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The

Elim Evangel

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

Vol. XLI, No. 17

PRICE 5d.

APRIL 23rd, 1960



PLYMOUTH CRUSADER BAND

WITH PASTOR AND MRS. F. HODGE

(See report on page 263)

LIFE FOR A LOOK!

By John Hyde (Minister of Elim Church, Rochester)

"Look unto me, and be ye saved, all the ends of the earth" (Isaiah 45:22).

I SUPPOSE that many times you have walked down the High Street of your town or city, and watched the many folk pass by on a Saturday afternoon, and what an immense number of *looks* you see. Perhaps one person looks on top of the world, while the next is down in the doldrums, and then there is the look of forlorn anxiety over a financial problem, then a look that portrays a recent bereavement, and another look that conveys bewilderment, while sweeping by on the other side is a honeymoon couple, reflecting the light of love in their faces. Yes, I think we can safely say that a look is a book of knowledge, as one person has said; the expression of the eyes is more eloquent than Shakespeare!

Now often during the sojourn of our Lord the inspired biographers stated that He *looked around*, He beheld, or He saw, and there was a peculiar and powerful significance in the *looks of Jesus!* The first in the sequence is

HIS LOOK OF GRIEF.

It was the psalmist who said "Thou hast set our secret sins in the light of Thy countenance." On Palm Sunday they acclaimed Jesus king, but when He was come near He beheld the city and wept over it, and

that same week at the supper table, impulsive, tactless Peter affirmed his loyalty, but within a few hours "a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with Him. And he denied Him, saying, Woman, I know Him not. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter went out, and wept bitterly."

Most of us remember our father's look when we hurled a ball through the window! I had a school teacher whose chief weapon was not a cane, but a caustic look! I think of the Pharisees who sought to crowd Jesus out of the lives of the common people. Christ looked round about on them with anger, being grieved for the hardness of their hearts. And yet on the Cross of Calvary Jesus exclaimed, "Father, forgive them." Surely this reveals the love of Jesus towards those who were His enemies. I read of a medical doctor who received Christ into his life because he beheld the Lamb of God on the Cross of Calvary reviewing his sins with a look of grief.

Jesus grieves over our sins because His is a :

LOOK OF LOVE!

I have often wondered how Jesus could have loved a self-centred rich young ruler. Did He admire him? Yes, and "Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come . . . follow Me." Jesus could not look without loving! Even when He saw the multitudes He was moved with compassion. Why, even the psalmist was overwhelmed that the Lord had set His love upon him. Oh, what an inescapable emotion is this look of love. A visitor to England said that the last thing he was looking for was a wife, but it was the first thing he got, for he fell in love at first sight!

I remember reading of a fine young man who disclaimed all need for God, yet one day he was arrested by Christ's look of love, and he came confessing his sin and said: "I want Him more than I want anything else in the world." Is not that why

TWO YOUTH CONFERENCES AND RALLIES

NORTH-WEST DISTRICT PRESBYTERY

Foursquare Gospel Church, Bridge Street,
LEEDS

May 6th and 7th

Guest speaker: Rev. T. W. Walker
(Editor "Teachers' Handbook")

DEVON AND CORNWALL DISTRICT PRESBYTERY

Elim Church, Notte Street, PLYMOUTH

May 7th

Guest speaker: Rev. J. Hywel Davies
(National Youth Director)

David Livingstone went to Africa and died on his knees? Surely we can say with the apostle Paul that the love of Christ constrains us. Therefore it is not surprising that Drummond said "Love is the greatest thing in the world."

The Jews, observing Jesus' care for Lazarus, said: "Behold how He loved him." However, that did not raise him from the dead. Humanity is a spiritual corpse until quickened to life by Christ, hence Christ's look is a

LOOK OF LIFE

To the bereaved Martha He declared: "I am the resurrection and the life; he that believeth in me shall never die! Believeth thou this?" Lazarus, who was dead, came forth alive. Now some people may wonder why life seems to be so dull and dead. My reply is that the immortal you, your soul, is still dead in sin, "but it shall come to pass, that everyone that . . . looketh shall live." For when you look by faith you will live for ever.

Sir James Simpson, who first used chloroform successfully, and who was a consultant to Queen Victoria, described his conversion with the words, "I looked and saw Jesus my substitute scourged in my stead, and on the Cross for me; I looked and believed and was forgiven." Friend, you cannot be higher born than to be born from on high. Furthermore, with life comes light, and the life was the light of men. As Jesus passed by, He saw a man who was blind from his birth and said, "I am the light of the world," and the man who had never seen his mother or a single object on old mother earth, only incessant darkness, was soon exclaiming, "One thing I know, that, whereas I was blind, now I see." Yes, Christ had declared and then He demonstrated: "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." Finally we have His

LOOK OF LIBERATION

I think you will agree with me that there are so many binding limitations in this life, such as sin, sorrow and suffering, which impose a hold upon us, as the Word of God reminds us in the words "We groan . . . for the adoption, to wit, the redemption of our body"; "Delivered from the bondage of corruption into the glorious liberty of the children of God." A person reading the story of Stephen, the first martyr, will note how they were cut to the heart and they gnashed on him. But in spite of this we are told that he "looked stedfastly into heaven, and saw . . . Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the

Son of man standing on the right hand of God. Then they . . . ran upon Him . . . and he kneeled down, and . . . fell asleep." Friend, may I remind you that Christ in enthronement is seated, but He stood to look in liberation as Stephen came home? The story is told of a modern martyr in China, a woman missionary who was led outside the city by the Communists. When they asked her why she was laughing she replied: "I was thinking that in a few minutes my head will be rolling down that hill, but I shall be above the stars."

Dear reader, as we think of a world threatened by thermo-nuclear bombs, what other hope is there but this? Look up, for your redemption draws nigh! Therefore to the child of God the word is "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And to the seeking sinner the invitation is: "Look unto Me, and be ye saved, all the ends of the earth." My friend outside Christ, He is looking on you just now. Oh, will you not look to Him here and now, and your soul shall live.

In closing let me remind you of the words of the hymn writer:

"There is life for a look at the crucified One,
There is life at this moment for thee,
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree.
Look! Look! Look and live!"

BLESSINGS AT THORNTON HEATH

The church at Thornton Heath has been much blessed of late.

In October last year we welcomed Pastor and Mrs. T. J. Broomhall and their two small daughters to our assembly. The church was well filled and Pastors J. C. Kennedy and F. Slemming conducted the induction service.

In January we were privileged to have Pastor Joseph Smith for a weekend's convention. His ministry was enjoyed by all those who gathered to hear him, and many a Christian heart was once again stirred with the message of Pentecost.

A youth squash was held on a recent Saturday, when we enjoyed the ministry of some of the Elim Bible College students. As a result of their ministry nine young people accepted the Lord as their Saviour.

We do praise God for his wonderful blessings in the last few months and pray that God will use this corner of His vineyard for the salvation of precious souls.

H.E.B.

EDITORIAL

DARK CONTINENT

DARKEST Africa was what they called it when tribal warfare and the mumbo-jumbo of the witch doctor held sway throughout its vast territory. A century of colonisation and missionary enterprise has seen the shadows driven back, and the spreading of the light of the Gospel into the darkest corners of the dark continent, until some areas have been more fully evangelised than parts of the western world. Now once more the continent merits the name of darkest Africa, as race riots spread, Africans are massacred and streets throng with thousands of angry people.

We must not lose our sense of balance as we view these events. The focus may be on South Africa just now, where the massacre of Sharpeville and the subsequent disturbances were undoubtedly caused by the unjust and hated pass laws, requiring every African to carry his pass book with him on entry into the cities, on pain of severe punishment. To endeavour to enforce such regulations and maintain them against such an overwhelming African supremacy in numbers is like trying to cap a volcano—it will explode one day and blow the restraining cap sky high. However, the riots in South Africa are not unique, for there have been serious troubles in the Belgian Congo, where everyone will agree that colonialism has been seen at its best, and the standard of living for the Africans has been comparatively high. Nor have our own territories in Kenya and Nyasaland been without their difficulties. "The winds of change are blowing through Africa," as the Prime Minister has said, and indeed they seem to be blowing almost at gale force.

As believers we must view these matters in the light of God's Word. We must be outspoken in our condemnation of violence as a means of settling points of variance, but we must equally condemn those who impose unjust rules and grind down those of a differing race or colour. Man's inhumanity to man is an outrage against the Creator who "made of one blood all nations of men for to dwell on all the face of the earth."

However, recent events in Ghana suggest that the change from white to black rule is no guarantee for the freedom of the individual, and too hasty a transfer of power might well prove disastrous when there are lacking those with the capacity to rule.

Even in the western world we find two kinds of government—one truly democratic and the other a

vile parody of democracy. What constitutes the difference? Is it not largely the wholly Christian philosophy of the value of the individual? We rejoice to hear that in some districts at least in the Belgian Congo Christians, trained in mission schools and brought to know Christ through Pentecostal missionaries, have been chosen, even by a predominantly heathen electorate, to represent them—surely a testimony to their changed lives and to their superior integrity. What a debt civilisation may yet owe to the faithful service of missionaries in such lands! Just as history reveals that Britain was once saved from disastrous revolution by the evangelical awakening under the Wesleys, when the "winds of change" were blowing in Europe, so the Christian statesmen of the new Africa that is emerging may well be the line that stems the tide of the opposing forces of Communism and renascent heathenism.

If only the Church had been more awake to its responsibility, if only a fraction of the fortunes spent on war had been spent on missionary enterprise, how different a story might now be told in Africa! And yet, though the hour is late, it is still not too late to press on with every means at our disposal to bring to Africa the only message of salvation, for now as well as eternity—the message of Christ and His redeeming grace.

One other thought rings interminably in the mind—what of our own land? We are living today on the heritage of a Christian past. To what extent can the remaining measure of Christian salt decline before the rotteness and corruption and moral decay of our society bring their inevitable consequence? The fate of the cities of the plain must ever be before our eyes. Our evangelism may concern itself primarily with man's eternal salvation, as indeed it must, but it may also be a deciding factor in his present security.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: H. Burton-Haynes (President), P. S. Brewster, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Smith.

Editor: Aubrey Hathaway, B.A.

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

Published every Saturday by Elim Publishing House, 36 and 37 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 House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks.

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

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

From my Diary



By T. H. Stevenson

A NEW translation of the Bible into current English is to be called *The New English Bible*. The work of preparation has been going on since 1947, and the first part of the work, a translation of the New Testament, will appear in 1961, 350 years after the first appearance of the Authorised Version. Later, the Old Testament will also be published. That so many years are required by numerous scholarly men for this new translation is a good reminder of the work, the worth and the wonder of the Bible, which is a library of sixty-six books written and compiled by about forty inspired men over a period of very many centuries.

☆ ☆ ☆

I have just heard an authentic account of a prayer made for Teddy boys to be brought under the sound of the Gospel. "Lord bless the Teddy bears, and bring them in" was the zealous prayer that was heard. I can imagine that the unusual request must have been amusingly disconcerting even to the earnest company gathered. But what about the more serious mistake of that prayer "Bring them in, Lord" that can be heard in almost any prayer meeting. People ask God to do the very thing that He has asked and commanded them to do. The answer to some of our prayer lies in our own power to fulfil.

☆ ☆ ☆

The 104th annual report of the Methodist Home Mission Department has been published under the title *Accent*. It is interesting reading, and includes a tribute to Lord Rank for twenty-five years' service to the department as senior treasurer, and for his generous support to Methodism. In Elim we do not have a Lord Rank or any of equal wealth, but at least we have the Lord and the rank of our members. This happy partnership, when working in co-operation, should be sufficient for any need.

The published report referred to above has a photograph of a Home Mission collecting box that is over 100 years old and has been in constant use by a Methodist family. This would seem to indicate a good box and a good family. The owner claims that one of his ancestors was a helper of John Wesley. That is a wonderful tradition, and reminds one of Paul's words concerning Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." We are not Christians because our parents and ancestors were such, but we ought to be the better Christians for having had such a goodly heritage.

☆ ☆ ☆

After speaking to a Methodist Guild on the subject of "The Elim Church," I was taken around the lovely new church building. The minister remarked that it was paid for by the proceeds from a war damage claim on a down-town church. It was difficult for me not to make comparison between this seemingly easy way and the great responsibility and challenge my own flock has undertaken in the erection of a fine new church. I would not refuse the easier way if it came along, but there is perhaps a greater satisfaction in and appreciation of that which is obtained by great sacrifice and effort. And that applies to so much else in life.

☆ ☆ ☆

A Londoner relates a piece of conversation overheard as he walked behind two young teenagers in a Kensington district. Passing a small church, the young lad looked up at the cross surmounting the steeple and was heard to say: "Look, Lil, fancy a church having television." The caption to this news item reads: "A sign of the times." Not a heartening sign either, if one notes the prevailing ignorance of spiritual things, or even of those things looked upon as symbols of the faith. One sees a greatly increased number of girls wearing a necklace with the symbol of the cross. Yet every feature of their appearance and demeanour would seem to contradict and indicate their ignorance of its significance.

☆ ☆ ☆

The Belfast Council of Churches, on the question of support for missionary work, claims that more money is spent on bird seed in Great Britain in a year than is given to all the missionary societies, including the Church of Rome. If such an unusual comparison is true, which would hardly be claimed without reason, it can be said that the total sum given for missionary work does not even merit the proverbial name of "chicken-feed."

MEET OUR MISSIONARIES

6. MRS. DOROTHY BULL

From Stage to Foreign Mission Field

WALKING along a London road, I pondered upon the wonders of the universe. I was inclined to think of God as a far-off disinterested Being! Little did I realise He was trying to reveal Himself to me even through the might of nature, and just waiting for the time when someone would heed His bidding and lead me to Him. You would not have realised that there was any thought for God in my heart. A teenager bent on enjoying life, I had no idea myself of the type of service God would one day require of me.

An invitation to a dance led me to a school for dancing, where I gained rapid knowledge of all types of dancing. This was noted by my instructress, who inquired if I would like to join her cabaret troupe. Eagerly I assented, and practised hard, until I found myself in demand to entertain at staff dinners, theatres and even in a large hospital. I was picked by talent-searching directors for a cabaret tour of London and southern England. My father willingly signed the contract that would bind me for two years, then unexpectedly things began to happen! I now know that it was God stepping in to alter my life.

My father changed his work. This involved returning to the town where I was born. Visiting my God-fearing grandmother, I found she had taken a Christian boarder into her home. This young man used every opportunity to speak for his Saviour and bombarded me with what I thought was a lot of fanatical nonsense! But how his *life* spoke to my heart. Our first meeting led to an invitation to the Albert Hall on Easter Monday. My first impressions of Elim were of delightful singing and astonishingly cheerful Christians. The sermon? I did not listen. I was too interested in the human sermons around me.

Invitations to a tiny struggling church followed. In the small hall at Uxbridge I found I *had* to listen to the sermon. The speaker had a powerful Welsh voice, and I was not deaf! God began to speak to my heart until I had to make a decision for or against Christ. The struggle in my heart was con-



siderable. I loved dancing intensely; could I give it up? I would go to one more dance, I decided, and see if I could leave it entirely. I enjoyed myself thoroughly, and made arrangements to meet my dancing partner the following Saturday. All through that week God pleaded. Friday came, and I felt the force of His loving sacrifice. I could not reject Him; instead I cancelled my appointment, to the astonishment and annoyance of my dancing partner. The signed cabaret contract was still in my home. God had undertaken in such a way that I had no need to pay for a broken contract.

For a time, walking past dance halls called for determination, until to my amazement God told me during prayer that He wished me to go to Africa as a missionary. This caused me to realise the necessity of God's empowering, and I became interested in the baptism of the Holy Spirit. Space does not permit me to recount the interesting way God led me into this helpful experience. Suffice it to say that He empowered, and in addition gave confirmation of my call to foreign mission work.

Another crossroad now entered my life. I had kept my call to the foreign field entirely to myself, waiting to see how God would work things out. Unaware of this fact, Mr. Bull proposed marriage. While it is always wisest to seek God's will in such a matter, for me it was vital, and God gave me a full assurance that I could go ahead with the matter.

Still no mention of "the call" made, we were married. Within a few months Mr. Bull was sent to Africa with the forces, and there he received God's direction to yield himself for missionary work. While my husband learnt the language we now use among

the Africans, I sought God's guidance on how best to equip myself. Again a clear reply concerning nursing was given. Now, many years later, I see why, for it was the medical work entirely that gave us entry into our present sphere of labour.

At the end of another term on the field, one thing

stands out from all the lessons learnt at the Master's hand. It is that God commends above everything else *faithfulness*.

Thank you, all who have stood faithfully by, helping us to forward the vision of what God can do in Tanganyika.

DOROTHY E. BULL.

NEWS and VIEWS of PEOPLE and PLACES

"MIDLANDS FOR CHRIST" CRUSADE

The "Midlands for Christ" crusade conducted by Fred Squire and his international party made its debut at West Bromwich Town Hall. It got away to an encouraging start with a fairly large congregation attending. The local Elim churches and other Pentecostal assemblies combined to support.

Brother Squire recalled the glories of those early days when the city of Birmingham was moved by the Pentecostal revival. His forceful preaching, spiced with humour, wit and anecdote, was refreshing and uplifting. The numbers were consistently good at all the meetings and the Town Hall was almost filled on the Saturday night, when the party gave an extended musical programme. Each night decisions were registered for salvation or consecration, and among the congregation youth was well represented. The splendid singing of the party was undoubtedly a great part of the attraction to the crusade.

The final meeting was crowned with blessing and success. The crowd of nearly 2,000 people listened intently to the message, "An atomic Christ for an atomic age." Students from different countries, who had come up from brother Squire's college, took part, and when the appeal was made a good number of the congregation left their seats all over the hall to come to the rostrum. The party is shortly returning to Paris, the scene of many of its successful campaigns.

J. FRAME.



Section of crowd at closing meeting of the "Midlands for Christ" crusade.

P.C. 49 PROMOTED

The Elim Church in Southampton has suffered a very severe loss in the home-call of one of its founder members, Police Sergeant Bill Fisk, P.c. 49. One-time swimming champion of the Force, he found the Lord Jesus Christ as Saviour in the first revival and healing campaign held in Southampton. Those who attended those early meetings would remember the burly policeman smilingly ushering people into their seats. His was a transformed life, gracious and generous in its understanding of the human problems carried by so many people. Many are the people who have testified that it was P.c. 49 who led them to real salvation through pointing them to the Saviour. He was a pillar of the church, with a strong, purposeful witness to all whom he met. He was called into his Master's presence while in the act of praying. Our sympathy goes out to his widow, who has so loyally served God by his side.



IT'S BETTER TO WALK THAN TALK

Because of the exemplary Christian walk of Crusaders, the work at Plymouth rejoices in the salvation of many young people.

Scholars, shop assistants, office workers, housewives. all living consistent lives, have worked hard in persuading their friends to attend Crusaders and come under the sound of the Gospel as proclaimed by our Pastor, Rev. F. Hodge, every Sunday to our packed church. Even last Sunday, among those accepting Christ as Saviour were two young soldiers who had been in the city for only seven days.

The average numbers attending the Crusaders have risen from an occasional twenty-one to a regular thirty, and each one has a wonderful testimony of God's saving power. In the last few months thirteen new converts have been received into Church and Crusader membership, while eight have followed the Lord through the waters of baptism.

God is blessing the fearless preaching of His Word and the faithful witness of His children, and we are convinced that the future holds much for our Crusader branch.

GORDON C. NICHOLLS, Crusader Secretary.

IN Romans 15:4 we read: "Whatsoever things were written aforetime were written for our learning," and will do well to bear them in mind as we turn to the subject that heads this page.

There are Christians today who are of the opinion that salvation marks the end of all responsibility as far as they are concerned and that they have no further need to exercise themselves in righteousness. The sequel is that they drift along in the Christian life and invariably drift into sin. The Bible, however, makes it clear that the new life received at conversion has to be cultivated and fed (Philippians 2:12; 1 Peter 2:2; 1 Peter 1:10). Countless numbers fail to realise this responsibility and backslide. Such a one was Solomon.

Rev. J. Sidlow Baxter describes Solomon as the wisest of men who became the greatest of fools. His wisdom is demonstrated in 1 Kings 3:16-28. His folly can be described in two words—he backslid (1 Kings 11:3).

THE LESSONS OF HIS BACKSLIDING

Solomon was an object of Divine favour (1 Chronicles 29:25), yet he backslid! Further, he was a privileged man; he had a godly father, David, a guiding God who appeared to him twice, great promises, wealth, fame and prosperity (1 Kings 10:7), yet he backslid!

Solomon knew God (2 Chronicles 6:12-30). He knew that God was a prayer-answering God (v. 13); he understood that the Lord was a merciful, faithful and forgiving God (vv. 14, 17, 27); he knew that God was the omniscient and omnipotent God (v. 30), yet he backslid!

Solomon was zealous for God, His Word (2 Chronicles 8:12-16) and His house (2 Chronicles 2:1), yet he backslid!

Solomon was a man of prayer (2 Chronicles 7:1-3) and a man of faith (2 Chronicles 6:17), yet he backslid! He had a great testimony (1 Kings 3:28) and loved the Lord (1 Kings 3:3), yet he backslid!

How can these things be? This is a logical question, but before we give the scriptural answer there are two lessons from Solomon's backsliding that we will do well to learn. The first is that no Christian is immune from backsliding. No doubt to many this will be a hard saying, but it is a true one. The second lesson is that all believers need to take heed to themselves lest they backslide. Paul was well aware of this when he exhorted Timothy to take heed to himself (1 Timothy 4:16), and warned the Corinthians who stood to take care lest they fell (1 Corinthians 10:12). These are truths about which not much is

"SOLOMON, THE

By Keith Harris (Minis

heard these days, but "to be forewarned is to be forearmed."

THE CAUSES OF HIS BACKSLIDING

These are clearly set out in 1 Kings 11:1,2, but before we examine them a few words of explanation on the subject of backsliding from the Scripture reading will not be out of place. Learn:

(a) Backsliding is principally and primarily a state of heart (1 Kings 11:4), "Turned away his heart after other gods." The seeds of backsliding are germinating in the heart long before the fruits are manifested in the life. Concerning backslidden Israel God said "their hearts are far from Me." Solomon maintained an outward profession, but inwardly, at heart, he was a backslider.

(b) A backslider is one whose heart is not right with God (1 Kings 11:4) "His heart was not perfect with the Lord."

(c) A backslider is one who does not go fully after the Lord (1 Kings 11:6).

The great antidote against backsliding is to follow the Lord wholly. Apart from Joshua, the only one of the children of Israel who came out of Egypt to enter Canaan was Caleb; the rest backslid at Kadesh. The Scripture gives the explanation: "he wholly followed the Lord" (Joshua 14:4).

Turning to 1 Kings 11:1,2, we discover that the reasons for Solomon's backsliding were two in number: disobedience to God and fellowship with the ungodly. In the clearest possible terms God had forbidden Israel to intermarry with other nations (Deuteronomy 7:2,3) but Solomon disobeyed. Here is the commencement of his backsliding. Remember, there were two acts of disobedience that transformed Saul from a man with "another heart" into a backslider. In days when Christians are trampling underfoot the Word of God so as to be about their own devices the first cause of Solomon's backsliding needs to be pondered carefully.

The second cause of his backsliding was lack of

AL BACKSLIDER”

(Tabernacle, Ballymoney)

1-26)

separation. The ungodly were the instruments of his downfall. The Scriptures make it clear that the child of God is to be separate from the world, its persons, pleasures and places (James 4:4; 1 John 2:15; 2 Corinthians 6:14-18). They are to be separated but not isolated; in the world yet not of the world; to befriend sinners but not be friends with them, in that they keep company with them, comply with their ways or conform themselves to their habits. Ungodly companions were the downfall of Samson, the ruination of Lot, and they will always be the curse of the Christian man and woman, whether young or old. The young need especially to be careful of being attracted by unconverted members of the opposite sex. Let the readers of this article who in this way are sinning against God beware and take heed to their ways.

Such, then, were the causes of Solomon's backsliding. He seemed to progress well for a time and evidenced twenty years of godly devotion, but then—he backslid. The backsliding came in later life, but the causes can be traced to his youth. What a reminder of the fact that sin undealt with and unconfessed always causes trouble! What a reminder of the truth of Galatians 6:7!

THE CONSEQUENCES OF HIS BACKSLIDING

It is a fundamental scriptural principle that sin has its consequences, and many have proved this by experience. Accordingly, we shall not be surprised to discover that Solomon's backsliding brought forth bitter fruit.

(a) Displeasure (1 Kings 11:9) “The Lord was angry.” It will be to the benefit of every backslider to ponder these words. It is true that backsliders are objects of Divine mercy and love, but it must also be remembered that they are objects of displeasure too. And has not God every right to be angry? Solomon, by his backsliding, showed *base ingratitude*. God had been gracious to him, visited him,

blessed him, and yet how did Solomon respond to such favour? He backslid. Solomon evidenced *gross depravity*. There are many reasons why men should come to God, but none why they should depart from Him. Well might the Lord ask “What iniquity have your fathers found in Me, that they are gone far from Me?” (Jeremiah 2:5) Why have you backslid? The greatest proof of the depravity of the human heart can be seen in backsliders who are willing to exchange the love of the Father and the blessing of His fellowship and protection for the far country, the pig trough and the husks of worldly pleasure. Little wonder the Lord is displeased with the backslider.

(b) Disaster (1 Kings 11:1-11). The result of Solomon's backsliding was disaster. He forfeited the blessing and the protection of God. It is a major disaster in the life of any believer when he backslides, and how great a disaster time alone will reveal. It is true that some recover themselves like Peter, but it is also a fact that others do not (Hebrews 6:4-6). Saul, the first king of Israel, backslid and never recovered. His testimony prior to his death is found in 1 Samuel 28:15; read it and ask yourself the question, “Is it worth while to backslide?” We know of many who once walked with God but are now following the Devil. Hearts in which the fire once burnt brightly are now cold and indifferent. Lips that once echoed the praises of God, and unctious used to bring forth messages in the Spirit, are now shut up and silent. Hands that in bygone days were lifted up in holy supplication now hang lifeless at the side. Feet that in time past ran in the ways of righteousness today wander in the paths of self-seeking. Hands that once hastened to do His bidding now diligently perform the desires of the flesh. Truly this is disaster indeed—the result of backsliding.

(c) Disturbance (1 Kings 11:14, 23-26). The outcome of Solomon's backsliding was that the peace of the kingdom was disturbed and other people's lives were adversely affected. Times may have changed, but the outcome of backsliding is still the same. It causes loss of peace of heart and mind and adversely affects others. The most miserable people living are backsliders, for though they have peace *with* God through Jesus Christ (Romans 5:1) they lack the peace *of* God, that great custodian of the soul (Philippians 4:7). It is the writer's firm conviction that backsliders are the greatest menace to the cause of Christ and the biggest hindrance to the spread of the Gospel in the world today. By their inconsistent lives they discourage other Christians, especially those who are young in the faith and cause

friends and relatives distress of soul while by their worthless testimonies they discredit the Gospel in the eyes of the world.

A reading of the Word of God will reveal that the beginning of Solomon's life is dealt with in detail but the end is passed over in silence. Perhaps one reason might be that it was not glorifying to God. Another could well be that it was too painful to the heart of God to record. About the end of

Solomon's life we know little. We are not told whether he was restored or not, but all backsliders can be sure that if they are willing to return the Lord is willing to receive them (Jeremiah 3:22).

May the lessons, the causes and the consequences of Solomon's backsliding ever be before each child of God, for the old proverb is still true: "Prevention is better than cure."



Women's Column

By Gladys Gorton

THE QUIET TIME

A FEW of us who knew about Grace were interested to know how she was after her exhausting and strenuous week. "How are you?" we asked when we had the first opportunity, looking at her with real concern, noting how tired she looked.

"Very well considering, and full of praise to the Lord for all His goodness. Through getting up so early and going to bed very late I'm afraid I got a little 'frachy'—I think that was why it was, I'm afraid I'm very human." And tears filled her eyes.

Looking at her, I loved her for saying this; it was so natural and helpful to me. She is such a selfless woman, whose whole life is completely dedicated to Christ. "How sweet of you to say that," I said. "I'm the same, and I've learned that the secret of being able to cope is to have the quiet time with the Lord."

"I know that too, and so does Miriam here," chimed in May sympathetically "We'd never get through in our house otherwise, would we Miriam?"

"If we don't we soon know the difference; nothing seems to go easy," laughed Miriam, nodding her head vigorously. "And Mrs. —, who stays periodically with us, tithes her *time!* You never find *her* in bed when you take her an early morning cup of tea. She's *always* on her knees."

"You are much older Christians than I am," said Margaret, looking at us with sparkling eyes. "But I'm finding this out. I used to read quite a number of women's magazines, but I found that I had no

time for Bible reading or was too tired either to read or pray. It's marvellous the difference it makes—you feel all washed inside. It's glory!"

"I missed my quiet time tremendously last week when I was away from home," Mavis joined in. "There seemed a blank somewhere, and it was even a few days after I got home before I got that touch with Him again." Like Margaret, she had not been a Christian long, and to hear them speak like this rejoiced our hearts. Mavis went on, "I was greatly helped by what Isobel Kuhn says in her book *By Searching*."

"I've got the book here in my bag," I hastened to say. "I was thinking the same. Let me read what she writes." I took the book from my bag and turned the pages, saying, "She was very fond of reading novels and she wondered after reading until the early hours of the morning and neglecting her Bible reading why life seemed so drab and dull. Here it is. This is what she says: 'Oh Lord, what is wrong with me? Why can't I sense your presence now as I have lately? Why has the Bible become dry?' It seemed to her that He answered thus: 'When a child fills its stomach with ice-cream and soda-water, why does it lose its appetite for meat and potatoes?'

'Lord, do you mean the novel did that to me?'

'It excited all the fleshly part of your nature, didn't it? Did it do anything to help the spiritual?'

'Nothing, Lord. It kept me up so late, I'm tired this morning. Lord, if I promise to give up novel-reading, will you come back to me? Will the Bible come alive to me again?' 'Try it and see.' From that moment on the Lord was real and present once more and the Word took on new meaning." Looking up, I continued, "Isobel Kuhn writes very wisely on this matter—she was only a young Christian then—because she adds, 'When alone in Lisuland I used to read a bit at meal times—mostly classics. This gave me a wholesome mental holiday for one hour, lifting me out of the canyon-world back into life among my own race.'"

"The same could be said of anything—television or what have you—that comes before the Lord and hinders you from the quiet time," added Mavis.

"Trees of the Lord!"

"The trees of the Lord are full of sap" (Psalm 104: 16).

BEFORE the Adamic fall the bountiful hand of Almighty God lavished prolific blessings upon nature, insomuch that the Edenic splendour created—the stately gigantic trees, each with its foliage individually tinged with its own specific shade of colour, towering high above the luscious green grasses and multi-coloured blooms abounding everywhere—was an awe-inspiring sight.

It is said that the spreading branches of a tree reach out as far as the roots that support it. A believer can only branch out as far as his personal roots of witness will permit. A strong witness for Christ can only be attained by being well grounded in the fertile soil of God's Word.

As a sapling is not as yet deeply and firmly rooted in mother earth, neither are the babes in Christ deeply imbedded in the redemptive blood-fed soil of their salvation! Both are dependent upon the great Provider, Almighty God, for sustenance. The ample bosom of mother earth provides the food collected by the roots of the tree to give strength and vitality to the sap, which is essential to its life and well-being. The believer, secure in the blessed bosom of Christ, drinks deep of the eternal waters of life, amply supplied by the Holy Spirit, and eats by the intaking of the Word of God, whose inspiration falls like sweet refreshing rain from heaven.

The soil of the earth, through many years of use and abuse, has become impoverished by the selfish living upon its productive yield without replacing the elements so vital to its fertility. Add to this the impending multitude of parasite pests and you have a similarity to the sins menacing the lives of mankind.

The balanced application of nourishing fertilisers can do much to restore the soil to its former fertility. So it is with natural man. Born into a world already impoverished by generations of foul sin, he soon finds his feet beset by satanic pitfalls, and is drawn into the swirling whirlpools of worldliness and soul-destroying materialism, striving for the gratification of physical desires.

The Lord Jesus came into the world to save such as these! How can they know unless there be a preacher, unless the zealous Christian believer goes forth in the power of the Holy Spirit and testifies of the way of salvation through the atoning blood of the redeeming Saviour, cleansing mankind from all sin? The cleansing blood of Christ Jesus is the only

guaranteed deterrent for sin. The only stimulating food for a repentant sinner is the "Bread of Life" and that is the Lord Jesus, who declares Himself as such.

Water is essential to all life; vegetation of any kind denied it will wither and die. It cannot feed upon itself and live. Neither can man live to himself alone! Raindrops falling from dull skies are essential for the survival of the mighty oak. The absorption of the grace of God by faith is imperative to the spiritual welfare of all who would be numbered with the saints of God.

"I will give unto him that is athirst of the fountain of the water of life freely" is God's promise to all who with David of old will cry, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The necessity for all believers to drink steadfastly of this living water of Christ Jesus cannot be stressed enough. The urgency for all outside the kingdom to repent and be saved from their sins is imperative. The time is so short. Almighty God may soon implement His awful warning, "My Spirit will not always strive with men."

Drastic pruning, demanding skilled attention, is often necessary when seeking to improve the yield of fruit-bearing trees. Believers, to be fitted for greater Christian service, must suffer spiritual pruning. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." This may sound unpleasant, but God in His wisdom sees the necessity. Dead wood is cut out of growing trees to promote new growth, and the chastisement of all who would follow in the Master's footsteps serves the same purpose. Spring is the time of awakening of new life in the vegetation world. Salvation is the springtime in the lives of all repentant sinners.

Summer sees the vegetation world at its best. It is summer time in the believer's soul when eternally secure, conscious of the love of God, he rejoices in a full salvation and the knowledge of all sins forgiven; while the ungodly cast furtive glances ahead, seeing only the coming shortening days and dark nights of a dreaded winter, which, alas, for them can only bring spiritual disaster. While there is life there is hope, and to those so spiritually cold Jesus lovingly invites: "Whosoever will may come" and "Him that cometh unto Me I will in no wise cast out."



NEWS AND VIEWS

ELIM TEENAGERS AT RENDEZVOUS

The fourth and last teenage rendezvous of the winter season organised by the Elim churches of the Southend area took place at the new Elim Church in Electric Avenue, Westcliff, on Saturday.

The programme began with a buffet tea, followed by singing by the Heavenly Gate Trio, of Clapham, with their electric guitars, testimonies of the reality of the Christian life from Bernard Norris and coloured Charles Hicks, of New Guinea, and duets by Frank Harvey and Malcolm Spurling, of Leigh.

A new feature in rendezvous programmes was a quiz, on the lines of "Top of the Form." The question master was the host minister, Rev. G. Backhouse, and the contest consisted of five rounds of Bible questions. Southend won with thirty-two points as against Westcliff's twenty-six.

The final item was the Lutheran film "The Flickering Flame."

Teenagers came from churches in Southend, Westcliff, Leigh, Hadleigh, Rayleigh, Ashingdon, Pitsea and Canvey.

The programme was organised and arranged by Mr. Ron Stripp, who expressed thanks to all who had assisted in any way.

FOOTNOTE: Best of all, at the climax when Mr. Backhouse made the appeal eight young people came forward and accepted Christ as Saviour. Hallelujah.

FILMSTRIP REVIEW BY REV. G. WESLEY GILPIN

E. P. filmstrip on the geographical background of the Bible; part one, Old Testament; section one, Assyria and Babylonia.

This filmstrip and notes present a full picture of the "cradle of civilisation." They will be a useful aid in portraying to senior classes the true setting in which belief and faith in the one and only true God

first flourished. The struggle against pagan practices and forms of worship can be lucidly described with the help of shots of ancient centres and acts of worship. The miracle of the enduring and universal qualities of faith in God shines out against the overwhelming military and political forces depicted in frames of Assyria, Syria and Rome. The pictures are clear and the colour is good.

(This filmstrip, among many others, can be purchased from the EYM Filmstrip Library, 20 Clarence Avenue, London, S.W.4.)

WE HAVE JUST HEARD—

"Many thanks for the filmstrips and tapes, trusting that you will receive them safely. . . . We have had a very successful campaign and our Sunday school attendance was doubled on Sunday afternoon. Twenty-four made decisions for Christ . . ."

(sgd.) A. Whittall, Woolwich.

"At our youth rally on Saturday, March 12th, we had 320 local young people and sixteen made a stand for Christ. I have got a young people's mission church going, and so far about thirty-five to forty belong to it. This, of course, is entirely separate from our local activities, and the young people are not members of our local church. . . . As a result, on Sunday morning (March 20th) we had twenty-one young men and women (mostly young men) gathering with us for the breaking of bread, most of them converted during the last three weeks. On Sunday evening we had seventy-three people present who were under twenty-five years of age . . ."

(sgd.) A. J. Chuter, Ealing.

"I am pleased to report that we are making wonderful progress with the Sunday school work. We are finding that new scholars attend each week,

Don't forget this date whatever happens —

SATURDAY, SEPTEMBER 10th — 6.30 p.m.

at the METROPOLITAN TABERNACLE (Elephant and Castle, LONDON)

for the NATIONAL YOUTH RALLY Guest Speaker REV. J. GARDINER

SPECIAL FEATURES BEING PLANNED

and I feel it will not be long before we have forty attending Sunday school.

"I commenced Junior Crusaders three weeks ago and now we have an average attendance of fifteen a week . . ."

(sgd.) David Clifford, Drifffield.

We thought you would like to share our joy by reading these extracts of some of the many encouraging letters we receive.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again !

Benny sat listening as I began part 11 of THE OUTLAW.

"Saul was holding a feast." I saw Benny's eyes light up !

"Coo. He was a jolly good king in some ways then," said Benny.

"Now David should have been present, but he had arranged with Jonathan to be away, so that Jonathan could see whether Saul was still determined to kill him. Sure enough, after the first day Saul wondered where David was. When David did not appear the next day, Saul asked Jonathan. 'Well, you see, David asked if he could go home,' said Jonathan. 'Don't you know,' screamed Saul, 'that as long as he lives you will never be king? Go and send for David. He must die.' But Jonathan replied 'Why? What has he done?'

"But Saul was in no mood for talk. He picked up his spear and flung it at his own son Jonathan !

"Jonathan just managed to get out of the way of the spear, then off he went. The next morning he went out to keep his appointment with David. He took a boy with him, and a bow and arrows. After firing some arrows at a target he sent the boy to get them. As he ran he fired one beyond the boy, and as he was picking them up Jonathan called out 'Isn't there one beyond you ?' That was the sign to David.

"When the boy returned to Jonathan, he sent him back to the town. When the boy had gone, David came out of hiding. He knew now that there was no hope of ever living safely with Saul again. David would now have to be an outlaw.

"So the two great friends said goodbye, and promised each other that they would always be friends. David even promised friendship to Jonathan's descendants.

"At last they parted. Jonathan went back to the city, but David sadly turned his back upon the places he knew and loved, and set off into the country —an outlaw.

"David was getting away from Saul—away from danger. But within a short time he ran right into danger . . ."

"Go on, go on," said Benny. I looked at my watch. "Oh, all right. I s'pose I gotta go now and hear more nex' week."

"That's right, Benny."

Cheerio, and God bless you,

UNCLE BERNARD.

PS. See you at Oxford this Sunday.

FOUR INSPIRING MEETINGS

ROYAL HALL, HARROGATE

MAY 23rd to 26th, 7.30 nightly

- MONDAY—Induction of the President
REV. JOHN WOODHEAD
- TUESDAY—Ordination of Ministers
REV. JOHN DYKE
- WEDNESDAY—Annual Missionary Rally
REV. SAMUEL GORMAN
- THURSDAY—Evangelistic Meeting
REV. GEORGE CANTY

ADMISSION FREE

There is still time to write for accommodation. Send s.a.e to :
REV. T. W. WALKER,
4 PARK AVENUE,
SCARBOROUGH

The Family Altar and Elim Prayer Circle

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

Monday, April 25th. Jeremiah 9 : 23-26 ; 10 : 1-10.

It is amazing how the ancient people of God were fascinated by idol worship. It did not cease to be practised by them until they were captives in Babylon, the most idol-loving city of the world of those days. Jeremiah here points to the futility of idol worship. The god is made by the cunning hands of men. It cannot speak, neither can it hear. It cannot see or move; indeed, it must be carried everywhere. There was no need to fear it at all. The prophet also addressed those who trusted in riches and others who trusted in the might of man or man's wisdom. In these many people gloried, but he sought to encourage the people to trust only in the living God. He is the true and everlasting God. It is our privilege to rejoice in that we know and serve the living God. Christ has shown us the way of God that we might surrender heart and life to His glad service, trusting Him implicitly. Our trust is to be in the power of God, and not in the wisdom of man.

Tuesday, April 26th. Jeremiah 10 : 11-25.

The impotence of idols remained uppermost in the prophet's mind for a long while. He declared that they would perish from the earth, for they had no creative power. The creation is the work of the living God, revealing His power, wisdom and discretion. Yet Jeremiah could see even God's own people going their own way and forsaking God. This knowledge took him to the place of prayer, and there he poured out his soul before God. He confessed man's inability to direct his steps aright, his constant tendency to go the wrong way. He asked God to lead and guide him in all ways, to correct him, not in anger but with judgment, or, as we would say, mercy. May we see the important steps there are in prayer. We have first of all worship, then confession and afterwards petition. Often when we pray we forget to worship the Lord or to acknowledge our own unworthiness, and plunge right into petition. May we learn that prayer is not all asking, but that worship and confession will bring our hearts into that place where petition becomes effective prayer.

Wednesday, April 27th. Jeremiah 12 : 1-17.

Jeremiah faced the same problem as did the psalmist before him. It is a problem we all consider at some time or another, namely the apparent prosperity of the ungodly compared with the oft-times hard lot of many who seek diligently to serve God. He felt very angry about it, and thought that God ought to do something to change things. Have we not felt like this sometimes? But God, instead of acting in the way the prophet desired, just asked him a question or two (verse 5). If what he had seen already had so upset him, what would he do later when things became much worse? The truth of the matter was that it was not so much a case of God not caring, but that people like those who had the spiritual oversight of the nation were not caring. They let the wicked prosper, they forgot the poor and the needy. The whole land was being laid waste, "because no man layeth it to heart." We must remember this phrase today. The Church suffers, the work of God suffers when we push responsibility for these things on to others. We should be concerned about affairs and take it upon our hearts to do something about the souls of men and the spiritual declension abroad today.

Thursday, April 28th. Jeremiah 13 : 1-17.

We see here Jeremiah giving the people an object lesson

with a view to arousing them to the seriousness of the days in which they lived. The linen girdle represented God's people in the closeness of their relationship to Him. They were precious in His sight. But the linen girdle marred and ruined was a picture of God's people spoiled by sin and idolatry, and they were of no use to God in such a condition. The girdle was fit only to be thrown away and destroyed, which the prophet asserted was what lay before the unrepentant nation. There was still time to seek the Lord, but if they tarried judgment would come swiftly upon them and they would begin to search for light and guidance too late and fall in the darkness. The prophet pleaded for a return to God, but the people were heedless. Let us pray for our nation today. Let us make the ungodliness of the many the burden of the few at the place of prayer. Let us pray that God's work may be revived at this time, that His mercy may be rich towards us.

Friday, April 29th. Jeremiah 15 : 10-21.

Jeremiah in his sufferings was reflecting the suffering of the nation. A powerful invasion force was ready to sweep across the land, and the political leaders were rushing to and fro negotiating with Egypt for help. In all her trouble the nation did not seek after God, but the prophet never ceased to intercede on behalf of his own beloved land. He alone could foresee the impending disaster, the carrying away into captivity of the people. This knowledge made him regret that he had ever been born. Through all his sorrow he had recourse to prayer and the Word of God. In this passage he expressed delight in the words of God, for they were sweet to him when all other news was bitterness. The words of God gave him joy and rejoicing. What a wonderful treasure is God's Word! Let us make full use of it always; it will help us to cultivate and to deepen our spiritual life. God's Word is a companion in loneliness, a comfort in sorrow, a strength in weakness, and brings hope when we are in despair.

Saturday, April 30th. Jeremiah 17 : 1-18.

It would appear that the Egyptian people had promised to help Judah if she was attacked, and this news brought relief of tension throughout the land. They spurned the prophet as one who always foretold gloom, and now the future was bright with hope once more. Jeremiah knew how vain were the promises of man and how vain would be Egypt's help in time of need. There was no future in trusting in man and at the same time having one's heart far from God. The nation's hope lay only in a trust in God. The man or nation trusting in God is bound to be blessed; it is the age-old principle, "the just shall live by his faith." Notice how the people mocked the man of God: "Where is the word of the Lord? let it come now." People are always wanting some significant sign from God. The prophet continued being faithful; he did not desire the woeful day to come more than they, but spoke only as God had commanded him. As the servants of God we do not speak nowadays to please men, but to make known to them the Word of God so that they may be saved.

Sunday, May 1st. Jeremiah 17 : 19-27.

In this passage the prophet directs his appeal to the leaders of the nation. Let them but take heed to themselves and begin to hallow the sabbath day, then the lower ranks in the nation would follow their example and a return to God nationally would bring blessing. The leaders, however, would not listen or pay any attention to Jeremiah. They were determined to go their own way and to do what they pleased. To have remembered the sabbath day and to have kept it would have assured the continuity of the throne of Judah in spite of the invasion threat. God would have turned back the enemy and delivered His people. As children of God, may we honour the Lord's day. He has given us this day not that we might do as we please with it but that we might give it back to Him in worship and prayer and Christian service. By so doing we will strengthen ourselves for the week which opens before us.

COMING EVENTS

(Please pray for these services)

ABERYSTWYTH. May 7, 8. Elim Church, New Street. Special visit of the President. Sat. 7, Sun. 11 and 6. May 14. Special visit of the Hon. Roland Lamb, M.A., showing slides of his I.V.F. Mission to Ghana. 7.

BLACKHEATH. May 8. Elim Church, Cardale Street. Minister's Ninth anniversary services. Speaker: Don Evans. 11 and 6.30. Sunday School Anniversary. May 15. Speaker: H. Shaw. 11, 2.45 and 6.30. May 22. Speaker: R. B. Chapman. 2.45 and 6.30.

BRIXTON. April 30, May 1. Special Revival and Divine healing services in the Lambeth Town Hall, conducted by J. Craig Kennedy and party. Guest singers: London Crusader Choir, directed by D. B. Gray and Kenley Bible School quartet. Geof. Cooper at the console of the Hammond organ. Sat. 7, Sun. 6.30 and 8.

COULSDON. April 23. Elim Church, Chipstead Valley Road. Monthly United Pentecostal rally. Speaker: J. E. Hindmarsh (A.O.G.). Leader: G. H. Thomas (Elim). Singing items by Thornton Heath Elim assembly. 7.

CROYDON. May 14, 15. Elim Church, Stanley Road. Minister's Silver Jubilee services. Guest speaker: Samuel Gorman. Sat. 7, Sun. 11 and 6.30.

ELIM BIBLE COLLEGE. May 14. Open Day. Grounds and college on view. Services in marquee on lawn. 3 and 6.30. Bible tableau by students. Singing and musical items by student choir and London Crusader Choir. Refreshments at small charge. Special offerings for Student Bursary Fund.

ILFORD. April 27. Elim Church, Clements Road. Ilford Free Church Federal Council. Induction of T. H. Stevenson as President. Singing by London Crusader Choir. 8. April 30. Monthly Rally. Programme by Elim Bible College students. 7.30.

LEYTON. April 30. Elim Church, Vicarage Road. Saturday Night Special, conducted by the Leyton Gospel Youth Team. 7.

LONGTON. May 1. Elim Church, Fiveways, Lightwood Road. Special visit of Geoffrey Percival and members of Eric Hutchings's "Hour of Revival" Team. 6.30.

ROCHESTER. April 30—May 3. Elim Church, Star Hill. Spring Convention services. Speaker: F. D. Byatt (Birmingham). Convener: J. Hyde. Sat. Faith Tea 5.30, service 7, Sun. 11 and 6.30 (Water Baptismal service), Mon. and Tues. 7.30.

SCOTLAND. May 14. St. Andrews Halls. United evangelistic rally. Speakers: J. Dyke, W. G. Hathaway, H. W. Greenway and J. Woodhead. This will be the presbytery's greatest rally for many years. Plan to bring an unsaved friend (over 2,000 seats available). 3.30 and 7.

SOUTH LONDON PRESBYTERY MEETING. May 7. Elim Church, Chipstead Valley Road, Coulsdon. Business session 3, Rally 7. Speaker: George Stormont. Singing by Coulsdon choir and presbytery representatives and ministers. Testimonies. Opportunity after rally for those seeking baptism in the Holy Spirit. Plan to come.

ITINERARIES

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

Miss Marion Paint. April 23, Dundee; 24, Aberdeen; 25, 26, Edinburgh; 27, Shotts; 28, Alloa; 30, Motherwell; May 1, Coatbridge; 2, Paisley; 3, Glasgow; 4, Greenock; 5, Kirkintilloch; 8, Dumfries; 9, Whitehaven; 10, Carlisle.

Joseph Smith. April 19-24, Lincoln; 26—May 5 (except Fri.), Kingstanding; May 7, 8, Langley (Rally).

LONDON CRUSADER CHOIR

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

April 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).

BRITISH PENTECOSTAL FELLOWSHIP

ANNUAL MEETINGS, 1960, will be held, God willing, in BIRMINGHAM

Friday and Saturday, October 14th and 15th

Please book the dates and reserve them. Full details later.

You can have a part in LETCHWORTH'S REVIVAL and DIVINE HEALING CRUSADE

conducted in
THE ELIM CHURCH
Norton Way North, Letchworth

by
Rev. Ronald Jones and party

Commencing Sunday, April 24, at 8 p.m.
Continuing weeknights, 7.30 p.m., Sundays, 3
p.m., 6.30 p.m. and 8 p.m.

Please pray for us.

How can you be SURE of a REALLY GOOD Holiday ?

*Beautiful surroundings, plenty of good food,
cheerful company and a warm welcome.*

THE ELIM CAMP, WEYMOUTH

offers you all these from July 29th to August
12th, with free transport twice daily to a
sunny, sandy beach.

Come with us and meet Pastors A. Seeman, L.
Lambert, L. Green, D. Green and Mr. R. Ballard.

Write immediately for illustrated brochure to
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Bournemouth.

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.

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. 45843. C.258

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