

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_elim-evangel-01.php



The Elim Evangelist

Voice of the Elim Churches in the British Isles
Fundamental, Pentecostal, Evangelical

VOL. XXXVIII. No. 32.

FOURPENCE

AUGUST 10th, 1957.

Towards the Evangelistic Church

By C. J. E. KINGSTON (Member of Evangelistic Committee)

2—OUR PREPARATION

GIPSY SMITH once said that the first lesson he learned from General Booth was: "Your usefulness will depend entirely upon your personal goodness." One of his most constant prayers was that he might never grow hard or sour and he asked himself the question, "In my private life, do I make those nearest me think of Jesus?"¹ In seeking to win others to Christ we must keep our own soul in touch with God. The Bishop of Croydon recently advised his listeners to "look at God regularly,"² and the vision of the Lord "high and lifted up" will drive one, like Isaiah, to cry "Woe is me! for I am undone; because I am a man of unclean lips." Then, under the cleansing fire, one can say "Here am I; send me."³

Two men went out fishing. One caught a string of fish; the other nothing. "Your hook must be dirty," said the one who caught fish, and sure enough there was a piece of weed on it. "That's not dirt!" said the unsuccessful fisherman and received the answer: "It may not be dirt to you, but it's still dirt to the fish." May there not be something in our lives which we think is not "dirt", or harmful to us, but which is keeping away the "fish" we are trying to land for Christ? Dr. Jonathan Goforth, in the Manchurian revival of the early nineteen hundreds, found that the Christians needed cleansing of much that hindered the Holy Spirit. At Kwangning, for example, he followed his usual custom and opened the meetings for prayer as soon as he had concluded his message. The eagerness, on the part of the people to pray was so great that one missionary remarked: "I've never heard such praying as that before. Why it just seemed as if it had suddenly

dawned upon those people that a way of access had been opened to the Throne of Grace and they were eager to get in all their confessions and petitions before the door was closed." But the Chinese leaders were strangely silent. "I think you can count upon it", he said, "that there is a hindrance among your leaders. It is sin that makes them dumb."

On the fourth day an elder stood up and said to another elder: "In the session meetings it was always my bad temper that was the cause of the trouble. Please forgive me." And the elder addressed cried back: "I'm just as much at fault as you are. It's you who should forgive me." A few minutes of silence followed, and then another man arose and began to pray, confessing hidden sins in his life. As he continued the whole congregation was swept as by fire and unconverted outsiders, who had come from curiosity, came under conviction and began crying for mercy.⁴

Sin in the Christian grieves and quenches the Holy Spirit. Sins of pride, jealousy, bad temper, fault-finding, greed, lying and similar sins are just as evil in God's sight as are the so-called grosser sins. The Bible says that God's power to save is not limited except by our iniquities which hide His face from us.⁵

There are two things the Word tells us to do with sin—to confess it and to forsake it. God's Word is quite clear upon this initial act of confession in getting rid of sin in our life and roundly tells us that "he that covereth his sins shall not prosper."⁶

This does not mean that there should be a continual harping on the sins of one's unconverted

(Continued on next page)

¹ "Sixty Years an Evangelist," Harold Murray, p. 33. ² "Croydon Advertiser," May 17th, 1957. ³ Isaiah 6: 5, 8.

⁴ "By My Spirit," Jonathan Goforth," p. 48. ⁵ Isaiah 59: 1, 2. ⁶ Proverbs 28: 13.

days ; or gloating, so to speak, over the filth from which God's grace has redeemed us. At the crisis of conversion, by all means let the seeker after God confess his sinnership and as the Holy Ghost convicts him confess them particularly to God. They were committed one by one. So let him, as the Holy Ghost recalls them to his memory, confess them one by one to God, who has said : "If we confess our sins, He is faithful and just to forgive us our sins."⁷

As regards secret sin, that is, sin which is known only to the individual soul and God, to confess it at the private altar is usually sufficient ; though where sin, thought to be secret, has become known abroad to others the Word declares it should be rebuked openly and confessed as openly as it has become known and thus a slur upon God's cause. "Them that sin rebuke before all, that others may fear."⁸

Regarding, however, sins committed after conversion the Bible is very clear : confession is necessary for cleansing. Sin against another individual should be confessed to the one sinned against. "Therefore," said our Lord, "if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee ; leave there thy gift before the altar and go thy way ; first be reconciled to thy brother, and then come and offer thy gift."⁹ Christ shows us that it is vain to pray while conscious of unconfessed injury to another. If Christians everywhere would act according to this scripture revival would not be delayed and the Holy Spirit would fall upon us again in pentecostal power. A few years ago a visiting minister told us his experience along these lines. One Sunday night, he said, he saw the church caretaker putting his violin away in its case. Afraid he might damage it he called out hastily : "Don't touch my violin. When I want your help I'll ask you !" The caretaker apologised and laid the

violin down. All next week the minister could get no peace ; every time he tried to pray this incident came up before him. Finally, on the Friday he went down to the church and apologised to the caretaker who was cleaning the place. His apology was accepted gladly but still he could get no peace. "You coward," the voice of God said, "you went to confess on Friday because there would be no one else there. But your hasty words were heard by others and your confession should be as public as your fault." The following Sunday in the meeting he asked the caretaker to stand up and then publicly apologised to him. The result was that the Holy Spirit convicted others until the whole church was moved to confession and revival began.

Dr. Goforth, before God could use him, had to put a matter right, too. He had had a difference with another missionary and honestly felt he was in the right. The Holy Spirit pressed him to go to that man and settle the matter, but he answered back to God that, seeing the other man was to blame, he should rather come to him and apologise. Then the Spirit said : "If you don't straighten this thing out I cannot go with you." This humbled him, but he still hesitated. The night before he was to leave on a missionary tour he had to conduct a meeting for the Chinese Christians. All during the early part of the meeting the Holy Spirit kept saying : "You hypocrite ! Why don't you straighten this thing out?" Finally he yielded and promised God that as soon as the meeting was finished he would call on this missionary and apologise. Instantly something in the meeting seemed to snap, the whole atmosphere changed, and the Chinese Christians broke down before God in prayer and penitence. Wherever Dr. Goforth went on his tour round the out-stations after this, God moved and revival broke out.¹⁰

⁷ 1 John 1 : 9. ⁸ 1 Timothy 5 : 20. ⁹ Matthew 5 : 23, 24. ¹⁰ "By My Spirit," p. 26.

ELIM RADIO BROADCASTS

IBRA, Radio Africa, Tangier

SHORT WAVE: 19.9, 26.5, 30.3 metres

August 13th, 1957

TUESDAY

10.30—10.45 p.m.

Programme : "Men and their Message"

Preceded by a programme of Gospel music.

SHORT WAVE: 19.9, 26.5, 30.3 metres

August 14th, 1957

WEDNESDAY

10.15—10.45 p.m.

Programme : "This is Life"

Speaker : **J. Osman** (Selly Oak)

Subject : "Have faith in God."

The musical programme includes : The Brass Ensemble of the London Crusader Choir, Pierre van Woerden (organist Switzerland), Jack Ward at the piano and the London Crusader Choir singing "My Faith Looks up to Thee."

Broadcast from the Elim Radio Studio, London
Programmes produced by Douglas B. Gray.

MEDIUM WAVE: 321 metres

August 15th, 1957

THURSDAY

10.30 to 10.45 p.m.

Programme : "This is Life"

Speaker : **W. M. E. Plowright**
(Camberwell).

Subject : "What will you do with Jesus?"

Friends wishing to join the IBRA Listener's Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:
Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.



It is with much pleasure that we Spotlight our first sister, Mrs. Joseph Smith, wife of our President. Mrs. Smith has been an active member of Elim in various ways all through the years, and has been a faithful and devoted partner to her husband. Over the years we have admired her steadfast and consistent trust in the Lord.—Ed.

THE TURNING-POINT in my life came in the summer of 1927, when an old friend invited me to go with her to the Revival Meetings held by George Jeffreys in the Dome, Brighton, where for the first time I came directly under the challenge of the Gospel. It revolutionised my way of living—hitherto I had lived a care-free, rather selfish, or should I say self-absorbed life. I was willing enough to give up anything for others, if they so desired, but I lived within myself, indeed a bit of a dreamer! The social round never attracted me. Though I took my part in it, I always found it unsatisfying and unrewarding. I loved my books, music, garden, animals and immediate family; outside this circle the world could go by for all I cared. But when I accepted this challenge to go the way of the Cross, to count the world well lost if I gained but Christ, what a change took place! I began to live outside myself, to take an interest in the welfare of those around me, to desire to win others for Christ.

At the close of the Revival Campaign I and two of my sisters were baptised by immersion—this step of obedience cost me a great deal since it touched me on a weak spot, i.e., pride. It correspondingly brought great blessing in my Christian experience, and a great sense of spiritual freedom. A few months later, in company with my sisters, I received the Baptism of the Holy Spirit, and actually saw the Fire descend.

My great desire from then on was to serve the Lord, and I joined the church which had been purchased to house the converts from the campaign. The title deeds of this church, by the way, go back to the reign of William and Mary; the William, Prince of Orange, so beloved by the people over here in Northern Ireland, where my husband and I are at the moment labouring.

During the ensuing years I worked particularly among the children and teenagers, and God blessed my efforts in the salvation of many precious young souls—grown men and women now—whose children in their turn are attending the children's meetings.

In 1933, I became Crusader Secretary, and the following year the man with whom the Lord graciously destined that I should share my life, became pastor of the church, and in 1935, we were married.

Looking back to the day when, descending into the waters of baptism, I made a clean-cut decision to "follow Jesus all the way," I can now say of a truth, that "My lot has fallen in pleasant places."

God has also blessed me with a son, born in 1941, whose heart, too, is set on serving the Lord, and who hopes to follow in his father's footsteps in the ministry. Praise the Lord, O my soul, for all His benefits.

A MORNING PRAYER

Guide me, O Lord this day, I pray,
 In all I think, and do, and say;
 That I may be as like to Thee
 As Thine own heart would have me be;
 That every task for Thee be done,
 From early morn till setting sun;
 From Thee alone may praise be sought,
 And man's opinion set at nought.

With Thee, my God, I am at rest
 —Knowing Thy will to be the best—
 Then help me Lord to understand,
 And recognise Thy guiding hand;
 Keep me at peace whate'er betide,
 Conscious that Thou art by my side.
 With Thee, my God, I face this day—
 Help me to use it for Thee, I pray.

—Cynthia Smith.



Jesus and the Children

In a number of ways the Saviour demonstrated His love for children, and they in turn, recognising it, drew near to Him, with what seemed an instinctive confidence. Mothers, discerning His love for the little ones, trustfully brought their children to Him to be blessed (Matt 18:3). He took a child as an example of the spirit that should characterise His disciples. In setting out the loving attitude of God to men He referred to the unwillingness of a parent to withhold from a child any good and necessary gift. His attitude towards children was always one of love, never doing anything to make them afraid of Him, or to destroy their confidence in Him. He was always seeking to win their love, loyalty and obedience. In this respect parents in particular, Sunday school teachers, and all who are engaged in child training and welfare, ought to emulate Him, being careful not to force their obedience by appealing to fear as, unfortunately, some do. They depict, and very often too vividly, all sorts of dreadful things, which they tell the children accompany or follow disobedience or wrongdoing. As an alternative they threaten them with various kinds of nasty and over-severe punishments. Invariably this has the effect of causing the child when it acts wrongly, craftily and deceitfully to endeavour to cover it up, even to the extent of lying about it. The child does so because it fears the consequences. Fear may even affect the child's health. A well-known doctor said that many people were rendered vulnerable to epidemic diseases through fear, because it lowers the vitality and weakens the resistance. In His ministry the Master sought to eradicate this kind of fear, for on several occasions He said "Fear not" to distressed and fearful people. Parents should use the constraint and restraint of love in the training

of their children, and make every effort possible to fortify them against the evils of life. On the other hand children consistently should obey their parents. That there is a manifest lack in this direction is only too evident today.

Some people consider the social welfare of the child as the supreme safeguard against juvenile delinquency. This is not so, for however good the living conditions may be made, and the other amenities of child welfare are, juvenile delinquency will only be checked with the aid of the parents. Among other necessary things parents must realise that they have not fully discharged their obligations to God, their children and society, by sending them to Sunday school for one hour each week. Of course this is a most admirable and beneficial practice, and must to some degree help the child combat the evils that surround it; but that is not enough! Sunday school teachers cannot be expected to accomplish in one hour what the parents should and could do during the whole week. They should instruct their children in morals, religion, the forming of good habits, and the reading of good literature, and above all else the Bible. They should also strictly supervise what their children look at on television. As daily dew is more beneficial to the growing crops than occasional heavy rains, home religion, worship and training, with Christian example of life by the parents, are more elevating and effective than Sunday school and church attendance, essential as these are. All this goes to prove that the family needs to come more into line with, and under the influence of, the teaching of Jesus and the Bible.



THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: Revs. J. Smith (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. C. Hathaway, J. J. Morgan, E. J. Phillips.

Editor: Rev. Samuel Gorman.

Terms: 24/- for one year or 12/- for 6 months, post free to any address.

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

Quantities: 3/9 per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing Co., Ltd.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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

Headquarters Offices: 20, Clarence Avenue, Clapham Park, London, S.W.4.

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

FORTY YEARS OF *Pentecostal Witness*

DAVID LI. BELL (Pontardulais)

FORTY YEARS IS A LONG TIME ; in fact a generation in biblical chronology, yet looking back one can see the hand of God upon His work, leading and guiding, though we knew not where. At the time Beulah Hall was built the message of Pentecost was yet in its infancy and the great pioneering campaigns of the mid-war years had not made the message known. Until 1935 the hall was an independent pentecostal mission, but in that year Pastor P. S. Brewster established the church in the Elim fellowship, during his campaign pioneering throughout South Wales. From that time Elim ministers have filled the pulpit in Beulah Hall, and the following list of those who were resident ministers is given, and to them the assembly send their greetings : Pastors Green, Chuter, Cooper, Hardman, Coleman, Taylor, Jarvis, Martin, Steele, Wheldon, Chuter, Brewer, and the present minister, Pastor Ken Smith. During the week-end services, letters were read from Pastors T. E. Francis (Wigan) and C. Rees (Chesterfield) former members of the assembly. Others from this assembly ministering the Gospel include Pastor John Clement, missionary to Japan with an American Pentecostal Society, and Pastor and Mrs. Harry Rees (Baptist). Ministers' wives include Mrs. Chuter and Mrs. Jarvis. Also from the assembly Pastor and Mrs. W. Bell, Beulah Hall, has always been associated with the early pioneers of the pentecostal message, names including W. G. Hill of Kenfig Hill, W. J. Thomas of Pontyates, and the well-loved Stephen Jeffreys, who preached his last sermon in Beulah Hall during Pastor Coleman's ministry in the war years. An account of that meeting is given by Pastor W. Bell in the biography of Stephen Jeffreys. The present diaconate are Mr. M. Jones (Sec.), Mr. A. Rees (Treas.), Mr. D. L. Bell, and Mr. D. T. Parry. The local brethren and sisters, along with the minister, redecorated the hall's interior for the convention, which included the work of a young man converted only a month ago, and also a Sunday school scholar attending the Swansea College of Art. Pastor Leslie Green, formerly pastor of the Elim Church, Swansea, was invited as the preacher, bringing his wife also, and very special mention must be made of the great support of the Swansea friends during the week-end meetings. Despite a bus strike people managed to

(Continued on page 507)



Conducted by PAUL SERVICE

THE PICCOLO PLAYER

Hello Boys and Girls,

Have you done last week's puzzle yet? If not, have a go at it today, and mind you send me your answer, I shall be watching for the postman.

Now I wonder if you know what a piccolo is? In case you don't I will try and describe one to you. Actually it is a very small musical instrument, something like a long wooden whistle with a blow-hole near the end, and several small holes that when stopped up by a finger alter the sound of the notes. The piccolo is the smallest instrument used in an orchestra and only one is ever used. Now I am sure from this you will be thinking what an unimportant instrument the piccolo is, but, you know, you're wrong. One time when an orchestra was playing, the piccolo player got very tired. "I'll take a rest", he thought, "the conductor will never miss my piccolo." So he ceased to play his little instrument and spent the time looking around him. Suddenly the conductor threw up both his hands and everyone in the orchestra stopped playing. "Where is the piccolo?" he cried out, and the piccolo player, feeling very ashamed of himself had to confess that he had stopped playing. Although he had thought his part in the orchestra was of no importance, he was wrong. The conductor had detected that something was missing; the music was not perfect, it lacked something—the sweet little note of the piccolo.

Boys and girls, there is work for each one of us to do for Jesus. Don't think because you are young, and perhaps not very clever, that He doesn't need you; no one can be spared. You have a special part to play in the service of Jesus: see that you do it faithfully.

Goodbye and God bless you,

PAUL.

CHURCH NEWS FLASH

SPARKBROOK—Sunday School Anniversary.

This year was our best anniversary for years. We set aside two Sundays for this, and the programmes given by the children were greatly blessed of God to all our hearts.

On the first Sunday a former scholar—now a minister of the Gospel—Pastor Eldin Corsie was the speaker. Twelve children decided for Christ and were personally dealt with. The President, Pastor Joseph Smith, spoke on the second Sunday and six decisions amongst the adults and two amongst the children were registered at the close of the day. The church was very thrilled at these decisions and wonderfully encouraged.

The work of God amongst the children is progressing, and we now have to meet in the church instead of the minor hall, due to increased attendance, while the Bible Class meet in the hall.

—J. L. Hawkes.

CITY TEMPLE, HULL.

The Sisterhood have once again had their annual special week-end. We are happy to report a time of blessing to all. The meetings were ably convened by Mrs. Palliser (wife of our minister) and Mrs. Waudby. On the Tuesday afternoon a rally fellowship tea was held when our Elim friends from Driffield joined us, also local churches. The guest speaker for this special week-end was our sister Mrs. Gorton. Her ministry was truly blessed of God and we received great encouragement from the messages she gave. The services finally came to a close on a high note of praise, and we wished our sister God-speed as she returned to her own sphere of labour.

We have recently held our Sunday School Anniversary services. We have much to praise the Lord for because of the blessing received through the various items given by all departments of the school. The first Sunday our own minister (Pastor H. Palliser) spoke to the children: the following Sunday we had a visit from Pastor D. Hathaway of Harrogate. We had an enjoyable time, and a number of scholars decided to take Christ as their personal Saviour. A visiting pastor gave a word of testimony saying that he was saved at a Hull Sunday School Anniversary some twenty-seven years ago. —Leslie Pinchbeck.

EAST HAM—Farewell Service.

Sunday, 14th July, was Pastor and Mrs. Haith's farewell service at East Ham after five-and-a-half years' ministry. They were presented with a clock and a love offering from the members.

God has richly blessed their ministry right from 1952 when they came. Souls have been saved and baptised in the Holy Ghost. The congregation as well as the finances have greatly increased. A fortnight ago a further twelve new members were received into fellowship.

After many years in the Lord's service Pastor and Mrs. Haith have gone into retirement in the Bournemouth area. May God's richest blessing be bestowed upon them.

—A. R. MacKenzie (Sec.).

SHEFFIELD SUNDAY SCHOOL.

The Sheffield Sunday School Anniversary services commenced on Saturday night, July 6th, with a good number gathered, and the children made a fine opening to a wonderful week-end.

The services were conducted by Mr. A. Hearnshaw, the superintendent, and the special speaker was none other than the Dean of the Bible College, Pastor J. T. Bradley, a former minister of the Sheffield assembly and whom it was a joy to have in our midst again. Throughout the week-end the services were well attended, especially on Sunday evening when extra chairs had to be placed in the aisle.

The theme of the services was "Some of the Words Jesus Said," and everything centred around this theme and in a wonderful way Pastor Bradley took up the theme, making the whole of the anniversary services a remarkable unfolding of the words of our Master. The children did exceptionally well and the poems and solos brought great blessing.

The preparation made by the Superintendent, who thoughtfully prepared the whole theme, and the efforts of the teachers and scholars were well rewarded on Sunday evening, when, after a stirring address by Pastor Bradley, which was simple enough for the youngest to understand and profound enough for the older folk, two young men accepted Christ as their Saviour.

Praise God for His hand of blessing on our Sunday school. —C. G. Ladlow.

ELIM CHURCH, LOUGHBOROUGH — Sunday School Anniversary.

Despite heavy rain and the fact that many extra seats had been borrowed for the occasion, the Elim Church was again full for the Sunday school anniversary service on Sunday evening. There were also good numbers present on Sunday afternoon and Monday evening.

The children, who had been trained by the minister, the Rev. F. Lavender, and Mr. Harry Teale, rendered their pieces very well. The congregation was especially pleased by the numerous items given by the Primary Department, children between the ages of three and six years, who had been trained by Mrs. Lavender.

The speaker at all the services was the Rev. T. E. Francis, of Wigan, whose ministry was greatly appreciated.

Both children and adults were delighted when Rev. Francis produced a bowl of water, rolled up his sleeves and proceeded to do some laundering, using special stain-removing soap to illustrate the text "The blood of Jesus Christ, His Son, cleanseth us from all sin."

The Elim Church has stood in True Lovers' Walk for five years now—and yet tomorrow (Saturday) it will be the scene of a wedding for the first time. This, explained the minister, the Rev. F. Lavender, to the *Loughborough Echo*, is because the church is only a temporary structure and had not been considered suitable for a wedding before. Previously, members of the congregation were married at other Free Churches.

A Barrow couple, however, were so intent on getting married at the Elim Church that it was decided not to disappoint them. Mr. Lavender will conduct the ceremony. The Barrow pair are Mr. Peter Buzzard and Miss Eileen Evans, both of Sibley Road.

—*Loughborough Echo*.



Women's Column

By
Gladys Gorton

"AFTERS"

"WHAT WOULD YOU LIKE for after?" I asked. "Anything", she replied. "Sound's funny saying 'after', doesn't it?" I went on. "Of course the right thing to say, is dessert, but I guess in your part of the country you too have a pet saying." "Sweet, or pudding, we usually say at home", she answered.

In our family we often said "after." It was the "after" which I was keen about; the "before" didn't matter so much. But the lovely "afters" sometimes followed a main course which I didn't want to eat. "You must eat your dinner and then you can have your "after", I was told. "No 'afters' unless you do."

Have you thought of the lovely 'afters' in life? After a hectic day with the children when you haven't had a minute to call your own until after you tucked them in for the night, and after the supper things are cleared away. AFTER all this, there are those moments of fellowship and prayer with your husband around the pages of God's Word. After long hours of night duty in the hospital ward, to have a hot bath and tumble into bed, rejoicing in the knowledge that as you have ministered to the suffering, it has been unto Him. After a tedious day of teaching, to come home to blessed quietness, content to know that your task is not in vain. After a day of loneliness, when memories of the past have occupied your thoughts, to go to a meeting with the Lord's people and find sympathy and fellowship. After a tiring day in the office or factory to come in to one's own little haven, and put your feet up somewhere and relax, thanking God for health and strength, and for patience when folk and things have been difficult. After being in hospital—a time of suffering and suspense—to come back to "home sweet home" and loved ones.

"We would not ought of shade forego
This 'afterward' of praise to know."

When entertaining guests we all at some time or other have pondered over what to give them for
(Continued on page 508)

**CAERPHILLY GREAT TENT CAMPAIGN
CASTLE GROUNDS**

FRED SQUIRES (I.B.T.I.) AND TEAM

August 21st to September 8th

Week-nights (except Fridays) .. 7.15 p.m.

Sundays 7.00 p.m.

Please pray for this tremendous step of faith.

IT IS MY GOOD FORTUNE to have a study with a view, and such a view as few could equal. Times without number have I gazed over this sweeping panorama, always to find in it a source of inspiration and uplift. Today I look upon it, not as it is, with all the disfigurements of modern civilisation, but as it was in other days—a vast stage across which some of the most mighty actors of Scottish history have made their progress. Modern factories, with their tall defacing chimneys, and a vast conglomeration of buildings disappear, giving place to green fields, orchards and woodlands. Time rolls back and the epoch-making events of other days are re-lived before me.

Away, far to my left, is an historic stretch of the North Sea. Across the years I see out there on the distant horizon a French galley, aboard her, among the galley slaves, lies the most famous Scotsman of all time, John Knox. Already the country had felt the impact of his mighty personality, but in the surrender of the castle of St. Andrews, some time previously, he had been captured. Roman Catholic treachery had set aside principles of honour, so that despite assurances to the contrary, he had, together with all the other prisoners, been kept under arrest and condemned to the galleys. Now, after months of indescribable hardship, John Knox lay a sick man, so sick that few, apart from himself, believed he would survive the voyage. But listen to him as weakly he raises himself upon his elbow, pointing with his other arm and addresses his fellow captive, David Balfour. "I see", he exclaims, "the steeple of that place where God first in public opened my mouth to His glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His godly name in the same place." Sure enough, he did. On the 2nd May, 1559, John Knox returned to Scotland. This time he had come to stay.

What does Scotland owe to this flaming prophet of God, this Elijah of the Christian era? John Knox placarded, for all Scotland to see, the errors of the harlot Church of Rome; he led her people from the night of superstitious ignorance to the light of Bible truths and the unsullied Gospel of Jesus Christ. John Knox laid the foundation of popular education

and proclaimed the rights and dignities of the common man. But let Thomas Carlyle, himself a great Scotsman, sum it up for us. "This that Knox did for his nation was a resurrection from death. The people began to live! Scottish literature and thought, Scottish industry, James Watt, David Hume, Walter Scott, Robert Burns; I find John Knox acting in the heart's core of every one of these persons and phenomena; I find that without him they would not have been."

Today we see the old evil creeping back, and the Church Knox founded must, in some measure, bear the blame. Many of her ministers have, to a great extent, ceased to preach the Gospel Knox proclaimed and to expound the Word of God. They have certainly lost his spirit and power. Many of her elders (though there are numerous exceptions) are no longer men esteemed for their piety who fulfil

FROM MY S

By W. H. URCH (Minister)

the spiritual ministry for which they were originally ordained, and in consequence her people are apathetic. Little more than a quarter of her members attend church regularly, and in all too many instances the half-yearly Communion Services are fashion parades attended by the otherwise indifferent members to keep their names on the roll. Perhaps another instance of the customary Scots canniness. "Be on the safe side—just in case!"

Thus the very evil of superstition from which Knox fought so nobly to free the Church of Scotland, is creeping back in a new form within her own ranks and in the old form through the ever encroaching Church of Rome. The Church of Scotland is a sleeping giant. Would to God she could hear the heavenly voice saying to her "Awake thou that sleepest, and Christ shall give thee light."

But what was the inspiration behind the life of this great prophet of the Lord? Modern buildings have obstructed my view, but as I gaze, still to the east, with the eye of my imagination, I see the old archway and the gate leading into the city. Great crowds have assembled, but I notice a distinct division between them. The plague has stricken the city. In desperation the citizens have sent for that holy man of God, George Wishart. He prays with outstretched arms. God hears his prayer and miraculously the plague cloud rolls back. And now he preaches to this stricken people, the plague-stricken on one side of the gate, and the healthy on the other. Psalm 107: 20 is his text: "He sent His word and healed them." Seldom has a preacher had such an audience, and seldom an audience such a preacher.

It was George Wishart who became the in-

sion he bribed a priest to assassinate Wishart as he was descending from the pulpit. Wishart, who had a marvellous gift of prescience, took him by the hand saying, "My friend, what would you do?" and seized the dagger which the villain had hidden under his gown. The man was utterly confounded and confessed the whole plot, whereupon the people would have torn the wretch to pieces, but the gentle Wishart folded him in his arms and saved his life.

In the end Cardinal Beaton was allowed to succeed in his designs, and on March 1st. 1546, George Wishart was committed to the flames. When he came near to the fire, so Knox tells us, he knelt down and repeated aloud some of the most touching petitions from the Psalms. As a sign of forgiveness, he kissed his executioner on the cheek, saying, "Lo, here is a token that I forgive thee. My harte, do thine office." The flames bore the gentle soul of George Wishart to the heavenly land, and the mantle of George Wishart fell that day upon the young man, John Knox, who stood beholding at the stake.

Right opposite me I am looking down on Dudhope Park, in the centre of which stands the grim grey castle, once the home of the infamous John Graham of Claverhouse. It was from here that he rode with his red-coats to harry the brave Covenanters during the "killing time." It was from here that he rode out in revolt against William of Orange and met his death in the ensuing battle at the pass of Killcrankie. To recall this evil man is also to recall the victims of his brutality. With his own hands he shot in cold blood at least 100 innocent people. He was known to string a boy by his thumbs to the rafters to force from him information, and his crowning act of iniquity was the cold-blooded murder of the saintly John Brown of Priesthill in the presence of his wife and little ones. "What do you think of your husband now," roared the ruffian. "I aye thocht muckle o' him, Sir, but never sae muckle as I do this day", she replied, as meekly and calmly she composed the blood be-spattered body and covered it with her plaid. Claverhouse and his men rode off, and only then did she give vent to her mighty grief.

What did these men of the Covenant stand
(Continued on next page)

STUDY WINDOW

(St. Andrew's Church, Dundee).

spiration of John Knox. He was Knox's Ananias.

Across the Tay between two hills on the Fifeshire side of the river I can clearly see from my study window the valley which leads down to the noble town of St. Andrews where the influences of George Wishart and John Knox are always, even to this very day, so palpably felt. It was an awesome experience for me to stand in the very pulpit from which the great reformer preached and it was an equally moving experience to stand on the very spot where George Wishart was burnt at the stake outside St. Andrews' Castle, with that rapacious, blood-thirsty persecutor, Cardinal Beaton, looking on with proud and callous indifference. Beaton had determined to have his life and he gave himself no rest until his evil designs were accomplished. On one occa-

for? They stood for the "Crown rights of the Redeemer, for a free Church, unfettered by the interferences and over-rulings of a godless government and a papist monarch. They stood for the truth of Christ's holy Gospel against all papalistic and prelatic falsehoods and superstitions." They set their faces against the value of mere forms and rituals. Of their relationships with God, George Gilfillan wrote, "It was this which supported them in the moors, and gave them in the solitudes and on the scaffolds meat to eat of which their enemies knew not. In a manner we can hardly now conceive, they seemed to have realised God in all their wanderings. His Word was nigh them, His awe was a second shadow along their path. His love was felt like a second mantle around their chilled and cowering frames."

O Scotland! Forget not your martyrs and your covenanting forefathers: the tenacity of their stand for truth, their courage in trial and torture, the manner in which they died: tortured, dismembered, drowned, beheaded, shot in cold blood—over 18,000 of them. "All these died in the faith."

"Persecution dragged them into fame
And chased them up to heaven."

From my study window the scene now changes. The green fields have disappeared, factories and houses have taken their place. Dundee has become an industrial city of considerable importance. Rising conspicuously to my right, against the background of the Tay, is the spire of St. Peter's Church, forever immortalised by the ministry of Robert Murray M'Cheyne. I shall never forget the occasion when I climbed into his pulpit, and when I turned over the copiously marked pages of his pulpit Bible. Robert M'Cheyne came to Dundee at the age of twenty-three and in his thirtieth year he departed hence, a victim of the typhus epidemic of 1843. His entire strength was drained in visiting the dying and burying the dead. The inevitable happened, he also fell victim to the scourge. Physically he died, but by his almost unique influence he lived on. One historian has said that it is the unique distinction of Robert Murray M'Cheyne that he has been canonised, not by any papal mandate or ecclesiastical court, but by popular acclaim.

What was the secret of it all? A ministry which lasted six short years, three of which were spent abroad, and yet its influence is alive at this very hour! It was the remarkable degree to which he had assimilated the spirit of his Master. "He wept over Dundee," says Dr. Boreham, "as Jesus wept over Jeru-

salem." Dr. Andrew Bonar tells of the effect M'Cheyne had upon his wife. It happened at St. Andrew's Church, Edinburgh, a short while before his death. "It was neither his matter nor his manner that struck me", said she, 'it was the impression of his likeness to Christ—a picture, so lovely that I felt I would have given all the world to be as he was."

Whilst M'Cheyne was minister of St. Peter's revival broke out. His church and others were packed to capacity, all over the city and far beyond there was a great turning to God. Every congregation had its prayer meeting, all were nurtured in the Word of God and heard the glorious evangelical gospel.

Times have changed. Now scarcely a church has a prayer meeting and for the most part Sunday evening services during the summer months are things of the past, whilst among her ministers, elders and people all too many give themselves to pursuits not remotely connected with the spiritual life. O for a revival such as M'Cheyne witnessed! God knows Dundee needs it, and so does all Scotland.

In the process of time they built a church to the memory of the martyred Wishart and to that church went a young girl whose heart the Lord had touched. Her father was a drunkard, her mother extremely poor. Consequently the girl had few privileges, save the greatest that any girl can have, for she knew Jesus Christ as her Saviour and God as her Heavenly Father. Her name was Mary Slessor, and no name is more honoured in missionary annals than hers. In the face of grinding poverty, lack of education and numerous other handicaps, Mary followed the heavenly light until in the end she came to be known as the "White Queen of Calabar", to whose grave there went recently, another Queen—Elizabeth II—to lay a wreath in memory of her greatness and her bountiful life of service. By prayer, by diligent application to her studies, by her faithfulness in the little things, God led her on to the high destiny awaiting her, until her name became enshrined among the immortals.

Almost in the heart of the city the church still stands, and the factory is hard by in which she worked as a weaver. In the City Museum are the instruments she used, the letters she wrote, the Bible she read. Is her spirit still among us? I believe it is. She shall have her successors.

These scenes and these saints are an inspiration, a challenge, and alas! a rebuke. We have entered upon a noble inheritance. Scotland still needs reformers, prophets and saints. She still needs to send forth her missionaries. Will God find some from the ranks of Pentecostal people? Be sure He looks for them!

An open Letter to MINISTERS & MEMBERS

WE LIVE in a record-making, and a record-breaking age. June was a record month for weather: day by day the sun was working overtime, and we envied those on holiday—it was a “sizzler”, to use one paper term. Now July looks like breaking the rain record. Each day has had its downpour or else its drizzle.

The other day I read that Wing-Commander Beaumont had set up a new air record: “Beaumont beats 1,132 m.p.h. but his speed is kept a secret.” Derek Ibbotson, the runner, broke the record for the mile the other night, going round the track in 3 mins. 57.2 secs.

A few unpleasant records lie ahead; the Postmaster General is setting an all-time high price for postage and telephone charges in the autumn. So it goes on. Almost every day some new advance is made, some fresh record is reported from some sphere.

The record we are all hoping to see broken this year is our target of £25,000 for Elim World Missions. It will mean a tremendous advance at home and abroad if we are successful in raising this amount. While the world is bent on breaking records, we in the work of God cannot rest upon our laurels. Our missionary Work must be ever expanding and our evangelistic labours ever increasing; only in this way can the kingdom of God be increased and extended.

Now that we have arrived at the end of our first six months, you will be anxious to know how we are progressing toward our target of £25,000. By the end of June we received the sum of £10,663, so you see we are far below our target for this period. If we are to achieve our object we must renew our efforts during the next six months.

May I suggest that ministers should draw the attention of their congregations to the target from time to time—this would help considerably—and members should study the local target which is in most of our churches, and provides us with an easy method of checking up each quarter how we have progressed in relation to last year's effort.

I trust to keep you informed from time to time of our progress. Let us go all out for God and His kingdom and the winning of souls for Christ and make 1957 A RECORD-BREAKING YEAR.

May God bless you in your church and in your labours for Him.

Cordially yours in Christ,
J. J. MORGAN.

P.S.—In addition to gifts through the local church, gifts for Elim Home and Foreign Missions may also be sent to me at 20, Clarence Ave., London, S.W.4.

FORTY YEARS OF PENTECOSTAL WITNESS— (Continued).

come for the Saturday rally, and the hall was crowded. At night greetings from Pastors Francis, Rees, and P. S. Brewster (Dis. Supt.) for the Welsh presbytery were read by the Secretary, and Mr. Cyril Jones brought the greetings of the Presbytery Committee. On Sunday evening certificates were presented to scholars who entered the Elim Sunday school examinations, including a prize for one boy who received 100 per cent. A great feature of the meeting was the singing of the Beulah Hall Male Voice party, and they can really sing! The presence of God was so mightily felt in the Monday evening meeting that there was no ministry of the Word, and many were seeking the Holy Ghost, and the power of God fell on the people as they praised and worshipped. It was a meeting that can never be forgotten. Among those who received the fulness of the Spirit was the mother of Pastor Ken. Smith, having come from Bradford to the convention with Pastor and Mrs. Green. The meetings continued until Wednesday when Alan Rees convened the Youth Rally, and the young people took part in the meeting. The church was very greatly blessed through the ministry of the Word and the gifts of the Spirit, and although the convention is over, the glory and the glow still remain, and personally I am looking forward to celebrating fifty years of witness—a Golden Anniversary convention, if the Lord wills. *Diolch Iddo!*

A MASTER'S HAND

As we wandered, the concert pianist and I, into the room at the back of the hall, it was deserted. Dust was about the room and in the far corner was an old piano, scarred and dusty, its ivory keys broken, its action stiff and rusty. It had stood mute for many a day. Even the gilt letters of its maker's name had faded. Yet, when in an idle moment the pianist swept his fingers across the keys, the dust flew, and at the command of his touch, sweet melody came forth. So with us, broken and scarred though we may be, our Maker's image almost erased from our being; at the touch of the Nail Pierced Hand of the Christ who died for us, we too shall respond to His touch with melody unto Him. —Will Hebdige.



THE FAMILY ALTAR AND ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by Kenneth Smith.
(Minister of Elim Church, Pontardulais).

SUNDAY, August 11th. Luke 6: 39-49.

"Every tree is known by his own fruit" (v. 44).

More of Christ's teaching, closely resembling Matthew's account. J. B. Phillips' comparison of a "speck of sawdust" and a "plank" makes verses 41, 42 more realistic. The fundamental importance of character and its consequent effect on conduct is stressed (vv. 43-45). Christ is Lord of all, or not at all (v. 46).

Today's topic: Have I a firm foundation for my faith?

Prayer theme: Remember the many who are deprived of the fellowship of God's house today. If you can do so, take the privilege.

MONDAY, August 12th. Luke 7: 1-17.

"Jesus . . . marvelled at him" (v. 9).

Another good centurion, and Jesus is again in Capernaum. The good works of this man are stressed (vv. 4, 5), but Christ commends his faith (v. 9)—"not in Israel", the very people one would expect to possess faith. What a scene, the Lord of Life is the Conqueror of death, and what a graphic reminder of His own future death and resurrection (vv. 11-15).

Today's topic: Does God see my faith, and others its outcome—a life of good works?

Prayer theme: Your minister needs your continual prayers, in the secret place as well as in the prayer meeting.

TUESDAY, August 13th. Luke 7: 18-35.

"Blessed is He whosoever shall not be offended in Me" (v. 23).

How tragic that the prophet should doubt the fulfilment of his prophetic message. Although the message of repentance was the basis of both men's ministry, their approach was entirely different. The toughness of the herald contrasted greatly with the tenderness of the Saviour. Notice Christ's testimony to John is as loyal as the Baptist's of His Master (vv. 24-30). Christ realised the futility of trying to please the world (vv. 31-35).

Today's topic: Honest doubt is better than a false profession of faith.

Prayer theme: Pray for the persecuted members of the Christian Church.

WEDNESDAY, August 14th. Luke 7: 36-50.

"Go in peace" (v. 50).

What a wonderful benediction, and only Christ can give this blessing to the sin-sick soul. Christ feasted with all sections of men, from publicans to Pharisees, and it seems that the sinners were more courteous than the saints (vv. 44-46). "Master say on" may bring us more rebukes than revelations (v. 40). Our love for Him ought to be in proportion to His forgiving love to us, and He has forgiven us ALL our sins freely (v. 47). How the soul thrills to hear the music of forgiveness and the melody of heaven's grace in verse 48. Faith alone was the foundation of her forgiveness (v. 50).

Today's topic: Is my love for Him as intense as the time I heard His voice of forgiveness?

Prayer theme: The Crusader witness is of vital importance; do pray for them.

THURSDAY, August 15th. Luke 8: 1-15.

"The seed is the Word of God" (v. 11).

Quite a band followed the peasant preacher, all witnesses of His grace (vv. 1-3). A familiar parable, yet notice its double purpose in verse 10. To reveal the truth to those able to receive its message, and to conceal the truth from those unwilling to obey its precepts. An encouragement to all who minister the Word of God, for whilst we are responsible for the sowing of the seed, the results are not our responsibility. Study the four responses to the Word of God carefully.

Today's topic: What kind of spiritual soil is my soul?

Prayer theme: Encourage your minister by attending the Bible study tonight, and praying for blessing.

FRIDAY, August 16th. Luke 8: 16-25.

"Where is your faith?" (v. 25).

One often feels like asking backsliders another rendering of this question, "What has happened to your faith?" Real faith is of a constant quality, but the sham cannot stand the storm. How simple, yet profound are the illustrations of Christ (v. 16). Luke's addition of the word "seemeth" in verse 18 clears up the apparent contradictions of Matt. 25: 29 and Mark 4: 25. Spiritual relationships mean more in the kingdom of heaven than earth's dearest ties (vv. 19-21).

Today's topic: Can your faith in Christ stand life's storms? for sooner or later you will meet them.

Prayer theme: The work in Sunday school is often tiresome, and seems unrewarding, so pray for the staff of your Sunday school, by name if possible.

SATURDAY, August 17th. Luke 8: 26-39.

"Sitting at the feet of Jesus . . . clothed and in his right mind" (v. 35).

Surely this is an accurate description of every redeemed sinner. Notice the testimony of the evil spirits to Christ (v. 28). How like this modern world, the loss of the pigs and profit meant more than a restored soul. The people who cast Christ out were glad to receive Him back after the testimony of the man (v. 40).

Today's topic: Does my witness transform Christ-rejectors into Christ-receivers? It should do so.

Prayer theme: In the light of our Lord's near return pray for a greater desire to win souls for Him.

WOMEN'S COLUMN—Continued.

"after." Jesus is preparing a beautiful "after" for His own (John 14: 3). The crosses, losses, suffering and tribulations will merge into a blissful "after." "Nevertheless afterward . . ."

"After the toil and the heat of the day,

After my troubles have passed:

After the sorrows are taken away,

I shall see Jesus at last.

He will be waiting for me,

Jesus so kind and true;

On His beautiful throne,

He will welcome me home

After the day is through."

STUDY YOUR BIBLE

with the—

Elim Bible Correspondence School

write for particulars to the

Secretary, E.B.C.C.S., Elim Woodlands,
Clarence Avenue, Clapham, London, S.W.4.

We are
Crusading
for Christ

Elim Youth Page

We "fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

THE BIBLE IS RELIABLE

Last week's Youth Page was entitled "Is the Bible Reliable?" We published the statement of sixteen members of the Wheaton College (U.S.A.) faculty which categorically states they accept the truth of the verbal inspiration of the Scriptures. This week we publish the final part of this statement entitled "Conclusive Evidence." It is essential that we acknowledge it to be the Word of God, but the proof that we have accepted it in that way will be shown through our attitude towards it. Do you really value the Bible as the Word of God to you?

Conclusive Evidence

The conclusive evidence that verbal inspiration is true may be found in the testimony of the God-man, Jesus Christ, and of the divinely-accredited apostles of God. Our Lord Jesus declared: "Scripture cannot be broken" (John 10:35, A.S.V.), and, "It is easier for heaven and earth to pass than for one tittle of the law to fall" (Luke 16:17, A.S.V.); and throughout His teaching He showed a continuous and complete acceptance of the authority of every word of the Old Testament Scriptures. In refuting the argument of the Sadducees, He charged them, "Ye do err, not knowing the scriptures" (Matt. 22:29, A.S.V.); and He rebuked His own disciples, "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). In at least two cases (Matt. 22:43-45 and John 10:34, 35) the whole point of Christ's argument rests upon a single word. In similar fashion the apostles teach the divine authorship and irrefragable authority of Scripture. The Apostle Paul declared that all Scripture is inspired (literally, breathed forth or produced) by God (2 Tim. 3:16). The Apostle Peter, as a true disciple of Christ, teaches that no part of the prophetic word is of merely human origin, but all of it is of divine origin through the use and control of the human writer by the Holy Spirit (2 Pet. 1:20, 21).

Since the teaching of both Christ and the Biblical writers is so unequivocally clear, what they teach ought to settle the matter for the Christian. Some have rejected this appeal to the teaching of Christ and His apostles as circular reasoning. Our Lord, however, has expressly told us to follow His teach-

ing (John 8:13 and elsewhere) and certainly no circle is involved unless the authority of Christ and His apostles rests in turn upon an acceptance of verbal inspiration. Such is not the case, for our faith in the deity of Christ is grounded rather upon the sum of historical, logical, and experimental evidences for the truth of the Christian faith and in particular upon the immediate testimony of the Holy Spirit to our own spirits that we are truly children of God through faith in Him. Belief in verbal inspiration, therefore, rests ultimately upon these evidences which prove that Jesus Christ is truly the Son of God and that the apostles are trustworthy teachers of doctrine.

Such a view of the inspiration of the Bible fosters textual and historical criticism, and philological research. By the scientific use of correct principles of textual criticism the reverent scholar is able, in the vast majority of cases, to ascertain the original words of Scripture. The correct text, as thus secured, serves as a reliable basis for exegetical study; and its faithful interpretation provides man with the very truth of God.

By adequate historical research the Christian scholar, likewise, may investigate the origin, authority, genuineness, date, and authenticity of the various books of the Bible. Belief in the inerrancy of Scripture does not rule out such investigation. It does, however, rule out conclusions to which certain historical critics have come—namely, those which contradict anything taught in the original words of Scripture. For instance, it is obvious that one who concludes that Moses did not write the Pentateuch

cannot hold to the inerrancy of another book which specifically declares that he did.

This doctrine of the verbal inspiration and inerrancy of Scripture not only encourages research, but also is essential to theology. Belief in verbal inspiration, of course, is not essential to the salvation of a man's soul. We must add immediately, however, that it is neither relatively inconsequential nor merely one important doctrine among others. At stake is the whole method by which orthodoxy builds its theology. Down through the centuries the standard of doctrine for all evangelical churches has been the Bible. The Bible is the only infallible rule of faith and practice. In its confessions of faith the church professes to derive its system of doctrine from the Bible. Theologies are of necessity subject to change: being man-made, they are not infallible. God's Word is infallible; it is the immutable foundation of theology.

Modernism discarded that foundation. It sought to found its doctrine at first upon the teaching of Jesus alone, later upon Christian experience, finally upon unaided human reason.

Neo-orthodoxy seeks to bridge the gap between orthodoxy and modernism. It sets its foundation ultimately upon a Bible that **becomes** the Word of God as the Holy Spirit sees fit now and again to use the Bible as an instrument to bring men into personal acquaintance with Christ, the Living Word of God. Valuable indeed is this emphasis upon the Living Word and upon the direct meeting with God's Spirit

in the pages of Scripture by every reader whose mind is illuminated and whose heart is open to receive Him. But in its emphasis upon the **present application** of the Word to man's heart, Neo-orthodoxy forgets that in Scripture God not only speaks, **He has spoken**. By His work of inspiration in the **past**, God constituted the Scriptures an objective, written Word—His message of truth to men whether men respond and listen to His voice or whether they do not.

The Church of God must have this objective standard by which to distinguish true doctrine from false. Only thus can it be preserved from an irresponsible subjectivity which picks and chooses at will.

The doctrine of verbal inspiration, therefore, retains the truth found in the alternatives† opposed to it, avoids their logical and spiritual pitfalls, and brings the Church under the authority of the ever-living voice of God, who spoke in sundry times and divers manners through the prophets, and in those same words speaks infallibly in our day, bringing to men the Gospel of God's abundant grace through our Lord and Saviour, Jesus Christ.

† Whatever real truth is "found in the alternatives opposed to it" (verbal inspiration) is not there by virtue of any fresh revelation given to those who oppose inspiration, but must be remnants or applications of truth which they themselves, consciously or unconsciously, have derived from the Scriptures.—Editor (with Dr. Kantzer's approval).

EYM NEWS KALEIDOSCOPE

- Two books recently published by the Victory Press (Elim Publishing Co. Ltd.) have been read by members of the Elim Youth Committee. Here they are with our comments:

ELF OF SOUTHERNWOOD (author Florence Foster).

Price 4/- (postage extra).

Age Group: Girls 10-14 years.

Committee Comment: Recommended.

THISTLEDOWN TONY. (author: Constance Savery).

Price: 5/- (postage extra).

Age group: Boys and Girls 8-12 years.

Committee Comment: Strongly recommended. Really excellent. One of the best so far for children of this age group.

- Pierre Van Woerden who is coming to London for the National Youth Rally on September 28th and who was converted whilst in a Dutch prison as a member of the Dutch Underground Movement during the war, was interviewed in his radio studios in Geneva by the National Youth Secretary two months ago. The account of this

interview will appear in next quarter's EYM YOUTH CHALLENGE. Due for publication in September.

- A Committee which includes the Youth Commissioners of London and the National Youth Secretary, has been formed to organise four youth rallies in London for the winter months. The rallies will be called: **SATURDAY NIGHT SPECIALS**. Venue: Bridewell Hall, Eccleston Street, London, S.W.1. This street adjoins the road alongside the Victoria Coach Station. Dates: Fourth Saturday in November (23rd), December (28th), January (25th), February (22nd) There will be programmes of unusual items, inspiring and virile Elim youth preachers, and an interesting personality in London each month. This will be a monthly rendezvous in London for Elim youth, those interested in youth, and friends of Elim youth. Arrangements will be made for an informal get-together at the conclusion of the rallies. These rallies will be entirely different and will live up to their title—**SATURDAY NIGHT SPECIAL**—all aboard at Victoria!
- Included in the new series of EYM Filmstrips for the winter months are Jungle Doctor stories. Over 750,000 copies of the books in the Jungle Doctor series have been sold, and filmstrips are now available in the same series by Paul White. The first three of the series at 21/- and 25/- each can be purchased from the EYM Filmstrip Library, or hired at 2/- per showing

COMING EVENTS

(Please pray for these services)

ARMAGH. Aug. 17-19. Elim Church, College Street. Annual Convention. Sat. 3 and 6.30. Sun. 11.15, 3.15 and 7. Mon. 8. (Refreshments provided Sat. and Sun.). Speakers: John and Alice Woodhead, W. Gilpin and W. J. Martin. Singing items by Word of Life Quartette.

BIRMINGHAM. Aug. 17-18. Elim Church, Graham Street. Visit of H. Shaw. 25th, J. T. Bradley. Sat. 7.30. Sun. 11 and 6.30.

BIRMINGHAM (Yardley). Aug. 15, 17, 18. Elim Church, Broadstone Road. Thurs. 7.45. Sat. 7.30. Sun. 11 and 6.30. Visit of W. Millington, Dean of I.B.T.I. All welcome.

BIRMINGHAM (Yardley). Sept. 14-16. Elim Church, Broadstone Road. Church Anniversary Services: Sat., 7.30; Sun. 11 and 6.30; Mon. 7.45. Guest Speaker: E. H. Cole, Swansea. Supported by Kidderminster Choir on Sat. Presbytery support welcome. 15a bus from city passes road. Convener: B. H. Hartwell.

CARLISLE. Aug. 10-27. Elim Tabernacle, West Walls. Bible Campaign. "The Creation." Speaker: Wm. George. Sun. 11 and 6.30. Week-nights, 7.30. (Except Mons. and Fri.).

FINCHLEY. Aug. 3-11. Elim, King Street (off Church Lane). Revival and Divine Healing Campaign. Sat. 7. Sun. 11 and 6.30. Nightly 7.30. No meetings Mon. and Fri. Thurs. 3, Ladies' Fellowship Rally. Conducted by Mrs. H. Matthews. Yorkshire evangelist and Gospel singer. Convener: C. R. Younger.

GUERNSEY (Delancey). Sept. 2-12. Elim Church, Delancey Lane. Revival and Divine Healing Crusade. Week-nights 7.45. Thurs. 3 and 7.45. Sun. 3 and 6.30, followed by After Church Rally at 8 in the Stoneworkers' Hall, St. Sampson's Bridge. Conducted by W. R. Jones and Party.

HOLYHEAD. Aug. 17-24. Elim Church, Trearddur Sq. Sun. 10.30 and 6. Week-nights 7.15. Visit of Arnold and Nora Brooks (Salford).

HULL. Aug. 17-22. Elim Church, Mason Street. Bible Campaign. Week-nights (except Mon.) 7.30. Sun. 11 and 6.30. Conducted by Mrs. Alice Parham (U.S.A.).

AUG. 24. Visit of Bradford Male Voice Choir with their Minister, L. W. Green. 7 p.m.

ILFORD. Aug. 1-25. Elim Church, Serafton Road. Sun. 11 and 6.30. Thurs. 7.30. Preacher: E. C. W. Boulton. Aug. 3, Monthly Rally, 7.30, Members' and Friends' night.

LONG EATON. Aug. 17-19. Elim Church, Oxford Street. Ninth Anniversary. Special meetings. Sat., Aug. 17, 7.30. Speaker: G. Harpin (Nottingham). Sun., Aug. 18, 11 and 6.30. Speaker: B. J. Epton. Mon. Aug. 19, 7.30. Speaker: G. Harpin.

MERTHYR. Aug. 24-26. Elim Church, Court Street. Minister's First Anniversary. Sat. and Mon. 7. Sun. 6. Speakers: P. S. Brewster (Cardiff), R. Hunstan (Dowlais), H. Ogier (Newport). Convener: John Coleman.

MOTHERWELL. Aug. 3-11. Church campaign conducted by Charles Kingston, for "The Deepening of Spiritual Life." Every night (except Fri.), 7.30 in the Y.M.C.A.

PONTYPRIDD. Aug. 3-11. Elim Church, Thurston Road. Annual Convention. Speakers: H. Burton Haynes, I. Wynne Lewis and John J. Way. Sats. 7.15. Sun. 11, 2.30, 6 and 7.45. Tues. 3 and 6.30. Wed. 7.15. Thurs. 2.30 and 7.15. Aug Mon. 11 a.m. in Elim Church; 3 and 6.30 in Peniel Chapel, Town Centre (kindly loaned). Convention Chairman: T. W. Walker.

PONTYPRIDD. Sept. 5. Elim Church, Thurston Road. Great Sisterhood Rally, 3 and 7.15 (tea provided between the services). Speaker: Mrs. E. F. Cole (Swansea). Soloist: Miss Joyce Durston. President: Mrs. E. R. Walker.

WESTCLIFF-ON-SEA. Sundays throughout August. Elim Church, Westborough Road (near Chalkwell Park). Special speakers: Aug. 11, L. Collier. Aug. 18, S. Rawlings. Aug. 25, G. Backhouse. Services 11 and 6.30.

WESTCLIFF-ON-SEA. Sept. 7-12. Annual Convention. Sat. Baptist Church, London Road, 3.30 and 6.45. Sun. 11 and 6.30. Mon-Thurs. 7.30. Elim Church, Westborough Rd. Speaker: J. C. Kennedy (President-Elect). Convener: G. Backhouse. (Sat. cups of tea provided between services).

WEYMOUTH. Aug. 11. Elim Church, Conservative Hall, High Street. 11 and 6.30. Special visit of Leslie and Ethel Green (Bradford).

AUG. 18. Special visit of J. Dyke (Birmingham). 11 and 6.30. Convener: D. J. Green.

SUNNY BLUNDELL TOUR

Aug. 10-15, St. Helens. 17-22, Wigan. 24-29, Canning Town.

EVANGELIST EDDIE SMITH'S TENT TOUR OF CORNWALL PRESBYTERY

August 10-25, Camborne. 31 Aug.-15 Sept., Falmouth. 21 Sept.-6 Oct., Penzance.

MISSIONARY TOUR

J. Williams, Elim missionary on furlough from Southern Rhodesia, will visit the following churches:

August 17-19, Portsmouth. 20, Ryde. 21, Gosport. 22, Portsmouth, 24-25, Southampton. 26, Canada. 27, Eastleigh. 28, Romsey.



THE COMING KING

See the King of Heaven descending,
Day of days for which we long.
With angelic host attending,
He will right earth's every wrong.
Saints who in the dust lie sleeping
From their age-long tombs arise,
And with those their watch still keeping,
Join their Saviour in the skies.

Clearly now the signs are telling,
Of His long looked for return,
Joy of joys, all else excelling,
How our hearts within us burn!
Soon the universal singing,
Of one vast triumphant throng,
Loud Hosannas will be ringing,
In a pæan of praise and song.

Every foe He'll swiftly vanquish,
Justly will His judgments fall,
He will not the rule relinquish,
Until God is ALL in ALL.
Come then Saviour, come in splendour,
Earth's gross darkness pent to flight,
Come and rend the veil asunder,
Faith would fain be lost in sight!

—M. A. Meredith.

(Can be sung to the tune: Blaenwern or Hyfrydol).

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 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.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Bournemouth.—"Ebenezer" 2, Arnewood Road. 'Phone Southbourne 45122. Christian fellowship; good food; every comfort; near sea, shops, buses. S.A.E. to Misses H. Broomfield and L. Howarth. C.562

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.468

"Croylands" invites you to warm Devon sunshine; five minutes to golden sands; spacious garden, tennis court, and table tennis; excellent menus; all modern appointments; real Christian fellowship; reasonable charges. "Croylands," Isca Road, Exmouth. C.532

Devon.—Court House, Cullompton. Large Georgian house with secluded gardens; two minutes bus or train; bed and breakfast with evening meal from 4½ guineas. 1957 model self-drive cars available. 'Phone 3258. C.554

Eastbourne.—A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne ('Phone: 633).

Exmouth.—A Devon holiday at "Haldon Court," the Christian holiday centre with a full Gospel witness. Fully equipped for comfort, pleasure, and grand fellowship; near sands; views over Torbay; excellent food; organised games, tours, cruises, fishing, rambles, for youth and Christians of all ages. "Haldon Court," Douglas Avenue. C.533

Scarborough. Board-residence and bed and breakfast; 3 minutes from Elim Church; situation central; vacancies August 20th and all September. 1, Belgrave Terrace. C.564

Pentecostal S.R.N., required immediately, willing to take charge in Matron's absence. Assistant nurses and domestic staff also required. Colwyn Nursing Home, Wylds Lane, Worcester. Telephone 4960 C.567

MARRIAGES

Bullivant-Beddows.—On July 13th, at Elim Church, Selby Oak; William J. Bullivant to Jean M. Beddows; both Elim Crusaders. Officiating Minister: J. Osman.

Martin-Binks.—On July 27th, at Elim Church, Southend-on-Sea; Reginald Colin Martin to Barbara Evelyn May Binks. Both Elim Crusaders. Officiating minister: J. A. Wright.

WITH CHRIST

Betts.—On July 23rd, Mrs. A. Betts, of Elim Church, Banbury. Funeral conducted by David Thomas, resident minister.

Bowden.—On July 5th, Bertha Bowden, aged 70; faithful member of Elim Church, Swindon, was called to her Lord. Funeral conducted by F. J. Day, resident minister.

Du Heaume.—On July 24th, Mrs. Lavinia Du Heaume, aged 57, faithful member of Eldad Elim Church, St. Peter Port, Guernsey. Funeral conducted by James F. Hardman, resident minister. "Severed only till He come."

Morton.—On July 25th, Gilbert Frederick Morton, aged 46. A brother beloved and faithful member of the Elim Church, West Bromwich. Funeral conducted by D. Dean (Langley)

and H. Fisher (resident minister). For him to live was Christ, and to die was gain.

BIRTH

Davies.—On July 9th, to Mr. and Mrs. Emlyn J. Davies, members of Elim Church, Pontypridd, God's gift of a daughter, Mair Envys; a sister for Derek.

Announcing a New Series:—

"POPPY BOOK" SERIES

1/3 net each. (by post 1/6)

Crown 8vo., 32 pp., paper covers.

- 1. COME ON SPENCER'S!**
by Christine Hunter.
(Boys 10-14 years).
- 2. BEHIND THE GREEN DOOR**
by P. Catherine Coles.
(Girls 8-12 years).
- 3. HANS GRETEL AND SAMELLI**
by Ambrose Haynes.
(Boys and girls 8-12 years).

Also now issued:—

BIBLE QUIZZES No. 4

NOVELTY QUIZ AND BIBLE GAMES

by David O. Wright

2/- net (by post 2/4)

from your Church Bookstall or direct from—
**Elim Publishing Co., Ltd., Clapham Crescent,
London, S.W.4.**

Just published . . .

TWO FINE NEW BOOKS

TENTENBURY MANOR by Christine Hunter
(for girls 10-14 years and boys 10-12 years).

MYSTERY AT CRANBOURNE by George Lazenby
(for boys 10-14 years).

Both these stories were commended in the Victory Press 1956 Children's Book Competition. They are splendid, interesting stories with a clear message.

Price 6/- net each (by post 6/6).

Don't forget that you can obtain a full illustrated list of all our books for Boys and Girls by sending a P.C. to—

**Elim Publishing Co. Ltd., Clapham Crescent,
London, S.W.4.**