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The

Elim Evangel

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

VOL. XL No. 9

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FEBRUARY 28th, 1959



Rev. P. S. Brewster opens new church in Treherbert (see page 134)

This matter of Worldliness

By Milo L. Arnold

Be not conformed to this world (Romans 12:2)

SOME weeks ago two Christians met on the street, and one accosted the other with a charge of worldliness. The two were a charming young lady and a rheumatic old gentleman. Their mutual charges have since resulted in losing both to the church and the kingdom of God.

The issue came to a head when they met and the old gentleman saw that the young lady's lips were unnaturally coloured. He at once proceeded to charge her with worldliness and, in the presence of passing strangers, he definitely lined her up, much to her embarrassment and the embarrassment of the church of which both are members. She in turn went meekly away, smarting under the worldly, legalistic way in which he had accosted her.

Which one had been worldly? I believe they were both at fault. She had yielded to the pull of worldliness in the area where a young woman is most easily tempted; and he to worldliness in the area most likely to a man of his years. It was easy for him to say that the cosmetic complexion was worldly, for such a thing had no appeal to him; in fact, it naturally would be revolting to him. It was easy for her to see that his legalism was worldly, for legalism did not appeal to her; it was revolting to her. Each went away more convinced of the other's worldliness and less conscious of their own.

Herein lies the matter of worldliness. It is difficult for us to recognise it in the light of our prejudices. It is easy for an old rheumatic man to see the sin in dancing, and it is easy for a gay young woman to see the sin of greed. It is easy for a grandmother with a withering complexion to see the sin of the too-low neckline, and it is easy for the high school girl to see the sin of the telephone-gossip line.

It is easy for the preacher to see the worldliness of the teen-ager's cheap jewellery, and it is easy for the teen-ager to see the worldliness of the preacher's high-priced, bright necktie. It is not hard for the half-blind old man to see the sin of the movie, for it would make his head ache anyway; and it is not hard for the teen-ager to see the sin of selfishness when the offering plate goes by—for what are a few shillings to him, anyway?

Extremes, yes—but suggestive of the part our prejudices can subtly play in our definition of worldliness. Paul warned, "Be not conformed to this

world"; that is, be not moulded to it, or shape the contour of our lives to fit it.

Worldliness is more than dressing like the world, or enjoying the entertainment of the world. It is this, true, and a lot more. Some people have conformed to the pleasures of this world and have lost their souls and their influence has hurt the church terribly. It is a tragedy which all eternity cannot overcome. As a church, we must do our utmost to safeguard our people from this peril. Some others have conformed to the appearance of this world, and have been in the vanguard of every fad and fashion. Their appearance has hurt the church, has classed them with the world; many of them have become a part of the world and not of the church. That is a tragedy. We must arise and safeguard our people from worldliness of dress and behaviour.

On the other hand, worldliness has reached deep in our ranks and taken our finest men and women on entirely another form of attack. Many a good man has been lost when he became conformed to the "cares of this world"; his life became bent upon them. His time was occupied with them just as truly as though he had conformed to the pleasures of the world. Many an adult who has wisely guarded the youth against worldliness of recreation has allowed the worldliness of the "cares of this world" to snare him, and rob him of the joy and victory which he ought to have in his life.

Worldly ease is another of the spots where many of the more mature people will find themselves conforming to the world unless they guard with sincere caution. They would not think of going to a dance; but they would think of getting along at church just as easily as possible. In the deacons' meeting they will stand staunchly for a vital standard of holiness for the church and her young people; but on Wednesday evening at prayer meeting time their soft-soled house slippers, the sparkling fire, the evening paper and a nap can seem lots less worldly. *Ease can be worldly.* We can conform to it and lose our souls, and the cause of Christ will suffer.

The bank accounts of this world are legitimate, but we can be worldly about them. Many a person who would not cheat in business because of the worldliness of a shady bargain will be worldly about his giving to God and the church. It can be worldly

to put one pound in the offering when it should be £100. It is worldly to be so conformed to the cash of this world that we cannot let it go gracefully.

Some people, who are very rigorous in their conformity to the regulations about entertainment, might act very worldly when they fail to get elected on the diaconate, or when they are not given their Sunday school class again. *To be petty, easily offended, sensitive and pouty is worldly*—even if our prejudices do make it difficult for us to see it sometimes.

Strife is part of the nature of the world, and many have conformed to the world in their own dispositions and their own hearts. The Christian must not strive; it is worldly. But when there is a personal issue involved, and we have been done an injustice, how easy it is to overlook the worldliness of our conduct toward those who differ with us!

Selfishness is worldliness. No matter where we find it, it is as worldly as any manner of dress or enter-

tainment can be. It kills the soul, cripples the influence, and handicaps the church.

The matter of what type of worldly expression appeals most to our lives depends upon our age, our circumstance, our health, our looks, and our friends. It is easy for the older people to see the worldliness of the young people, and for the young people to see the worldliness of the old people; but we need to become sincere enough in our introspection sometimes to see our own areas of temptation. Am I worldly?

Some people show a worldly tendency in the way they fix their faces, some in the way they furnish their homes, some in the way they drive their cars, some in the way they seek for office, and some in the way they take it easy on prayer meeting night. Worldliness is a terrible plague, and it opposes the kingdom of God continually. We must fight it with all our might; but let him who casts the first stone be without sin. —*Selected.*

EVANGELISM with a FUTURE OVERSEAS MEMBERS' NIGHT AT OXFORD

DESPITE the bitterly cold weather and snow, the City Temple at Oxford was full for the second overseas members' night, an idea conceived in 1958 and carried through in June. So blessed was the first service that it was decided that another such evening should be held.

All overseas members of the church were contacted by letter and requested, if they felt they had any talent, to take part in the service.

Friends from Jamaica, Barbados, Lebanon, India and America took part, one of our friends with the wonderful name of Messiah opening in prayer.

Eight friends from India (all men) sang a spiritual in their own language and the congregation felt the impact of the rhythm of Indian music touched by the blessing of the spirit of the Lord. Following this, a little lad from Lebanon, whose head barely rose above the pulpit Bible, read Psalm 24 in a beautifully clear voice. Later his brother rendered a violin solo and caused us to hope that there may come a time when he will be making a "joyful noise unto the Lord" with this talent.

An artist from America rendered three musical items on the accordion, following which a brother from India gave a sermonette, the centre of which was his personal testimony as to how the Lord met his need in India in a supernatural and wonderful fashion.

A husband and wife from Barbados sang a duet which must have delighted the heart of the Lord Jesus. As the notes flowed out we felt our hearts warmed by the simple sincerity of our brother and sister, so clearly manifested as they ministered.

Another brother, this time from Jamaica, gave a sermonette in a completely different style, and it was again blessed to us.

Several friends from the West Indies followed, giving their testimonies to the saving grace of Christ, and finally a Christian brother from the Lebanon, recently come from Egypt, ministered a powerful word concerning the need to allow the Spirit of God to move upon our lives.

A sense of joy in the Holy Ghost prevailed, and was evinced afterwards when the guests gathered in the minor hall for refreshments. Conversation flowed happily and the warmth within drove off the sense of icy cold without.

Two brothers were baptised in water, one from India and one from Wales. One could not help thinking that although the poem states that "East is East and West is West, and never the twain shall meet," this becomes untrue and is swept aside when two such brothers follow the Lord through the waters of baptism, for "*He hath made of one blood all nations.*"

P.M.

EDITORIAL

BACK TO PROGRESS

“THE old biblical law of ‘an eye for an eye, and a tooth for a tooth’ may be brought up to date in England to compensate victims of crimes.” So runs a newspaper comment on some of the proposed changes in the penal laws set out in a recent White Paper. The Government White Paper says: “The basis of early law was personal reparation by the offender to the victim, a concept of which modern criminal law has almost completely lost sight.” The White Paper goes on to say: “Indeed, in the public mind, the interests of the offender may not infrequently seem to be placed before those of his victim.”

So once again the biblical ideas and ideals are vindicated in the “march of progress.”

One wonders just how much of the thuggery and brutality in modern crime—of which there has been a great and lamentable increase in the post-war years—is due to the lack of parental control, the decline in the popularity of the rod, the emphasis on “self-expression” and modern ideas of child psychology. Accept the premise that human nature is a good thing, essentially moral, requiring only a modicum of education, a right and proper environment—that destructive and anti-social tendencies, if left alone, will accomplish their own catharsis—accept this, and sin can be relegated to the outmoded vocabulary of the religious fanatic and man can be seen for what he is (so these people say), a creature ever evolving towards an attainable perfection.

Well, a generation has passed since these ideas were promulgated. We have had time to reap the benefit of these progressive ideas—and what is the fruit? We read of it in our papers day by day, we see it in our courts, in our over-populated Borstal institutions, in the complete disregard for authority, the undisciplined lives of so many today.

Now there is some rethinking taking place, and rightly so, not before it is due. But the cause is not peripheral, but basic. The answer lies not in the creation of better prisons, more comfortable cells, or even better schemes of rehabilitation of criminals, much needed as these reforms may be. The answer lies in the return to a biblical conception of the nature of man and sin. “Deceitful above all things, and desperately wicked” is the scriptural comment on human nature. The doctrine of the total depravity of human nature has often been misunderstood. It does not mean that all are as bad as they could pos-

MISSIONARY FINANCES

Following is the statement for the first three months of the present financial year, showing the needs of the Elim missionary work and the amount of money received :

	Estimated Expenditure	Received
November 1958		
to		
January 1959	£5,355	£4,154
Deficit for the three months	£1,201	

Please pray that this deficit will speedily be met

sibly be—that would be nonsensical—but rather that human nature, like the bowl that runs across the green, has an inherent bias, a bias towards evil which man himself cannot shift, so that, as Paul says, “in me . . . dwelleth no good thing.”

Britain has shifted from the gold standard of respect for God’s Word, God’s day and God’s house, and is paying the penalty in devalued standards of living. “An eye for an eye” takes us back to the Mosaic law, and is a step in the right direction, a recognition of the value of the despised biblical standards. The law, for Israel, revealing the necessity for divinely decreed standards, was a schoolmaster, Paul tells us, to lead them to Christ. May we trust and pray that a revived respect for law may eventually lead to a renewed search for grace—the redeeming grace of our Lord Jesus Christ, which alone can give us salvation from sin’s power and dominion.

Meanwhile, even if grace is not everywhere operative, this country will certainly be a happier and a safer place if there is a return to a more wholesome regard for the law, a realisation that crime does not pay, that redress and restitution must be made by the criminal to the victim of his crime—“an eye for an eye, and a tooth for a tooth.”

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
Executive Council: E. J. Phillips (President), P. S. Brewster,
J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Modernising the S.A.

Salvation Army commissioners from all over the world—forty-one of them— assembled for a private meeting lasting two weeks. The subject of their discussions was the possible modernisation of S.A. techniques after eighty years of their world-wide work. Among other things, they have to decide if the street-corner meeting with its brass band and gospel hymn singing is too old-fashioned to win people. Another decision to be made is: should the S.A. increase its use of television? A spokesman of the conference said: "Habits have changed. New methods of evangelism therefore must be devised to meet the changed conditions in the world."

*Suppose they will be calling this tune
"Marching with the times."*

* * *

A New Temple!

In Israel a new towering structure described officially as "the supreme religious centre for the Orthodox Jewish world" was dedicated at Jerusalem recently. The seven-storey building, situated on the highest hill in the new city of Jerusalem, will serve as the seat of the Chief Rabbinate of Israel. It also will house a new Orthodox research and information centre, an extensive rabbinical library and a liaison office for Jewish religious foundations throughout the world. Built at a cost of £1,665,000, the structure has an ultra-modern auditorium seating 1,000 persons.

This will be, we suppose, a kind of temple outside the city walls. We would be more thrilled if they made a geological study of Golgotha's hill and its historical and spiritual significance.

* * *

Evolution

Professor Edwin Conklin, the U.S.A. Princetown University biologist, says: "The probability of life originating by accident is comparable to the probability of the complete dictionary resulting from an explosion in a printing factory."

Well, that's a Conklin uppercut right on the chin of the evolutionists.

* * *

Religious Freedom!

The East German government has reaffirmed the article of the constitution which says that "every citizen enjoys full freedom of belief and of conscience. Undisturbed practice of religion is under the protection of the republic."

The government action was announced in a press release, following negotiations with representatives of the German Evangelical Church.

The church delegation, the release said, declared "that the church is co-operating for international peace with the means at its disposal, and it is, therefore, in agreement, in principle, with the peace efforts of the German Democratic Republic and

its government." The church pledged itself "to respect the development of socialism and to co-operate in the peaceful improvement of national life."

At a meeting in Berlin after the communique was released, the hope was expressed "that most of the complaints raised by the church will now be satisfactorily settled so that real improvement may take place in the relations between the church and the state in the German Democratic Republic." The hope was also expressed that the negotiations would fulfil the hopes that "people whose Christian faith compels them to reject atheism will be free to bring up their children as citizens of the German Democratic Republic without acting against their conscience."

Well, we hope the East German government means what it says, but the record of its persecution of evangelical Christians in general and Pentecostals in particular, and the liquidation of pastors and people as well as church buildings in the past, does not inspire us to believe for much better things in the present unless the Christians concerned are ready to bow down to the Nebuchadnezzar image.

* * *

Top Denomination in Japan

A recent survey by an independent Christian newspaper revealed that the Assemblies of God is now the largest evangelical denomination in Japan. This growth since the war is due largely to the work of our Japanese Bible school graduates.

American brand, of course!

* * *

Khrushchev to visit Israel!

The Israel Foreign Minister, Mrs. Meir, has invited Mr. Khrushchev and other Soviet leaders to come to Israel to see how the Jews have made the desert bloom.

Mrs. Meir was commenting on an interview in the French newspaper *Le Figaro*, which quoted Mr. Khrushchev as saying that Jews in the Soviet Union had shown they were not capable of living collectively.

More trouble coming for Israel!

* * *

Suspended Sentence

A suspended prison sentence was handed down to a Santa Fe (New Mexico) woman on the condition that she attended church every Sunday with her children for at least two years. Mrs. Aurora Salazar pleaded guilty to attempting to defraud the New Mexico Welfare Department. In suspending her sentence District Judge David W. Carmody stipulated the weekly church attendance as a condition of probation. Mrs. Salazar admitted cashing a welfare cheque which was not issued to her.

A sensible judge and a sensible suspended sentence. It would be good if British courts took note.

More antagonism to the Gospel

A pact against the Gospel has been made by the people of Liu Ying, a town in Formosa, according to missionary reports. The people have vowed that anyone who becomes a Christian will be driven out. At one church meeting, however, about 100 adults listened for two hours and hundreds of Gospel tracts were distributed.

So David is again proved to be a true prophet when he said that "the wrath of men shall praise Thee."

* * *

Back to God and the Bible

National Scripture Union Week was observed by Protestant churches in 1,000 towns throughout Australia in an effort to create greater Bible consciousness among the people. The campaign was organised by Australia's Scripture Union, 80,000 strong. John Prince, chairman of National Scripture Union Week, said, "The great need of the world is to get back to God, and to know anything of God we must read the Book in which He has revealed Himself."

The urgent need of today, ably expressed by a God-fearing man who is not afraid to speak forth the truth.

* * *

Revival in South America

The tremendous Pentecostal revival which swept throughout Brazil as a result of the campaign conducted by Rev. Tommy Hicks is still moving multitudes to the Gospel and to Christ. In the recent World Pentecostal Conference in Toronto it was reported that there are now two major Pentecostal groups in the country each with a quarter of a million adherents, as well as many smaller groups.

How amazing it is that in this land where God has poured out His Spirit in a great visitation from heaven there are already well over half a million Pentecostal believers. Before this visitation Pentecostal missionary societies were considering recalling their representatives in this country because of the dearth of results. Now the whole situation has been completely changed by an act of God. To Him be the glory.

* * *

World Population

The United Nations' impartial social scientists have said: "If the world produces people as fast in the next 600 years as it has in the last 600 (and it is currently producing them somewhat faster), there will be only 10.74 square feet per person to live on by the year 2558—and that includes North and South Poles, deserts, glaciers, jungles and mountain tops."

Heaven has no over-population problems.

* * *

No comment!

Does it surprise you that it took 1,500 words to express the Ten Commandments and 26,911 to frame a government regulation governing the sale of cabbages? Of course, you realise the reason why the Ten Commandments are so precise—they were given direct; they did not go through a committee.

* * *

Religion barred from Mexico's radio

The Supreme Court of Mexico has ruled that a recent edict prohibiting religious radio broadcasting is constitutional.

CHURCH NEWS FLASH

NEWCASTLE

Here is a photograph of a group of Newcastle Crusaders at our first anniversary party, which was held on December 12th. When our branch was started by the late Pastor E. Harford we had seventeen Crusaders, and now, after our first year of united service for our Lord, our register has fifty names. We are having happy times of fellowship here and have had a number of campaigns which we call "Tyneside for Christ" campaigns, in which many souls have been saved.

JOHN W. BATES.



Newcastle Crusader Party

SPIRITUAL BLESSING AND MUSICAL FEAST

These words aptly describe the seventh birthday services held recently in the Blackheath Elim Church commemorating the formation of our male voice choir. Many friends were with us from churches of all denominations, and the speaker was a Methodist lay preacher, well known locally as a real trophy of grace. Items sung included the first two pieces the choir rendered in 1951. Our minister took us in memory to some of the places we have visited as a choir.

Another branch of activity is our ladies' choir, which has brought blessing to many in hospitals, institutions for the aged and churches.

We are looking forward to another year of service under the leadership of Rev. and Mrs. Cowdery.

W. J. BAKER.

NEW CHURCH OPENED IN TREHERBERT

For about six years the members and friends of the Elim Church in Treherbert have had to meet in a hired hall. You can therefore imagine the thrill when Pastor Brewster turned the key in the door of a recently purchased church and pronounced it open for worship.

A few minutes after the opening ceremony the church, which seats about 200, was packed to capacity. Mr. Brewster then conducted a lively and inspiring service. His address on the subject of "Truth" was a real challenge to both saint and sinner.

A week of special services followed, conducted by Pastors L. W. and D. Green and G. Hillman. Coach parties from Pontypridd and Caerphilly supported the services and provided items. Decisions for Christ were registered and great spiritual blessing was experienced by all.

A. P. JOHNSTON.

Over five years ago Trealaw Elim Church launched out into the Treherbert valley and opened a new church. It thrived in a hired hall under the ministry of Pastor E. Thomas, and now under the ministry of our church leader, Mr. E. Wall.

Some four weeks ago a church became empty, and it was immediately purchased by the local people and has now been opened as a new Elim church.

On the Saturday night of the opening, January 24th, the place was packed to capacity, with many outside unable to get in.

We wish our honorary pastor every blessing as he serves the Lord in this very needy valley.

P. S. BREWSTER.



Section of crowd at Treherbert opening



Women's Column

By Gladys Gorton

MY NAME'S SAKE

"MEET Gladys Gorton" someone said to me as I stood shaking hands with the folk leaving after the evening service. Surprised, I turned to her. "I am pleased to meet you. I've heard that my namesake lives near here." Surely this meeting to both of us was unique. I have never met another person of my own name before, but it was very near a short while back. Miss G. M. Gorton—a fellow minister—and I had an unusual experience when we stood in the same pulpit together to minister. Our Christian names are the same, the letter "a" in the surname makes the slight difference.

Life has a strange knack of producing the ludicrous. Once when we were on a Channel steamer with friends, a voice called through the loudspeaker, "Will Mr. J—Y—report at the office" (it was something to do with his car). Our friend and another man arrived at the office together, both having the same name! Mrs. O—, walking along one day was given a tract. She glanced at it and read, "Korah, Datham and Abiram perished in the fire." This startled and frightened her somewhat—she was not saved at the time—because *her* name was Cora!

Most people do not like their names. Secretly they

IBRA RADIO

Radio Africa, Tangier

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

SHORT WAVE: 20.2, 26.1, 32.3 metres

WEDNESDAY, MARCH 4th, 1959, at 9.15 p.m.

Speaker: Rev. H. Burton-Haynes (Vice-President)

Subject: "Repentance"

Ministry of music by the

Brass Ensemble London Crusader Chorus

Male Voice Chorus P. Van Woerden (organ)

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

Friends are invited to join the IBRA Listeners' Federation and thus help in this great world-wide missionary radio enterprise. Your gifts towards the Elim radio work are needed. Please write today to Elim Radio and Music Department, 20 Clarence Avenue, London, S.W.4.

THEY'RE COMING TO LONDON

for

EASTER MONDAY

Elim members and friends from

Banbury	- - - - -	1 coach
Hove	- - - - -	1 coach
Worcester	- - - - -	1 coach
Oxford	- - - - -	2 coaches
Winton	- - - - -	1 coach
Merriott	- - - - -	1 coach
Dudley	- - - - -	1 coach
Romford	- - - - -	1 coach
Loughborough	- - - - -	1 coach
Bridgend	- - - - -	1 coach
Kingstanding	- - - - -	2 coaches

WHAT ABOUT YOUR CHURCH?

will never forgive their parents for naming them after their forebears. Take for example Eliza Jane. She was named Eliza after her mother's mother, and Jane after her father's mother. Jane was all right, but *Eliza Jane Smith!*

She always used E. J. Smith as her signature and hoped people would think her name was Elizabeth Jennifer Smith. Lax of Poplar tells an amusing incident. He asked the parents the name of the baby he was about to christen. "Genius sir." Thinking he had not heard correctly he asked again. "Genius sir." "*Genius?*" He was astonished. "But he might never be one; he might be a dunce, or even an imbecile." "Never mind, sir. Name him Genius, then he'll have something to live up to."

A nun receives a new name when she takes her vows and becomes "married" to the Roman Catholic Church. This is a man-made invention and ceremony; it is only a corrupt imitation of the blessing of a new name promised to the Christian who overcomes his sins, faults, etc. (Revelation 2:17; 3:12). As the high priest bore upon his breastplate the names of the twelve tribes of Israel when he went into the holy of holies to intercede for them, so Christ, our High Priest, bears the name of His own upon His heart, interceding for them in the Father's presence. "I have graven thee upon the palms of my hands" (Isaiah 49:16).

Jesus said, "he calleth his own sheep by name, and leadeth them. . . I am the good shepherd, and know my sheep, and am known of mine" (John 10:3, 14). How lovely! He knows you and me by His special name for us, and there is not another who has the same name.

THE story of David and Goliath has many valuable lessons to teach us about the fight against sin. It could quite well be that when John wrote "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4) he had this story in mind. David achieved his victory not merely through human skill, but by faith in the living God. So John reminds us that faith in God is our most potent weapon against evil.

Now this story tells us that the Christian will often be challenged by evil, and that it will sometimes appear as a formidable foe. Though at times the Devil poses as an angel of light, there are other times when he draws the sword and prances around us, refusing to sheathe it until we have done battle with him. A formidable foe indeed! The warriors of Israel looked at Goliath, the lumbering giant of the Philistines, almost ten feet tall, with armour weighing two hundredweight, carrying a spear with a staff like a weaver's beam, and bellowing with a voice that shook the valley: "Give me a man that we may fight together."

The warriors of Israel feared (1 Samuel 17:11), then they fled (v. 24). That is always the sequence. Goliath played with Israel as a cat plays with a mouse; he enjoyed their staring, frightened eyes. This unbelief engendered defeatism; yet the resources that David later used were available to all the warriors of Israel; but, not being rightly related to God, they were at a loss to know how to draw upon these resources. Why should we fear temptation, or flee from the tempter? We must resist the Devil, *then he will flee from us* (James 4:7).


It is essential that every Christian prepare to meet evil; for the clash is inevitable. The two armies were separated by a valley about a mile wide. Running through the middle of the valley was a deep ravine—some twenty feet across, and with a depth of from ten to twelve feet—which carried away the winter torrents. Both armies were alert, knowing that sooner or later the clash would come. The inevitability of temptation is clearly set forth by James: "Let no man say *when* he is tempted [not *if* he is tempted], I am tempted of God" (James 1:13). Whether we will be found strong and buoyant as was David or weak and fearful as were the others depends on the presence or absence of faith.

DAVID'S FAITH WAS RADIANT

He said to Saul: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine" (1 Samuel 17:32). Saul was taken aback.

He looked at the stripling before him and his heart warmed to the lad's sincerity; but he could not bring himself to treat the youth's remarks seriously. "Thou art not able to go against this Philistine" (v. 33). He did not wish to hurt the lad's feelings, he sought to encourage him to think rationally. Saul saw the slender, youthful form of the speaker; but not the virile soul. Saul was dealing with a giant in faith; but Saul's spiritual life was at such a low ebb that he did not recognise David as such.

David surprised Saul with his reports of his encounters with the bear and the lion that attacked his father's flock. Away from the public eye, God had been preparing David for the crisis of his life. Nobody suddenly emerges as a giant of faith, not even David. The crisis did not transform him into a man of outstanding spiritual calibre, it simply revealed his true self. The crisis developed and David was prepared to meet it.



Faith made us true

By Gordon Wright, A.N.E.A.



This is news to us that David had slain a bear and a lion in performance of his duties as shepherd to his father's flock. Evidently David had not clamoured for popularity or we would have heard of this before. Humility is commendable in all, but more so in those of great faith. Great gift requires corresponding greatness of grace. If we are going to do exploits in the Lord's name we must be humble about it: God refuses to share His glory with another.

Having surprised Saul by his conquests of faith, David surprised him further by disregarding his good intentions, which on second thoughts must have appeared rather ridiculous to Saul himself. Recognising the lad's sincerity, Saul was eager to help. Our hearts warm to Saul as he offers the use of his armour to David: Saul was not courageous enough to trust God himself and go out to battle with the giant, but he would do his utmost to encourage

another who was prepared to go. David looked awkward in Saul's armour—he felt it, too. David's daring faith must trust God alone, not God plus Saul's armour.

FAITH DISREGARDS ALL PROPS

When challenged by evil, we cannot overcome by trusting God plus our upbringing, or God plus our perseverance, or God plus our will. No, this is the victory that overcomes the world, *even our faith*.

When we face the crises of life props can be a hindrance. Had Saul accepted the challenge of Goliath, it would have been appropriate for him to have gone in his own armour. Saul would have appeared as incongruous with a sling and stone as David in Saul's armour—hobbling painfully to his doom.

No doubt many a soldier coveted the honour of wearing the king's armour: what pride it en-

with themselves; but David compared the giant with his mighty God, and spoke of him reproachfully as "this uncircumcised Philistine." Dr. Parker said, "The atheist counts the guns, the saint looks up to God." Faith makes a man optimistic, and enables him to look at the forces arrayed against him in their true perspective. So we often tremble at the knees arguing that, if God is to make us victorious, armour must match armour, shield must match shield, sword must match sword, intellect must match intellect; but all this is so very stupid, so very worldly. God can dispense with all our bits and pieces without being in the least weakened. "What is in thine hand?" Is it a sword, or is it a sling? What does it matter. God can make you an overcomer with either, in fact with neither. David did not boast in his sling and stone as he approached Goliath, that would have been the language of the materialist; but he boasted in his God: "I come to thee in the name of the Lord of Hosts" (v. 45), that is the language of the prophet.


Goliath was enraged that a youth unarmed should accept his challenge—the conquest would not be worth celebrating. But this youth with confidence in God was not to be despised. Events were about to take a curious turn for the heathen braggart.

GOD'S TIMING WAS PERFECT

Jesse had sent David to inquire into the welfare of his brothers. Having arrived at the camp, David overheard a group of soldiers talking about Goliath. It all seemed rather a chance affair, yet it was the turning point in the whole drama. Jesse sent David with provisions for his brothers, God sent him to achieve victory for Israel. Men look at us and they see a clerk, a tradesman, a housewife; but God looks at us and He sees warriors overcoming evil. David had no idea when he left home that he would return the champion of Israel, nor had anybody else. What a wonderful adventure surrounds the God-reliant life! We never know what awaits us round the corner.

The despised brother became God's champion. "With whom hast thou left those few sheep in the wilderness?" (v. 28). There was a sting in every syllable. What a blessing he did leave those few sheep! But notice to his credit that he did not neglect one duty for another, but arranged for a keeper to take charge of the sheep during his absence.

David was victorious without conventional weapons. How often we argue within ourselves that if we had the advantages of others we too would overcome temptation. For example, if we had



Victories triumphant

ter of Elim Church, Reading)

gendered! But before David could fight the Lord's battles he had to lay aside all pride. God wanted to bless David, not David plus a little bit of artificiality. The use of armour and sword was not to be despised. The value of these to David would be discovered later. For the present it was wiser to go into battle with a feeble instrument that he knew how to handle than to go with armour and sword with which he was unacquainted. When we can wear armour and handle a sword we should trust God to give us the victory with these; but when we can use only a sling it is wise to trust God to give us the victory with what others might despise as inferior. It is futile to tempt providence.

With his frugal equipment David faced this crisis like a prophet. Faith gives a man a different language. The warriors of Israel gave one look at Goliath and were fearstricken, they spoke of him as the giant, the invincible, because they compared him

Timothy's upbringing, if we had Saul's armour, we would be a match for the Devil. God made David victorious with just a sling and five stones. You may not even have five stones. What of that? David needed only one.

Though David's stone stunned the giant, his own sword was the cause of his downfall, the sword that he had brandished with gloating before his fellows in anticipation of slaughtering the Lord's people. That is a circumstance of great import to the Christian: it tells us that the Devil has been defeated by his own weapon. The Lord Jesus wrested the sword of death out of the hand of the Devil, and with it dealt the Devil the fatal blow. Here it is in biblical

language: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; *that through death He might destroy him that had the power of death, that is, the devil*" (Hebrews 2:14) Just as Israel rejoiced in victory because David wielded Goliath's own sword against him, so we can rejoice in victory over sin because the Lord Jesus overcame the tempter by His death on the cross.

Not a day will pass but what the Christian will be challenged by evil. Sometimes the foe will appear formidable: like a bear, like a lion, or like a giant. We are the Lord's warriors. Let us imbibe the spirit of our Captain. Look away to the cross and think in terms of victory.

A TRIBUTE TO SETH WIGGLESWORTH OF BRADFORD

By Pastor J. J. Morgan

THE Pentecostal Movement at home and abroad will regret to learn of the homegoing of our dear brother Seth Wigglesworth, his end being hastened by a slight motor accident. He entered into the presence of the Lord on January 28th. Our brother was the son of Smith Wigglesworth, one of the early pioneers of the Pentecostal message in this country and throughout the world.

Seth Wigglesworth was instrumental in the establishment of the Elim Church in Bradford. He, with a few others, invited George Jeffreys and his revival party to conduct revival services in Bradford. As a result, in 1928 a fine flourishing church was established. Almost from the commencement our brother held office as a deacon, and was the church treasurer for thirty years. Because of his health he gave up this office, and was elected an elder of the church. He was in this office right up to his death. He graced these offices with a life dedicated to God. During my pastorate of the church for some nine years we worked in the closest harmony and co-operation. It was in those years that I got to know the man. I loved and respected him as a father, and held him in the highest esteem, for he was one of God's gentlemen.

His ministry to the church was outstanding. He had a wonderful gift of prayer, his ministry of the Word was most acceptable, he possessed a very unique ministry of the gift of prophecy; and these, together with his practical and administrative gifts, made him what he truly was, *a pillar in the house of God.*

Brother Wigglesworth's influence extended far beyond the confines of his local church: his heart was in the work of God abroad as well as at home, especially in the Belgian Congo, where his brother-in-law and sister, Mr. and Mrs. James Salter, laboured for so long and with so much blessing. He gave his son Leslie and his daughter Cissie (Mrs. Harold Berry) to the Congo Evangelistic Mission; his daughter Millie (Mrs. Fardell) is the wife of one of our Elim ministers. Seth Wigglesworth gave himself to God, he gave his children to God, and he gave of his time and substance to help forward the work of God. In many lands missionaries will learn with deepest sorrow of his homegoing, for he was a true friend of God's people. He was a man who did good by stealth, and eternity alone will reveal what sacrifices he made to help others in times of need. With all his gifts and accomplishments he was a man of deep humility, and carried out his work without fuss or ostentation.

On Sunday, January 25th, he worshipped at the church as usual, and afterwards went round shaking hands with many of the congregation, as though he was saying goodbye. Little did anyone realise that it was for the last time, for the following Wednesday he entered into rest.

The prayers of our Elim family will go out to dear Mrs. Wigglesworth and all the members of the family that God may be their refuge and strength in such an hour.

would fill the country with a dynamic evangelism, and present a Christianity to the country which would be so fervent and miraculous that revival would burst upon us within a few months.

I think it would be a very great contribution to a new era of blessing if Pentecostal sympathisers would obey the plain command not to fellowship with unbelievers, but to come out and be separate. Linking themselves with assemblies that witness to

the full Gospel of Christ would be like a trumpet blast in Zion, and the armies of the Lord would march again.

Today many are stripping from their fingers the Divine gifts of their heavenly Isaac, their soon-to-return bridegroom, so that they may shake hands with respectability. Isaac recognised his bride because she wore the golden rings and gifts he had sent—and that is a terribly important thought in 1959.



Calling Boys and Girls

By **Bernard Norris**

Hello again!

Here's the story I promised last week.

Dr. Lo set out from Japan to go to America. Now Japan is much smaller than America, even though Japan has the world's biggest city, Tokyo (it is bigger than London now), and Dr. Lo soon felt rather lost.

All the time he was meeting people, and going to places, and being shown around, but for all the crowds he really felt very lonely.

Isn't it strange how lonely you can be in a crowd? Some folk never stay at Sunday school or Sunshine Corner, Cadets or Junior Crusaders, because they feel all alone. Everyone else joins in a little group and they are left out. (Hey! Make sure no one is left out in *your* church. Make friends with any new one.)

Well, poor old Dr. Lo felt very miserable and lonely one particular day, and turned to his Bible for some comfort. Asking God to comfort him, he just opened the Bible and read the first verse he saw: "Lo, I am with you always" (Matthew 28:20).

That certainly made him feel good, and he was never sad again.

You know, Jesus is with us like that too. The Heavenly Gate Trio, of which I am a member, went to sing to a group of young people at a party in West Ham. They were a rough crowd, and very noisy and rowdy, but we asked the Lord to help us. Well, He did. There was quite a noise when we got up to sing, and my introduction was hard to hear, but they soon quietened down, and at the very end of our part of the proceedings they sat absolutely quiet. Surely the Lord was with us.

Whatever you have to do, wherever you have to go, remember that the Lord is with you. New schools, new classes, new teachers, fresh lessons, unusual problems, different friends—Jesus knows all about it, and He is with you.

When you sit the Sunday school exam—He is with you. Don't worry or get nervous today. If you can't remember something, ask Him to help, for He is with you always.

Cheerio for now, and God bless you.

BERNARD.

PS. A new competition, and last month's winners, next week.



LOOK AT IT—THE

YOU

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**GREAT
EVANGELISTIC CRUSADE
ON EASTER MONDAY**

in London

by either
**COMING
HELPING
GIVING
BRINGING**

or

PRAYING

**Can we rely on
YOU?**

WHICHEVER WAY YOU

RESULT IS THE SAME



FISHING WITH A TEA-CUP!

An inspiring report by **R. Jobling** (Falmouth)

YES, it sounds odd, doesn't it? A peculiar piece of equipment to say the least! One would not normally expect to see an angler dipping a tea-cup into the river, or the sea, in the hope of landing something tasty for his supper. When it comes to fishing for men, however, the most insignificant article can become powerful in the service of the Lord.

Visiting Rochester after a long absence, I found the young people of the Elim Church (and some older ones) busily engaged in what could be called "tea-cup evangelism." After the conclusion of the evening service the Crusaders of this church go out into the highways and byways to "fish" for young people in order to bring them under the sound of the Gospel in the after-church youth meeting. There are many young people around at eight o'clock on Sundays. They are found in shop doorways and on street corners: young people with time on their hands—nothing to do and nowhere to go; just swimming around in the sea of life, without any apparent aim or direction. Without even tracts or handbills the Rochester Crusaders get them in simply with an invitation to a meeting and a cup of tea afterwards.

Having been asked by the pastor to give my testimony at this meeting, I sat in the minor hall and watched them come in. (They come in at any old time and the meeting starts when they arrive. They seem to prefer it that way and appear to resent any suggestion of formality or set routine.)

They were a mixed catch to be sure, but there was a predominance of "Teddy boy" and "Teddy girl" styles in hair and clothes. It soon became evident to me that these young people had an entirely different approach to life from that of my own generation, though I can still be regarded as a young man. The startling difference lay not so much in the styles of dress and hair as in their standards of conduct. It appeared that they were accustomed to doing what they pleased whatever the place or the circumstances. The pastor's brief prayer was punctuated by wise-

cracks and giggles, and when I gave my testimony it was against a background of raucous comments and laughter. Some, however, listened appreciatively to all that went on. One boy approached the young Crusader soloist and said "You've got a nice voice, love!" Praise indeed!

In spite of their behaviour my heart went out to these young people. They were indeed "as sheep having no shepherd."

I was delighted to hear that the week following, when Pastor D. Thomas was the speaker, one of this company, a young girl, made her decision for Christ. Do pray for this new convert and for the wonderful work that is being done by the Rochester Crusaders. God bless you Rochester—and good fishing!

Summer Holidays ?

Camps are being arranged at the following places :

CLACTON-ON-SEA—write to

Pastor F. F. Frost,
70 Melbourne Road, Clacton-on-Sea.

NORTH WALES—write to

Pastor K. J. Hathaway,
Ty Clyd, Alexandra Road, Brecon.

WEYMOUTH—write to

Mr. R. D. Ballard,
Selworth Heights, Talbot Drive,
Parkstone, Dorset.

Another of the popular Elim Crusader Continental House Parties is being arranged for 1959. Write to

National Youth Director
Elim Youth Movement, 20 Clarence Avenue
London, S.W.4

Venue :
Hotel Rosat, Chateau d'Oex, Switzerland
(a limited number in this year's party—
maximum of 34)



THE FAMILY ALTAR and ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by W. J. Hilliard
(Minister of Elim Church, Greenock)

Sunday, March 1st. Luke 15 : 11-32.

“His father . . . his father” (vv. 20, 28).

This is the parable of the father's love, a love destined to illustrate the all-inclusive love of God. Most descriptive of His love for the returning prodigal is the word used in verse 20: “ran”—running to give his welcome home. This same love is seen again in verse 28, this time when he left the festivities to reason and entreat with the elder brother. Jesus did not tell the parable to show how far one could wander from God's love; we know that from a study of our hearts. His theme was the father's love—it is this that has made it the prince of parables.

Monday, March 2nd. Luke 16 : 1-18.

The steward was an unscrupulous gambler; Jesus would not commend a man like this. In verse 8 he is stigmatised as “unjust.” “In their generation” is the sphere in which the children of this world live and operate—here they are wiser than the children of light. It was within the boundaries of “his generation” that this man was commended, and that for his shrewd foresight. By the use of the terms “the children of this world” and “the children of light” Jesus made the line of demarcation unmistakably clear. Very different is the wisdom named here from the wisdom spoken of in James 2 : 17. The man of the world knows nothing of this higher and spiritual wisdom.

Tuesday, March 3rd. Luke 16 : 19-31.

It was when it was “too late” that the rich man realised the falsity of the life he had lived. Everywhere around him there had been suffering and need; Lazarus had been in the immediate vicinity of his house, and yet he took no step to alleviate the distress. Yes, and “too late” to think of warning his brethren. The opportunity of such ministry had for ever passed. “They have Moses and the prophets; let them hear them.” The Bible should ever be in our hands as an open book; we can then benefit by its warnings and revelations, and communicate its living oracles to others.

Wednesday, March 4th. Luke 17 : 1-10.

It is un-Christlike to give offence; it is equally un-Christlike to harbour an unforgiving spirit. To offend is “to cause to stumble.” To give offence may cause inconvenience and deep sorrow of spirit, and often reflects in suffering on others. Whatever the offence may be, the offended one should be ready and willing to forgive. To entertain an unforgiving spirit is to keep the wound open, to mar communion with Jesus, and to take away our joy—our rightful heritage in Him.

Thursday, March 5th. Luke 17 : 11-21.

“As they went, they were cleansed” (v. 14).

Immediately the lepers heard the word of Christ they believed and stepped forth in the direction of the priest's house. The word spoken covered that whole distance, and therefore the healing was not complete until they stood before the persons authorised to proclaim them healed. “As they went, they were cleansed”—this aptly illustrates the tender care and sympathetic understanding of the Lord Jesus: the gradual healing in the way of obedience sustained their faith until the moment of complete deliverance was reached. To have the Blessor is more wonderful than the blessing—only the Samaritan understood this and so returned to give thanks.

Friday, March 6th. Luke 17 : 22-37.

“Wheresoever the body is, thither will the eagles be gathered together” (v. 37).

The answer to this portion is found in the last two words in verse 24, “His day,” and in verse 30, “When the Son of man is revealed.” In 2 Thessalonians 2 : 8 Paul writes of “the brightness of His coming,” linking it with the word of the Lord Jesus in today's reading. The reference to the body and the vultures was in reply to the disciples’ “Where?” in the first part of the verse. Two things are implied—corruption and readiness for judgment. Peter speaks of the former (2 Peter 1 : 4). Judgment is written across the last part of the chapter; the instances given are sufficient to show that the judgments spoken about will be fulfilled.

Saturday, March 7th. Luke 18 : 1-17.

“Men ought always to pray, and not to faint” (v. 1).

Jesus here refers to a spiritual malady—we might call it “fainting fits.” The word faint can mean “to cave in.” This happens when the soul is in deep distress and, knowing that no help is forthcoming from the arm of flesh, turns from God to view again the trouble in its stark reality. In that moment the mind is filled with nausea and fear. It is just then that our faith is liable to cave in. It is comforting to know that the Great Physician is understanding, and in experiences like these gently leads us back to prayer and to Himself.

*A Holiday with
a difference!*

DATES: MAY 25th to 29th

Join one of the many Conference House Parties that will be enjoying the balmy air of Llandudno—a full programme open to you, with plenty of beauty resorts nearby in addition to the delightful amenities of Llandudno.

Write now to: Conference Accommodation Secretary, Rev. J. Osman, 55 Ribblesdale Road, Stirchley, Birmingham, 30

COMING EVENTS

(Please pray for these services)

CANNING TOWN. February 28, 29. Elim Hall, Bethell Avenue. Special Gospel weekend, conducted by Evangelist Jim Stonelake (Canada). Sat. 7, Sun. 6.30.

FARINGDON. Commencing March 7. Corn Exchange. Revival and Divine Healing campaign conducted by Laurence Lambert and party. Sat. 7.30, Sun. 6.30 and 8, Mon. and Tues. 7.30. From Wed. onwards and over following week-end in Elim Church, School Lane. Please pray for this effort to reopen a work which closed down some time ago.

GILTbrook. February 14—March 1. Elim Church, Baker Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Opening meeting February 14 at 7.30. Week-nights 7.30, Sundays 6.

HADLEIGH. March 8-22. Elim Pentecostal Church, Oak Road. Revival and Divine Healing Campaign conducted by Bryan Jones and party. Please pray for us.

ISLINGTON. March 7. Elim Church, Lennox Road, Finsbury Park. North London Presbytery Rally. Speaker: S. Gorman. 7.

LEYTON. March 5. Elim Church, Vicarage Road (buses 699, 697). Missionary film on Kenya, Tanganyika and British Guiana. Speaker: Miss Jean Ayling. 7.45.

TRURO. Commencing February 14. Revival and Healing Campaign conducted by A. S. F. Horne and party. Please pray for us.

WIMBLEDON. March 7. Elim Church, Southey Road. South London Presbytery rally. Speaker: H. Burton Haynes, supported by members of the presbytery. 7.

YEOVIL. February 28—March 5. Elim Church, Southville. Pentecostal Convention. Speaker: John Gardiner (Halifax). Convener: L. Lambert. Sat. 7, Sun. 11 and 6.30, week-nights 7.30.

LONDON CRUSADER CHOIR

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

March 1, Wormwood Scrubs prison and Englefield Green; 7, 8, Ipswich; 15, Braintree; 16, Eden Park; 21, 22, Bradford; April 4, 5, Bexhill-on-Sea; 18, 19, Hull.

PRESIDENT'S TOUR

The President will visit the following churches: March 7 and 8, Cardiff; 21, Glasgow; 22, Greenock; 24, Armagh; 25, Belfast.

New prices for

REDEMPTION HYMNAL

(Music Editions)

We regret that rising costs of production have compelled us to increase the price of all music editions. New prices are :

Red cloth boards, 20/- (by post 21/9)

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From

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Clapham Crescent, London, S.W.4

MR. F. B. PHILLIPS'S TOUR

February 27—March 1, Leicester; March 2-4, Loughborough; 5, Nottingham; 6, Beeston; 7, Long Eaton; 8-10, Mansfield; 11, Lincoln; 12-14, Barnsley; 15, 16, Rotherham; 17, 18, Sheffield; 19, Ashbourne; 20, Burton.

MISSIONARY ITINERARY

Miss C. M. Paint, Elim missionary on furlough from India, will visit the following churches to speak about the work in India and show slides in connection with her many activities on that part of the mission field: March 1, Stafford; 2, Selly Oak; 3, Worcester; 4, Sparkbrook; 5, Langley; 6, Kidderminster; 8, 11 a.m. Graham Street, 6.30 p.m. Kingstanding.



Special Announcement —

regarding reserved seat tickets at the Royal Albert Hall Easter Meetings :

AFTERNOON—Seats available at 1/6 and 2/6

EVENING—Seats available at 2/6 and 3/6

(R.A.H. Seat Reservations Dept.)

Write now to

ELIM HEADQUARTERS, 20 CLARENCE AVENUE, LONDON, S.W.4

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30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

BOARD-RESIDENCE, ETC.

Blackpool. Christian Guest House, adjacent promenade. Recommended for its excellent food, comfort and Christian fellowship. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Telephone 25843. C.54

Bonnie Scotland, and Continental Tours, Austria, Switzerland, Germany, Italy. No Sunday travel. Christian leaders, fellowship Lord's people assured; excellent value; well established organisation. Fairhaven Christian Guest House, Newquay, Cornwall. Phone 2979. C.22

Bonsall Holiday Camp, Matlock, Derbyshire. Open July 4 to August 22; good food and fellowship at a price all can afford. Accommodation in houses, tents, or chalets; an ideal family holiday. All ages catered for. Write for brochure to: Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancashire. S.a.e. C.55

Boscombe. "Beach House" for enjoyable holidays. Christian fellowship; comfort; good food; bed-breakfast, evening dinner. Ideal for early holidays. Stamped addressed envelope. Mr. and Mrs. Sheasby, 73 Sea Road. BOS. 33614. C.36

Bournemouth. Be sure of a happy Christian holiday at Crosbie Hall, Florence Road, Boscombe. Phone 34714. Every comfort; personal service; excellent and plentiful food; spring interiors; hot/cold; near sea. C.33

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.44

Bridlington. "Shalome" Christian Guest House, facing sea. Liberal table; moderate terms. O.A.P. reduced from April 8th to May 16th. Mr. and Mrs. Windle, 21 Albion Terrace. Tel. 5276. C.35

Cardiff. Come to Cardiff for the Easter Convention. Young couple welcome visitors to their home. Apply for terms to Mr. and Mrs. B. Harris, 1 Pantbach Avenue, Birchgrove, Cardiff. C.64

Cornwall, Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.29

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

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

Exmouth, S. Devon. "Haldon Court." Real comfort; enjoyable programme for all ages; reasonable tariff; evangelical ministry. A Christian Holiday Centre worth visiting. C.20

Hove, Sussex. Homely board-residence; h. and c.; near sea; every comfort. "Rosmede," 20 Lawrence Road. Telephone 33455. C.56

BOARD-RESIDENCE, ETC.

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

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

Paignton. Torbay Court for your 1959 holidays. This undenominational Christian Hotel, capacity 100, offers chef-cooked food, good fellowship—in fact everything you need; only 200 yards from sea. Phone 57835, or write for brochure: Ewart J. Maggs, Torbay Court, Paignton, Devon. C.16

St. Austell, Cornwall. Spend your early holiday in South Cornwall. Book early for summer. Christian fellowship; every comfort. Send stamp for brochure: Mr. and Mrs. A. Stretch, "Moorlands." Phone 3060. C.15

Scarborough, Burniston. Roundhills Guest House, adjacent Pentecostal Fellowship Camp. Great meetings, Christian fellowship, home comforts, four meals per day. Mr. and Mrs. Warters. Tel. Cloughton 276. C.23

Scarborough. If you desire an ideal holiday in 1959 you cannot do better than come to "The Harcourt Hotel," 45 Esplanade, South Cliff, Scarborough. Spacious lounge, comfortable bedrooms, good food (separate tables); excellent Christian fellowship. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.27

Walton-on-Naze. Delightful combined holiday; one minute sea front, shops. Pentecostal Church Summer Convention; nightly rallies; visitors' programmes. Speakers: W. Plowright, John Carter, Leslie Botham, Harold Young, Alfred Webb, and visiting pastors. Particulars: May Jeffreys, Gothic House, Saville Street (stamp). C.59

DEDICATION

Martin. On February 8th, Andrew Christopher John Martin, infant son of Barbara and Colin Martin. Officiating minister, J. A. Wright. C.62

WITH CHRIST

Cudworth. On January 29th, Mary Jane Cudworth, aged 80, loyal member of Elim Church, Beeston. "In heavenly love abiding." Officiating minister, Kenneth Banks. C.63

McDowell. On December 16th, 1958, Edith Jean McDowell, beloved wife of Mr. T. McDowell, elder of Elim Church, Newtownards, N. Ireland. "For ever with the Lord." Officiating minister, F. R. Lomas.

Miles. On February 4th, suddenly, Obed Miles, aged 82, beloved member of the Foursquare Gospel Church, Leeds, and father of Pastor O. G. Miles and Daisy, passed into the presence of the Lord. Officiating minister at funeral: J. W. Bundock (Leeds City Mission).

Procktor. On February 5th, Florence Emma Caroline Procktor, aged 86; member of Elim Church, Southend. Officiating ministers at funeral, J. A. Wright and Rev. J. C. Cooper.

Protheroe. On January 29th, Mrs. Winnie Protheroe, aged 53 years. Beloved member of Elim Church, Swansea, and worker for W.E.C. and C.L.C. Officiating minister at funeral: Edward F. Cole.

Stanway. On February 8th, Mrs. Lily Stanway, aged 75; faithful member of Elim Church, Longton. "Till the day dawn and the shadows flee away."

IN MEMORIAM

Clarke. In loving memory of Pastor A. M. Clarke, who entered peacefully into rest on February 27th, 1958. Greatly missed by his wife, son and daughter, also grandchildren. "Till we meet on that beautiful shore." C.61

TRADE

Sunday School Anniversary Hymns. Send for free copy of our new set for 1959. Taylor and Rayward, 18 Lambert Street, Hull. C.65