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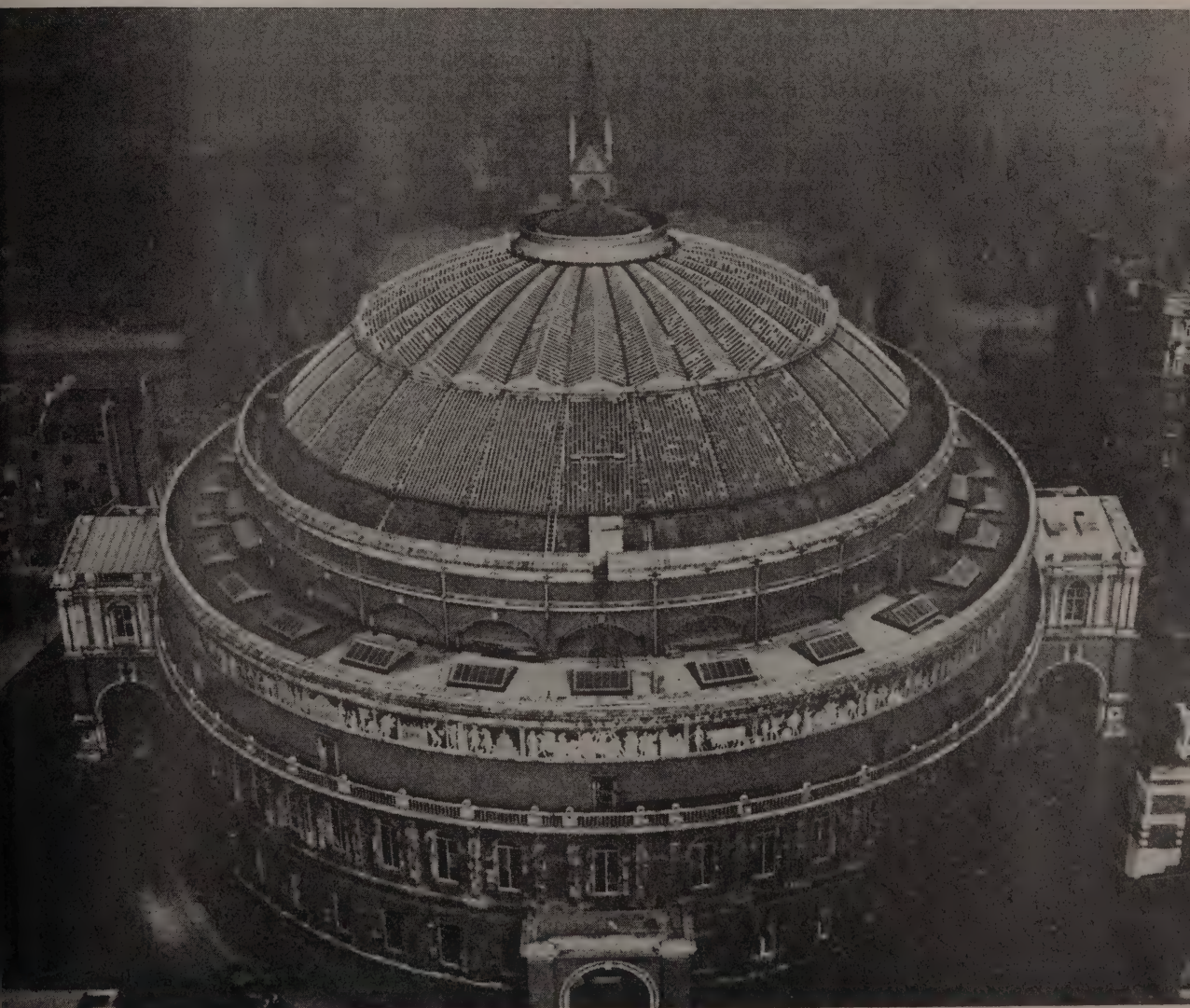
Elim Evangel

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

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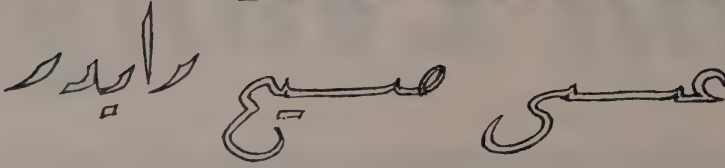
(By courtesy of

The Times)

AN UNUSUAL VIEW OF THE ROYAL ALBERT HALL

Venue for Elim's 1960 Easter Festival (see page 84)

THE CROSS above THE CRESCENT



Jesus Christ is Lord!

By I. Yeremian

WHEN I heard that there was a Mohammedan mosque in England I felt I had found a gold mine. How I wanted to witness for Christ! Actually, two mosques exist in England, one in Woking and another in Southfield, London. Having lived in a Moslem country and rubbed shoulders with Moslems, I was prompted to contact the mosque and its people. While on my way the following thought came to me: "Why should I go and disturb someone who does not believe as I do?" I would have a good reason to have scruples if Christ was a Saviour and Christianity a religion. But since Christ is the *only* Saviour and Christianity the *only* religion, the love of God constrained me to go. The Holy Spirit brought me the scripture very clearly: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). A ten-minute walk from Woking station down the Oriental Road brought me to the mosque. I was greeted by an Indian, probably a former Hindu, who was not slow to testify that he was a convert to Islam. I was given some Moslem literature. Soon there came in an elderly man, the Imam of the mosque, who invited me into his living quarters adjacent to the mosque. While tea was being served, we began to exchange very interesting thoughts. However, not a few times my faith was insulted, and I could feel the enemy's oppression. The Imam talked aggressively against the Sonship and the Cross of Jesus; against the impossibility of living up to the standard of Christ's teaching in the Sermon on the Mount; also the swoon theory was set forth—that Jesus was not dead on the Cross and that after being laid in the tomb He revived and made His way to Kashmir, India, where He died a natural death. A big book was given me entitled *Jesus—In Heaven or on Earth*, in which were pictures of His supposed tomb. All the cardinal truths of the

Bible were challenged and early Church fathers claimed to be great forgers.

The Koran, the Muslims' book, is full of mangled and half-understood Jewish and Christian stories, with fantastic apocryphal miracles (e.g. Jesus making sparrows out of mud and making them fly). The reason for this is that Mohammed was largely dependent for inspiration on what he overheard in the streets and bazaars from the people of the Book. The theory that he employed documentary sources, that he had access to the Bible or part of it, is negated by the stupendous inaccuracies, of which a typical instance is the identification of Moses' sister with the Virgin Mary. The Koran contains many quotations from apocryphal Christian books and extra-canonical Jewish literature. Mohammed depended upon this kind of literature and missed the orthodox. He based his religious beliefs upon a misunderstanding of both Judaism and Christianity. He never employed force until diplomacy had failed, but he showed no scruple about fighting and killing when he felt these necessary. Neither Jews nor Christians would accept him as their leader; and this embittered him against them. Mohammed claimed the Arab race as the offspring of Abraham through Ishmael. Tradition is accepted. The son of promise is ignored and Ishmael takes his place. Moslems still use Ishmael and Hagar as popular current proper names. Jews and Christians alike use Isaac as a name. Genesis 21:12 makes clear that in Isaac shall Abraham's seed be called. Genesis 17:21, "But My covenant will I establish with Isaac, which Sarah shall bear unto thee," conclusively makes Isaac the heir. The blessings of the covenant are reserved to Isaac, but the common blessings are abundantly promised to Ishmael. The visible church is to descend from Isaac, the heir. Hagar is an Egyptian and a bondwoman. She was an outsider; in scriptural

terms a Gentile dog. Both Abraham and Sarah were, in God's predestination, the chosen people from whose union alone God's promise of the heir would be fulfilled. Isaac's birth was to be a birth after the Spirit, for it is through him that God's oracles, the prophets, the Bible and the Messiah were sent for our salvation. Mohammed eliminates Isaac and puts forth the idea that Abraham was tempted to sacrifice Ishmael. It is for this reason that the Christian message has no place in the heart of Islam, for, with the heir eliminated, all the prophecies concerning Christ are explained away. God says: "My covenant will I establish with Isaac, which Sarah shall bear unto thee." God's approval is on casting out this bondwoman and her son Ishmael. Mohammed's exegesis of the Old Testament will not stand scrutiny.

The Christianity which Mohammed encountered was divided by controversy; large sections teaching doctrines which we should today repudiate. These were the work of the adversary of Christianity, propagating wrong doctrines. Emphasis was laid on non-canonical legends which are to be found in the apocryphal works that Jesus was never crucified in person, but in effigy, thus escaping that indignity. No wonder these heretical sources provided a handle to Mohammed and his followers to insult our orthodox books and to charge Church fathers with lies and forgeries, claiming they had erased the name Mohammed from all the books of the Bible. If Moslems cannot prove that our Bible is adulterated they will attempt to prove it is abrogated. Since we find that Moslems claim our Gospels are corrupted and altered and that Mohammed's name was erased from them, as from the Pentateuch, the Psalms and the Epistles of Paul, learned Moslems should be asked how they can prove their claim if they have no authentic Gospels to compare with ours.

Moslems boast that in the gospel of Barnabas they possess the only true and authentic gospel, but for two centuries they have been challenged in vain to produce the original Arabic gospel of Barnabas. In Barnabas we distinguish at once an obvious and primary dependence upon the Christian Bible and especially upon the four canonical Gospels, frequent and voluminous insertions of Jewish and Mohammedan matter and traces of hagiological and medieval material. The very obvious dependence of Barnabas upon our canonical Scripture disproves once and for all its claim to be an authentic and independent gospel. Of the thirty-nine Old Testament books no fewer than twenty-two are quoted or referred to by Barnabas, many of them by name. Barnabas identifies Mohammed with the Messiah (who is for him always of the seed of Ishmael),

assigns the place of forerunner to Jesus and eliminates the Baptist. Barnabas also gives Mohammed the title of Paraclete. Mohammedan and Talmudic matter is put into the mouth of Jesus. The Moslem claim is that in the fifth century (A.D. 478) the tomb of Barnabas was discovered in Cyprus and a copy of his gospel written in his own hand was found lying on his breast. It was condemned by the Church. Barnabas accepts the virgin birth, the ascension and the crucifixion in effigy, for His likeness falls upon Judas, who is crucified in His place. Jesus is the son of Mary, a mere man, and they that believe on him as the Son of God are really infidels on whom God's wrath abides. Barnabas speaks with consternation of those who eat swine's flesh and who do not observe the rite of circumcision, for they are worse than dogs. In Barnabas Jesus is claimed to have said, "And when I saw him, my soul was filled with consolation, saying, O Mohammed, God be with thee, and may he make me worthy to untie thy shoe latches. . . ." Barnabas is the work of a nominal Christian or a renegade, and interpolated since the rise of Mohammedanism.

Islam is a challenge to the Church. The honour of winning Moslems for Christ is delegated to the evangelical, for he is free from images and relics which the monotheist abhors. But the conventional method of evangelism, without the confirmation with signs following, loses its power; for missionaries labouring for long, long years have been disheartened with the results. But reports are coming of a certain missionary who is having great success with Moslems as a result of a definite signs-following ministry. When Moslems see blind eyes opened, confirmed cases delivered, cripples spring to their feet, and deaf and dumb made to speak and hear in the name of Jesus of Nazareth, they will respond and acknowledge the Sonship and the Cross of Christ. A *tangible* and *definite* miracle backed the preaching of Peter and John, and 5,000 souls believed and accepted the message. The missionary who intends to minister to Moslems is recommended to search the sources of Islamic belief so as to know the Moslem background, but above everything else to yearn, fast and pray for the supernatural.

Mohammed has over 300,000,000 followers. Mohammedanism is the greatest anti-Christian religion in the world. There are over 20,000 Moslem students studying their scriptures—the Koran, etc.—at Al Ahzar, Cairo, Egypt. In one year 4,500,000 were converted to Islam in Africa. The Ahmaddiye Muslim movement of India is the most fanatical of all Moslem sects, whose two strongholds in England are the Woking and London mosques.

EDITORIAL

RESURGENT ANTI-SEMITISM

NEWS during the last few weeks of swastikas daubed on walls in Western Germany, together with anti-Jewish slogans, coupled with the re-appearance in some cities of Nazi-type organisations, is a cause for real concern. What is perhaps more astounding is the almost simultaneous appearance of similar slogans in some of our cities, and even daubed on the walls of churches. Some have suggested that the culprits are Communists, endeavouring to discredit the West German government, and so hinder the western alliance and create disunity among the nations of the West. However, it would be foolish to imagine that with the ending of the war, and the abolition of the Nazi leadership, all the persons responsible for the dreadful anti-Jewish terrorism of the 1930s and the war period have been eliminated, incarcerated or reformed. We are glad, however, to note the prompt action of the Berlin authorities in particular in dealing most severely with this re-nascent horror.

The fact that this country too has had its share in this outbreak—hardly the work of children, for their memories would not go back that far—must cause us much heart-searching. Back of this, and also of the anti-coloured riots, the antipathy to immigration of coloured peoples, the strikes that so often take place when they are employed, and many other kindred incidents, there is the intolerance and prejudice that is so deeply ingrained in many hearts. Never was there a period when travel and communications were speedier, easier and more widely experienced, yet we are far from free from the curse of rabid nationalism and racial hatred.

How similar this situation to that of the first cen-

tury—when Jews had no dealings with Samaritans, and would circumvent their territory at the cost of many an added mile rather than defile themselves by contact with them; when Jew despised Gentile, and Gentile Jew; when to the Greeks all others were barbarians. What a revolution in thought then when Paul announced that in Christ there was neither Jew nor Gentile, Greek nor barbarian, bond nor free, but all were one in Christ. In Christ—yes, this is the only answer to the racial problem. A letter from a missionary in one of the African territories most disturbed at present tells of the wonderful difference that Pentecost makes—showing that in the midst of the most bitter troubles there can be the sweetest of fellowship among those who truly love the Lord, no matter what their colour or race. When the Spirit of Christ is present the barriers go down. Intolerance, suspicion and fear cannot abide where He is crowned.

Yet we must face the fact: though there may be a period of respite, the Scriptures speak of the end times as the time of Jacob's trouble, and if some measure of relief is given to Israel for a while it is only the lull before the final storm breaks and all nations are gathered against Jerusalem to battle. Deprecate it, counteract it we certainly may and must, but the Jews are not destined to obtain lasting peace and security until they find it through the wounds of Him whom they pierced. Meanwhile, our prayer must continually be that they may be saved. In the storm that finally broke over Jerusalem in the first century there was one band of Jews that escaped the terror—namely those who, trusting in Christ and His Word, took their flight to Pella in obedience to the injunctions of Matthew 24 and Luke 21. Our prayer for Israelites today is that they may find salvation from their sin in Jesus, their Saviour, and maybe also be among those "counted worthy to escape" the terrors of the final great wave of anti-Semitism that is still ahead.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Cover picture:

ROYAL ALBERT HALL

An entirely new view of our Easter Monday venue.

This unique picture first appeared in "The Times" on October 14th, 1959, by whose kind permission it becomes our cover picture for this issue.

It was taken for "The Times" by a novel type of low-level aerial camera. The apparatus, operated by Aero Stills Limited, consists of a captive balloon carrying a camera. The shutter is electrically controlled from the ground.

You may be surprised to see what appears to be a spire now fitted to the Royal Albert Hall roof, whereas it is just a photographic illusion. This photograph was taken from behind the building, with the top of the Albert Memorial appearing in the background and looking as if it were fixed to the roof.

**From
my
Diary**



By T. H. Stevenson

WHY do we close our eyes in prayer, maybe even when in a dark room? I thought of this when seeing again the religious film *Tammy*. There the little girl, by her bedside, prays with her eyes open, but is very particular to clasp her hands in a set fashion. When Daniel prayed three times towards Jerusalem daily, no doubt his eyes were open. Jesus went to the mountain to pray, but "He saw" the disciples "toiling in rowing." And when Christ began His great prayer "He lifted up His eyes to heaven," as He did also when, by the grave of Lazarus, He prayed to His Father in heaven. Eyes opened or closed, hands clasped or arms raised, the posture of kneeling, sitting or standing—these are not points of theological hair-splitting. Whatever attitude is adopted, Robert Burns's words are still true: "The heart is aye the pairt that makes us right or wrang."

☆ ☆ ☆

"Police called to the Baptist chapel"; "Choristers stay away"; "Carshalton priest's new work." These headlines highlight three items of news on one page of today's newspaper as I write. It makes distressing reading; two factions in a small Baptist chapel conducting simultaneous services in the same room, in opposition to each other, and officers of the law brought in to bring grace out of disgrace. In Dorset, a church choir walks out on the vicar. In London, with permission from the Bishop of London, a vicar receives as helper another vicar whom the Bishop of Southwark requested to vacate his church. All very distressing, but why does an esteemed newspaper select such sensational and isolated incidents, without a paragraph or word about the good work of the Church? Minimise the good and magnify the evil seems to be the order of the day.

☆ ☆ ☆

A splinter and a thorn, supposedly of Christ's

Cross and crown of thorns, were stolen at gunpoint from their American owner. They were insured for £25,000 by Lloyd's of London. One wonders at the credulity of the owner, the thief and the insurance company. Can anyone seriously believe in the supposed origin of such relics, or in any intrinsic worth even if proved genuine? Our Saviour has left us a surer and sweeter way to remember and show forth His suffering and sacrifice for us.

☆ ☆ ☆

"Pray for the peace of Jerusalem: they shall prosper that love thee." The exhortation and promise of Psalm 122 should be sincerely observed these days. The phenomenon of a sudden universal exhibition of hatred against the Jews lies deeper than supposed. Nazism and Communism are but the tools; Satan is the inspirer. Pray for the peace and salvation of Israel. This was the "heart's desire and prayer" of Paul.

☆ ☆ ☆

The quatercentenary of the Reformation will be made much of in Scotland this year. The Episcopal Church in Scotland has refused the invitation of the Church of Scotland to share in the celebration. The explanation given is: "Our approach to the Reformation is so different that participation would have involved an unreality that would have been uncomfortable. We are taking steps to issue some sort of publication which will make clear what we accept from the Reformation and what we deplore. The latter is not inconsiderable." I venture to say that the main difference of the Reformation in Scotland and England was that it was very much more complete in the former.

☆ ☆ ☆

Viscount Kilmuir, the Lord Chancellor, appeals to the public for financial aid for the voluntary work of the Marriage Guidance Council. The Government now grants the sum of £15,000 annually (half the expenses) to a work that last year helped 12,000 inquirers. At the same time the result of broken homes cost the nation in money alone £22,500,000 each year. The dissimilarity in figures makes one think of the old saying "Penny wise, pound foolish."

☆ ☆ ☆

An R.S.P.C.A. inspector in Bournemouth complains of parents who bought ponies for their daughters "to keep up with the Joneses, and then the girls lost interest, resulting in the ponies being left to fend for themselves." One can hardly expect youngsters to know a lot about ponies and equestrianism, but a little more knowledge about "Shanks's mare" and pedestrianism might be worth while with the younger generation.



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



By Douglas B. Gray (*Director of Music*)

LIVING WRITERS: William G. Hathaway

MUSICAL contributions from the pen of Pastor W. G. Hathaway have flowed freely and consistently for more than a generation. Elim music publications as well as *Redemption Hymnal* contain numerous original compositions and a host of special arrangements, and our movement and many other Christian fellowships far beyond our own direct interests have cause to be grateful and thankful for the many hymns, choruses and anthems which have enriched our corporate worship and musical evangelism.

Mr. Hathaway was born in Swansea, South Wales, and brought up under the influence of a mother who was a sincere Christian and a father who was at first only a nominal one. A strong impression was made upon his young life by the Welsh revival, but it was not until he was in his early teens that he made the great decision for Christ. He often testifies that from that day forward he has never lost the deep sense of God's presence and the joy of salvation.

Soon after conversion he came into touch with the early Pentecostal meetings in Swansea, and in 1913 received the baptism in the Holy Ghost. He spent three and a half years in the forces in the first world war and maintained his witness for Christ. In 1918 Mr. Hathaway married a fine Pentecostal girl in Bournemouth. On his release he completed his training for the ministry, begun before his call-up, and was ordained in January 1919.

His first pastorate was in Newcastle-on-Tyne. From there he transferred to Scotland, being superintendent of a group of Pentecostal churches. In 1926 he joined up with Elim after the Elim revival campaign in Glasgow, transferring to Elim Headquarters in January 1928. Mr. Hathaway was appointed a member of the first Executive Council in 1934 and has remained an elected member of the Council throughout the years. During these many years Mr. Hathaway has served as Field Superintendent and on the Missionary Council as well as being a member of the College Synod for very many years. In 1950 he voluntarily relinquished his office at Headquarters

to take over the pastorate of the church at Hove, where he remained until 1957, when he and his wife visited Canada and the United States of America. On returning to this country Mr. Hathaway was re-appointed by the Conference to his old position as Field Superintendent, in which he is still serving the cause of Elim.

In the opening sentences of this review I referred to the many musical numbers given us by Mr. Hathaway, and I was pleased to hear in his words the following remarks concerning his love for and comprehensive interest in the art and ministry of music. He said: "From my earliest training in music I took great interest in theory and composition and developed a keen delight in compiling hymns and choruses which have been blessed to others in spreading abroad the fame of Jesus' name."

My earliest recollection of Mr. Hathaway's music was on the occasion when I conducted the massed Crusader Choir in the Royal Albert Hall on Easter Monday, 1928, in his great piece "Tell the world." The chorus runs:

"Tell the world that you have found a precious Saviour,
Tell the world that there is healing in His Name.
Let them know that He can fill you with His Spirit;
But best of all that He is coming back again."

This message is still our dominant theme and the reason for our songs of rejoicing. I will mention two other pieces which have been favourites of mine over the years and naturally have been much used in the services and programmes presented even to this day by the London Crusader Choir. One is the hymn "O Christ, whose glory fills our days" (*Redemption Hymnal*, No. 41), set to the stately tune "Eden." This hymn will last. The second is Mr. Hathaway's simple but excellent arrangement for choirs of the immortal music of Handel, Largo in G, to the words "Lord of our life."

Finally, Mr. Hathaway's name will always be linked with his world-wide known "Elim Choruses," which have now reached the sixteenth selection. His own compositions and his experience in dealing with copyrights and in compiling and arranging music

have given him a place on musical committees, where he has exercised an influence for God in the cause of sacred song.

Then let us not forget that Mr. and Mrs. Hathaway have contributed in a remarkable way to the Pentecostal movement, for their three sons are in the

Elim ministry and their daughter, married to T. W. Walker, a member of the Elim Youth Committee, is also a preacher of the Word.

“Thy glory Thou to us hast shown,
Thy name proclaimed by Thy Word;
Thy majesty is surely known,
Thy praise among all people heard.”



FAREWELL SERVICE FOR MISS FREDA GROSSEN

THERE was a good gathering at the Elim Central Church, Clapham, on December 29th for the farewell service of Miss Freda Grossen, who sailed for Africa two days later. Although a farewell gathering, the meeting was a very happy one and was led by the Field Superintendent, Pastor W. G. Hathaway, supported by other ministers. After the opening hymn, and prayer by Pastor H. W. Greenway, the Missionary Secretary, Pastor S. Gorman, paid tribute to Miss Grossen's work in the Transvaal. Mr. F. B. Phillips then spoke of having seen Miss Grossen at work in Africa. He referred to the "small woman" (Miss Gladys Aylward), "and here," he said, "we have another small woman" and added that though Miss Grossen was small she was filled with courage and zeal and a love for the people among whom she worked.

but to give them a real grasp of spiritual truths, as it seems that the door may at any time be closed to missionaries in Africa and the great need is for an indigenous church through which the message can still be spread. Though serious, her talk was alternated with cheery smiles and plenty of good humour.

At the close Mr. Hathaway corroborated what had been said concerning the communistic influence and teaching, and emphasised the need for the training of native Christians.

After the singing of the hymn "I want my life to be all filled with praise to Thee," the brethren laid hands on Miss Grossen and commended her to the Lord.

E. BIRKENSHAW.

In her message Miss Grossen said that she yearned to be back in Africa, being absolutely certain that that was where God wanted her to be. Our hearts were touched as she spoke of the recent parting with her aged parents. She then told of conditions in Africa, saying that she was not so much afraid of big dangers and difficulties as of the smaller ones, and brought home her point by saying that she was less scared of elephants, etc., than of mosquitoes and other irritating insects! She also spoke of the fact that Communism is gaining a hold, and her aim seems to be not only to win the people for Christ,



E. C. W. BOULTON

A tribute from a member of the Men's Fellowship

By R. E. Unsworth, F.R.I.C.S., A.I.A.S., A.I.Arb.

Loving because loved

SOME years ago I purchased a new Bible, and shortly afterwards Mr. Boulton visited the church I attend. I asked him if he would kindly write a few words on the cover sheet. He willingly agreed to do so, took his pen and without hesitation wrote the following:

"The deepest, sweetest and most enduring joy that life can offer is found in fellowship with Christ, a fellowship in which love is the dominant element—a love which grows stronger and richer and purer as the days go by; a love which asks nor gives not less than all; finding its source and spring in Him, it for ever flows back again to Him; a love whose supreme reward is just the joy of basking in the sunshine of the presence of the Beloved; a soul bathed in the glory of the love's unveiling."

Cornish Youth Camp

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REV. F. A. HODGE,
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*Come and join us in the sun, on the sands,
at the sea!*

May we introduce . . .



REV. RAY H. HUGHES

Our 1960

Guest
Speaker
for the

ROYAL ALBERT HALL

THIS introduction may not be necessary to a number of Elim churches, because this will not be the first visit of Mr. Hughes to the British Isles. During his last visit he preached at several churches in London, Birmingham and South Wales, and as a result endeared himself to the hearts of many Elim members and was a source of inspiration and encouragement through his fiery yet thought-provoking addresses.

On the occasion of his last visit he came as a member of the Supreme Council of the Church of God (comparable with our Executive Council), a position he continues to hold, and as National Sunday School and Youth Director, a position he has since relinquished. His activities have covered a wide field, including pastoral, evangelistic and national youth work. He now holds the position of State Overseer for Maryland and Delaware (this state is about 100 miles south of New York), and is the chairman of the National Evangelism Committee, in addition to being a member of the National Radio Commission.

He is widely travelled, having visited forty countries in connection with his many activities and for preaching appointments; for eight years he was engaged solely in evangelistic work and has been much blessed with conversions to Christ through his ministry. He broadcasts frequently, and a few years ago was the special speaker for the first Pentecostal youth rally in the famous Hollywood Bowl, attended by over 20,000 young people.

On his appointment as National Youth Director for the Church of God it was reported: "Ray Hughes is well known nationally and recognised internationally as one of the greatest young preachers living today. In this one man we have the happy combination of preaching ability, sound biblical scholarship, Christian excellence, winning personality, and unbounded enthusiasm. For years brother Hughes has been in great demand as evangelist, pastor and camp meeting speaker."

REVIVAL

By **RAY H.**

REVIVAL is a much-talked-about subject in our times. With a resurgent Catholicism and a militant Communism almost everyone is talking about a spiritual awakening in Christian circles. Politicians are using it for a punch line in their speeches, churches are conducting conferences, special campaigns are staged, but we see little sign of true revival.

The word "revival" is one of the most misused and abused terms in evangelical circles. There are multiplied advertisements on billboards, in newspapers and on banners, etc., announcing revivals. When one attends these meetings one discovers an ordinary service with little or no sign of revival. Regardless of how lifeless and dead some of our special meetings are, we persist in calling them revivals. We must re-evaluate the term. What is a revival?

There is a difference between revival and an evangelistic campaign. What most of us have labelled revival has been a series of evangelistic meetings. Evangelism is an effort on the part of God's people to reach the unsaved for Christ. Revival is God's people getting thoroughly right with God. Those who are dead in trespasses and sins can never be revived, for they have not known life. Only those who have known life can be revived. "For to this end Christ both died, and rose, and *revived*" (Romans 14:9). The cold, indifferent, lukewarm church member who has lost the freshness of his experience can be revived, and through him the lost will be reached. Evangelism is the result of revival (Psalm 51:12, 13). Thus revival begins with the Christian and ends with the salvation of the lost. Evangelistic meetings are meeting a certain need, but they are poorly attended by both Christian and sinner because there is the lack of revival among God's people.

OUR PRIME NEED IN THE CHURCH IS REVIVAL

and all of the church programme will be brought into proper focus. Once the people of God are revived evangelism is inevitable.

Here is the difference between revival and evangelism in a nutshell. In evangelistic campaigns sinners are begged and persuaded to come forward; in revivals they cry out, "What must I do to be

TRAGEDY

THESES (U.S.A.)

saved?" In evangelistic campaigns the messages are directed to sinners; in time of revival they are directed to Christians. In evangelistic campaigns there must be an evangelist, advertisement, proper organisation, facilities, etc.; revivals can result without the aid of any of these. Comparatively few Christians know what revival really is. They have been inoculated with a mild form of Christianity which makes them almost immune to a deep experience with God. There are scores of evangelists who are good men and have had a measure of success, but they have never seen a revival. Revivals are the result of confession, prayer, weeping and fasting before the Lord. This is the price that few men are willing to pay.

Revival is not an abnormal state of the Church, but merely a return to normal New Testament Christianity. It is not a two- or three-week effort on the part of the Church, but should be the constant atmosphere of the Church and the climate of God's people.

Revival is a work of the Holy Spirit through human channels. When revival comes a set form goes and the Holy Ghost becomes the director. Because revival is the work of the Holy Spirit it does not exempt us from the task of being vessels. So many people in the rank and file of Pentecost are depending on some colourful personality to effect revival in our times, when actually it is the task of each individual. Today's Church is trying to save face by substitutes. It has substituted programme for passion, form for fire, feasting for fasting and plans for prayer. When our campaigns do not result in souls won to Christ we excuse ourselves by saying we had a good saints' meeting or the saints were blessed. A *good* saints' meeting will result in the salvation of the lost.

Revival is

THE ONLY PANACEA FOR THE WORLD'S ILLS

It is the key to world evangelisation. Last year the world's population increased by 56,000,000 while only 4,000,000 people are reached for Christ each year. Today there are 400,000,000 more people on the earth who have not been reached by the Gospel

"*Though I walk in the midst of trouble, Thou wilt revive me*" (Psalm 138:7).

"*Wilt Thou not revive us again: that Thy people may rejoice in Thee?*" (Psalm 85:6).

"*O Lord, revive Thy work in the midst of the years*" (Habakkuk 3:2).

than there were a generation ago. Times like these call for a dynamic outpouring and some great revivalists. One of the greatest Bible revivalists was Joel. Twenty-four generations before Pentecost he gave a description of spiritual conditions that is applicable to today. In fact, a modern revivalist could not better describe the Church world as it is now. "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. . . . The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men" (Joel 1:10,12). The field is the world (Matthew 13:38), but the harvest of the field is perished. The grain is over-ripe, rotting in the field and germinating in the shocks. Only a few to gather an abundant harvest, "for the harvest truly is plenteous, but the labourers are few." The entire land mourns and groans under the pain and weight of sin. The corn or Word of God is wasted and goes unheeded. The new wine of Pentecost (Acts 2:13) is dried up and the oil of the Spirit languishes. This lack of the Spirit and absence of joy spells death. Revival is the only cure. Joel gives the prescription for the cure. "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1:14). "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12). There have been revivals without advertisement, extensive organisation or elaborate sermons and even without preachers, but there has never been revival without weeping, fasting and prayer. The absence of these simple practices is the reason for today's struggle. Preachers must lead the way in a genuine search for revival. Cry aloud, "Lord revive *me*." The contagion of revival will spread to the church that will cry "Lord revive *us*." Then together we will

REVIVE "THY WORK"

If revival does not come, doom and tragedy are inevitable. The next generation will not know Pente-

cost as we know it today, for the majority of them will not have seen genuine revival. What will they have to offer a sick, lame world? The Pentecostal heritage will suffer reproach. The Church will be reduced to a mere social institution where recreation, worldly entertainment and a social Gospel will be the order of the day.

“If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to cast out and be trodden under foot of men.” Unless revival comes, paganism and Communism will control the world. In forty-two years Communism has gained more converts who are living today than Christianity, which has been in existence for almost 2,000 years. There will be a total moral collapse if the tide of these times is not changed by revival. Revivals have been known to save nations from

moral bankruptcy, and if we do not have Divine intervention, purity, chastity and godliness will be almost extinct in another decade.

Please, God, send a revival and save us from tragedy!

PLAN NOW

to hear

RAY HUGHES

at the

ROYAL ALBERT HALL

EASTER MONDAY, APRIL 18th, 1960

(Watch for reserved seat announcements)



Women's Column

By Gladys Gorton

THE STORE CUPBOARD

“OLD Mother Hubbard went to the cupboard to get her poor dog a bone, but when she got there the cupboard was bare, and so the poor dog had none.” So runs the nursery rhyme. I always feel very sorry for Mrs. Hubbard. If she knew her cupboard was bare why did she go to it? Was there a bone, and had it been stolen? Or did she expect a fairy to put a store of food in for her? We will never know.

But many housewives at this time of the year go to their larders and use the preserves which they stored in the summer and autumn: bottled fruit, jam, pickles, eggs in waterglass, etc. An industrious housewife replenishes her stock as she uses it; then if unexpected guests turn up there is always something to set before them. This speaks of good management. There are those, of course, who through lack of money or because they do not plan ahead never have anything laid up; so when an emergency arises there is nothing to produce. If a shop is handy this does not create a problem, but it would to the woman who lives in the country.

Enjoying eating the preserves, one's memory recalls

the day they were bottled. That day was exceptionally busy, but bottling the fruit was a *must*—it *had* to be done. So God has promised to bless under all circumstances—both materially and spiritually I feel—our sincere endeavours to be obedient to Him. “The Lord shall command the blessing upon thee in thy storehouses . . . if thou shalt keep the commandments of the Lord thy God, and walk in His ways” (Deuteronomy 28:8,9). From the inexhaustible storehouse of heaven, according to His promise He will supply your every *need*—not *greed*! (Philippians 4:19).

Jesus often told His disciples of His decease, but they did not understand His words (Luke 9:44,45). If they had, perhaps they would not have deserted Him when He needed them most; but at His crucifixion they all forsook Him and fled.

Jesus, in His Word, tells us even today, “Store up in your minds what I tell you” (J. B. Phillips's translation of Luke 9:45). Study His Word then in the hour of temptation and difficulty, and it will help you. It is not ideas, theories, opinions or thoughts which will guide you into the paths of righteousness, but the pure Word of God stored in the heart. “Remember . . . the holy scriptures, which can open the mind to the salvation which comes through believing in Christ Jesus” (2 Timothy 3:15, modern translation).

Text: “Thy word have I hid in mine heart, that I might not sin against Thee” (Psalm 119:11). The Hebrew rendering of “hid” is “laid up,” “stored,” “preserved,” as in Proverbs 4:21. “Preserve my sayings in the midst of thy heart” (Young's literal translation).

CHURCH NEWS FLASH

CHURCH FULL AT WEYMOUTH

Church full of young people. That is how I saw it from the pulpit on the Tuesday evening before Christmas, and our church is not particularly small either. Well over 200 young people, supported by adults, from all the youth groups, youth clubs and uniformed organisations in the area had gathered for the South Dorset youth carol service.

It was our privilege to be host to this fine crowd of youth, and my privilege to lead the service and address them. I must confess that during the opening few moments I was quite nervous, but as the realisation of my opportunity gripped me I went right ahead, announcing the variety of items and leading the community carol singing. My! How they sang!

I endeavoured by God's grace to preach the Gospel in forthright tones, and I was amazed to see the marked attention and interest. Everyone left with the impression that the whole evening had been the biggest and best for many years.

Please pray *now* that the seed that has been sown will grow and that the youth of south Dorset will feel the impact of that service for a long time to come.

"I WILL GUIDE THEE" (Psalm 32 : 8)

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." Truly that was the experience of the saints at Greenock. Our New Year Convention speakers were Pastor S. Gorman and Pastor F. D. Byatt. It so happened that we were celebrating our thirtieth anniversary, so our brethren were invited to come "north of the border." Pastor Gorman was the first minister of the assembly, and was followed by Pastor F. D. Byatt, accompanied by Pastor W. W. Kelly.

God's servants gave themselves wholeheartedly to the ministry of the Word, and it was grand to renew fellowship with them. The singing of the choir and solos, duets and trios added much to the spiritual tone of the meetings. On the Sunday evening we had a short period of "reminiscence," including a number of short testimonies. We thank God that the

seed which was sown in years gone by has brought forth fruit to the honour and glory of His name, and that friendships which were made so many years ago have not diminished with the passing of the years.

J. LYON.

SHEFFIELD ASSEMBLY

The Sunday evening prior to Christmas Day was wild and stormy with rain and winds, but the "carols by candlelight" service commenced with a packed church. The church was illuminated by fairy lights and candles, and there was also an illuminated Christmas tree. The Crusaders completed a lovely picture with their fresh young faces, white blouses and white shirts. They sang carols, and a brother played a trumpet solo (an excerpt from Handel's "Messiah"). Three sisters sang together, and our minister's wife, Mrs. R. B. Chapman, thrilled and touched our hearts with a beautiful solo. Some of the younger Sunday school scholars gave items in recitation and song.

A fortnight later we had a baptismal service, when eight people (including a Jamaican and his wife and another married couple) followed their Lord through the waters.

Our own minister, Pastor R. B. Chapman, preached and convened, and we thank God for such a faithful worker on behalf of his members and for the extension of God's kingdom.

C. LADLOW.

Carols at Bristol -



Bristol youth were invited to sing carols around the city Christmas tree on two nights. Here are some of them with their minister, Rev. W. Ronald Jones, who conducted the singing.

Are we fully aware of

The importance of Primary Teaching

TOO often is the primary class the place where inexperienced teachers are placed. First impressions last longest, some people say, and whether or not this be true the primary departments of our Sunday schools should always receive serious consideration and maximum assistance. Teaching in the primary department is vastly different from that of other departments, and those who are selected to teach this age group should be encouraged to specialise in their task. It was, therefore, with much interest that I read the C.S.S.M. publication *Primary*

Teaching written by a former member of the C.S.S.M. staff, Mrs. Jean H. James. Mrs. James is well qualified to write on this subject for both academic and practical reasons, and I advise our primary teachers to purchase a copy without delay. It costs only 3/6 plus postage, and can be obtained from C.S.S.M., 5 Wigmore Street, London, W.1, or from our Youth Department at 20 Clarence Avenue, London, S.W.4.

For this week's page we present one article to help primary Sunday school teachers.

TEACHING THANKFULNESS TO PRIMARY CHILDREN

A simple project to impress the importance of thankfulness

By EVELYN WITTER

Thankfulness is not a theme to be used only at certain times of the year, such as the thanksgiving season. Thankfulness should be impressed on primary children at every opportunity. All seasons are suitable to remind children of the beauty or bounty of God's wonderful world and to inspire thankfulness in their hearts for their many blessings.

One very effective way to accomplish this aim is through the use of handicraft materials purposefully designed to make the children work at and think through what thankfulness means to them. This is how it was done in one primary department:

First of all the materials were assembled, such as:

1. Various colour shades of manila paper suitable for the particular season.
2. Silhouettes of girls and boys cut from black paper (hands shown folded in prayer).
3. Gummed pictures of flowers or fruits.
4. Gummed gilt harps.
5. Gummed pictures of an open Bible.

The manila paper was cut into rectangles, 8in. x 6in. These were folded two inches in from each six-

inch end to make two closing flaps that met in the centre, thus making a 6in. x 4in. folder. This was cut in a curve at one four-inch end to simulate the Gothic curve of a church window.

In the middle section of the opened folder the teachers printed: "A thank you to God." At the bottom of the middle section they printed: "It is a good thing to give thanks" (Psalm 92:1).

On each flap, about two inches from the curved top, was printed "For."

In class, after the children were seated at their work tables, the folders were distributed, and each child selected a silhouette according to whether a boy or a girl.

"This is supposed to be a picture of you giving thanks to God," the teacher told them. "The Bible tells us, 'It is a good thing to give thanks.' And since we find this verse in the Bible, I want you to paste a little Bible right after the words, and write 'Psalm 92:1' under it. This tells *where* in the Bible we can find this verse."

Then the stickers of various flowers or fruits were laid out on the table.

"God has made our world a delightful place. Flowers and fruit are part of that delight. Pick out two of the flowers or fruits you are most thankful for, and paste them in the upper corners of each flap.

"We are happy to give thanks, aren't we? In Psalm 100 we read, 'Come before his presence with singing.' Let's use a little golden harp to remind us of this, and paste it at the very top in the centre.

"Now, on each inside flap of your thankfulness folder there is room for you to write down all the things you are thankful for. Write down as many as you can think of."

The lists grew quickly. An interesting variety of items appeared on the folders. The project was successful. Through doing, hearing, seeing and feeling, the children had grasped something of the meaning of thankfulness.

FIRST PROMOTION SUNDAY AT WEYMOUTH

After moving into our new building eighteen months ago our Sunday school was at a very low ebb and summer attendance almost non-existent, but last January we decided to experiment and hold our Sunday school in the morning.

At the end of our first year we held a promotion Sunday, when eighteen scholars out of a total of about forty passed through a large model Bible with an arch in it to receive certificates and meet their new teachers. It was a day of thanksgiving, as God had more than doubled our numbers in a year and the summer attendance had hardly varied from the rest of the year.

It was a particularly encouraging sight to see three teenagers joining their new teacher in the already overcrowded high school department. Weymouth youth are on the move!

Calling BOYS AND GIRLS

By Bernard H. Norris

"Sorry, Benny, I can't stop to talk to you at the moment."

"Salright," he said genially.

"Well, you see I'm just about to tell my readers the story of

THE OUTLAW "

"Coo—super. Can-I listen?" Benny squatted on the floor, and pulled his socks up—a sign that he was ready to listen.

"Very well, Benny.

"It all began many hundreds of years ago, in a land many miles from here. It's the story of a young teenage boy, and of bears, lions, giants, battles, kings, caves and danger."

"Smashing!" said Benny.

I could see that already his imagination was at work. Benny could see himself away in a hot country, on a hillside, watching a young lad a little older than himself. I carried on with the story.

"His job was quite an ordinary one in that land—looking after his father's sheep. He carried a large wooden club with him, a staff or stick and also a sling. His name was David. David was quite a musician too, and he carried a harp around with him. The harp then was like the guitar today, and

David could play very well indeed. He would lead the sheep to some nice pasture, and while they ate the grass he would sit and play and sing. Most of his songs he made up himself. When he wanted some activity he would take his sling, find some smooth stones, choose the branch of a tree as a target and practise slinging. He could stand a thin stick up in the ground, run away, stop suddenly, spin round, sling a stone and knock the stick down. People wore robes in that land, and sometimes they got in David's way, so he would take the top one off.

"Life was pretty dull and quiet as a rule, but on two occasions David had some excitement. One time was when a lion suddenly charged from the rocks and made straight for one of his sheep.

"In a flash David was on his feet, racing toward the lion, his sling whirring round. Then—zing! The stone whizzed through the air, hit the lion, and over it rolled. The other time was when a great bear suddenly appeared, grabbed one of the sheep, and made off with it. David rushed at the bear, and somehow set the sheep free. At that the bear reared up and made for David, but he dashed at the bear, caught it by the beard and thumped its head with his club. As the stunned animal collapsed, David pounced on it with his knife."

"Phew," exclaimed Benny, unable to keep quiet any longer. "Then what?"

"Well, you'll know next week, Benny, for that's all we have room for now."

Cheerio, and God bless you.

UNCLE BERNARD.

The Family Altar

Scripture Union Portions. Notes by C. J. Watkins
(Minister of Elim Church, Bolton)

Monday, February 8th. Genesis 26 : 17-35

Abraham had in his lifetime dug many wells, but the Philistines had filled them in again at the first opportunity. Isaac had been made to leave the city of Gerar and dwelt in the country round about. He reopened the wells which his father had dug for himself and his cattle. This caused strife between the herdsmen, and Isaac was made to move from one place to another until he was a fair distance from the city. We might like to think here of the wells of blessing and service opened to us this century by the Pentecostal outpouring. These wells are becoming a little blocked by the bitter contentions of the world and worldliness. Is it not time that we reopened these wells of blessing in order to satisfy our souls again and to be able to hand to our children that water of life which alone will satisfy them and meet their deepest needs through life? The last two verses reveal the grief in the family over Esau's marriages. They show the first breach in the purity of lineage to which Abraham had been called.

Tuesday, February 9th. Matthew 3 : 1-17

We cannot imagine the full impact of John Baptist's preaching upon the people of those days. People of every social class flocked out to hear him. He appeared to be in line with the idea they had of the prophets of the Old Testament days. Notice the place where he chose to preach, a wilderness, not the place we would choose for a great campaign. Think of his manner of life and mode of dress, his food, etc. Consider his message of repentance proclaimed in no uncertain terms to all. These combined to make him quite a draw. But he was only a forerunner of Jesus Christ and never sought any honour for himself. He always pointed to the coming of Jesus (vv. 11, 22). Think also of the humility of John and the obedience of Jesus. Both of them went together into the water, the servant and his Lord. They teach us to walk in humility and obedience day by day. A sign from heaven testified to the validity of it all and the public ministry of Jesus had begun.

Wednesday, February 10th. Matthew 4 : 1-11

Notice that the first experience of Jesus Christ after the Holy Spirit had publicly come upon Him was that of being tempted by the Devil. Do not think that the only purpose of the Holy Spirit's blessing is to give us jolly good meetings and waves of emotionalism. The Holy Spirit is to us essentially "power from on high"—power to be His witnesses, power to live resisting temptation and to live a life well pleasing to the Lord. The temptation of Jesus was a subtle attack on the part of Satan to prevent Jesus from going to the Cross. Satan offered to Jesus the very kingdoms he had come to obtain if only He would worship Satan. Think much on this and thank the Lord that He did resist and rebuke Satan. Jesus used words of Scripture to rebuke the Devil, words taken from the early part of our Bible, called by students the Pentateuch, or the first five books—books which in these modern days have come under the destructive criticism of some scholars. Jesus acknowledged these Scriptures and so do we. Satan also evidently had respect for them, for he left immediately.

Thursday, February 11th. Matthew 4 : 12-25

One fact stands out here, and that is the ready response of young men to the call of Jesus Christ. It is so unlike what

we have noticed in other parts of the Scriptures. Men were often quite unwilling at first to do what God wanted them to do. Men like Moses, Gideon, Jeremiah, etc., made excuses. I wonder what it was about Jesus that made these men respond so readily to His call! Perhaps in your own heart you will find the reason as you reflect upon those things which first caused you to surrender to Christ. We might call the first year of our Lord's ministry the year of His popularity. People followed Him everywhere He went. Crowds of sick folk came to Him and He healed them. But as the months passed and His teaching with its implications began to be felt by them they left Him and only a few remained. Blessed are those who follow Him always. We may suffer with Him now, but we shall reign with Him later.

Friday, February 12th. Matthew 5 : 1-16

Jesus went up into a mountain, no doubt to get away for a while from the crowds and to have communion with God and to talk with His disciples. All who serve Jesus in a way which demands constant ministry to people need to get away sometimes so as to have quiet fellowship with Him. The disciples came to Him and He sat down and taught them. They had never heard words like those before. The verses before us are meant to be a comfort to all who seek to be followers of Jesus and who suffer persecution for His sake. Try to remember that sincere Christians are vital to the world out of all proportion to their numbers. "Ye are the salt of the earth." The thought seems to be that of preserving society from complete corruption and collapse. "Ye are the light of the world." The light we have in our hearts is not to be hidden there, but we are to make that light shine out in our daily living so that others may see the light. This is the light of salvation which others may share and God will be glorified. Our light is not the less when it is shared.

Saturday, February 13th. Matthew 5 : 17-32

A reading of these verses shows that with God an outward rectitude of life alone is of no great value. It is into the hearts of men that God looks. Now the heart of man is such that these teachings of Jesus are beyond his ability to keep. Hence the need of the new birth. A man needs to become a new creature in order to keep these sayings of Jesus and to do them. How grand it is to know that all mankind may experience salvation through faith in the Lord Jesus. You might like to reflect here on what I have called "biblical surgery," that is to say dealing drastically with anything which seriously hinders our Christian witness or retards our spiritual growth. This is easier to talk about than to put into practice. We do not find ourselves willing to submit to such an operation. We would do well just now to pray for grace to respond to every challenge of the Christian life.

Sunday, February 14th. Matthew 5 : 33-48

"Love does more than it need do." That sentence sums up the content of the reading for today. Christians are to be more than just law-abiding members of society. They must be willing to forgive those who have wronged them. The commands of the law in some instances have to be exceeded. The Romans appear to have staffed their postal system by obliging civilians to carry letters, and the people most likely objected to this system. But Christians must always be willing even to do an extra mile when it is useful (v. 41). Remember that perhaps today you will be called upon to do that mile. It will not be convenient for you either, but you will do it for the sake of Jesus. Perhaps by so doing you may lead a soul into contact with your Saviour. God causes the rain and the sun to come upon evil men and good men without respect of persons. We too should watch lest we become partial to some and exclude others. It is often a big failing in our assembly life one toward another.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. February 27—March 3 (except Monday). Elim Tabernacle, Graham Street. Soul-winning services conducted by Joseph Smith. Sun. 11 and 6.30, week-nights 7.30.

COULSDON. February 20. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: T. J. Broomhall (Elim). Leader: D. G. Moxen (A.O.G.). Special items of singing and testimony by party from Croydon. 7.

HASTINGS. February 13-16. Elim Church, the Central Hall. Church and Minister's Third Anniversary. Guest speaker: Donald Gee (Principal of Kenley Bible School and Editor of "Pentecost"), supported by Bexhill Male Voice Choir. Sat. 7, Sun. 11, 6.30 and 8 (after-church rally), Mon. and Tues. 7.30.

ILFORD. February 6. Elim Church, Scrafton Road. Monthly Rally. Speaker: F. Barnes (A.O.G. Lee). 7.30.

KINGSTON. March 5. Elim Church, Thames Street. South London Presbytery meeting. Business meeting 3, Convention meeting 7.

LEYTON. February 27. Elim Church, Vicarage Road. Lecture of tour of America, illustrated by slides, by W. G. Hathaway. 7.

LONDON. March 28. Metropolitan Tabernacle. United Bible Colleges Demonstration (Elim, Assemblies of God and I.B.T.I.). Chairman: Donald Gee. Speakers: G. W. Gilpin and Fred Squire. 100-voice students' chorus and musicians under the direction of Douglas B. Gray. Invite everybody to this outstanding witness of Spirit-filled youth. 7.30.

LONGTON. February 13, 14. Elim Church, Five Ways, Lightwood Road. Combined Minister's Second Anniversary and missionary weekend. Guest speaker: Miss Elsie Wriglesworth (India). Sat. 7.30, film slides of India, Sun. 11 and 6.30. February 18. Two special film-slide lectures by Wycliffe Preachers. 3, "William Hunter, the Boy Martyr of Brentwood"; 7.30, "The best Book of all and how it came to us."

LOUGHBOROUGH. February 27—March 3. Elim Church, True Lovers Walk. Visit of T. H. Stevenson (Ilford) for Fifth Anniversary services for F. Lavender. Sat. 7.30, Sun. 10.45 and 6.30, Mon.-Thurs. 7.30

WESTCLIFF. February 6, 7. Visit of London Crusader Choir (conductor, D. B. Gray). Sat. 7.15, Festival of Praise at Avenue Baptist Church (seating 1,000); Sun. 11 and 6.30 at New Elm Church, Electric Avenue, near Fairfax Drive.

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.

YORK. February 19, 20. Elim Church, Swinegate. North-east Youth Leaders' Conference, conducted by National Youth Committee, for all youth department leaders and Sunday school teachers. Sessions: Friday, 7.30; Saturday, 10.30 a.m. and 2.30 p.m. Great final rally, 7.

PRESIDENTIAL ITINERARY

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

Lancashire Presbytery. March 11, Crewe; 12, Bolton; 13, Macclesfield; 14, Wigan; 15, Stockport; 16, Oldham; 17, Ellesmere Port; 18, Liverpool; 19, Burnley (3 and 7 p.m., Rally); 20, Blackburn (11 a.m.), Salford (6.30 p.m.); 21, Blackpool.

JOSEPH SMITH'S ITINERARY

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

February 13, Leigh-on-Sea; 20, 21, Hastings.

LONDON CRUSADER CHOIR

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, Hammersmith; 20, Braintree; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening)

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.

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C.236

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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.

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

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North Wales. Pastor and Mrs. Garratt offer homely accommodation near the sea and town; reasonable terms. Write: "Lyndhurst," 17 Erskine Road, Colwyn Bay. C.231

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"

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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

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Caravan for sale. Pedigree Mestiff living caravan, all metal; self-contained kitchen, bedroom (double bed), sitting room (fireplace), lavatory. Price £1,250. H.P. terms arranged. Write to: Pastor Ricci, 14 Avon Road West, Christchurch, Hants. C.237

SITUATION VACANT

Kind working housekeeper for old lady who is active but has crippled daughter. Comfortable home at Shoreham-by-Sea, Sussex. Box 26, "Elim Evangel" Office. C.233

BIRTH

Rees. On December 11th, 1959, to Barbara and Mark Rees, Elim Temple, Trealaw; God's gift of a daughter, Jacqueline Alyson; a sister for Jonathan Paul.

WITH CHRIST

Brown. On January 15th, Mrs. Mary Brown, in her 80th year; member of Elim Church, Wigan, since its formation. Officiating minister at funeral: Henry W. Fardell.

Dawson. On January 7th, Sheila Ann Dawson, aged 18, former member of Elim Sunday School, Scarborough, passed away. Officiating minister at funeral: T. W. Walker.

Dodd. On January 6th, George Dodd, aged 78, beloved brother and former deacon of Elim Church, Croydon, passed to be with his Lord. Officiating minister at funeral: J. Hywel Davies

Godfrey. On January 14th, Mrs. E. A. Godfrey, beloved member of Elim Church, Truro, and widow of the late Mr. W. Godfrey (Church Secretary). "Together in heavenly places in Christ Jesus." Officiating ministers at funeral: G. Rouse and R. Jobling.

Snowden. On December 21st, at Sheffield, Michael James Snowden, aged 26 (late of Exeter), after a brief though trying illness. Officiating minister at funeral: R. B. Chapman.