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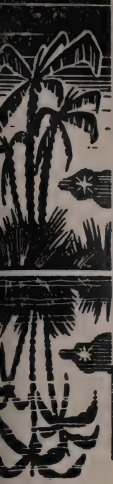
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The

Elim Evangel

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

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CANDIDATES FOR BAPTISM AT KINGSTANDING

(See page 198)

Voices from Calvary

By John Dyke (Minister of Elim Church, Graham Street, Birmingham)

"The cry of the sufferer" (John 19: 28, 29).

WE are considering now the fifth cry from the cross, "I thirst!" The remaining cries follow each other in rapid succession, within the space of a few minutes, at the approach of three o'clock in the afternoon. Consideration of all the cries shows that the first three and the last three form groups, separated by the transcendent utterance of faith, "My God, why hast Thou forsaken me?" The first cry in the first group was addressed to God and the second and third were addressed to man. The first in the last group was addressed to man and the second and third were addressed to God.

This cry is the only actual

REFERENCE TO PHYSICAL TORMENTS

in the seven. It would appear that the Lord was more concerned with the outcome than with the sufferings themselves. At the beginning of the long agony of crucifixion He had been offered a drink which was refused (Matthew 27: 34). The offer of such was not a mark of man's inhumanity to the Man, but was really an evidence of mercy and compassion. Filled with pity for condemned malefactors, certain godly women of Jerusalem had made themselves responsible for the provision of a stupefying drink. This was intended to dull the sensibilities of the sufferers and so alleviate in some measure their agony (cp. Proverbs 31: 6).

Conscious of the need for a clear mind, unwilling to mitigate in the slightest degree the penal consequences of sin, the Saviour had refused the drugged wine. He would not have even such small assistance in the work of redemption, nor would He consider His own need in the light of the needs of others.

But the need is now past. The darkness which spoke of the judgment has lifted. The climax of suffering agony has been reached and passed. He has fully expiated the burning anger of God against sin and in the depth and nature of His sufferings has swallowed the sum of judicial wrath. He prompts the bystanders—now returned because the sun has broken through—to quench His thirst. Hearing His cry, a soldier moved by sympathy offers Him not the narcotic, but the rough refreshment of his companions.

It is not for us to intrude into the solitudes or try to measure the sufferings of Christ. The finite measures of the human mind are incapable of plumbing their infinite abysses. The unutterable cannot be uttered, nor can the immeasurable be measured. Rejecting unholy familiarity, we can but wonder and worship before the mystery and marvel of the God-man's sufferings.

Thus, while recognising His raging thirst to be indicative of intense physical agony, we will apply it only as expressing a deeper thirst of soul.

First, He longed for an exact and literal

FULFILMENT OF THE WORD OF GOD.

He had ever been the personification of its truths, the embodiment of its message, the living and now dying fulfilment of its prophecies. He was the Word Incarnate. The sketchy outlines of its types foreshadowed Him. The winding paths of its history led up to Him. Each bloodstained altar with its mushroom of smoke pointed with fiery finger to His Cross. He was the key to its predictions, the keystone in the arch of redemption truth it recorded. His birth in Bethlehem, presentation in the temple, flight into Egypt, His dwelling at Nazareth, filling with the Spirit, and now the time and manner of His death, were all fulfilments of the Old Testament. They testify to the marvellous precision and accuracy of the Scriptures He loved.

What a thirst was His for the truth of God! How He revered and meditated upon its teachings. A deep passion possessed Him that the Word of God might be translated into His experience (Psalm 119: 11). Its depths found an echo and correspondence within the abysmal depths of His own soul. He treasured its teachings, meditating upon them until they were woven into the warp and woof of His life. His thinking was coloured by the Scripture and its utterances formed the bases of His teaching and preaching.

What a rebuke is all this to a Bible rejecting and neglecting generation, with its shallow thinking and still shallower reading! Even many Christians read the Word desultorily and perfunctorily, and com-

paratively few translate its teachings into living, vital experience. The example of the Master should be a perpetual stimulation to the habitual reading and deeper study of the Word.

Secondly, His thirst was an indication of His

EAGERNESS FOR FELLOWSHIP.

None enjoyed fellowship with God more than He did. Since eternal days it had been undisturbed apart from the time He was the sinbearer. And none knew the joys of human companionship more than He. Having first communed with God, He sought the presence of those who loved Him and communed with them too. Imperfect though they were, He nevertheless talked with them, prayed with them, worshipped with them. He was no narrow fanatic or selfish mystic, shutting Himself away from the presence of others. He loved God and men, and thirsted to enjoy harmonious association with both.

Fellowship is two-faced if it is complete. It has a Godward and a manward aspect. He who most fully enjoys communion with God appreciates most rare fellowship with spiritual men. God never intended His people to shut themselves away in egotistical detachment like the Pharisees, or to sit upon their pillars of selfish isolation like Simon Stylites of old. Neither does He approve of those withered souls who lose the rich fellowship which the means of grace gives because of the strong chains which bind them to a television or radio set!

Fellowship meets a God-created need in the human soul. It ministers to spiritual well-being and development. In the rush-hour which is closing this cynical and materialistic age, the old exhortation not to forsake the assembling of ourselves together, so much the more as we see the day approaching, comes home with fresh authority and force (Hebrews 10:25).

Thirdly, His thirst was an

EXPRESSION OF HIS CONSUMING PASSION

for lost souls. He was the greatest soul-winner this world has seen. He spent His life seeking the lost. His concern for the unsaved is illustrated by His dealing with the Samaritan woman (John 4). Awaiting the return of the shopping disciples, He gathered up the fragments of time and engaged in some personal work. His manner of approach is a perfect example of the wisdom of a soul-winner. He first placed Himself under obligation, speaking courteously as if to a lady, emphasising His need and not hers. He skilfully guided the conversation from physical need to spiritual, avoiding religious controversy into which she sought to draw Him. There is an absence of a condemnatory spirit and application of the law. Her own conscience now

awakened by His presence did the condemning. Even when He dealt with the important question of her personal sin His faithfulness was with chasteness and delicacy. No wonder she got saved and hastened to testify to the men that she had found a Man, a Gentleman!

Christ saw in mankind not a list of ciphers in a classified index or an aggregate to be taxed and tyrannised. To Him they were a flock of lost sheep, a multitude of bewildered, frustrated, immortal individuals bound for a lost eternity, and He longed that they might be saved.

The thirst of Christ is manifested through His Church the mystical Body. It is expressed through missionary, evangelist and personal worker. It is felt in pulpit and pew. The prayers offered on behalf of the lost, the tracts distributed, the open-air services attended and the personal invitations pressed demonstrate the ceaseless thirst of the Saviour. When did you last try to testify to a soul of Christ? Does your attendance at the prayer meeting, or do the prayer-stained walls of your own chamber, witness to your concern for the unconverted? What time, energy, money measures the extent of your thirst? Or are you merely one of those many Sunday companions who shelve the responsibilities upon other already over-laden shoulders?

His thirst was quenched. One man ran and placed the dripping sponge to His lips. It was emblematic of the deeper thirst which was being quenched. He saw the fulfilment of the prophecies and cried "It is finished." The shining light of the sun dispelling the three hours' darkness now witnessed to a renewal of the broken fellowship, and around the Cross many a breast was smitten in acknowledgment of His saving power.

ANONYMOUS GIFTS

We say "Thank you" in His name to those who have so kindly sent the following anonymous gifts:

E.M.S.: Bristol £7/5/-; Preston £5; K.M.A. £1; Coleshill 3/-; Hackney £1/5/-; Concerned £1; Ex-Clapham Crusader £1; Swindon £2; Thornton Heath £5; E.M.J. £1; Hopeful £10; E.B.C.S. £2; Croydon £2; Bath £1; Enfield £2; Aldershot £2/7/6; Sister in the Lord £5; Nuneaton 5/-; Birmingham 3/-; Birmingham £10; Birmingham £40; E.M.J. £1.

WORK OF ELIM: Guernsey £1; F.L. £10; F.L. £10.

CAMPAIGN: Anon £1; E.M.J. £1.

RADIO: Anon £1.

F.G.T.: Birmingham 10/-.

N.B. Will readers kindly note that gifts for the General Fund or any department of the Elim work should be addressed to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4.

EDITORIAL

CONSIDERABLE interest has been aroused by the recent editorial on the subject "Is church evangelism obsolete?" and herewith we publish a selection of letters received on this subject. How urgent the problem really is is made clear by recent statistics which give the relative proportions of Pentecostal believers in the various countries. Here are just a few stark facts that should challenge us deeply. In New Guinea, the proportion of Pentecostal believers to the population is one in five; in the U.S.A., it is one in thirty-nine; in South Africa, one in forty-two; in the Belgian Congo, one in eighty-three; in Indonesia, one in 120; in Roman Catholic Italy, one in 471. And in Protestant Britain? . . . *one in 772!*

Once before in history the Macedonian call summoned evangelists from Asia to bring the Gospel to darkest Europe. Do we need another such Macedonian call? Certainly this matter of methods of effective evangelism was never more vital. Has not one of our correspondents caught the right vision when he speaks of making the unconverted "envious" of our possession of a joyous and victorious life?

May the Lord make us each one a winner of souls, and a channel whereby this old country may once again be deluged with a mighty flood-tide of revival.



You have written:

Dear Sir,

After reading the editorial column in this week's EVANGEL I believe that Bible teaching is the principal task because it is only when the fountain is full that it can overflow—to others.

E. S. FEXBRACKE.

Dear Sir,

I was very interested in your excellent thought-provoking editorial dealing with the question "Is church evangelism obsolete?"

While agreeing that the most effective evangelism is that of personal consecrated Christian living before the unconverted world, I would seek to defend present-day church evangelism on two points; perhaps others can see more.

(1) No church member can truly and seriously seek to take part in a united effort to save the lost without having a love and compassion awakened in his own heart.

(2) Campaigns do make the church more of what your article says it should be—a training ground where members are spiritually fed and trained to be links between the church and the unbelieving world. We cannot expect potential soul-winners to develop without witnessing the joy others experience in leading seeking souls to the Saviour.

No special church evangelistic efforts will ever become a sufficient substitute for the regular "one-by-one" effort of soul-winning by those who have a deep love for the Saviour and an equally deep love for those whom they are seeking to win.

Do you not agree that it is possible to make the unconverted "envious" of our possession of a joyous and victorious life?

Surely this is the answer.

REG. RAYNER.

Dear Sir,

Church evangelism is not obsolete, although it may be over-emphasised. How disheartening for a minister to make appeals for decisions every Sunday evening simply because he feels it is expected of him, knowing full well there are no strangers in the meeting. To a congregation that has been taught to expect "results" a lack of decisions is most disturbing. Its members imagine all kinds of things: the pastor is not in touch with God, or someone in the assembly is living in sin. Dissatisfaction in a congregation can be ruinous. A few down-to-earth Bible studies on Sunday evenings could be beneficial, especially to those members who only put in an appearance then.

Regarding personal evangelism, Oswald J. Smith, of the People's Church, Toronto, states: "Every church member must be a missionary." Let the unconverted know their need of a Saviour. Personally invite them to the assembly, even if it is to hear a Bible study. It will not hurt them; the whole of the Word of God is life. It will do far more good than some hell-fire sermons.

Churches need a balanced ministry. No rule can be laid down. The type of pastor and local circumstances must decide.

W. W. KIRKBY.

Dear Sir,

Evangelism should undoubtedly be a feature of all preaching meetings, Sunday evening or otherwise, and it should be the concern of everyone in the church. All should work as a team, each one knowing his or her part therein; starting with the "fishers" who get the people inside the doors and the "welcomers" who make them feel at home. Then bright singing and a homely atmosphere make way for the message, clinched by the appeal (not too prolonged) and the little chat and invitation to come again as they go out. Then we shall have the glorious privilege of seeing souls born into the kingdom.

Certainly we must have real evangelism in the churches (and Sundays are the days when the people are about) or else the churches will die.

WILL. H. HEBDIGE.

Dear Sir,

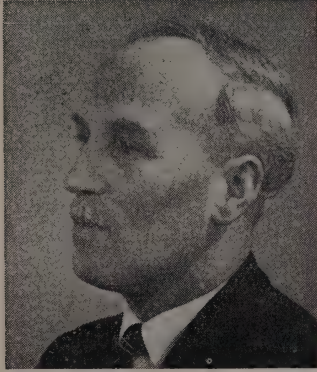
I am partially in agreement with the writer in your editorial of February 20th. There is a need, in many of our churches, to teach more about our four fundamentals than is generally thought. The difference between water baptism and the baptism in the Spirit needs to be emphasised, for I have frequently heard converts, obedient to the former, expect to speak in tongues at once. The facts about our Lord's return also need to be more fully explained, for that is the hope of the Church.

Too few younger brethren are able to give an account, clearly expressed, of their belief. Older ones tend to be satisfied with some experience in the long past; how are they to be "awakened," if not through exhortations from their pastor?

The Gospel message should not be entirely neglected, for no one knows when a seeker might come in, and the most likely time is a Sunday evening. Could not our pastors add some "bread" to the "milk of the Word," and shorten the length of their appeals?

A WORKER.

**From
my
Diary**



By T. H. Stevenson

WHEN Martin Luther first saw Rome he knelt and cried "Hail, holy Rome." Inside the city he soon changed his mind about it. These days the Pope has expressed concern about the evident lack of holiness in Rome, particularly among many of the priests. Seemingly the pleasures of the world find many devotees among the clerics. And now a leading Benedictine abbot in Rome laments that television is the principal enemy of piety and the priestly mission. He did not condemn it outright, but condemned the priest who could not go to bed until the lady announcer gave him leave with "a final coaxing smile." The abbot wonders how the priests could wipe out of their thoughts, as if with a sponge, all the unedifying things they might see.

☆ ☆ ☆

Like the abbot, few would wish to condemn television out of hand, but few might feel they could condone it. Perhaps his remarks are fair, that "some broadcasts were interesting and useful even for priests, but very few." I would consider it is entertaining first, educational second and edifying as a very poor third. Of course, even the qualifying "very few" could justify one's interest in television, but if they are so few one might bring economics into it and ask if such little use could justify so much expense. It might then become a question of both conscience and purse.

☆ ☆ ☆

As recently, whenever the Lord's Day Observance Society successfully invokes the established laws of the land to prevent certain Sunday entertainments this society becomes the butt of general criticism for balking the wishes of the great majority. I can only congratulate this society on its evidently sincere stand. If Parliament is assured that the masses desire

changes, and itself wishes to make them, there is nothing to prevent such legislation being made, except of course that it is not as courageous as the L.D.O.S.

☆ ☆ ☆

Princess Margaret and Mr. Antony Armstrong Jones required considerable time to read and sort out the flood of congratulations on their happy engagement. The one that needed most sorting out must have been that given to them verbally by the Queen's chaplain when he wished them "Good luck and God bless you." Such wishes utterly contradict each other. If you believe in one you cannot believe in the other. Our wish is "God bless you."

☆ ☆ ☆

To enjoy a walk is still a healthy exercise, but from John o' Groats to Land's End is rather too much for most, even for most who have gallantly or foolishly tried it. But one would even prefer that to the memory of the days of the hunger-march to London. A Scottish paper has retold the story of the mother immortalized by Robert Burns in his poem Jeannie Deans. Barefooted, the mother walked from Dumfries to London to plead from the king a reprieve for her son. Within three weeks from leaving she was back in Dumfries in time to save the life of her condemned son. That is a better story than the modern versions. And best of all is the story of Him who "set His face as a flint" to go to Jerusalem and to Calvary to save us all.

☆ ☆ ☆

A sister living a very busy life at home, in the office and in the work of the church suffered an injury to her wrist which necessitated some weeks of idleness. This sister remarked to me: "Sometimes the Lord wraps up His blessings in seeming trouble or tragedy." Being very tired, she had felt acutely the need of a rest, but there seemed no excuse to obtain it. "Now," said our friend, "as I look back I can see God allowed the accident to happen so that I could get the rest." It seems a wise observation, and certainly that is how it worked out.

☆ ☆ ☆

Thomas Carlyle has been dead many years now, but a columnist says of this Scottish writer: "He was all of a piece. And whatever the flaws and impurities in that piece, turn it how you will, the veins of true gold stand out." I like to think this of even most lesser mortals. As one has said: "There is so much good in the worst of us, and so much bad in the best of us, that it ill behoves any one of us to speak evil of the rest of us."

NEWS AND VIEWS

EVANGELISM WITH BILLY GRAHAM LOOK

The advertisement said: *Special three-day mission conducted by a team of students from the Elim Bible College, London. The place: Elim Church, Gloucester Street, Newcastle.*

And so, being curious (and knowing nothing of Elim Church), I went along to morning service there yesterday.

I walked first through a plain brown door in a filled-in arch to meet the minister, Rev. David J. Ayling, a pleasant, plumpish, dark-haired man of twenty-eight.

"We rented this building two years ago," he told me. "At present we're the only Elim church in Newcastle, though we are negotiating for the purpose of another church in the city."

A strongly evangelical, nonconformist movement ("We evangelise on similar lines to Billy Graham"), the Elim Church has been in existence about forty years in this country.

I talked to the six Bible College students as they prepared for the service in which they were all to take part.

The five young men ranged in age from eighteen (Robin Rees, from Cardiff) to twenty-six (Peter Engold, of London). All hope, at the end of their two years' training, to be ministers.

And twenty-eight-year-old Joyce Mather, the only woman in the team, hopes to do overseas missionary work.

In Newcastle they are repeating a programme already carried out in other northern towns, of open-air meetings, house-to-house visiting and church services. And results, they say, have been very good.

Certainly I was impressed at the fervour of the congregation of eighty.

The students sat in a semi-circle round the minister, in front of the blue screen.

Robin Rees told a story for the children, Peter Engold gave a short address, and individual members of the congregation stood up and said spontaneous prayers.

Afterwards the students waited at the door. "God bless you," they said—and they shook every hand.

—*Newcastle Journal.*

KINGSTANDING

Kingstanding reports God's blessing upon this corner of His vineyard. On Sunday, February 7th, a baptismal service took place. Twelve members of the church obeyed the Lord's command by following

Him through the waters. We shall long remember the sight, also listening to their testimonies of God's saving grace. We had the joy of seeing a husband and wife as candidates among them. The meeting attracted many strangers into the church. We do praise the Lord for the increase in our numbers week by week, not forgetting the ones and twos who make a decision for the Master. The church is greatly benefited by the ministry of our pastor, R. J. Morrison, and his wife, also those in charge of the various sections of the church, and the fruit of their labours has been manifested in the salvation of souls. As one great family in Christ, we are looking for even greater things in the future.

W. HARBORNE.

PROGRESS AT HASTINGS

We have just had a wonderful time of blessing in the celebration of our church's and pastor's third anniversary. On the Tuesday previous our members came together for the annual business meeting and fellowship tea. Those in charge of the various departments all sounded an encouraging and thankful note as they gave their reports. Not one worker was missed out in receiving appreciation and thanks for a wonderful year of steady and faithful service. Last of all, it was our beloved pastor's turn to receive the expression of all our hearts for having led us these three years in paths of blessing.

The following Saturday saw our celebrations beginning in characteristic style. A really fine programme it proved, full of joy and blessing. The Bexhill Male Voice Choir was present with its singing, so spiritual and happy. Our esteemed brother Pastor Donald Gee was our guest for the weekend, and how we enjoyed every moment of his uplifting messages.

Pastor Millington ministered to us also at our final service on the Monday.

GRACE COATES.



York Junior Church with their leader, Miss Olive Routledge.

Notes from my desk...

From the Secretary-General to you

WITH the spring feeling so predominantly in the air our thoughts turn to the Easter meetings in London, and it might be in keeping with the season for us to indulge in a few references to one or two matters which come to mind.

I happened to turn over last year's correspondence and noted some of the encouraging comments sent in to us soon after Easter Monday. Obviously the meetings in Trafalgar Square and the Royal Albert Hall were deeply appreciated, and provided a source of blessing, as the following extracts from a number of letters sent in by ministers will serve to show:

"Best meetings since the war."

"Some of the best meetings ever."

"People have said some of the best meetings they've ever attended."

"Mrs. — and I were thrilled with it all . . . the singing, and the touch of God upon the meetings."

Those extracts are also consistent with conversations we had with numbers of Elim members and ministers.

Well, having noted the widespread blessing created by these thrilling gatherings, we turn our thoughts to Easter Monday 1960, expecting great things from God. Our speaker hails from across the Atlantic, but is no stranger to many of our people, for he preached at the World Pentecostal Conference when it was held in London and also visited a number of our churches. His presentation of the message is dynamic, with a profound sense of spirituality born of much prayer. In America Ray Hughes is in demand on all sides and is a well-known speaker at the famous camp meetings.

We are all looking forward to better meetings than ever before. Will you pray with us to this end?

Then, of course, there was the vast crowd in Trafalgar Square. And do you remember the converts? A coloured sister dealt with by a white sister and a white brother dealt with by a coloured brother. Oh, the thrill of souls brought to the Saviour.

That brings me to an important feature of these Easter meetings, where we can all share the task of soul-winning. It is generally admitted that many of the folk who came out for salvation at Billy Graham's campaigns were those who had been taken to the meetings by their friends. You will remember the enthusiasm with which this idea was taken up and the results that followed. Surely we can exploit

the same technique in connection with this evangelistic effort. Why not reserve some seats in your coach for unsaved people, and make this Easter outing a real drive for souls?

The youth meeting is a special feature for the afternoon again this year, and we are expecting a splendid rally of young people in the choir.

It certainly looks like being an interesting and wonderful day—a day with God.

Hope to meet you there.

Calling BOYS AND GIRLS

By Bernard H. Norris

"Lo Uncle Bernard." Benny tore into my room like a tornado, as usual.

"You'll have to talk quick this week 'cos I gotta lot to do," he blurted out.

"Well, that suits me, Benny, for it's my mother's birthday today, as well as my niece Sheila's, so I've got some visits to make."

"Crumbs, two birthdays on the same day. That's a bit thick." Benny looked at me sympathetically.

"That's not really the attitude, Benny. Anyway, let's get on with part seven of

THE OUTLAW

"Saul was thrilled at the success of David, but although he knew him, of course, he just couldn't remember his family. At last David returned from the battle and was brought in to Saul, and told Saul that he was the son of Jesse.

"Saul now refused to let him go home, and David from then on stayed at the palace."

At this Benny looked up, opened his mouth to ask something, then changed his mind.

"Saul's son Jonathan was especially thrilled with David, and at once they became tremendous friends, so that Jonathan even gave David his robe, clothes, sword and bow. Everywhere David went he was very, very popular—but with it all he didn't change. No swelled head where he was concerned. That's jolly good, you know. Some people are terrible. You just pat them on the back and you can almost see their head swelling."

Benny roared out at this. "Whoopee, that's a good 'un."

"Yes, well, as I was saying, David was a sensible young fellow, and behaved sensibly, yet—yet—he got into danger.

"That's right, Benny, more next week."

UNCLE BERNARD.

“**B**LESSINGS abound *where'er* He reigns” we sing of Christ Jesus our Lord and Saviour. And blessedly true it is. Manifold and amazing are the benefits that flow from the atoning death of Jesus the Redeemer, who has arisen from the dead and who is now alive and seated at His Father’s right hand in the heavens, for ever to plead the cause of those He loved and for whom He died. But of all His creatures none have benefited as much, upon none has His redeeming work had so revolutionary an effect, as womenkind.

This will better be understood if we go back to the commencement of the human drama unfolded in Holy Writ: back to

THE EARLY MORNING OF TIME

and see the significant part played by Eve, the first woman and the mother of the human race, in the tragedy that occurred in Eden.

Though forbidden by God to eat of the tree in the midst of the garden, Eve, coveting the fruit and the knowledge it was said to impart, ate nevertheless thereof; and, not content with having herself disobeyed God, she also induced Adam to eat. Thus was she doubly a transgressor. By yielding to her lust for the fruit and the advantages with which the eating of it would endow her, she, as it were, touched off an avalanche of evil, of grief and pain, of death spiritual and physical, of moral corruption, which later engulfed the whole of humanity as then unborn, smothering beneath its vileness every successive generation of the sons and daughters of Adam. The natural creation also was cursed of God in consequence of her sin, the thorns and the thistles in their hurtfulness ever after testifying to the damaging elements residing in man’s nature.

From henceforth woman was to be subservient to man. “He shall rule over thee,” said God, and as wickedness increased in the earth, and men became more and more corrupt, increasingly like the brute beasts that know not God, so womankind’s position worsened, her status sank lower and lower.

With the giving by Moses to Israel of the law of God with its merciful provisions for His chosen race, covering every aspect of human life, for women as well as men, and for every stratum of human society, the lot of the women of Israel was greatly improved. They enjoyed a security of which their sisters of other races knew nothing. The heathen male evaluation of womenkind was incredibly low. The females of his household were mere goods and chattels, to whom little if any consideration was due and to whom he often meted out harsh treatment such as he would not have dreamed of according his

horse, or, if he were a wealthy desert-dweller, his racing camel. Women, in his estimation, were on a par with the lower animals, unclean creatures, having no soul. In general the portion of women outside the commonwealth of Israel was unspeakably bleak. Bildad, one of Job’s so-called comforters, revealed the prevailing opinion of women when he asked, “How can he be clean [ceremoniously, that is] that is born of a woman?” (Job 25:4).

And despite the greatly improved social and economic system that obtained in Israel under the law of God the position of women still was not ideal. The Pharisees, that narrow-minded and austere sect, were wont publicly to thank God that “He hath not made me a Gentile . . . or a *woman*.” And in the temple at Jerusalem

THE WOMEN WERE SEGREGATED

in a court of their own, which was only one degree nearer the holiest of all than was the area allotted to uncircumcised Gentile worshippers.

¶ An article especially for sis

CHRIST AND

“And the twelve [disciples] were with Him, and infirmities, Mary called Magdalene, out of whom the devil was cast out, and Susanna, and many others, which were with Him in the wilderness of Bethsaida.”

But such is the sovereign mercy of God, such His infinite wisdom, that the very sex the first member of which caused death and desolation to fall upon the entire human race was, in His grace, to be honoured in that one of its members, a daughter of Israel, was destined to be the vehicle through which was to come the Redeemer by whom ruined mankind would be reclaimed, reborn and reinstated in Divine favour.

God gave the promise to Israel, “A virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us]” (Isaiah 7:14). This was the unfolding of an earlier promise of a Saviour which He had made respecting the pair in Eden: “It [her seed] shall bruise thy [Satan’s] head” (Genesis 3:15)—which statement was made, mark you, before Eve and her husband had lived together in the marital relation. Notwithstanding the frightful consequences of Eve’s sin and folly in Eden, God determined that womenkind world-wide should be

raised from their low estate through the instrumentality of a woman, a lowly Jewish maiden; that they should be granted the opportunity to rise into fellowship with God and be given the ability to play a definite part in the Divine scheme of redemption.

Thus of Mary the virgin was born the Saviour, Christ Jesus the Lord. In her *magnificat*, wherein she lauds the Son of God who should save from sin, Mary speaks for all womenkind (Luke 1:46-55).

As the birth of a son to an oriental woman automatically removed from her the dreadful stigma of barrenness, so believing women the world over can say of Jesus, the eternal Son of the Highest, "unto us a child is born, unto us a son is given . . . the Prince of Peace" (Isaiah 9:6; Luke 1:25).

The majestic verse which we quoted at the commencement of this meditation superbly states the case: "In Him the tribes of Adam boast more blessings than their father lost."

And the Saviour has not only raised believing women everywhere into blessed fellowship and re-

The first messengers of His resurrection were women; some of the first recipients of the Holy Ghost were women, and women were among the number of the early Christian martyrs.

Moreover,

WOMEN HAVE A MINISTRY

equally with men in the kingdom of Christ, for they are included in that dual appointment—"kings and priests"—of Revelation 1:5, 6. Since in Christ there is neither (in a prohibitive sense) male nor female, and the sexes are *one* in Him (Galatians 3:28), women believers may fulfil this most honourable office. They too may "*reign* in life by Christ Jesus" (Romans 5:17) and also maintain that holy ministry of intercession as priests of the New Testament order.

In his epistles, the apostle Paul, whom some imagine to have had a "down" on women, makes two rather illuminating remarks: (1) "every woman that prayeth or prophesieth" (1 Corinthians 11:5), showing that women took an active part in the early Pentecostal church assemblings; (2) "those women which laboured with me in the gospel" (Philippians 4:3).

To come back to our text, notice the moral, racial and social differences between these women. On the moral level, Mary Magdalene, a one-time prostitute; Mary of Nazareth, the pure virgin mother of Jesus. On the racial level, Mary, the Lord's mother, was a Jewess; Mary of Magdala was a Galilean probably of mixed parentage, having in her veins both Gentile and Israelitish blood; and Joanna, wife of Chuza, was in all probability a Greek. On the social level, Joanna, being Herod's steward's wife, was doubtless quite at home in the palace of Herod, whereas Mary, wife of Joseph the carpenter, though of royal descent, lived the life of the peasantry among whom her Son had grown to manhood.

Yet, notwithstanding the many differences between them, these women were one in their love for, and service to, the Christ their Lord. The prophet Isaiah had foretold the levelling effects which the Redeemer's work and words should accomplish in respect of the various strata of human society—mountains made low and valleys exalted (Isaiah 40:1-5).

Women have been, and are still, the objects of the Father-God's tender care. Women have had, and have still (as they believe in His Son), a great and glorious part to play in His redemptive work.

"They ministered unto Him" said the evangelist Luke of these women disciples.

Do we, the women of this latter day of Divine grace and almost unlimited opportunity?

side with Mothering Sunday

WOMEN By Evelyn Green

omen, which had been healed of evil spirits and
en devils, and Joanna the wife of Chuza Herod's
unto Him of their substance" (Luke 8:1-3).

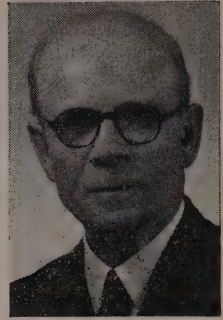
lationship (2 Corinthians 6:18) with God the Father, but He also has provided that they should have the ability to play a definite part in the extension of His kingdom.

It was to a woman, and one who had been a great sinner, that the risen Lord gave His first post-resurrection command. The women disciples were the first witnesses of the glorious fact of His resurrection, and to the women disciples, as well as to the men, did Jesus declare His Father's intention to fill them with the Holy Ghost not many days hence. Said He: "Ye shall receive *ability* after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "And when the day of Pentecost was fully come, they were *all* [the men and the women] . . . filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

BONDS OF BLESSINGS

By the late E. C. W. Boulton

"The word of the Lord came unto Jeremiah . . . while he was yet shut up"
(Jeremiah 33:1)



"Shut up!" Ah, yes, but show me, Lord,
That I am still with Thee,
My prison house a trysting place,
I would not go out free.

SO the prison may become the place of revelation, and the straitened place the scene of spiritual exaltation. There the vision of God may lay its compelling constraint upon the soul, redeeming it from an unattractive mediocrity. Though the soul be hemmed in by a thousand threatening things, and not a single loophole of escape remains, yet is it still accessible to the Lord. He can always find a way through to His beleaguered servants and saints. They may be "shut up," but they are not "cut off" from Him.

The message which came to Jeremiah contained an invitation to prayer and a promise of gracious response. "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." To the prophet this word must have brought much comfort and inspiration. It was a gracious reminder that he was not forgotten or forsaken of Jehovah, a timely intimation that the Lord had him in mind even though he was the inmate of a dungeon.

To receive a message from a beloved friend when we are passing through deep waters is always a source of cheer; it helps us to bear the bitterness of our lot manfully, it puts courage into the heart to know that someone is sharing with us the cup of reproach or repudiation, and saves us from being utterly overwhelmed by the floods that have come in upon our souls.

While Jeremiah lay there a helpless prisoner, with everything pointing to the speedy and possible tragic termination of his ministry, God was silently planning for His imprisoned servant, planning a glorious deliverance. Is it not often thus, that had we but power to pierce the unknown and unseen we should discover a hand at work making things yield to its dexterous touch—out of the rough and unwieldy elements of adverse circumstances fashioning that which is beautiful and enduring; turning the barrenness of the desert and the dreariness of the wilderness into a land flowing with milk and honey; gathering the stones of cruel calamity and shaping them into jewels that reflect the glory of Him who works all things after the counsel of His will?

How wonderful that God should thus
Calamity transform,
And out of many a threatened woe
His miracles perform.

Sometimes our prison house is of our own creation. Doubt and fear form a very real stronghold which makes prisoners of us, and from which escape is most difficult. Unbelief may form impenetrable walls which shut out the sunshine of the Divine presence and deprive us of the comfort of the Divine promise. Out of our fears the enemy makes bands far stronger than those which rendered Samson like a child in the presence of his foes. Prejudice also, if yielded to, may put the soul into belittling bondage.

Begone ye fears that seek my soul to bind,
Let nobler things engage this ransomed mind.

To some souls the exceedingly restricted sphere in which they are called to exercise their ministry represents a very real prison house against the bars of which they vainly beat the wings of passionate desire. "Oh for a larger sphere of service," they cry; "a place where there is room for expansion and expression." Yet it is most likely that God intends to make that small circle of service the scene of the

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Official Organ of the Elim Foursquare Gospel Alliance

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largest vision of Himself, out of which shall be born noble achievement and heroic endeavour.

Possibly the fellowship of God's people in which we find ourselves today is very small in its spiritual outlook, and we long for a larger-souled communion, where we may expand the wings of worship and rise to the heights of union with God. But perhaps it is the will of the Lord to make that narrow ambit luminous with the glory of His Word. Perchance we want to enlarge our sphere to make room for the vision, whereas it is the vision which will enlarge our sphere. It is not the removal of the bolts and the bars that will end our captivity; it is the advent of the quickening Word which will bring liberty. It is

not our environment which needs enlargement; it is our inner life that requires expansion.

There are times when by reason of oppressing burdens we may have no spirit left in us to go in search of God, but at such times He will come in quest of us. We are too weak in body to plead the promises in prayer. Physically exhausted, we can only lie utterly helpless and unable, like Job of old, "to find Him." It is then that He comes—through the barriers of circumstances, He who was tempted in all points as we are, and finds us in our extreme weakness. "The Word of the Lord" comes "while we are yet shut up," with all its inspired comfort, to lift us into newness of life—into fulness of triumph.



Women's Column

By Gladys Gorton

MOTHERING SUNDAY

A MAN who is good to his mother usually makes a good husband. That is what my grandmother used to say, and I have never forgotten it. Probably because of this it was with interest that I read of Lord Haldane, one-time British War Secretary and Lord Chancellor. He never forgot his mother. Beginning with the year 1877 when his father died, and continuing until May 1925 when his mother died at the age of 100 years, Lord Haldane never for a single day missed writing a letter to her—a record which is unbeatable I should think.

As a Christian you must honour your mother. Never forget her. Do not neglect writing that letter or paying that visit. It may be easy for some because their mother is the sweetest and best on earth, but to others it is hard to "keep the peace" when things are extremely hard and difficult. The Lord is mindful—He will not fail you in your endeavours to do your best for your mother. Later, when she is with you no more, you will have no regrets.

Do not only do things in a "big way" for mother on Mothering Sunday. Keep it up all the year round. Not like Jill. She sauntered into the kitchen on "Mother's Day" and was aghast to find her mother at the sink washing the dishes. "Oh, mother," she exclaimed, "you shouldn't have to wash up on

Mother's Day." Touched, her mother was about to take off her apron when her daughter added: "You should wait until after midnight"!

Jesus loved His mother. In His last moments He considered her welfare by commending her to John, the beloved disciple. There is a special blessing given to those who highly esteem their parents. "Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:2, 3).

Born from sincere respect and love for their queen, all subjects of her realm have awaited with interest and joy the birth of the infant prince. These first few weeks of his life which she can devote entirely to him without any intrusion of public duty or demand must be very precious and satisfying to her.

As a queen, sincerely and loyally she will serve Britain and the Commonwealth, yet as a mother she will still be devoted to her children. She will love and consider them personally, but this is impossible with regard to her subjects. We are all God's creatures, but if we are saved through Jesus Christ His Son who died for us on the Cross we are His children—a personal relationship (Romans 8:14-17). A true mother's love is God's love in miniature. "As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13).

LATE NEWS

CARDIFF

Fifty-eight precious souls have come to Jesus Christ as Saviour during the first seven weeks of 1960. Among the converts is a doctor's wife, a Roman Catholic teenager and older men and women. Fourteen people have been baptised in the Holy Spirit, and eleven have been received into membership.

EBBW VALE

On Thursday, February 25th, forty-two new members were received into fellowship by Rev. P. S. Brewster.



Youth's part in Evangelism

By Rev. Ray H. Hughes (U.S.A.)

Our Guest Speaker for the Royal Albert Hall on Easter Monday

"... Send me, I pray thee, one of the young men . . ." (2 Kings 4:22)

THE Shunammite woman's son, a child of promise, was smitten with sunstroke while in the harvest field with his father. The father, thinking it to be a passing illness, commanded one of his servants to carry him to his mother. At noon the boy died in the arms of his mother. Without even notifying his father of the death, the mother sent a message to the field saying, "Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again."

Why did she specify a young man? Why did she not say "Send me a man"? She knew that the task was urgent, the time was limited, the journey was hard, and she could not afford to risk anything but the courage, stamina and valour of youth to help save her son. A mother's son was hanging in the balances. How many mothers are crying, "Send me, I pray thee, a young man to help save my son who is dead in trespasses and sin."

Most generally, youth attracts youth. They understand each other and know how to sympathise with each other in their problems. As the case is, so many times older people forget the problems of their youth. If they have not kept abreast of the times, and informed of the youthful problems of this age, they will not be too effective in attracting young people to Christ and the Church.

For years the Church has largely contributed of its time, efforts and money to the evangelisation of adults. I do not mean to minimise the importance of evangelising adults, because this is the obligation of the Church, but it is high time for us to emphasise the importance of child evangelism.

Dr. John Clifford, a great church leader, was of the opinion that the churches must arrange their whole worship and work, teaching and preaching, fellowship and ministry, to win and hold allegiance to Christ the child and youth. The youth can have a great part in reaching them by gearing their programmes to meet the needs.

Paul's charge to all youth is the same as it was to the young man Timothy, "Do the work of an evangelist."

Having begun in the ministry as a teenager, I have noticed that wherever I conducted campaigns many young people were challenged and inspired to serve Christ simply because of the dedication of my life to the cause of Christ. They knew that if God used one young person He could use another; if one young person could stem the tidal waves of worldliness they could too.

So many young people wander aimlessly around in the church simply because their opportunities have not been pointed out to them; no particular task has been ascribed to their care. They have not been delegated any responsibility. Many youths have backslidden because they were not occupied. The zest, zeal and fire of youth must be harnessed. When fire is harnessed it is man's servant, but when it is allowed to follow an unrestrained course disaster follows. So it is with youth.

Pastors, use your youth or lose them. If those whom the multitude of years has taught wisdom will serve as guides and directors of our youth, such harmony can spell nothing but world-wide evangelism.

The achievements of the following young men will give a better insight as to how youth has played an important role in evangelism. Martin Luther, a professor of Wittenburg University, at the age of twenty-nine began the great Reformation by teaching justification by faith in direct opposition to Roman Catholicism. At the age of thirty-four he nailed his ninety-five theses on the door of the Church of All Saints in Wittenburg, Germany, in which he attacked the flagrant ecclesiastical abuse of his time. The Romish monk, with the daring zeal of youth, started one of the greatest, if not the greatest, revivals of all time.

John Wesley was only twenty-six years old when

he became the leader of the Methodist Society at Oxford University and through his message saved England from moral bankruptcy. His brother Charles was only twenty-two when he organised the Methodist Society.

David Brainerd was twenty-four years old when he devoted his life to missionary work among the Indians. He was only twenty-nine when he died, but note the fire of evangelism that he created in that short period of five years. "Have a good look at him," writes F. W. Boreham; "he is a man in a million; he did more than any other to usher in the world's new day." When asked the question "What can be done to revive the work of God where it has decayed?" John Wesley said, "Let every preacher read carefully the life of David Brainerd."

Time would fail me to enumerate the youth whose accomplishments in evangelism have brought them international recognition, but I am constrained to mention one more. William Bramwell Booth was the chief organiser of the great evangelistic group of the Salvation Army at twenty-two, and became chief of staff at twenty-four.

Who is it that stirs the world today? Take notice that some of the greatest evangelists of our time are comparatively young men.

In the face of all this, we cannot but recognise the important role youth has to play in evangelism. Real evangelism is not an easy task. Many times it requires physical exertion, adaptability to different foods and climates, and long, weary journeys which older people cannot endure for any length of time.

EVANGELISE

*Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath
That calls to conquest or to death;
A word to rouse the Church from rest,
To heed her Master's high behest.
The call is given: "Ye hosts, arise,
Our watchword is EVANGELISE!"*

*The glad evangel now proclaim
Through all the world in Jesus' name.
This word is ringing through the skies—
"EVANGELISE! EVANGELISE!"*

*To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
EVANGELISE! EVANGELISE!*

—HENRY CROCKER.

A ROYAL DAY— And join the mighty gathering singing the Resurrection Hymns!

**YOU
MUST
BE
THERE!**

**EASTER
MONDAY**

APRIL 18

- ★ THOUSANDS OF THE ELIM FAMILY, FROM SCOTLAND, IRELAND, WALES, CHANNEL ISLANDS, AND THE NORTH, SOUTH, EAST, AND WEST OF ENGLAND.
- ★ UNIQUE PROGRAMME FOR YOUTH RALLY (THE LAST OF THIS SERIES).
- ★ INSPIRING CONGREGATIONAL SINGING.
- ★ LONDON CRUSADER CHOIR AND MASSED YOUTH CHOIRS.

and Guest Speaker REV. RAY H. HUGHES

—Leading evangelist of the U.S.A. Church of God—You must hear this dynamic speaker.

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- 6.30 P.M. GREAT PUBLIC EVANGELISM

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The Family Altar and Elim Prayer Circle

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

Monday, March 28th. Matthew 22 : 34-46

The Bible continually reminds us of our duty to love God with all our heart and to love one another also. Here is a summing up of the law and teachings of the prophets. Later the apostle John reminds us that the new commandment is the same as the old; that is, that we love one another. We need to pray for a fresh baptism of love, love for Christ manifesting itself in our love for men and women as we seek to win them to Christ. Love will cause us to become keen in our desire to win souls to Christ, love will make us warm in our appreciation of fellow believers. Love would cause our churches to become alive with the blessing of God. "What think ye of Christ?" What you are depends to a large extent on what you think of Christ. Some folk regard Him as a martyr, others as a good example. Many seldom think of Him at all. The life changed by the power of God is the life which regards Jesus as "the Christ, the Son of the living God."

Tuesday, March 29th. Matthew 23 : 1-12

The last verse of our reading is the key to the passage. Jesus noticed that the scribes and Pharisees loved to teach people the law and traditions of their fathers, though they did not always practise what they taught. They loved to be seen at their devotions, to look miserable when they fasted so that all would know they were doing so. When folk looked up to them and acknowledged them they were particularly pleased. To be called "master" or "father" made them swell with pride. We are reminded here again that the greatest among us is the one who is a servant. Humble and lowly service is conducive to the development of Christian greatness and character. To set out to exalt oneself may result in our taking a tumble. To humble ourselves and to be content to serve Christ and each other may lead to spiritual greatness and maturity. Jesus set us our example when He girded Himself with a towel and took a bowl and washed the disciples' feet.

Wednesday, March 30th. Matthew 23 : 13-22

At the commencement of this chapter Jesus pointed to the way in which the Pharisees and scribes heaped upon the people burdens that were hard to bear. Here again is a further example of their ingenuity: they could accommodate the law and their traditions on occasions and leave a man free to make oaths which were not binding upon Him. Jesus had no time for that sort of thing. A man's word was to be his bond; he must say either "yes" or "no" and mean it. The Pharisees, for all their outward show, were not entering the kingdom of God themselves and they hindered any who would go in. They were blind men leading blind men. How easy it is to hinder people and the spiritual life. May we ask as we pray today that we may ever be a help to those who are seeking salvation, that we may follow Christ closely ourselves and encourage others to follow Him also.

Thursday, March 31st. Matthew 23 : 23-29

Jesus exposed the character of the religion of the scribes and Pharisees for its true value. They were wrapped in their

own traditions, to which they gave most careful attention. Yet the weightiest things of the law such as judgment, mercy and faith they neglected. But we must not think because of the nature of His reproval of these men that Jesus felt only anger toward them. This chapter brings out the deepest feelings of Jesus toward the people of Jerusalem. He loved all men and had come to save them. He was full of sorrow that they refused Him and had missed His advent by blind unbelief. They were looking for the Messiah and He stood in their midst and they passed Him by. They were unwilling to be blessed by Him. I wonder how much we miss because we are unwilling to respond to His voice and will. May we ever be willing for the Lord to teach us His way and to regard it more blessed to follow in His steps than to go our own way.

Friday, April 1st. Matthew 24 : 1-14

"Take heed that no man deceive you." We might well take these words and remember them always. There are many nowadays who claim to present Christ to us, and if we listened to them we would soon lose our joy in salvation, finding ourselves in bondage to the ideas of men. We do well to read His Word often and follow it up with prayer and meditation, and to listen to it being expounded by godly men. If we do, those who come with some other message saying that Christ is here or there will have no interest for us. We must also remember that the Christian life is not an escape from the realities of life. To become a Christian is to ask for trouble, because the world has no time or place for those who are Christ's followers. Daily we must shoulder our cross and follow Him. Again we are to undertake the responsibility which is ours of taking the Gospel to all mankind, to tell of a Saviour who is coming again for those who accept Him and live waiting for His coming.

Saturday, April 2nd. Matthew 24 : 15-31

The subject of our Lord's return and the teaching of it is neglected these days by many, though it ought to be uppermost in our minds every day. It is the believer's glorious prospect; everything we anticipate in Christ for eternity is bound up with the knowledge of His coming again. This passage has its sombre side, however. The believer can expect persecution and bitter opposition to the preaching of the Gospel on the part of the ungodly as His return draws near. At the same time there will be intense satanic manifestation as he attempts to deceive people and draw them away from the simplicity of faith in Christ. Most people believe in something, and Satan will seek to direct their faith into ideologies, organisations or unscriptural sects. We know that only in Christ is full salvation to be found. Only at the Cross may we find peace. His blood shed for us can heal the soul and bring restoration and hope for the race.

Sunday, April 3rd. Matthew 24 : 32-51

Verse 39 gives us an idea of people's attitude toward the things of God. It begins "And knew not until . . ." Today we have a phrase which aptly describes the meaning: "we couldn't care less." Blind unbelief on the one hand and overmuch occupation with everyday affairs on the other result in folk having no time for God. Only when it is too late do people awake to spiritual realities. The need for watchfulness is expressed in verse 42. We must not be caught unawares when He comes again. We must cultivate diligent looking for the appearing of our Lord. This does not mean that we will spend all our time upon our knees. True watchfulness for the Lord's return is found in wholehearted and devoted service to the cause of the Gospel. Verse 46 reminds us that the blessed servant is indeed the one who is busy in his Master's service. We are to care for His people and seek to bring others to a knowledge of the truth. To those thus occupied at His coming the Lord will announce His pleasure and give His rewards.

COMING EVENTS

(Please pray for these services)

BIRMINGHAM. April 10. Presbytery day of prayer and fasting. Commencing in Elim Church, Graham Street, 10 a.m. Concluding in local Elim churches, 7.30 p.m.

ILFORD. April 2, 3. Elim Church, Srafton Road. Sat. monthly rally. Speaker: H. W. Greenway. 7.30. Sun. final service in present church building. 11 and 6.30.

IPSWICH. March 26-28. Elim Church, Vernon Street. Great reopening services following purchase and renovation of church building. Special speakers: H. W. Greenway, T. H. Stevenson and F. Frost (Mon.). Convener: J. H. Sainsbury. Sat. 3 and 6.30, Sun. 11 and 6.30, Mon. 7.30.

LEYTON. April 3. Elim Church, Vicarage Road. Thanksgiving for redecorating of church interior. Guest preacher: W. G. Hathaway (Field Superintendent). 11 and 6.30.

POOLE. May. Pioneer campaign by Laurence E. Lambert. Special prayer is requested.

THORNTON HEATH. March 26, 27. Elim Church, Mersham Road. Great Youth Squash. Open air from church 3, Squash (with refreshments) 7. Supported by Elim Bible College students. March 27. Visit of the President, H. Burton-Haynes. 6.30. April 3. Visit of London Crusader Choir. Speaker: D. B. Gray. 6.30.

SALISBURY. March 26. Elim Church, Milford Street. Bournemouth and District Presbytery Musical Festival—"The Story of Calvary." Conductor: D. House. Speaker: J. Lancaster (Eastbourne). Convener: S. Penney (District Superintendent). 6.30.

YEOVIL. March 27-29. Elim Church, Southville. Special visit of Joseph Smith. Sun. 11 and 6.30, Mon., Tues. 7.30. April 2-4. Special visit of S. Gorman (Missionary Secretary). Sat. 7, Sun. 11 and 6.30, Mon. 7.30.

ITINERARIES

The President. April 23, Cardiff; 24, Caerphilly; 25, Pontypridd; 26, Mountain Ash; 27, Trealaw; 28, Ebbw Vale; 29, Dowlais; 30, Barry; May 1, Bridgend; 2, Aberdare; 3, Neath; 4, Swansea; 5, Llanelly; 6, Pontardulais.

Joseph Smith. March 26-29, Yeovil; 30, 31, Merriott; April 2-5, Weymouth.

LONDON CRUSADER CHOIR

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

March 27, Maidstone prison; April 3, Thornton Heath; 10, Lewisham; 15-17, Bournemouth; 18, Royal Albert Hall; 23, Royal Albert Hall (Male Section); 24, Brixton prison; 28, Caxton Hall, Westminster; May 1, Holloway prison and Brixton Town Hall; 14, Elim Bible College (Bible College Day); 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple, B.B.C. Broadcast Sunday. 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

EASTER CONVENTIONS

BIRMINGHAM. Elim Church, Graham Street. Speakers include S. Gorman and A. Caple. Good Friday 11 and 7.30, Sat. 7.30, Sun. 11 and 6.30, Mon. 11, 3 and 7, Tues. 7.30.

BOURNEMOUTH. Elim Church, Hawthorne Road, Winton. Visit of London Crusader Choir, conducted by D. B. Gray. Easter Sunday, 11 and 6.15.

CLAPHAM. Elim Central Church, Clapham Crescent. Speakers: J. Lancaster, J. Sainsbury and H. Palliser. Soloist: Sonia Griffiths (Southport). Conveners: J. Craig Kennedy and John Smyth. Good Friday 11 and 6.30, Sat. 7, Sun. 11 and 6.30.

CROYDON. Elim Church, Stanley Road. Speakers include H. Palliser. Convener: H. Burton-Haynes. Thurs. 7.30, Good Friday 11 and 7, Sat. 7, Sun. 11 and 6.30.

LEYTON. Elim Church, Vicarage Road. Speaker: A. S. F. Horne. Convener: L. Knipe. Thurs. 7.45, Good Friday 3 and 7, Sun. 11 and 6.30.

SCARBOROUGH. Elim Church, Murray Street, Londesborough Road. Speakers: Brian Garrard and A. T. Harries. Convener: T. W. Walker. Thurs. 7.15, Good Friday 11 and 6.30, Sat. 7, Sun. 10.30, 2.30 and 6.30, Mon. 3.30 and 6.30.

SOUTHEND. Elim Church, Seaview Road. Speakers: George Jeffery, Mr. Williamson (A.O.G., Bury) and Selwyn Hughes (Colchester). Good Friday 11, 3 and 6.30, Sat. 7, Sun. 11, 3 and 6.30.

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OPENING OF NEW ELIM CHURCH CLEMENTS ROAD, ILFORD

Saturday, April 9th

3 p.m. Opening of church by the President,
REV. H. BURTON-HAYNES

3.30 p.m. Dedication Service conducted by
Rev. H. W. Greenway

Preacher: **The President**

To be attended by the **Worshipful the Mayor**
and the **Mayoress of Ilford**

6.30 p.m. Chairman: **Rev. T. H. Stevenson**
Preacher: **Rev. E. J. Phillips**

April 10th—17th

Sunday, 11 a.m. and 6.30 p.m.

Monday and Tuesday, 7.30 p.m.

Preacher: **REV. A. J. K. MAGEE**

Good Friday, 11 a.m. and 7.30 p.m.

Saturday, 7.30 p.m.

Easter Sunday, 11 a.m. and 6.30 p.m.

Preacher: **REV. WYNNE LEWIS**

Join with us in our thanksgiving to God

CLACTON YOUTH CAMP NORTH LONDON PRESBYTERY

July 22nd—August 12th, 1960

You must not miss this popular camp

You will not get more reasonable camp terms
anywhere. £2/10/- per week (under fourteen),
£3 per week (over fifteen).

For details please send s.a.e. to

MRS. L. RAMMELL,
106 Shepherds Bush Road, Shepherds Bush,
LONDON, W.6.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY morning** for issue a week the following Saturday.

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

BOARD-RESIDENCE, ETC.

Abroad and home holidays. Scottish Highlands, Switzerland, Austria, Venice, Germany. No Sunday travel. Also "Fairhaven," overlooking magnificent golden sands; central; two minutes Elim Church; fellowship Lord's people assured. Excellent catering; accommodate 75 guests. Brochures: Fairhaven, Newquay, Cornwall. Phone 2979. C.214

Bangor, Co. Down. Armachia Guest House; sea front, central; superior accommodation; h. and c. all bedrooms; personal supervision. Terms on application. Mrs. Briggs, 32 Sealiffe Road. Phone Bangor 925. C.242

Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 25843. C.258

Bournemouth. Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.267

Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians. Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

Cardiff. Young family invite Christian visitors to their home. Especial welcome to Easter Convention. Easy access to Temple and to seaside resorts. Apply: Harris, 1 Pantbach Avenue, Birchgrove. C.277

Cleethorpes. Overlooking park, near Elim Church; convenient for shops, sea, and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

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.215

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).

HALDON COURT, EXMOUTH, S. DEVON
Highly recommended Christian Holiday Centre.
Near sands, good food, real fellowship. Open Easter

Hove, Sussex. Ideal holiday accommodation, near sea and shops; hot and cold, basins; happy Christian fellowship; near Elim Church, Mrs. Gubbins, 50 Rutland Gardens. Phone 38910. C.241

Iffracombe, 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.212

I.O.W. Christian Guest House on beautiful undercliff overlooking Channel. Warm fellowship; excellent food; homely atmosphere; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, "Salem," St. Lawrence, Ventnor; phone 838. C.223

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

Newquay, Cornwall. Spend an enjoyable holiday with Elim members. Bed, breakfast and evening meal; good food; happy fellowship; central position; h. and c. all rooms. Mrs. Rickard, "Bethel" Guest House, 102 Mount Wise. Phone 4064. C.220

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

Paignton. "Torbay Court" offers you everything you need for your 1960 holiday. 200 yards sea. Bathing hut, roof sun lounge; capacity 100. Phone 57835. Write today for your brochure: E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. "See you there." C.218

Scarborough, Roundhills Guest House, Burniston. Lovely views; catering personally supervised; hot and cold water in bedrooms; Christian fellowship. Wonderful meetings held at adjoining Pentecostal camp. For further details write: Mrs. J. Warters. Phone Cloughton 276. C.219

Scarborough. The Harcourt Hotel, 45 Esplanade, South Cliff, has everything you need for a happy, profitable holiday in 1960. Good wholesome food; comfortable bedrooms (all with h. and c.); spacious lounge with lovely view over South Bay; happy Christian fellowship assured; terms moderate. Book now. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.224

Walton-on-Naze. Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

Weston-super-Mare. A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

MISCELLANEOUS

Attention abstainers. Motor insurance company insuring abstainers only offers amazingly low rates: Up to 50 per cent n.c.b. Details from Temperance Brokers, Morris Hunter, (E) 33 Victoria Avenue, Southend-on-Sea, Essex. C.245

Urgently required, one copy of the following "Elim Evangel": 1958 Nos. 1, 3, 5, 7, 9, 12, 14, 17, 22, 31, 33, 36, 40, 49, and 1959 Nos. 2, 6, 10, 14, 19, 29, 34, 38, 42. Kindly send to the Rev. Douglas B. Gray, Music Director, 20 Clarence Avenue, Clapham, London, S.W.4. C.262

HOUSES, FLATS, ETC.

FOR SALE, TO LET AND WANTED

Would kind Pentecostal Christian let house, flat or rooms, unfurnished preferred, to middle-aged couple (same faith) where a tabby would be welcomed? Cardiff area. Desperate need; terms moderate; fellowship sought. All letters answered. Box 29, "Elim Evangel" Office. C.266

ENGAGEMENT

Emerton : Dollimore. Mr. and Mrs. F. Emerton have pleasure in announcing the engagement of their eldest daughter, Ruth, to Mr. Neil Dollimore. Both Watford Crusaders.

WITH CHRIST

Tobias. On February 29th, Henry Israel Tobias, aged 86, of Westcliff. Officiating minister at funeral, George Backhouse.