gracious humility that we pursue continuously the narrow roadway of life in Jesus.

Sunday, January 31st. Genesis 21 : 22-34

What wells were to a nomadic people long ago the Word of God is to the pilgrims bound for heaven. These wells were **gained at cost** (v. 27), and none can truly evaluate the price that has been paid through the centuries to preserve for us the precious waters of the Word. The wells were also **guarded by a covenant** (v. 30), and by pledge and promise we are assured that God's Word will not fail (Matthew 24 : 35; 1 Peter 1 : 25). Later these wells were filled in by God's enemies (chapter 26 : 15) and enemies would still block the passage of the waters of God's written Word. New wells were dug which only caused trouble (chapter 26 : 19-21) and today many modern, new wells are being experimented with, but they fail to satisfy and give peace. It is significant that Isaac had to get back and redig the **old wells** (chapter 26 : 18, 25) for sustenance. It is at the old wells, gained at cost and guarded by covenant, that we can satisfy our souls.

Pray without
ceasing

COMING EVENTS

(Please pray for these services)

ILFORD. February 6. Elim Church, Scafton Road. Monthly Rally. Speaker: F. Barnes (A.O.G. Lee). 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.

WORCESTER. February 7-11. Elim Church, Lowesmoor. Special visit of Joseph Smith. Meetings for the deepening of the spiritual life. Convener: W. J. Maybin. Sun. 11 and 6.30, weeknights 7.30.

PRESIDENTIAL ITINERARY

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.

JOSEPH SMITH'S ITINERARY

January 30—February 4 (except Mon.), Sparkbrook; February 7-11 (except Wed.), Worcester; 13-18 (except Mon.), Langley; 20-25 (except Mon.), Coventry; 27—March 3 (except Mon.), Graham Street.

MISS JEAN AYLING'S ITINERARY

January 28, Yardley; 30, Sparkbrook; February 1, Kidderminster; 4, Holland Park; 13, Leigh-on-Sea; 20, 21, Hastings.

LONDON CRUSADER CHOIR

January 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 24, Leigh-on-Sea.

MISS E. WRIGLESWORTH'S MISSIONARY TOUR

January 23, Newtownards; 24, Melbourne Street; 25, Ballysillan; 26, Bethesda; 27, Apsley Street; 28, Beersbridge Road; 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.

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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

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MARRIAGES

Simon : Day. On December 19th at Elim Church, Star Hill, Rochester; David Antony Simon to Ann Georgina Mary Day. Officiating minister: J. Hyde.

Smith : Nicholls. On November 28th at City Temple, Nottingham; Peter Michael Smith to Josephine Brenda Nicholls. Officiating minister: G. Harpin.

WITH CHRIST

Cleveland. On December 29th, Mrs. Violet Cleveland, aged 67, of Elim Church, York. Officiating ministers at funeral: John Woodhead, J. T. Glass and Dr. D. J. Davies.

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MISCELLANEOUS

Evangelistic Services. Pastor Colin R. Younger is now free to conduct evangelistic campaigns and meetings as engagements allow. Ingatstone and Manchester—January; February 7th-11th, Stowmarket, Suffolk; 12th-16th, Rugby. Contacts c/o 12 Lawson Avenue, Grimsby, Lincs. C.227