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The

Elim Evangel

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

Vol. XL No. 21

PRICE 5d.

MAY 23rd, 1959



Photo by

Charles Bean

JESUS SAID:

“I will make you . . . fishers of men”

STUDIES IN 1 PETER

By C. J. WATKINS (*Minister of Elim Church, Bolton*)

4. Chapter 1:7-9

IN our previous study we noticed that the believer sometimes suffers trials in this present life. These seasons of trial are a great test of our faith, which in itself is precious in the sight of God, more precious than gold. It is the desire of God that our faith may triumph and be found unto honour and glory at the return of Jesus Christ. Let us at all times keep uppermost in our minds the thought that Christ is coming again, and that at His coming we desire to be found active in the fight of faith. Remember that it has been by faith that men have pleased God all down the ages, and that "without faith it is impossible to please Him" (Hebrews 11:6).

1. IN THIS PASSAGE IS DESCRIBED AN INTIMATE RELATIONSHIP

"Whom having not seen, ye love" (v. 8).

Some of us will remember having read about the pen-friendships which became very popular during the war years. People who had never seen each other, and had no immediate prospect of meeting one another, wrote letters and by this medium became acquainted with each other. Sometimes these pen-friendships ended with the ringing of wedding bells. Now in a much more wonderful way we have become acquainted with our Lord Jesus Christ and He has become precious to us. We have fallen in love with Him. We have not seen Him, yet He means so much to us. We have felt His wonder-working power in our lives. With joy we read the scriptures which tell us of His great love for us, and rejoice to know that He has a great future prepared for us. At present we see through a glass darkly (1 Corinthians 13:12). Now we come and say with the hymn writer, "With faith's warm finger, through the veil, I seek to touch Thy hand." We cannot comprehend what it will be like when we see Jesus face to face, but we can say now that we love Him, though we have not seen Him. This is a very sweet and intimate relationship which exists between Christ and the believer.

2. THERE IS ALSO DESCRIBED HERE A LIVING FAITH

"In whom, though now ye see Him not, yet

believing, ye rejoice with joy unspeakable and full of glory" (v. 8).

It does seem that many people today are without faith. They know not what to believe and yet feel that they need to believe in something or someone. On the other hand, we meet people who just give a nominal assent to a series of doctrines which have no real meaning to them whatsoever as far as their individual life is concerned. But the real believer who has had an experience of the saving ability of Jesus Christ, and has proved His power in the everyday life, is full of joy and peace. Christ is a reality to him. We who believe in Jesus Christ to such an extent that we have personally committed our lives to Him have found that heaven's peace and blessing rest upon our daily life. The joy and blessing Jesus Christ gives to us cannot be compared with anything we know of earthly joys. That which Christ gives is unspeakable, it is beyond the ability of this world to give or to know it. Only by personal faith in Jesus Christ can this joy and glory be known. This living faith renders all things possible to the believer.

3. LET US SEE HERE ALSO THE GLORIOUS CLIMAX OF FAITH

"Receiving the end of your faith, even the salvation of your souls" (v. 9).

We are loving Jesus Christ intensely, though we have never seen Him, and because of this we already enjoy what is the end of our faith. You see, we are not going to be saved, or merely hoping to be saved, we are saved already. This is our assurance and certainty. The goal of our faith is the salvation of our souls, but we are even now the happy participants in this joyous experience. It is not, therefore, presumption on our part to affirm that we are saved, as some suggest, neither are we arrogant when we affirm that we have eternal life. Our assurance is the simple outcome of our love for Jesus Christ and our personal faith in Him. As we live today in a world full of uncertainties it is wonderful to be certain of this one thing, we know we have eternal life through our relationship to the Lord Jesus Christ. We are well able to say with the apostle Paul, "I know whom I

have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

If then our present experience is that of "heavenness through manifold temptations," let us not allow

these things to rob us of the pure joy and blessing which are ours through our faith in Christ and our relationship to Him, knowing that no matter what our experience now is we are certain of our salvation, in which even now we greatly rejoice daily.



Women's Column

By Gladys Gorton

MAKING ONE'S WILL

A NEIGHBOUR called to inquire whether we would witness her husband's will, so my husband and a friend who was with us went along to do what was necessary. Strange to relate, many times recently since then we have heard about people's wills.

A daughter urged her mother to make out a fresh will, as there was in it that which she thought was unsatisfactory, especially toward her other sister. The mother procrastinated and the time came when she lay dying. She asked a person whom she fully trusted to make out a fresh will for her and she signed her name, believing that all was well for both her daughters, but alas, they were robbed of the whole of their mother's capital. It went to another source which used it for the world, whereas the daughter who urged her mother to make out another will would have tithed—at least—upon it for God's work.

"Do you know Mrs. — died and did not leave a penny for the Lord's work?" somebody asked me, and went on, "I can't understand it, being so long in Elim, receiving so much blessing from the Lord and leaving thousands to some distant unsaved relations, who will squander it in drink and pleasure." About the same time another told of a Christian woman who had no family and died without leaving a will. The house in which she lived was sold for over £3,000. That would have covered our missionary deficit!

"Dear," a husband said to his wife, "we ought to make our wills. We did during the war I know, but we must do it again. Our money is the Lord's,

and if anything happens to us jointly the whole of it must go to His work."

Whether you have little or much in the way of earthly possessions, rightly it is the Lord's. Supposing anything should happen to you, have you considered how much you will designate to His work? As a car cannot go without petrol, so the cause of Christ cannot advance without finance.

Not so long ago I was walking along one of London's famous streets where many Christian bodies have their headquarters. My acquaintance informed me that some are seriously curtailing their activities because of lack of finance. In past years legacies had been their mainstay.

Surely we are as responsible to God for what happens to our money after death as we are for what we do with it while we live. *Your* money may be the means of bringing many to Christ.

David prepared with all his might before his death for the building of the temple. Besides this he gave abundantly of his own private means, which he could have willed to his family (1 Chronicles 29). Take heed; one day we all must give an account of our stewardship before God. In life, in death, make your money count for God.

IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

WEDNESDAY, MAY 27th, 1959, at 10.15 p.m.

(Short wave: 20.2, 26.3 and 32.5 metres)

Speaker: Rev. T. W. Walker (Scarborough)

Subject: "The widow's mite"

Music and song by

Anton Marco (tenor), with strings, organ and piano

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

Listeners are invited to join the IBRA Listeners' Federation. The annual subscription is £1. Gifts towards this great world-wide missionary radio enterprise are urgently needed. Send your gifts to Elim Radio and Music Department at Headquarters.

PRAYER is requested for a believer
in hospital with bronchial asthma
and general weakness.

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.

Editor: Aubrey Hathaway, B.A.

ELIM CONFERENCE

FRRIENDS from all over the British Isles will be gathering in a few days' time at Llandudno for Elim's first Annual Conference in the principality of Wales. Recent years have seen a welcome expansion in the scope and influence of our conferences. From being originally limited to ministers, the confines have been extended to include lay representation, and now all members are privileged to have a share in the Wednesday morning Communion service and the general session which follows this, as well as the splendid public meetings which now fill each evening of conference time.

How often holidays are limited to the refreshing of the body, but leave so much to be desired from the spiritual angle. Those who have been able to plan their holidays in conference week in Llandudno will have the double blessing of being refreshed in every way, spiritually as well as physically. From those who cannot be with us we would enlist prayer support, that this may be the most blessed and profitable conference yet, and that Llandudno may feel the impact of pentecostal power and blessing, and many be brought to know the Saviour.

We cannot forecast the weather (though so often conference week has been exceptionally fine and warm for the time of year), but we can be sure of "heavenly sunshine" as well as "showers of blessing."

DROPPED BRICKS!

Indiscretions in speech are a common failing of humanity. Cabinet ministers are not exempt, it seems, from the general rule, judging by the storm that has been raging over the controversial words spoken by Sir David Eccles at a party in Hanover, in which he praised the German element in our blood and that of our monarchy. Following hard on this came the much-criticised words of Lord Montgomery on American leadership, spoken in a television programme screened in the U.S.A. Which all goes to show that James was right up to date in his remarks about that troublesome little member the tongue! "I dropped a brick," confessed the President of the Board of Trade, hastening to add that the meeting was a private one where "off-the-cuff" speeches were the order.

How rightly the scripture warns us to be "swift

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

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

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

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, 28 Silverhill Road, Bradford 3, Yorks.

Headquarters Offices: 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."

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

to hear, slow to speak, slow to wrath." Wise indeed are those who refuse to be drawn out in conversation and, especially in public, speak only after careful and deliberate thought.

Read sermons, like read prayers, can be very lifeless, and may effectively preclude the operation of the Spirit; but what an edifice could be constructed from the "bricks" dropped by those who have wrongly interpreted the text "Open thy mouth wide, and I will fill it." While there must be room left for the moving of the Spirit, the general tenor of Scripture does not exalt the impromptu, but rather we are exhorted, whatever our ministry, whether in the pulpit, open air or Sunday school class, to wait on our ministry that our words may be of edification, exhortation and comfort. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15), says Paul to young Timothy as he advises him concerning his service for the Lord. These are words to which we all do well to take heed.

COMING EVENTS

No charge is now made for these announcements, but it would be appreciated if they were sent direct to the editorial office: 28 Silverhill Road, Bradford 3, Yorks. They should reach this office two weeks before the publication date to ensure insertion. Notices of births, marriages and deaths should be sent to the Advertisement Manager, Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Chinese assessments

An estimated 20,000,000 persons were killed by the Chinese Reds in eight major campaigns, another 25,000,000 were condemned to serve in "labour reform camps," and another 33,000,000 were taken into custody for the purposes of "thought reform."

This is liberty in chains. Liberty, question mark, for those who remain to survive those who have died, or die daily in slave camps.

Indian calendar

The Government of India has ruled that Christian churches henceforth must use two calendars to register births, marriages and deaths. The Saka calendar, which starts from A.D. 78, the accession date of an Indian emperor, must be used as well as the usual Gregorian calendar.

One of many steps to eliminate the influence of Christ undoubtedly.

Buying your way out

Youths may now buy their way out of Red China for about £60 according to a Nationalist Central News Agency report. Formerly they were prohibited from leaving because their labour was needed, but the Peiping régime has ruled that a youth may exit from the mainland if he donates about £60 worth of farming tools "to work in his place."

This is plainly leaving a wide gap in the Bamboo Curtain. All right if these young men have caught sight of real freedom, and are not afraid of being bamboozled.

Curbing delinquency

A plan has been launched by a parent-teacher association in Williamsport, Pennsylvania, U.S.A., to place illustrated copies of the ten commandments in the city's public schools. The idea for the plan was fostered by a judge and a special committee that studied juvenile problems.

Undoubtedly the knowledge of the laws of God and the commands of God will be the best deterrent to sin of any kind. It only needs the conviction of the spirit to be with it to transform the delinquents.

Cabarets banned

A city council in the Philippines has passed a law banning cabarets and dance halls as public entertainments. This was the result of a joining of civic and religious leaders in an effort to reduce juvenile delinquency and broken homes.

But in this "Christian" country there is more and more agitation for the opening of such places on Sunday, of all days. A sure sign of spiritual decadence.

Formosa and Quemoy

Protestant congregations in Formosa have raised £750 for relief work on Quemoy Island, where shells from Communist China continue to fall every other day, causing great suffering and loss of life. Part of the money will be used to repair the Protestant church on the island.

Not exactly a Communists' paradise on Quemoy.

Expansion

If we were successful in adding 129,600 people to the Church every 24 hours there still would be as many unchurched people in the world as ever. The latest estimate from the United Nations tells of a net gain of 129,600 in the world population during every 24-hour period.

So unless the Christian Church makes converts at the rate of 129,600 per day in all the world we are losing the battle.

Indonesia

The Indonesian Ministry of Religious Affairs recently reported that the number of Christians in the island nation has increased from 4,500,000 in 1950 to 6,000,000 at the present time.

One and a half million converts in about eight years. Now at that rate of progress, proportionately, we should soon catch up on an increasing world population.

New kind of university

The Soviet Union has opened a university of atheism in Ashkhabad, capital of its central Asian republic of Turkistan.

Another fleece falls off!

The Roman Catholic Bishop of Bilbao, in Spain, says that Protestants are "more and more extending their tentacles" in his province. It is, he says, a "serious and alarming position." Some Catholic homes, he claims, have been visited by non-Catholics who left religious literature. He reminded Catholics to "keep him fully informed" regarding such activities, since proselytising is illegal in Spain.

The venerable bishop is having to watch his p's and q's. Good for the Protestants, and good for the Catholics too, if the literature is of the right kind.

Japan

On January 1st, 1958, Japan had 91,000,000 people with Tokyo (8,500,000) acclaimed as the world's largest city. There are 45,500,000 Buddhists and 39,000,000 Shintoists. Roman Catholics are 227,000, with 671 churches. Protestants and other Christian societies are on the increase.

Australian crusade

During the Billy Graham crusade in Australia the total attendance for the first two weeks reached just under 400,000. Decisions registered reached a total of just under 14,000.

Latest news just to hand regarding the New Zealand crusade records audiences of 60,000 at Auckland, nearly 40,000 at Wellington, and 35,000 at Christchurch. 4,200 decisions were registered at the week's campaign at Wellington.

Heartening results from the ministry of this anointed servant of God, and encouraging to all who are praying for world-wide revival in view of the imminence of the return of the Lord Jesus.

Popularity of King James Version is defended

Officials of the International Council of Christian Churches have risen to the defence of the King James Version of the Holy Scriptures and have declared that it is still far ahead of any other version in total sales and distribution. They deny that it is rapidly going out of style. They singled out for special criticism a recent story by Claire Cox, released by the United Press International, which lauded the new Revised Standard Version of the Bible as the more popular.

Dr. Carl McIntire, president of the International Council, pointed out that all attempts to "doom" the King James Version are premature and unwarranted. He said that during the six-year period 1952 to 1957 only 6,500,000 copies of the new Revised Standard Version were distributed. He declared that 8,000,000 to 10,000,000 copies of the King James Version are distributed in the U.S.A. every year by one retail agency alone, and added that there are approximately ten major Bible distributors in the country.

Australians asked to pray for rain

Australians were urged by the Australian Inland Mission recently to pray for rain to relieve drought-stricken areas. The call to prayer was issued in nation-wide broadcasts which asked that all who believe in God pray "that the God-given rains may come to those areas of the inland now threatened with the ravages of drought."

In south-west Queensland alone over 200,000 sheep and cattle have perished in the two-and-a-half-year drought.

Eskimo sacrifice

Eskimos who are members of Lutheran mission congregations in Alaska have sent part of their dried fish reserve as their contribution for Hong Kong refugee relief as part of a Lutheran World Federation service programme under which millions of pounds of goods are distributed annually to needy people in many countries. The figure for last year was 121,000,000.

With the low standards of Eskimo living this represents a true sacrifice on behalf of others.

Re-education of prisoners

The New York City Department of Correction has made arrangements for special showings of a series of religious films, ordinarily seen on television, as part of the religious treatment phase of its rehabilitation programme for prisoners.

Evidently re-education as well as rehabilitation is considered necessary and we hope the films chosen are of the positive type and not the milk-and-water ones, and present Christ to these prisoners.

THE DIVINE OBJECTIVE

By E. C. W. Boulton

"I . . . brought you unto Myself" (Exodus 19:4)

*Unto Himself! Such is God's wondrous plan,
No less can satisfy His heart or that of man;
Into the depths of darkest night He plunged,
That all sin's awful stain might be expunged.*

OUT of the bondage of Egypt! Yes, but though this was part of the prearranged plan of God it was not the ultimate goal that He had in view—the lesser deliverance from Egypt foreshadowed the greater deliverance of Calvary. The splendid climax of the Divine purpose is seen in this precious word above, and re-echoed in the words of Peter in the centuries to follow, namely "that He might bring us to God." It is a goal which, all through the ages, God has ever kept in sight, a course from which He never swerves, "unto Myself!"—the irrevocable and inescapable purpose of the Eternal, sounding again and again throughout the symphony of redemption, that melody of Divine love and grace which is never silent. "They shall be Mine in that day that I make up My special treasure." Whatever the cost! However great the opposition to the will of the Almighty, "no thought of His can be thwarted."

This may be the meaning of those mysterious and baffling happenings in the life of the believer—to loosen the human hold upon things that threaten to come between the soul and God, and prevent His possession of the throne within; to wean the heart from every rival attachment or allurements, until at last satisfaction is found in none but Himself, and in the process to make us like unto Himself, that God may see Himself in us, and we may find ourselves in Him, chosen and chaste, that we should thus be to the praise of His glory.

How slowly, according to human judgment, the plans of God mature. "How long?" cries the waiting heart! "When wilt Thou set the wheels of filiment in motion?" "Hasten Thy Word to perform it" we cry. "Give us our heart's desire now" is the burden of our prayer. Like Philip of old, we murmur, "Show us . . . and it sufficeth us."

Let us never overlook what it cost God to bring

us to Himself. Think how far off from Him we were when we dwelt in the far country of our own benighted selfhood. Yet He spanned the gulf that separated from Him, and brought us into this glorious new creation life of union with Himself. For the eternal Son it meant that great surrender of Himself to the Cross. The path of redemption for the Christ of God was blood-red. He who was rich became poor; He who knew no sin was made to be sin for us. And all for this gracious end—that He might bring us unto Himself!

His wounds forthtell the greatness of His love, His finished work secures for us a home above, Among that ransomed race of blood-washed souls Whose weight of sin upon the Saviour rolls.

"I . . . brought you unto Myself." These words in the first instance relate to Israel of old, yet in a much deeper and richer sense they apply to the new-covenant race of redeemed souls, those who have been taken out, that in due course they may be taken up. Transformed into His image, they await translation into His presence. We belong to Him in a way that the Israelites never could. We are His purchased possession, born of God, and baptised into an eternal fellowship by the Holy Spirit, through the incorruptible seed of the Word of life.

The movement of all true Christian life is ever towards God; from the moment of conversion a new centre of attraction is set up, the soul coming under the spell of the incomparable Christ. "He drew me," writes the Gospel poet, "and I followed on." And He who drew us out of the old life now draws us on in the new life. We are yielded and yoked to Him who will not let us go. Each fresh unveiling of His glory creates stronger desire to go all out for Him in the acceptance of the challenge of the Cross. According to the degree of our faith, all God has and is may be ours, and that is saying a great deal.

A process of revelation is taking place, the glory of which is gradually breaking in upon the abandoned soul, and with that gradual unfolding a process of possession is taking place—His possession of us and our possession of Him. Each fresh awakening to the wonder of His beauty establishes a new claim upon our devotion, and a new opening of the being to Him; it is like the response of the flower to the rays of the sun.

Unto Thyself! Thy love has ever drawn
Closer, still closer, since that joyous morn
When out of darkness into light we came,
Yielding unto the charm of Thy dear Name.

Unto Thyself! Our Hope, our Home, our Life!
Within the veil where comes no sound of strife,
These cloistered souls shut in with Thee alone,
Owning no other lordship than Thine own.

IT MAY BE TOO LATE!

to find you accommodation with the Conference House Parties in Llandudno as late as this

But there is still opportunity

FOR YOUR CHURCH TO ARRANGE A COACH PARTY for one of the evening meetings if you are within reasonable travelling distance.



Above is a view of the north shore of the Llandudno sea front which can be seen from Happy Valley.

Full details regarding Llandudno accommodation have been handled by:

Rev. J. Osman,
55 Ribblesdale Road,
Stirchley,
Birmingham 30.

but no guarantee can be given of accommodation as late as this.

Here is the week's programme of public meetings:

PIER PAVILION

Monday, 7.30 p.m.—Induction of the
President, Rev. H. Burton-Haynes
and the
Ordination of Elim Ministers

Tuesday, 7.30 p.m.—Revival and Divine Healing
Campaign meeting conducted by **Rev. P. S. Brewster and Party**

Wednesday, 7.30 p.m.—Annual Rally of the Elim
Missionary Society conducted by **Rev. Samuel Gorman**. Speakers: **Revs. T. Johnston, R. C. Gull**, and other missionaries home on furlough.

Thursday, 7.30 p.m.—Conference Convention
Meeting conducted by **Rev. W. G. Hathaway**. Speakers: **Revs. D. J. Ayling**
and **W. J. Maybin**

At the conclusion of each of the above meetings
Rev. P. S. Brewster will pray for the sick

WINTER GARDENS

Wednesday, 9.30 a.m.—Public Communion Service conducted by **Rev. E. J. Phillips** (this year's President). This will be followed by a discussion on the following subjects: The Rise of Nationalism, Development of Indigenous Work, Promotion of Missionary Interests at Home.

* ¶ With Whitsun still in our minds, here is another reminder of its significance for us !

Happy Birth

* "To present you holy and unblameable and unproveable in His sight" (Colossians 1:22)

By W. Ror

TO every pentecostal believer Whitsun is especially precious. To read Acts chapter 2, and realise that we are in the same line, rightly thrills our whole being. Whitsun—the day of Pentecost, the coming of the Holy Spirit, the birth of the Church. Hallelujah! What a mighty epoch!

Whitsun and the Holy Spirit are inseparable in our minds; so too ought Whitsun and the Church to be inseparable in our minds, for the Church is the main object of God's great Whitsuntide plan. The apostle tells us what this plan is in these thrilling words: "*To present you holy and unblameable and unproveable in His sight.*"

In the Vale of Glamorgan some years ago there was a goodly sized bog. Rushes and coarse grass grew there in abundance; great patches of it were soaked in filthy water; *it was not only useless, it was dangerous.* Cattle oft-times came to grief there. No farmer in the country thought of touching it; his only thought about it was that it was a nuisance and a disgrace. One day, however, someone brought to this very spot a number of men with various implements and machinery, and for months they were kept working on the old bog. They were often up to their knees in mud and slush. People could not understand the action.

It seemed a very absurd procedure to spend months of labour at great expense on an old marsh. Time, however, showed that the months of weary labour and great expense were fully justified. Go there today and there is not a trace of the old swamp. In its stead there is a beautiful park in which are laid lovely flower banks and rows of choice shrubs, fountains spray water, and through the midst there flows a stream, as clear as crystal. The whole looks as if a piece of Paradise had been cut out and fixed down there by angel hands. When that someone started operations he had the beautiful park in view. All the labour and expense would have been meaningless were it not for the park.

A similar thing on an infinitely larger scale is given to us by the apostle in this verse. He tells us of an expense that staggered the universe and made the angels hold their breath. God looked down upon our world and saw it to be an awful bog of sin, a terrible swamp of iniquity. No angel in glory had ever

thought that anything could be done to it except scrap it into hell. But what do they behold? They behold the Divine Son disrobing Himself of His eternal garments and clothing Himself with a garment of dust. The form of God He takes off too, and takes in its stead the form of a servant; He puts on the labourer's garb and descends to the swamp to do the labourer's work. And for His work in that awful swamp of sin He has the fulness of the Godhead dwelling in Him bodily.

Ah, but it was hard labour, so hard that His sweat fell in blood drops to the ground. The labour and expense of that work are described to us in the pregnant phrase "*The blood of His cross*"—the blood of Him who dwelt in the bosom of the Father. Oh the wonder of it, that upon such wretches as us God has spent such infinite labour and expense. What labour, what cost, what a plan—and the purpose of it all: *to present us holy and unblameable and unproveable in His sight.*" Oh that we might grasp this tremendous truth afresh at this time. God sent His Son and Jesus sent the Holy Spirit in order that we might be presented **HOLY, UNBLAMEABLE, UNREPROVEABLE.**

These three words give us a progressive idea.

HOLY

That is "devoted to God," set apart for His service and therefore pure; all the thoughts, the affections, the desires centred upon God. The word "*holy*" refers chiefly to the heart, the mind, the will, the affections—the inner man. Just think of it for a moment. This is God's purpose towards us—to make our minds incapable of conceiving any impure thought; the garden of our mind so sanctified that no bird of the pit will be able to find a nesting place there. *What a terrific contract God has undertaken.*

The next word shows further progress.

UNBLAMEABLE

or without blemish.

First of all we are to be made incapable of evil and then we are to be made capable of all goodness. "*To present you unblameable.*" The Son presenting us to the Father, and in presenting us saying, "Here you are Father, put them where You like, to do

h day!
 es, F.R.G.S. (Minister of the City Temple, Bristol)



Calling Boys and Girls

By Bernard Norris

what You like ; they are able to do it." It is not only having the character without any sin in it, but it is having it without any virtue missing from it. It is not only having your garden free from weeds, but having in it every flower that should be there. I am thinking again of that ugly old swamp. It was a great thing to have the old rushes and the coarse grass taken away, and the filthy water drained off. But great as that was it was not sufficient. It was clean, it was pure, but it was not unblameable. It was unblameable only when beds of flowers were blooming here, rows of shrubs blossoming there and clusters of fruit trees yonder. That is God's plan for us—*nothing missing in the garden.*

And then comes what we might call the grand climax of glory.

UNREPROVEABLE

That is "above criticism," the purity of the soul so dazzling that all criticism will be silenced for eternity. Here the saints are criticised by men and devils, and doubtless there is ample room for it. How often does the old accuser, the Devil, come to God's children with a bundle of accusations to disturb them. But the day will come when the purity of the saints will be of such dazzling brightness that no demon in hell will dream of laying a single charge against them. When God has finished His work upon the Church there will not only be perfection of such an order that no fallible creature will be able to find a flaw, but God Himself, from whose pure gaze nothing can escape, *will find nothing amiss.* "To present you *holy and unblameable and unprovable in His sight.*"

It will be a great event in the history of the universe when the Lord Jesus will lead His blood-bought throng up to God's eternal Throne, and when they shall stand by the Throne it will be seen that the purity of the Great White Throne itself will be matched by their purity. Nothing short of this will satisfy God about His Church. This is the great plan and purpose of the Gospel, with its Christmas, its Easter and its Whitsun—to present us before the Throne of God absolutely free from all blemish. What a gloriously thrilling and radiantly joyous day!

In the meantime, Church of God, *happy birthday!*

Hello again!

Do you remember what I said last week about the day of Pentecost?

Well, Jerusalem was crowded with people for the great festival, and when they heard the noise of all the disciples of Jesus speaking they ran to see what was happening.

Now remember, it was the Holy Spirit who was speaking through the disciples, and He was speaking what He wanted to speak. As the people listened there were shouts of surprise. "These men all come from Galilee, and yet they are speaking different languages!" And so they were—but of course it was the Holy Spirit speaking through them. The disciples did not know the languages, but the Holy Spirit did.

The visitors to Jerusalem for the feast of Pentecost had come from many different places—Crete, North Africa, Italy, Egypt, Arabia and Asia—and yet each one heard the disciples speak his or her own language.

What were they saying? The Holy Spirit was telling of the wonderful works of God.

All the people listened in amazement. What could it all mean? One or two made fun, and said the disciples were drunk and did not know what they were doing.

Then Peter, with the other ten apostles with him, stood forth to speak to the people in the Jewish language. "We are not drunk. It is too early in the day for us to be drunk. What you are witnessing is a fulfilment of one of God's prophecies, given through the prophet Joel. He said that in the last days God would pour out His Spirit upon all, and that is what He is doing."

Then Peter went on to preach the Gospel to the people, and that very day 3,000 people were converted and baptised in water, and joined with the disciples.

Jesus' church had been formed.

What about you? Have you been filled with God's Spirit yet?

Cheerio for now, and God bless you.

BERNARD.

**From
my
Diary**



By T. H. Stevenson

just obscure ministers of the Lord's party, but how much more important that is than any political party.

☆ ☆ ☆

I referred recently to Canon Hewlett Johnson's illness and his association with the Communist Party. On recovery from his illness the eighty-four-year-old Dean of Canterbury travelled to a Russian Black Sea port to recuperate. About the same time Mr. John Gallon, secretary of the British Communist Party, was on his way to Moscow to receive treatment for a stomach complaint. It seems a long way to travel for a change of doctor or a change of sea air, but there is certainly no hiding as to where a true Communist's faith, fondness and friendship lie. Russia is his first love.

☆ ☆ ☆

Not being personally interested in public-houses, I had not realised that there were three of these in the very centre of our town—Ilford. It must be a rare thing to see each of these go out of business—two demolished in a road-widening scheme, and the third sold for other better use. We offer no complaints and are glad to report that less than two minutes' walk from this thriving town centre work is now beginning on our new Elim church.

☆ ☆ ☆

During special meetings we have just concluded I mentioned that the next day would be my spiritual birthday; thirty-two years converted. When our visiting preacher, Rev. J. Whitfield Foster, rose to speak he informed us that on the same night, in the same year, he also was converted. How wonderfully God's Spirit moves. I in Scotland and our brother in Wales, unknown to each other but known to God, who was drawing each to Himself that night so long ago, and now sharing the same platform as ministers of the glorious Gospel. God can move in different lives, in different ways, in different places, and all in the same hour.

☆ ☆ ☆

Mr. Butler, the Home Secretary, has publicly said: "We have achieved material comfort, but not the spiritual and moral progress that should go with it." Not only has the nation failed to accomplish these desirable parallel progressions, but while there has been progress on the one hand there has been a marked retrogression on the other, and the gain has not compensated for the loss. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

"THE real thing in this world is not so much where we stand as in which direction we are going." These wise words of Oliver Wendell Holmes may well be pondered at this time, on the eve of the Elim Conference. People may take a stand and yet remain at a standstill. "The Elim Movement" has been a familiar phrase through the years; let us keep on the move. And, most important, let us keep moving in the right direction: "always abounding in the work of the Lord."


☆ ☆ ☆

At Elim headquarters there is a large photograph of the conference in 1933, which was, I believe, the first conference to be held. Many of the ministers known to us then are no longer with us; and those still with us are all those years older. The conference is now very much larger, with lay representation and the expansion of the work. As in every type of gathering associated with any Elim event, whatever the purpose, so at the conference the fellowship shared is always a highlight of the week. It will be so this year also, though that is the only prediction I dare to make—it is the easiest one.

☆ ☆ ☆

I was one of a party of Elim ministers travelling from Ireland to attend the 1939 conference, shortly after the outbreak of war. When we arrived at Stranraer, a military officer approached us to ask if we were members of Lord Craigavon's party (I remember we had two bowler-hatted ministers, whose crowning glory must have given an air of importance). No, we did not even see the then Prime Minister of Northern Ireland on our voyage across. We were not members of Lord Craigavon's party;

CHURCH NEWS FLASH



MUNTZ STREET (BIRMINGHAM) CAMPAIGN

During the first two weeks of the campaign led by Rev. A. J. Chuter and party a total of seventy-nine decisions for Christ have been recorded. An inspiring factor is that a very good percentage of these converts have been young people. One young man who accepted Christ during the first few days of the campaign has already brought twelve others, all his own age, and one by one they have accepted Christ. Another feature of the meetings has been the moving of God among Christians. As many as thirty or forty young people have come to the front, all desiring to give themselves to Christ completely. Miracles of salvation and healing have been wrought in the name of Jesus.

A. CAPLE.

KEYNSHAM OPEN-AIR BAND

The members of the Keynsham Elim Church are very keen in their open-air witnessing. Every Sunday of the year open-air services are held, at 10 a.m. and 2 p.m. A rota of meeting places is made, and by this method nearly all the roads in Keynsham are visited in the year. By now the piano-accordion must be a very familiar sound to those townfolk who sleep late on Sunday morning, but only once has anyone complained in two years, though many have commented favourably. Often in the afternoon service there is an enthusiastic audience of children. There are fewer than a dozen churches in this town of 12,900 population.

F. W. NEWBY.

MACCLESFIELD

Easter convention services were held in the Macclesfield Elim Full Gospel Church, and rich times of blessing were enjoyed under the anointed ministry of God's servants.

On Friday Pastor B. Barnett, of Glossop, led us to Calvary and the crucifixion of Jesus. Pastor A. Saines (A.O.G.), of Macclesfield, pointed to the Lamb upon the throne.

On Saturday evening the friends from the Stockport Elim Church ministered in testimony and song, and Pastor J. R. Brown ministered from the Word.

Pastor and Mrs. Barker, of Maidstone A.O.G., ministered on the Sunday. Their ministry of recitation and song from the Word of God was greatly appreciated.

Friends from our own church and the Bollington A.O.G. choir brought the Gospel message in song during these services. Pastor P. J. Brewer convened.

D. F. BAILEY.

RUGBY

Mr. W. Berry, the oldest member of the Elim Church at Rugby, passed last week into the presence of the Lord he loved. He had served the Lord faithfully for over fifty years. On the Sunday morning before his elevation to a higher plane our brother was a server at the communion service, being the senior deacon of the church. He started his service for his Master as an instrumentalist in the Salvation Army, and later joined the Pentecostal movement. He was truly a "father in Israel" and a striking example to all who sought to follow the Lord. He has left a great gap and a beautiful memory behind him.

LAST IMMERSION CEREMONY IN CITY HALL

On Sunday an immersion ceremony was held in the Elim Church, Scots Lane, Salisbury. The church was well filled by members and friends of the candidates. The service was conducted by Rev. W. J. Patterson.

This will probably be the last immersion service to be held in the present church, as the members are moving in the near future to other church property in the city.

The candidates were two young ladies, the Misses Rosie and Ruth Keel, and four young men.

It was a unique occasion for the Misses Keel, for it was their mother, Mrs. F. Keel, who was the first candidate to be baptised in the City Hall when it became Elim property.

Rev. W. J. Patterson (minister) gave an address on the subject "Is baptism necessary to salvation?"

—Salisbury Times.

CHURCH ANNIVERSARY AND SPECIAL SERVICES

The church anniversary and special services at Bath were recently conducted by the pastor, Rev. Edward J. Jarvis, and great blessing rested upon all the gatherings. The guest speaker at the anniversary week-end was Rev. F. Day (Swindon). Mr. Day's messages were most refreshing and blessed by the Spirit. Dr. J. H. Saayman, of South Africa, came for three nights and preached with power and great experience of God. An interesting film was presented by Dr. Saayman, which illustrated the pente-

costal work on the mission field in Africa. The recently formed male voice choir, conducted by Mr. Jarvis, ministered in song for the first time during one of the special services. Rev. Geo. Canty (Gloucester) also came, and presented the tele-cast film of Oral Roberts, "The Story of my Life." Mr. Canty encouraged healing faith and also prayed for the sick. This service attracted many to the church for the first time. The series of special services was concluded by Mr. Jarvis, with a message, "This is my story," which included his testimony of healing. Mr. Jarvis has ministered in health and power during his five months at Bath.

REBUILT ELIM CHURCH OPENED IN BRECON

AFTER a short service in the brilliant sunshine on Saturday afternoon, April 4th, Rev. W. G. Hathaway (Field Superintendent of the Elim Churches) received a golden key from Mr. J. W. R. Walters (managing director of the building contractors). Paying tribute to the magnificent work that had been done, Mr. Hathaway dedicated the building to the service and the worship of God and, placing the key in the lock, declared the new building open "to the glory of God, and for the preaching of the Gospel." The assembled congregation sang the Lord's Prayer as the strains of music came through the opened doors and then, entering, continued the service inside the lovely new church. Here Rev. N. J. Priday offered the prayer of thanksgiving and Mr. P. J. Jones sang, before Rev. W. G. Hathaway preached on the "three tabernacles" of the Bible, drawing attention to the temporary tabernacle of Moses, the magnificent temple of Solomon, and the Church of Christ today.

seven years in a temporary building. With no money in the bank, but inspired by a deep love for God and a confidence in Divine resources, they launched out in faith, and the completed project was not only a lovely place in which to worship, but the vindication of their faith and trust in God. He said that the occasion was for him a double pleasure in having his father to reopen the building.

It was a great joy to see the church well filled in the evening. Mr. and Mrs. W. Tucker sang, and then Rev. W. G. Hathaway preached on the book of the law that was lost in the house of the Lord. Thus ended a memorable day, and one which will be a milestone in the history of the local church, already noted for the enthusiasm and virility of its members.

Brecon and Radnor Express.

An appreciation

FORTY YEARS WITH GOD

I first came into contact with THE ELIM EVANGEL when a young man just setting out on the Christian pathway some forty years ago. It was then a monthly journal. Since then I have hardly missed a copy, and have watched its sphere of influence widen. It has helped me to grow in grace through the years. It has proved a useful contact in opening up conversation and discussion about the things that matter. It has been pushed through many letter-boxes. I shall never cease to be grateful to God for such a Christ-centred journal and for all those behind its publication.

WILL H. HEBDIGE.

After the service a reception had been prepared at the Bishop's Meadow Cafe, and in company with a number of local ministers and friends past and present they rejoiced in the goodness of God. The church secretary (Mr. P. J. Jones) paid tribute to the splendid work that had been done by the builders and all those engaged in the reconstruction. Mr. W. J. G. Davies presented his report as treasurer, and pointed out that, although the total cost had been quite considerable, already almost all of the money had been raised by contributions from local members and friends, who were solely financing the project.

The pastor (Rev. K. J. Hathaway) then rose to give a résumé of the project, explaining how it began as a desire in the hearts of the local members after

Conducted by
National Youth
Secretary

youth page



When can we have one again?

THIS was the question which faced us as we stood at the Elim Bible College entrance bidding good-night to the seventy-five ministers, superintendents, teachers, Crusader secretaries and other youth workers from some of London's churches who had spent the afternoon and evening at our London Youth Conference.

Several months ago we advised the ministers in the two London presbyteries that a youth conference would be held at the Elim Bible College. The response was so great that it was not possible to accept all the applications, and this was the only disappointment we suffered; for this occasion we felt that our *big* Bible College was too *small*! At first we planned to receive sixty, and then thought it would be too many to squeeze into the lecture hall and provide with a meal. However, the requests for attendance poured in so fast that we had to extend the number to seventy-five and that was truly our maximum. Tickets were sold at 5/- per person, which covered the cost of a cooked meal, the hire of a Sunday school sound-colour film, and the additional facilities required for such an occasion.

We assembled at 3.30 p.m. on April 25th, and from the commencement it was evident that the blessing of God was upon the proceedings. Pastor H. W. Greenway, our Secretary General, who is also the chairman of the Youth Committee, was the first to address the conference, and his subject was "The basis of a good Sunday school." Under the sub-headings of (i) staff, (ii) programme, (iii) lesson, (iv) integration, Mr. Greenway proceeded to outline the essential aspects of effective Sunday school work from the organisation to the preparation of the lesson material. This lecture was followed by a very profitable period of discussion which was opened by Pastor F. Jas. Slemming, Youth Commissioner for South London, and closed by Pastor E. R. Corsie, Youth Commissioner for North London. Mr. Corsie's contribution served to introduce subject

number two: "Working together—EYM activities," which was given by the National Youth Director. Mr. Davies approached this subject under three questions: What? Why? and How? Working together, or the co-ordination of youth work, was the effective means of uniting the youth activities of the church. It was the exchanging of opinions, and the recognition of the different departments as complementary to each other. If we did not work together we would fail. Co-ordination dealt with the problems of the "in betweens" who slip through the fingers of the church. The recently published Free Church Report (1957) recorded the fantastically low proportion of scholars retained by the church; 2.3 per cent of Sunday school scholars became church members. Working together was a must for every church, concluded Mr. Davies, if we were to consolidate our gains.

Another profitable period of discussion followed, during which many youth leaders took part. Questions were put to the panel (Pastors Corsie, Davies, Greenway and Slemming) and their opinions were expressed.

At 5.45 p.m. it was time for tea. It was simply astounding that 100 people (twenty-five residents plus the Youth Conference) could be supplied with a cooked meal, and with no time lapse. We would not be just if we did not introduce a word of thanks to the Dean and Matron right here for their most valuable services.

Following a very pleasant meal a little time was spent in conversation and fellowship before we returned to the lecture hall at 6.30 p.m. for our final session.

After a rousing children's hymn ("I am so glad that our Father in heaven") in which some of the "children" very nicely sang the descant, Pastor H. W. Greenway brought to us his lecture on the subject: "What are the qualities demanded of a youth

(Continued on next page)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by L. P. Cowdery
(Minister of Elim Church, Blackheath)

Monday, May 25th. Revelation 2 : 12-29.

The hidden manna seems to be a reference to the pot of manna which was kept in the most holy place in the tabernacle as evidence of the miraculous way in which God provided for His people. Now manna is a type of Christ as the true food of His people. So it is that we now enjoy Christ on this our wilderness pilgrimage, but by and by, when we enter the true tabernacle on high, we shall know the richness, sweetness and fullness of life in Christ that we shall never know on earth. What we enjoy in Christ now we shall enjoy in greater measure then.

Tuesday, May 26th. Revelation 3 : 1-13.

The church at Sardis was a corpse, flesh-tinted, but without vitality, having a name but being dead. The warning was given that the Lord would come to it as a thief in the night, at an hour unknown. When our Lord comes again, He will come to the world dead in trespasses and sins, He will come at such an hour as they think not. Shall we not, then, be living, vital Christians in living, vital churches, joyfully awaiting the return of our Lord from glory, unashamed before Him at His glorious appearing, and, living in Christ, triumph over spiritual death so that our names will be retained in the book of life?

Wednesday, May 27th. Revelation 3 : 14-22.

Here we have a case of self-deception. "I am rich, and increased with goods, and have need of nothing" (v. 17). In reply the Lord, whose searching eye misses nothing, reveals a tremendous need. What an exposure—"Thou art wretched, and miserable, and poor, and blind, and naked." To be deceived by others is bad, but to deceive oneself is worse. May the Lord mercifully open our eyes to our true spiritual condition and rebuke and chasten us until we accept His counsel and buy of Him gold and raiment, and have our eyes opened. And by humbling ourselves, and overcoming our pitiful pride, we shall sit at table with the Lord now, and hereafter shall sit with Him in glory on His throne.

Thursday, May 28th. Psalm 90 : 1-17.

Here we have the eternal God as the refuge of mortal man. This psalm is described as a prayer of Moses the man of God, whose intimate knowledge of both God and man made him realise the greatness of God and the pitiful smallness of man. Stupid man strives with his Maker to his own damnation; how can man fight against God and win? But he who loves and trusts in God finds in Him a refuge certain and sure.

"A thousand years, with Thee they are no more
Than yesterday, which, ere it is, is spent.
Or, as a watch by night, that course doth keep,
And goes and comes, unawares to them that sleep."
Francis Bacon.

Friday, May 29th. Psalm 91 : 1-16.

The subject of this psalm is the special providence which watches over those who trust in God. This is a psalm of

protection in time of danger. If we deliberately place ourselves, and repose calmly, in the secret place of the most high God we shall lodge under His shadow. Loving faith on man's part will be met by faithful love on God's part. Note the outburst of faith in verse 2: "I will say of the Lord, He is my refuge and my fortress." The two words "shall abide" help us to gain the thoughts of the psalmist; they literally mean "shall lodge," pass the night. God will befriend and shelter us in the night of trouble, and we may lodge with Him.

Saturday, May 30th. Psalm 92 : 1-15.

This is a psalm for the "sabbath" day, and we have the musings of one who had seen successful wickedness and that sometimes on earth iniquity seemed to flourish and prevail. Through it all the psalmist was led to a firm faith in "the Rock in whom is no unrighteousness." God is the Ruler of the world, and the writer of the psalm joyfully anticipates the time when everything which seems to militate against His mercy and justice will be removed, and the righteous shall flourish like palms and cedars in the courts of the Lord.

Sunday, May 31st. Psalm 93 : 1-5.

This psalm tells us that the throne of God is exalted far above the tumults of earth and anticipates the time when the great God, who has for a time veiled His power, will come forth in all His majesty, and manifest Himself as King of the world, and the nations will be subdued unto Him. There are two series of prophecies in the Old Testament; the one speaks of the Anointed of the Lord ruling out of Zion, the other of the Lord Himself showing His true greatness. In the New Testament we are clearly told that the coming of the Anointed One and the coming of Jehovah are one and the same. Christ is God.



Youth Page (continued)

worker?" You certainly should have been present for this inspiring, challenging and most informative address. It was the highlight of a very good conference.

Here are some of the qualities mentioned: complete consecration; your love for God will make itself felt in your love for the children; your good example will be as effective as your good teaching; go to God before you go to the young people, prayer is indispensable, this will enable you to speak from the heart from where your strength and energy spring; patience; persistence; cheerfulness; personal study; adaptability.

It was not possible to show the sound-colour film "No Vacant Chairs," but in place a teaching film-strip with a sound commentary was used.

We concluded with our praise to God, and made our way to the entrance hall, where tea and biscuits were served to everyone before they left for home.

Now we are back where we began: "When can we have one again?"

We will try to make it soon (but one word of advice: be sure to order your tickets early, because there is a limit to the number we can accommodate).

COMING EVENTS

(Please pray for these services)

ABERYSIWYTH. May 23, 24. Elim Church, New Street. Visit of H. Burton-Haynes (President-elect). Sat. 7, Sun. 11.

FINCHLEY. May 23, 24. Elim Church, King Street (off Church Lane), East Finchley. Sunday School Anniversary Services. Speaker: Uncle Arthur (East Ham). Sat. 7, Sun. 3 and 6.30.

COVENTRY. May 23-30. Elim Church, David Road (off St. Margarets Road), Gosford Green. Opening of new Elim Church. Sat. 3.30 and 7, George Canty, John Dyke, J. J. Morgan and George Newsholme. Sun. 11 and 6.30, Mon. 7.30, George Canty. Tues. 7.30, Coventry Salvation Army band and songsters. Speaker: Brigadier Gilman. Wed. 7.30, Rev. K. W. Parkhurst (Quinton Park Baptist Church). Thurs. 7.30, Rev. David Davies (Bethel). Sat. 7.30, Final Rally. Elim Sparkbrook Choir. Speaker: The Very Rev. H. C. N. Williams (Provost of Coventry Cathedral).

SOUTHAMPTON. May 30. Methodist Central Hall. Festival of Music, 7. Taking part: London Crusader Choir, Portsmouth Male Voice Choir, Southampton Elim Choir and Sholing Salvation Army Songsters. Conductor-in-chief, Douglas B. Gray. Chairman, Charles H. Brookes.

SOUTHAMPTON. May 31. Elim Church, Park Road. London Crusader Choir, 11 and 6.

VAZON, Guernsey. May 31. Elim Church, Vazon. Sisterhood Anniversary celebrations. Speaker: Mrs. C. Moore (late Yeovil). Convener: Mrs. Henry W. Fardell. Sun. 10.45 and 6.

WEOLEY CASTLE. May 30—June 1. Elim Church, The Square. Missionary week-end. Special visit of F. B. Phillips with missionary films. Sat. 7.30, Sun. 11, 6.30 and 8, Mon. 7.45. Speaker, Sun. 6.30, J. Leslie Ashwood, ex-missionary to Mary Slessor country.

LONDON CRUSADER CHOIR

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

May 23, Cambridge; 30, 31, Southampton; June 6, Crawley; 7, Wormwood Scrubs prison and East Ham; 21, Croydon; July 4, Clapham (Garden Rally); 5, Maidstone prison (two services); 26, Holloway prison; October 3, Kingsway Hall (Symphony of Praise).

BRITISH PENTECOSTAL FELLOWSHIP

(East Anglian sub-area)

ANNUAL RALLY

Saturday, June 6th, 1959, at 3 and 6.30

Elim Church, Central Park Road, East Ham

Speakers: ERIC C. DANDO (Newport)

LEONARD P. COWDERY (Birmingham)

United Youth Choir

Cups of tea

Norwich Elim Revival Centre

FIRST ANNIVERSARY CONVENTION

Saturday, June 6th, at 3 and 7, at

Chapel-in-Fields Congregational Church

(kindly loaned)

Sunday, June 7th, at 6.30 and 8, at

Stuart Hall, St. Andrews Hill

Monday and Tuesday at Stuart Hall, 7.30

Special speakers:

DONALD GEE (Kenley), ELDIN CORSEY

(London), Youth Commissioner.

Light refreshments free on Saturday.

Have you read—

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Price 3/- net (by post 3/5)

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"The chapters dealing with the heart attitude of those seeking Divine healing are exceedingly helpful; in fact the main aspect of the book is the personal one, leading the reader into vital and intimate communion with Christ, which is after all the basis of all spiritual blessings. It is an invaluable book and you must get a copy for yourself."

W. G. Hathaway in *The Elim Evangel*.

From your church bookstall or direct from

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BOARD-RESIDENCE, ETC.

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. "Beach House" for enjoyable holidays. Home comforts; interior sprung beds; happy Christian fellowship; good food; near pier; moderate terms. S.a.e. Mr. and Mrs. Sheasby, 73 Sea Road, Boscombe 33614. C.126

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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

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Ifracombe, 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

Llandudno. The joy of spending a holiday not only in lovely surroundings but also with other Christians can be yours by writing to "Meifod" Guest House. Promenade position near the pier. Vacancies in May; reduced terms. A few family vacancies or for 3/4 people per room from June 27—July 18. Write for brochure. Telephone 7114. Ideal position for Conference visitors. C.106

London. "Elim Woodlands" set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULSe Hill 3860.

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BIRTH

Cremer. On May 2nd, to Arthur and Sheila Cremer (née Jackson); God's gift of twins; a boy and a girl.

MARRIAGE

Weir : Lutton. On April 4th, at Ulster Temple, Belfast; Richard Weir to Maureen Lutton; both Elim Crusaders. Officiating minister: Gerald L. W. Ladlow.

WITH CHRIST

Shields. Mr. Charles Shields, aged 25, deacon of Elim Church, Larne, killed in a road accident when the coal lorry on which he was engaged as helper left the road and plunged over a precipice 100ft. in height, then rolled down a slope of 300ft. Funeral service taken by Pastors W. J. Martin and J. Smith, assisted by Mr. C. S. Coulter, on Friday, May 8th. He is mourned by his wife and child, father and mother, brothers and sister. It is estimated that about 1,000 people attended this funeral service.

Street. On April 23rd, at his home, John Street, aged 66, passed to be with the Lord. Officiating minister at funeral, John Coleman (minister of Elim Church, Longton). "Till the day dawn."

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