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The

Elim Evangel

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

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**PASTORS H. W. GREENWAY AND F. H. COLEMAN, WITH MEMBERS OF THE BRITISH PARTY
TO THE SIXTH WORLD PENTECOSTAL CONFERENCE, ON THE ACROPOLIS, ATHENS.**

(See pages 408—411)

editorial . . .

MORAL RE-ARMAMENT OR SPIRITUAL REGENERATION ?

COINCIDING with the assembly of the Moral Re-armament movement in Caux, Switzerland, a fresh campaign has been launched in the press to bring before the attention of the public the ideas, aims and objects of this movement. Presented as an alternative to world Communism, it has on the surface much to commend it to thinking people.

Known earlier as the Oxford Group, and commenced by Dr. Frank Buchman as far back as 1915, it proclaims as its doctrinal basis the keeping of four absolute moral laws: (i) Absolute love; (ii) Absolute unselfishness; (iii) Absolute purity; and (iv) Absolute honesty. That these are vital principles which should characterise the life of every true believer in Christ is beyond question, and in consequence there are many Christians who have become linked with the movement, admiring its insistence on these great standards. Coupled with this is the emphasis on the need for the "quiet time" and a "change" from the old life. Here there seems to be a similarity to the Christian requirement of repentance and the need of private prayer and devotion.

However, we must point out that there is another side to all this. One writer refers to the four absolutes of Moral Re-armament as being "the lowest common denominator of world religions." The sincere Hindu or Muslim can uphold the tenets of this faith without giving up his own. Dr. Edouard Bloch, head of "Catholic Action" in Tunisia, says "Caux (M.R.A. headquarters) has the answer which in no way detracts from my Catholic faith, yet makes it possible for me to fight with other men of other faiths on the common basis of the four absolute moral standards." A message from the Shah of Persia to Dr. Buchman states: "The noble principles you advocate coincide with the tenets of Islam." John R. Williams, writing in the *Life of Faith*, says: "M.R.A. is sub-Christian in basic entity. It has to be, to make any appeal at all to other faiths."

Of course some of the leaders of the movement claim that the four rules, the "change" and guidance from God are preparatory, and will lead to a personal encounter with Christ, and that an endeavour to keep these absolutes will serve to show us our hopeless natural plight. We can only say that statements above by leaders of other faiths do not support this claim—rather M.R.A. seems for most to be a sufficient end in itself, and its declared aims more concerned with peace and the building of a new world, in which the world's resources will be more equitably shared, than the conversion of men to Christ.

While we do not deny that many who hold this teaching may be doing excellent work in the sphere of industrial relations, and maybe even in the political realm, we cannot escape the conclusion that its teachings are very different from the simple Gospel of Christ, and come far short of the Bible insistence that men must be born again through faith in the atoning blood of our Lord Jesus Christ. Moral Re-armament may be good as far as it goes, but like all schemes that seek for moral improvement it must fail. It is not moral re-armament that men need primarily, but spiritual regeneration. Only the Gospel of our Lord Jesus Christ can offer this.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the Inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Bap-tiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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CAN WE DISPENSE WITH THE DEVIL?

By D. J. Green (Minister of Elin Church, Weymouth)

ONCE again we are standing at a cross-road in the history of the Christian Church. The church which represents the head of Protestant thought to a large part of the world is in a state of division. Some of its leaders want the Devil retained in the catechism in his present form, while others want to omit the "D," leaving "evil." Unfortunately, for years this church has lacked the virile witness it should have displayed to the world. Like so many other denominations and Christian leaders, it has been hiding behind the doors of doubt and has presented to the world a negative Gospel which has ceased to appeal. Now the religious statesmen are revising the catechism and in trying to make it more up to date are in actual fact making the Gospel less acceptable and less powerful. Religious leaders are now pouring scorn on the fundamentals of Scripture, purporting to know more than God who inspired the Bible with its scores of references to the Devil as a person. The world must be standing by in utter amazement as the church tears up the planks of the platform on which she has stood for years.

If we dispense with the Devil we dispense with *the evidence of Scripture*, which weighs heavily in favour of an actual Devil; *the exposition of Christ*, who frequently referred to the Devil; *the example of the apostles*, who said such things as "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" (Ephesians 6:12, margin).

Britain once led the world in missionary enterprise in the unevangelised parts of the world, spreading the good news of a positive, practical, personal experience of salvation through Jesus Christ. Now these leaders infer that the things they used to teach are only fables and that we must now disregard the teachings of Scripture, using our enlightened minds to interpret the Scriptures to suit ourselves. Through the centuries men of great understanding and education have devoted their lives to the cause of Christ, accepting the Scriptures as the Word of God, not always because it seemed logical, but because it was literally God's word to man; not because it was easy, but because it was expedient.

Sometimes faith and reason clash; through the

centuries Christian stalwarts have allowed faith to win, knowing it to be a fundamental Christian principle, and have presented a challenge to the world which multitudes have accepted, thereby experiencing the joy of salvation and the thrill of battling against the powers of darkness. Today when reason and faith clash our leaders allow reason to dominate, and the faith which is so important to our Christian beliefs is suppressed and scorned.

Let me make a plea for a renewal of fundamental evangelism. Let us bury our doubts in the sea of faith and present to the world a positive Gospel. Let us also pray for the leaders who remain true to the Word of God, that they will be able to prevail and maintain a fundamental approach to the world.

Can we dispense with the Devil? Only at our peril (Revelation 22:18, 19). Who is the Devil? Let me say we do not have to believe in a little pointed-nosed elf with horns and a pitchfork; this picture is only the product of an artist's imagination and not based on the authority of Scripture. He is not omnipresent—he goes "to and fro in the earth" (Job 1:7). He is not omnipotent—he cannot stop a person accepting Christ. Let us consider:

1. HIS HISTORY

In Isaiah 14:12 he is called "Lucifer; son of the morning," and in Ezekiel 28:14 we have a description of the prince of Tyrus, who is a picture of the Devil, called "the anointed cherub" and we read: "Thou wast perfect . . . till iniquity was found in thee." Sin entered Satan's heart because he was drawn away of his lust (James 1:13)—lust for power and position, and so we read "How art thou fallen from heaven, O Lucifer." Pride was his downfall. He then became the power that worked in darkness (Genesis 1:2; John 3:19). He became the tempter, with various titles. He is like a "serpent" (Revelation 12:9; Genesis 3:1), and "the father of lies" (John 8:44). From the days of Adam and Eve he has repeated "Hath God said?" He has put a slur on the Word of God, and higher critics have done so ever since. As the "God of this world" he claims the worship of the majority of the masses in one way or another. As "the deceiver" (Revelation 20:10) *he deceives himself*, thinking himself to

be "somebody." *He deceives the world*—"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them" (2 Corinthians 4:4). *He deceives Christians*—we may be able to recognise him as the "roaring lion" (1 Peter 5:8), or "the dragon" (Revelation 20:2), or "the murderer" (John 8:44), or even detect him as the "serpent," but we can be deceived by the "wolf in sheep's clothing" or "the angel of light." Many people have been intoxicated by religion and are being rocked into a lost eternity in the stupor of self-sufficiency, dazzled by the brilliance of the "angel of light" or beguiled by the "wolf in sheep's clothing."

2. HIS FUTURE

His future is in jeopardy, not so much from the religious leaders of our day who may decide to dispense with him, but from God. They are only adding to the number of people he has deceived, but God has numbered his days. This age is fast closing, and then the Devil will be bound for 1,000 years, only

to be let loose for a short time and finally to be overthrown and cast into the burning lake for eternity.

We cannot dispense with the Devil, for the Bible exposes his titles. Christians have experienced his tactics and Christ has ended his tyranny. On the Cross the Devil thought his victory was complete, but when Christ cried "It is finished" the tables were turned; Christ had atoned for sin, and the Devil's power was broken. When Christ rose again from the dead it was only a matter of time before God's plans would be completely fulfilled. At the time of the Devil's final judgment (Revelation 20) we are told of another judgment. At the great white throne the "book of life" will be opened and those whose names are not written within will join the Devil in his place of eternal destruction, which was never intended for human beings. We can voluntarily accept this judgment by rejecting Christ, or ensure an eternity with God by accepting Christ as our Saviour and renouncing the Devil. Our names will be recorded in the "book of life" and our position will be secure. Will you accept Christ and His offer of salvation today?

GOLF HOUSE RENDEZVOUS FOR CHURCH ANNIVERSARY

WHAT is now Belfairs golf house was years ago called Furze-field, and was the residence of Pastor and Mrs. George Kingstou from 1918 to 1925. While there they held prayer meetings in their lounge, the room that is now part of the restaurant. In those meetings remarkable things happened. People were healed miraculously. Many were filled with the Holy Spirit as were the disciples on the day of Pentecost, speaking supernaturally with "other tongues." So great was the interest aroused that the room became crowded, meeting after meeting. People came from a wide area. Spiritual conversations were held among the trees. Many knelt in prayer in the grounds and met with God in a vital way.

So many were interested that the question was being asked, "Can we not have a church in which we can meet, and to which we can invite others? These experiences are so precious we want everyone to share." The consequence was that at Whitsun 1921 the Elim Church was opened in Glendale Gardens, Leigh-on-Sea. This year the church celebrated its fortieth anniversary. This was marked by special services held in the church and by the kindness of their Methodist friends in Wesley Church, Elm Road, Leigh. On Sunday night the minister, Rev. George Stormont—son-in-law of the founders—spontaneously suggested that it would be delightful if as many as possible could meet on Whit-Monday morning at Belfairs and have coffee there together to recall that the church had its beginning in the lounge there. Over fifty folk responded, and in the lovely Whitsun sunshine had fellowship together, recalling the beginning of their church.

Visiting speakers for the special celebrations included Rev. Charles J. E. Kingston, eldest son of the founders, Rev. Harold Womersley, of Katanga Province, Congo, Rev. Brian R. Garrard, of Birmingham, and Rev. and Mrs. A. Nicolson, of Southern Rhodesia. Chelmsford

Elim Choir sang on Whit-Saturday, Mr. and Mrs. Frank Harvey rendered a duet on Sunday night, and Miss Betty Cooper gave a solo on Whit-Monday. The Whit-Sunday evening service was followed by a youth rendezvous, attended by over seventy young people. This was led by Mr. R. F. Stripp and refreshments were provided by Mrs. Stripp and Mrs. A. Rushton. Mr. A. Rushton provided recorded music.

The Whit-Monday afternoon service was missionary in character. The chairman was Rev. J. A. Wright, of Elim Church, Southend, and Rev. and Mrs. Nicolson spoke. A tape-recorded message from Rev. and Mrs. Stockdale and Mrs. Mason was sent from India and reached England in time to be played at the missionary meeting. The Stockdales were former members of the church, and Mrs. Mason is the widow of Rev. Harold Mason, a former minister. A missionary offering of £77 was received.

One other feature to mark the anniversary was a brochure entitled "Forty Years of Witness," edited by the minister, and with contributions from former ministers and members, as well as greetings from other churches. (Copies are still available from the minister—Rev. George Stormont, 50 Medway Crescent, Leigh-on-Sea, at 1/6 post free.)

On Whit-Monday a special tea was provided for former ministers and visiting ministers as well as present and past deacons and their wives. Forty people sat down to a splendid meal provided by Mr. and Mrs. E. Hockley, and planned by Mrs. Hockley and her daughter, Miss Ruth Hockley. Floral decorations of a very high order were arranged throughout the weekend as well as specially for the tea tables. A large "Foursquare" cake was made and presented by Mr. and Mrs. Arthur Smith. On it was inscribed "'God is love,' 1921-1961. Saviour, Healer, Baptist, coming Lord and King."

MUSICAL FESTIVAL AT BRADFORD

By Bryan J. Hopkins (Presbytery Secretary)

THE massed choirs were singing "Wonderful grace of Jesus" and the congregation of over 500 sat thrilled as Pastor Leslie Wigglesworth led them in this fitting climax to a great day. Soon the benediction had been pronounced and the first musical festival of the N.W. Presbytery was over but certainly not forgotten.

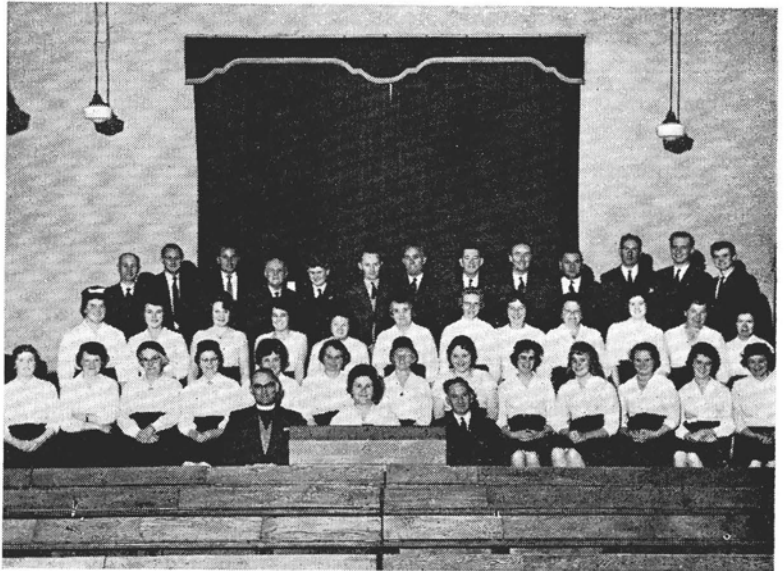
As we made our way home so many things stood out in our minds and hearts, outstanding among them being the blessing brought to us by the Sparkbrook Elim Church Choir. Under their choirmaster, Mr. W. H. Billington, they ministered eight times throughout the day and with such sincerity, feeling and musical ability that it thrilled our hearts.

Every item, however, was of the highest standard and each one added to the blessing we received. Such were the piano-forte solos by Miss June Fardell, the piece by the quartet from Bradford and the lovely solos by Peter Colley from Leeds (and what a lovely voice he has). It thrilled our hearts to see and hear these young people using their talents for God. Sparkbrook again brought us individual items such as the octet and the lovely duet by Pastor and Mrs. Osman.

The united choirs had been practising so hard and so long and how wonderfully they sang. Who could forget the piece "Glory hallelujah" with the descant in the chorus? It made you want to shout glory hallelujah! Pastor Leslie Wigglesworth who had trained the choirs, was called upon to lead them on "the" day, due to the indisposition of Pastor Gray; and how ably he did it. We were so sorry that our Vice-President could not be with us to lead the massed choirs, but he will rejoice to know that the Saviour was glorified through the ministry of music.

The meetings were convened by

Pastor A. Hathaway, the district superintendent, and in the afternoon it was music to our ears to hear Mr. Holt from Sparkbrook testify and then later Mrs. Berry from Wrenthorpe tell of her wonderful conversion to Christ. In the evening the theme was the greatest of all themes, the Cross of Jesus Christ, and Pastor J. Osman brought us a message on "The new song." As we stood there after the last hymn had died away, and we sought God's blessing, we felt that the words of the piece the choir had sung in the afternoon were the expression of all our hearts: "Oh, what a wonderful day." The main concern of everyone now is, when is the next one?



Sparkbrook choir, who took part in the musical festival.

From our Postbag...

Dear Sir,

I notice in the eighth chapter of Romans that Paul says in the ninth verse: "But ye are not in the flesh, but in the Spirit." Will you please put the following question in the ELIM EVANGEL?

When and how does a person cease being *in the flesh* and become *in the Spirit*? Paul condemns the flesh so terribly that it makes us fear it, and rightly so.

It may be that someone in the Elim movement who has had a revelation of this would kindly answer through the EVANGEL.

Yours truly,

D. H. BELL.

STORM

The sea of sin is sweeping in,
The waves are dashing high,
And unbelieving darkness
Brings man's despairing cry.
A shelter and a foothold
No longer he can find,
The storm of wind and drenching rain
Confuses heart and mind.

As on the Galilean lake,
One only hope remains,
To call on Him in helplessness,
Whose power still attains,
To rescue all the perishing,
Rebuking wind and sea,
And give His own abiding peace
Through all eternity.

AGAPE PARKER.

GEORGE CANTY gives some characteristic comments on A typical Elim affair in the West Country's finest Concert Hall

IT was typically Elim, although uniquely different from normal Elim services. Nearly 2,000 people thronged the wonderful Colston Hall, Bristol, with the London Crusader Choir grouped closely round their esteemed conductor, Douglas Gray, backed up immediately by the Gloucester choir and in turn by many singers from many other churches massed for some particularly moving items ranging from militant to liltling.

It was our "Symphony of Praise." I have played with a symphony orchestra, and watched many a great orchestra at work, and because my natural habitat is an Elim service there always seems to me a curious contradiction in any secular performance. The orchestra and conductor strive to bring out every ounce of emotional meaning from the music, while the audience acts as if it was listening to multiplication tables. The only time when such an audience shows any real emotion is at the Proms when the orchestra descends to the level of *Rule Britannia* and the *Sailor's Hornpipe*, and then the adolescents, savants and connoisseurs go crazy.

It is typically Elim to be free of this pretentious and pompous attitude. An Elim congregation is always at worship, responding to everything that goes on, not sitting back in omniscient, academic appraisal, with little beards and sandals.

The baptism in the Spirit has got rid of British sophistication for the silly thing it is for most Elim folk, so that when a choir sings it is singing not *to* the congregation but truly *for* the congregation who are *in* the song, note by note. We may even join in—and in fact did once or twice. Indeed, the chairman (Rev. Ronald Jones) mounted the conductor's platform once for an hilarious moment when nobody did what he tried to indicate!

After a symphony you say "They gave a fine performance." After an Elim Symphony of Praise we actually said "We had a wonderful time together," which of course is quite vulgar, but gloriously like the New Testament.

And no Toscanini, no Menuhin ever demanded the response that an Elim Symphony of Praise demands. No perfunctory clap—but the chairman made quite clear that it was total committal of the personality to Christ which we were after, for good and all.

What we sang about could not make a less demand. If it made such a personal claim, it also produced music of an intensity in the Colston Hall which no mere interpretation of the classics ever produced. When we sing of the Cross the frontiers of feeling are pushed back and back—to the infinite and everlasting.

As far as the programme is concerned it was varied

in colour, in presentation, in viewpoint. The flowing harmony and rich quality of the London Crusader Choir; the overwhelming rhythms of the 250 massed choir voices; the disciplined vigour of the two dozen men of Gloucester; the ethereal loveliness of the Silver Chord duettists, Keith Griffin and Kelvin Thomas; the mature certainty of the soprano soloist, Marie Hamilton; the modern style of the "Gospel number" by Terry Sharp; the contrast of George Lancaster and Vera Tovey at the piano—one with intriguing embellishments and the other with classical perfection, all backed with the sure touch of Ronald Cooper at the great organ. This even was not the full tally of things for Christine Gilpin gave a new emphasis by her trained style to Paul's defence before Agrippa. There was even variety in the conducting from the sheer grace of Douglas Gray to the—well, perhaps somebody else had better comment on George Canty's efforts in that respect!

I admit that little of it could claim to be great music—the composers the world will not remember, but it had its own greatness, and long after the notes and phrases have been forgotten, what it conveyed to our souls will abide as a treasured deposit—not to mention those who responded to the Galilean call, "Follow Me," uttered again through this Symphony of Praise.

TWENTY RENEW FAITH AT BATHS CEREMONY

About 400 people attended a revival and baptismal service in the City Baths, Newcastle, last night. The congregation ranged from a baby in arms to old age pensioners, some in wheelchairs.

It was the second public baptism there since the Elim Church was established in Newcastle just over three years ago.

The congregation sat in the gallery, looking down on the turquoise water of the pool. They sang hymns and redemption songs while waiting for the choir, candidates and the minister who conducted the service, Rev. David J. Ayling, to arrive.

The atmosphere was friendly. A warm handshake for each arrival; stewards to conduct them, hymn sheet in hand, to a seat.

But an hour later there was silence in the galleries as the minister descended into the pool in his black gown. But first he gave a short address reminding the congregation of the purpose of the service. "This is not a spectacle. This is a confirmation of the candidates' life in Jesus Christ."

More than twenty candidates followed the minister to the edge of the pool. Then, after a brief declaration of their faith, they went into the water to hear the promise of God and the words of the minister, before receiving baptism by total immersion.

The oldest candidate was more than seventy, the youngest a girl of thirteen. There was a university student and a boy who first went to the church with a whisky bottle in his pocket.

As they clambered up the ladder to the edge, there was a smile on almost every face.

For them it was an experience they would never forget.

Newcastle Journal.

"SOMETHING FOR NOTHING"

If you have not seen the above leaflet explaining how income tax payers can increase their giving to the work of the Lord in Elim without cost to themselves, write to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, for a copy.

CHURCH NEWS

FORGOTTEN FESTIVAL

"THE forgotten festival of the Church" was the description of Whitsuntide given by Rev. K. Smith in his Whitsuntide address at the Elim Pentecostal Church, Moor Street, Burton. He explained that although people could relate the events of Christmas and Easter very few could give any account of the happenings of Whitsuntide.

He spoke of "the distinctive witness of the Pentecostal movement in the twentieth century" and mentioned that the Pentecostal movement could not be judged by the two churches in the district, nor by the witness in this country alone, as its impact on Britain had been small compared with other countries.

He mentioned that the Pentecostal Church in Sweden had its own bank, housing scheme, schools, printing press and daily newspaper, and was second only to the State Church in Scandinavian countries. Thousands had turned to the Christian faith in South America through the efforts of Pentecostal evangelism, and he claimed that the Pentecostal testimony had circled the globe in less than half a century, and a conservative estimate, given by the World Pentecostal Conference, now meeting in Jerusalem, was over 10,000,000.

Mr. Smith explained that the name "Pentecostal" came because it all happened on the Jewish feast of Pentecost, fifty days after the resurrection of Jesus Christ, and the name had stuck as a nickname, just like the term "Methodist," "Quaker," "Brethren," etc.

"Pentecostal" was a term covering the teaching of the receiving of the Holy Spirit as a supernatural experience identical to that recorded of the early Church, and the use of the spiritual gifts in the epistles. The relationship of the Pentecostal movement to the older denominations was made clear, in that the movement was but a section of the Church of Christ, with a vital evangelistic contribution to make to the Church in this century, with its Christ-centred message of the Four-square Gospel, emphasising the truth of Divine healing, and the second advent of Jesus Christ, according to the prophetic signs of the times.

Pentecostal people are taking part in the Billy Graham Crusade at Manchester and the local Elim Church is in weekly use in preparation for the local relays. Billy Graham's sympathies with the Pentecostal movement are well known, claiming that it is the fastest growing movement in the world, which is indeed tribute from a leading twentieth-century evangelist.

Reprinted from the local evening newspaper.

TRIBUTE TO A PIONEER

June 1st was a sad and never-to-be-forgotten occasion as members of the Tamworth church united to pay their last tribute to brother George Bailey, who entered into the presence of his Lord at the age of seventy-seven years on May 29th. Brother Bailey will be remembered most for his faithfulness and vision for the Tamworth church, which had been his spiritual home for over thirty-five years, and where he served the Lord in the capacity of a deacon. His words of wisdom were always a source of inspiration and encouragement in the fellowship. In his early years his talent as a keen violinist was enjoyed by the church. With the words of his favourite hymn lingering upon our memory we joined together to sing "To God be the glory, great things He hath done." God bless you, brother, for living near the Master.

J. HARRIS (Pastor).

BARKING

Whitsun in Jerusalem must have been wonderful, but Pentecost in Barking at the annual convention was wonderful too! Though fair weather could have affected attendance, excellent numbers gathered. The convention was combined with the well-known east London revival rally, with supporting churches contributing excellent items. But it was the ministry of the Word through the guest speaker, Pastor F. Shadlock, that so inspired and uplifted as he spoke on the theme of the Holy Spirit. The waiting meetings were a reminder of "the good old days." And the blessing has continued in the church. Not only did more attend the following weekly prayer meetings, but members did not want the service to conclude as the glory of the Lord fell.

SALISBURY

At the Whitsuntide convention, held in the Milford Street Elim Church, the speaker was Rev. T. H. Stevenson, President of the Elim Churches. The convener, Rev. James F. Hardman, welcomed the President on his first visit to Salisbury.

After a solo by Miss Rosalie Keel, Mr. Stevenson expressed his pleasure at being in our midst and made reference to the very fine building we had acquired. His address on the love of God was food for reflection.

The convention continued on Sunday. At 11 a.m. the President's address on "The confirmation of the Spirit," was very assuring. At 6.30 p.m. a goodly number assembled. A piece entitled "In shady green pastures" was beautifully rendered by Betty Sainsbury, Eileen Wakeman and David Shergold. The address on "The boundless love of God" was very challenging.

On Whit-Monday the evening rally was the culminating meeting of the convention. Singing items were given by the Sainsbury Trio (West Wellow), and Rev. T. H. Stevenson was again the speaker. His address was on the thrilling theme of the second coming.

Sunday, May 14th, was the occasion of the Sunday school anniversary. In the afternoon the primary section of Bemerton Heath and Salisbury Sunday schools presented their items in song, assisted by the percussion band, under the direction of Mrs. N. Coles. Pastor A. Biddle (Portsmouth) gave an illustrated address on "The Light."

In the evening a demonstration was presented entitled "Life's Road Signs," showing how the road signs which form the Highway Code may have a spiritual significance for us as we tread the pathway of life.

The services were convened jointly by Pastor J. F. Hardman and Mr. F. W. Jeffries, superintendent. The special speaker was Pastor A. Biddle (Portsmouth), who spoke on "The aspects of the Foursquare Gospel."

A. J. COLEMAN.

NEWS ITEM: The Annual General Meeting of the British Pentecostal Fellowship will be held in Manchester on November 3rd and 4th, 1961. In the near future details will be published.

THE SIXTH WORLD PENTECOS

(including the visit of the British party to Greece, Egypt,

The Diary of a Delegate |||

IN brilliant sunshine on the morning of May 11th, people from all over Britain commenced their journey to the Pentecostal Conference to be held in Israel. Some travelled by sea, others flew straight to Cairo, while seventy-two gathered at the London air terminal with their leader, Rev. Samuel Gorman, to embark on the first stage of their journey which would take them for a fleeting visit to Greece and Egypt, a few days in Jordan and eight days in Israel, which included the three days of the Conference.

It was late evening when the plane touched down at Athens, but all were in high spirit as they were conveyed by coach to the hotel.

May 12th: Refreshed by a good night's sleep, everyone excitedly boarded the coaches for a short sightseeing trip of Athens. The route lay along beautiful wide boulevards flanked by lovely mansions, among which were some of the foreign embassies, royal palaces, and, what was of great interest to the British party, the birthplace of Princess Marina. Eventually the outskirts of the city were reached, where the ruins of the Temple of Zeus, Hadrian's Arch and the Acropolis are situated. Even those who had little knowledge of architecture and sculpture were profoundly moved by the beauty of all they saw. However, the crowning joy of this visit to Greece came to some when they scrambled up the slope of Mars Hill and discovered on the summit a service in progress, which was being held by a small company of American Pentecostals also bound for the Conference in Israel. Souls were stirred and hearts burned as all joined in worship to the Lord—the unknown God to the Greeks at the time of the Apostle Paul's visit, but the known God and personal Saviour of this little group of worshippers. There was no time to linger, so reluctantly the little meeting broke up. Later in the day the plane was again boarded and the journey continued to Egypt, where the party arrived late that evening.

May 13th: Space does not permit of a long description of the sightseeing tour in Cairo. In the morning there was a drive through the city and a visit to a beautiful all-marble mosque, the museum

and, among other places of interest, the oldest Christian church in Egypt. It had been built over the cave where Joseph and Mary dwelt with the young child Jesus after they fled from Herod in Israel. As a small party stood together in the gloom of the cave all were strangely moved, for this was the first place visited associated with our blessed Lord. Every heart was touched as Rev. John Carter led us in prayer, and we sang together "He is all I need." In the afternoon an unforgettable visit was made to the sphinx and pyramids, when we exchanged our modern form of transport for one as ancient as time, for mounted on camels we jogged up the hill to visit these ancient monuments. The heat was intense and nobody cooled off until that night when the whole party went for a wonderful sail by moonlight on the River Nile in tiny boats illuminated by old-fashioned swaying lanterns.

May 14th (Sunday): Meeting in the air! We left Cairo in the morning and when the plane was airborne Mr. Gorman asked Rev. F. Coleman to lead us in the reading of God's word and prayer. Beautifully he read to us Psalm 122 and then led us to the throne of grace. There in that plane as we journeyed from Egypt to Jordan "heaven came down our souls to greet, and glory crowned the mercy seat." We wondered if a Sunday morning service had ever before been held in such a unique place or any other aeroplane ever been filled with the praises of God as was this one as we sang "We're flying to Zion, beautiful, beautiful Zion!" As we drove from the Jordan airport, and the walled city of Jerusalem burst upon our sight, our hearts lurched with excitement and emotion. We were now to enter into that part of our tour for which we had so ardently yearned. We were about to walk in His steps, and who could fail to be moved by such a stirring prospect. In the afternoon we visited the Mount of Olives and the Garden of Gethsemane. Many a tear was shed as we walked where Jesus had once walked and prayed, but even this experience was climaxed by the evening service held in the Garden Tomb, under the shadow of Calvary, the place believed by many to be the authentic site

AL CONFERENCE

and Israel)

of the death and burial of Christ. We stood in the garden, as the sun went down, and were led in worship by Rev. John Woodhead, prior to Rev. John Carter delivering a brief but moving message. Close by was the empty tomb, and in a great psalm of praise that little company burst forth into singing, "Up from the grave He arose!" Surely everyone felt as they quietly left that sacred spot that they had lived through one of the most momentous Sundays of their life.

May 15th, 16th and 17th were taken up by sight-seeing. Old Jerusalem was visited: Bethany, the tomb of Lazarus, the inn of the Good Samaritan on the Jericho road, and many other places of great interest, including Jacob's well where we stood around and sang those ever-living words that Christ had uttered to the Samaritan woman nigh on 2,000 years ago, "Never thirst again, no never thirst again." On the Wednesday evening we returned to Calvary's hill, and on a promontory from which we could plainly discern the rock formation of a skull, which reminded us of the words: "and they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull." we sang with great feeling, "I will cherish the old rugged cross." Surely all who were privileged to visit these sacred places will cherish the old rugged cross as never before.

May 18th: Very early in the morning the party crossed from Jordan into Israel, and then took place the most gruelling day of sightseeing, travelling as far south as Beersheba. What a day—but it was worth it all! As we travelled we saw how wild and barren hill country is being irrigated and cultivated, and the desert in fulfilment of prophecy is already "blossoming as the rose." Certainly Israel is being reborn and, oh how unwittingly her people are preparing for the coming again of the Messiah, the One whom they formerly rejected.

May 19th: At last the day had arrived for the opening of the conference and with what keen anticipation over 2,500 delegates converged on the beautiful Nations Building, put at the disposal of the conference, without charge, by the Israeli government. Expectations were running high at the prospect

of three days of glorious worship in Jerusalem at the Feast of Pentecost. From all parts of Israel, even as far as one and a half hours journey away, a free bus shuttle service brought the people into the convention centre. The main auditorium was hung with the flags of the many nations represented there, and the seating accommodation was clearly marked so that delegates from each country sat together. English was the language used throughout the conference, but this was interpreted from the platform into Swedish for the largest contingent of non-English-speaking delegates, and at the same time the English was interpreted by individual interpreters to the various smaller groups of non-English-speaking delegates, viz. French, German, etc.

After the preliminary introductions, Dr. H. P. Courtney, Chairman of the Advisory Committee, suggested that the conference should now be opened with an offering of prayer. The great congregation rose and, with hands upraised, audibly worshipped the Lord. The building was charged with the power of God as praise, like the sound of many waters, filled the place. To some this act of worship brought the greatest blessing of the whole conference. Space does not permit to tell of all the personalities who occupied the platform, and who had been responsible for the launching of this great conference; suffice it to say that among them were the chairman, Rev. H. P. Courtney, Rev. G. F. Lewis, secretary, and Rev. W. McAlister, treasurer, with twelve other members of the Advisory Committee chosen from all nations of the world.

As the service continued much time was taken up with announcements, including one of interest to the British party that Rev. S. Gorman had been elected to the Presidium. Registration took place and everyone present signed a form as they sat in their seats. Rev. H. W. Greenway, of Elim, England, was scheduled as the first speaker of the conference, and some were anxious as the moments ticked by and everyone's attention was still focused on the business in hand. His subject had been published as "The purpose of Pentecost," and many were looking forward with keen interest to hearing this well-known and able speaker bring the opening message of the conference, but what chance was there of God's voice being heard in all the prevailing hubbub and activity. At last the moment came when Mr. Greenway stepped to the microphone, and in a few moments the miracle happened and he had commanded the attention of that great audience. One suddenly became conscious once again of God's presence in the midst. Voices were hushed—no longer the rustle of pen and paper—every heart and mind

was absorbed in listening to the challenging and inspiring message brought by this brother. He reminded us that the Holy Ghost had been given to glorify Christ and that by the Holy Spirit the Gospel had been spread abroad; then in a masterly manner he spoke of the physical power, the persuasive and penetrating power of the Holy Ghost, and opposed to this power the power of opposition and persecution. In dynamic language he declared that the Pentecostal revival was God's answer for these last days—these days of power: mechanical, political and nuclear, and he challenged all to churn this power of the Holy Ghost into channels of service.

The afternoon service commenced with greeting telegrams from all parts of the world being read to the congregation, including one from behind the Iron Curtain. Then came the great moment for which everyone was waiting, when the combined band from Norway and Sweden struck up the Israeli national anthem, and as the people rose to their feet the Mayor of Jerusalem, accompanied by the Minister of Education and Culture, the Chief Rabbi and others of his colleagues, walked on to the platform. The mayor, who deputised for Prime Minister David Ben-Gurion, who was unable to be present owing to his visit to America, received a great ovation and every heart was thrilled as he commenced his speech with what he called the traditional greeting: "Blessed are those who come within the gates of Jerusalem." He read his address in Hebrew which was afterwards translated into English by the Chief Rabbi. He spoke of the significance of these three days of spiritual experience as Israel prayed at their Feast of Weeks (Pentecost), and we worshipped God at our conference. Closing, he asked us to carry a message to our brethren: "From the City of Peace take with you the blessing of Shalom."

Rev. Donald Gee, of the Assemblies of God, Great Britain, replied to the mayor's speech in very fitting language, quoting the words: "Peace be to this city." He then read a letter of warm welcome from Prime Minister Ben-Gurion written in his own handwriting to Dr. Courtney, chairman of the conference. Following this the Minister of Education addressed the conference. He delivered a masterly address commencing with the words: "Jerusalem, eternal capital, opens arms in welcome to the sixth world Pentecostal conference."

In his reply to this speech, Rev. Lewi Pethrus, Sweden, said no country had ever treated the Pentecostal conference so well as had the Israeli government. Finally, the director of the government tourist department spoke a few words, quoting in his remarks concerning the conference, Psalm 48: "Thou

mayest tell it to your last generation." Now followed a thrilling moment when the Mayor of Jerusalem, assisted by the director of the department of special events, presented every member of the Advisory Committee and the Presidium with a silver medallion in a handsome cedar wood case, commemorating the conference, and then a similar medal in bronze was distributed to every visitor to the conference. These were a gift from the Israeli government.

At the evening service Robert Bracco, Assemblies of God, Italy, addressed the conference on the subject of "Fruit . . . Capital." He certainly had a challenging, new and unique manner of presenting this well-known parable of Matthew 25 to the people.

May 20th : Saturday morning once again found the auditorium packed with hungry and expectant people and no one was disappointed with the powerful address on "Pentecost perpetuated" given by Rev. James A. Cross, General Overseer, Church of God, U.S.A. In thrilling language he proved how Pentecost has been, is, and will continue to be perpetuated. Starting with Samaria, one year after the initial outpouring of the Holy Spirit, he told how speaking in tongues has been recorded in every age up to the present time.

Following this address a short business session took place. In the afternoon the delegates from every country were called upon in their separate groups to rise before the great company assembled and were duly hailed with applause and clapping. At this service a very pleasant incident took place when Mr. D. Gee was presented with a Bible to celebrate his seventieth birthday. This was followed by a splendid address from Eino I. Manninen, Pastor of the Filadelfia Church, Finland, entitled: "For or against us." Now greetings were brought from South Africa by Senator G. R. Wessels, the leader of the Swedish Pentecostal Church in the Belgian Congo, and a few words were spoken by Rev. David Duplessis, who had served the conference so faithfully in previous years. The conference then rose and united in prayer for the native brethren in the Belgian Congo and for a mighty moving of the Holy Spirit throughout the world.

At the evening service the announcement was made of an authoritative statement, prepared by brothers Donald Gee and Lewi Pethrus, to be sent out to all Pentecostal churches throughout the world. This was formally adopted by the conference. Now a very interesting incident took place when a party of nine brothers who had travelled to the conference overland from England was introduced to the people. Rev. David Hathaway, leader of the party, told a little of their experiences as they travelled by Mini-

bus, sleeping out in tents at night, passing through fourteen countries as they journeyed, with no larger mishap than one puncture ! The advertised speaker for the evening session, Rev. E. Lessnussa, of Indonesia, had been unable to leave his country and his place was taken by Rev. Brown, minister of a United Presbyterian Church in America. He thrilled the congregation with his story of how he had been in the ministry seven years before he was converted, but God met with him and he was converted, baptised in the Holy Ghost with signs following and Divinely healed.

May 21st : With mixed feelings the people gathered on Sunday morning for the last day of the conference. Their hearts were full of sorrow that soon these wonderful meetings would be over, yet they were also full of eager anticipation, ready to partake of the feast they knew God had in store for them at the coming great communion service, and through the ministry of His servants. The speaker was Rev. Lewi Pethrus (Sweden) who told the people of how the local authorities had commended the behaviour of the visitors to the conference, but, he went on to say, One had once dwelt in Jerusalem who had behaved Himself even better. He had known no sin, yet had been made sin for us that we might have victory over sin. In the afternoon Rev. D. L. Williams, Presiding Bishop of the Church of God in Christ, U.S.A., spoke on "First century Pentecost," and once again all who listened were thrilled at the great inheritance that was theirs and of which Mr. Pethrus had so feelingly spoken in the morning.

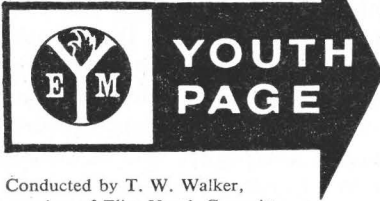
And now the last meeting of the conference had come, and in an atmosphere charged with emotion, Rev. Leonard Steiner, of Switzerland, after reading Isaiah 41 : 18, appealed to every member of the conference, as an expression of gratitude to the Israeli government for welcoming us so warmly to their country, and for doing so much to make the conference a success, to make a contribution towards the purchase of a tree each, which would be planted in Israel. Mr. Steiner told how it was planned by the Israeli government to plant another 100,000,000 trees in the next ten years, bringing back to the land its ancient glory, restoring its soil and bringing moisture to the parched land. His appeal was received with tremendous enthusiasm and it is hoped that a forest grove will be planted as a result, commemorating the sixth world Pentecostal conference, held in Israel. The audience was then thrilled by the singing of a Hebrew Christian choir, the members of which had come from all parts of Israel. Now a little business took place when it was

announced that the next conference, if Christ tarried, would be held in Helsinki at the invitation of the churches in Finland, and Rev. Donald Gee had been elected as chairman. A vote of thanks was given to all who had served at the present conference which had been attended by 2,583 delegates from forty countries, six more delegates than had attended the record conference at Toronto. A vote of thanks was also made to the Israeli government and all its departments, and to Peltours and other travel agents who had arranged accommodation, tours, transport, etc., in a marvellous manner, "working a modern miracle" in such a small country.

And now Rev. Thomas Zimmerman, General Superintendent, Assemblies of God, U.S.A., rose to bring the last message of the conference and every heart was deeply moved as he challenged all who had participated in this latter-day revival to keep it as a sacred inheritance. He reminded us that no man could claim to be the author of this Holy Ghost revival; it was the outcome of (i) a deep hunger; (ii) a deep humility; (iii) a complete yieldedness to the Holy Ghost. He pleaded with all to leave the conference, determined not to expend this great blessing on personal enjoyment, but to guard it, keep it, hold it to our bosom, to keep this treasure inviolate and intact and to exhibit it in our manner of living. No better note could have been chosen upon which to bring to an end this great Pentecostal conference, and it seemed that the heart of every delegate responded to this challenge, and all determined by God's grace to be truer than ever to Christ and Pentecost !

Already the space allotted to us has been used up and there is no room to tell of the last four days sightseeing when, among other places of great interest, Mount Zion was visited, beautiful Haifa, built on the Mount Carmel range, Nazareth and the exquisite Sea of Galilee.

May 25th : We boarded the plane for home and after a smooth journey of about fourteen hours landed at London airport. We had left the burning heat of Israel and were still clad in light garments. With teeth chattering in the cold we took farewell of each other prior to going our various ways, but within our hearts was a burning flame which we felt nothing would ever quench. For two weeks we had walked in the Master's steps; some had drunk water from the same well at which He had quenched His thirst; the velvety waters of Galilee had flowed through our fingers; we had stood on the Mount of Olives and had gazed, as He had done so long ago, over Jerusalem, and we had hastened to Jerusalem for Pentecost.



Conducted by T. W. Walker,
member of Elim Youth Committee

An article with a punch from the pen of FRANK SHADLOCK, the minister of Elim Church, Selly Oak, Birmingham.

Are you a cripple ?

WHAT a stupid question to ask ! If you were, you would be able to discern it for yourself ! Obviously, I do not mean are you physically handicapped ; I sincerely trust you are not spiritually crippled either. If you find yourself to be in this sad state may our message help you to overcome it.

In Leviticus 21:16-22, we read of some laws concerning the priesthood. Our title is startling ; so are the commandments concerning the priesthood. Any of Aaron's sons who had a blemish could not approach God to offer offerings or come nigh to the altar of God. Here are some of the defects mentioned: the blind, the lame, he who had a flat nose, a broken foot or a broken hand, a curvature of the spine, or eye disease. Now this did not mean he was not to be a priest ; he was disqualified from the *service* of the priesthood. He could eat the food of the priests although it was holy but he could not do the service of a priest. We too are priests called to serve, and God cannot use a spiritually deformed or crippled Christian. We shall see what being a blemished priest involved.

We will note he was a non-practising priest

How sad it must have been for a son of Aaron to realise he was just a priest in name only. His father was a priest and so he was a priest, but with this difference: his father was a practising one, and he a non-practising priest. The lesson, of course, is obvious. You are not a Christian because your parents are, even if they are practising ones. A Christian is one who has had a personal experience of God's salvation. It is possible to be a true Christian and not a practising one. God has called you to service, and you just do nothing about it—in the phraseology of the world, you "couldn't care less" and thereby someone else has the honour and receives the blessing and the glory that should be yours. Resolve, Crusaders, if you have been a non-practising Christian up to now, that by God's grace you will do whatever service you can for God.

He was a separated—separate priest

That sounds odd! What do we mean? First, as the son of a priest he was separated from the rest of

the tribe ; then he was separated from the service of the priesthood because of his blemish. A friend of mine had a spaniel with five puppies, and we noticed that when they were feeding one remained still in its corner, and we wondered why a healthy puppy should stay in a corner when the food was on the table. Our friend picked it up and put it to its mother and told us it was lame on its hind legs. He was out of fellowship because he was lame. Are you lame, limping around, crippled? Pause a moment and ask yourself what inconsistency makes you lame, what sin cripples your usefulness for God. Some secret sin? Bad habit? Some negligence stopping you feeding on God's Word and slowing down your progress in the race before you? May God help you to confess it and put it away and bring you again into happy victorious service!

He was a superfluous priest

Not only did any lack of physical members disqualify a priest, but also unnecessary members de-

Introducing E.Y.M.'s HOLIDAY HOSTS



Rev. Ian R. Moore. A well-known speaker at children's meetings and a grand worker among young folk, Mr. Moore will (D.V.) be at Rhowriar Crusader house party (August 5th to 19th). Mr. and Mrs. Moore have three fine sons of their own. Entering the Elim ministry in 1935, Mr. Moore has served at Ledbury, Blackheath, Hayes, Kingstanding, Yeovil and Kidderminster, and is now pastor of Hull City Temple, a church with a grand youth and children's work.

prived him too. For example, a priest with more than ten fingers or ten toes was disqualified. The extra toes and fingers would be unique, but they would only get in the way. In 1 Chronicles 20:6, 7 we are told of a giant whose fingers and toes were twenty-four, six on each hand and six on each foot, but it seems with all the extras he fell an easy victim in a fight with David's nephew. God gave us ten fingers and ten toes and more than these will only get in the way and hinder instead of help. Be content with what God has given you, and use what you have for Him. Do not spend your time wishing for the extras and dreaming what you would do for God. Use what you have. Do not try to be a giant when God wants you to be a David. God is not looking for giants to help Him, when they are all fingers and toes. Someone has said, "God is looking for little Davids, so He can match them up with giant opportunities to serve Him."

The educational authorities do all they can to help those who are lame or crippled. We have schools

and workshops for the handicapped and through them many have been taught how to be useful citizens. God has similar schools and workshops. If you are spiritually handicapped, join the weekly prayer meeting and Bible study and seek to be filled with the Holy Ghost. Despite your deficiency or superfluous God can make you a useful, serving Christian.

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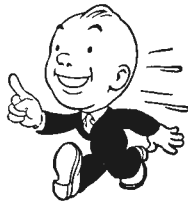
Two quotations well worth considering and remembering:

LIFE'S PROGRAMME

"While here on earth our lives we spend
Be this the goal towards which we tread—
A body sound, a mind that sees
Deep into life's strange mysteries;
A soul that seeks the highest things,
A heart where love for ever springs,
A quiet conscience, God for friend—
And at the last, a peaceful end."

A prayer quoted by Frances Ridley Havergal:
"Lord, take my lips, and speak through them; take my mind, and think through it; take my heart, and set it on fire."

SUNSHINE CORNER



THE BEST BOAT

Hello Sunbeams.

It will soon be time for holidays again and I expect many of you will be looking forward to happy and exciting days beside the sea. All seaside places are exciting I think, but especially those where there are big ships passing to and fro.

Bobby loved to be beside the sea, and when he went for a holiday with his mummy and daddy he was glad he was able to stay right on the sea front and close by the harbour. Every morning, as soon as breakfast was over, he would run down to the harbour to look at all the ships and boats. Soon the boatmen got to know Bobby and began to look for him every morning. One of the boatmen became his special friend and he taught Bobby lots of things about ships and boats; how to make various kinds of knots, what port and starboard meant, how to know when a gale was expected—oh, and lots more besides. The other boatmen called Bobby's friend "Old China." That was because he had been to China in a ship and never grew tired of telling other people about the exciting days when he was in China.

One day "Old China" had taken Bobby for a trip round the harbour to see all the ships. It was too early for the other holiday-makers to want to go so Bobby had a special free ride. "Old China" pointed out the various ships to Bobby and explained what kind they were. "That's a tanker," he said, pointing to a long ship with the funnel right at the end of the ship instead of in the middle. "That's a tramp," he said pointing to a big sooty-looking ship, "doesn't look pretty but does a lot of hard work." Bobby gasped with delight and

wonder when they went along the side of a tremendous big ship with gleaming paint and three huge funnels. "Ocean liner," said "Old China," "passengers, not many sailors on that, mostly sea-going waiters." They passed a smaller but very very smart and sleek little ship with tall masts. "A yacht, Bobby," grunted his friend, "gentleman's toy, them as likes to think they're sailors but don't want to earn their living at it!"

"Now, Bobby," said "Old China" as they tied the boat at the wharf, "you've seen all the ships now. Which do you think you'd like to be on—tanker, liner, tramp or tug?" Bobby thought very hard. Tankers went to lots of interesting countries. Liners carried important passengers. Tramps had various valuable cargoes and they too went to far countries. Tugs were interesting too. They were little but very strong to be able to pull round those great big ships.

Just then both Bobby and his friend jumped with fright. A terrific bang went off a little way from them. Bobby looked with white face at "Old China." "It's all right, Bobby," he said; "maroon—a gun they fire to call out the lifeboat and its crew." Bobby watched spell-bound as they saw the lifeboat come down the slipway with a big "whoosh!" and then make for the harbour entrance. Once clear of the harbour entrance it rose up and plunged down on the big waves.

Soon "Old China" was telling Bobby all about lifeboats and all the stories of the lives that they had saved. "I think," said Bobby, "that the lifeboat is the best boat of all; the crew must feel wonderful when they have helped to save someone."

"And I'm thinking you're right, young fellow," said his friend; but he didn't tell Bobby he'd been in a lifeboat's crew before he got a little bit too old to run when the maroon was fired.

Yes, sunbeams, the boat all sailors love and respect is the lifeboat, and it reminds us of Jesus because He came to our rescue and saved us from being dragged down by Satan.

'Bye for now and a happy holiday when yours comes round.

Lots of love.

AUNTY DOROTHY.



THE FAMILY ALTAR

Scripture Union Portions. Notes by William J. Patterson
(Minister of Elim Church, Halifax)

Monday, July 3rd. Isaiah 2 : 10-22.

"The Lord alone shall be exalted" (v. 17).

Never make the mistake of mixing up your sense of awe and reverence for Divine manifestations with your deeper conceptions of the Divine One Himself. The mysterious pillars of cloud and fire in the wilderness, the reverberating thunder-claps and the bright lightning flashes that shook Sinai were like the fire which fell on Mount Carmel, only the heralds and token of His approach and nearness. When the soul of man is quiet before God, all outward noises hushed, every other light dimmed, then Jehovah stands supreme, authoritative and alone; supremely loved and exalted.

Tuesday, July 4th. Isaiah 5 : 1-17.

"A vineyard in a very fruitful hill" (v. 1).

The point of Isaiah's teaching in this sad canticle was to emphasize the tenderness of Jehovah's love for Israel. The difference between the product of the "choicest vine" (the sweet Sorek grape) and the offensiveness of the useless wild grape is a picturesque way of impressing on Israel the aggravation and disappointment of the Divine Husbandman at the low-quality fruitage of their religious life—a poor productive effort in answer to the great care and labour expended. The wild grapes of Judah, like the wild oats of the unresponsive Gentile, are such an unexpected type of produce from a so well cared for garden.

Wednesday, July 5th. Isaiah 5 : 18-30.

A switch from parable to poetry lists the various sins of the people and catalogues the Divine announcement against each transgression. The lingering effects of national sins, the continuity of Divine anger, envisage a coming judgment so terrible as to beggar description, in which the elements of nature, the angry passions of civil strife and the armed raids of invaders all combine to crush the people. But calamity does not make a people thoughtful, especially when the conscience is seared. The people are hardened against the persistent warnings. Each pronouncement of imminent judgment closes with the strange poetic refrain—"Yet for all this, His hand is stretched out still."

Thursday, July 6th. Isaiah 6 : 1-13.

"I saw . . . the Lord" (v. 1).

The development of Isaiah's spiritual experience can be traced here. The inspiration of his original call and consecration to the prophetic ministry had been somewhat overshadowed and dimmed by an unforgivable hero-worship of the ideal monarch Uzziah. As Uzziah sinks into a leper's grave, the darkening veil is suddenly rent and Isaiah's eyes are opened. The prophet sees beyond the providential happening the unfolding of the hidden purpose of the Divine will. The consciousness of the Divine presence is creative; the spiritual contrast between the earthly prince and the "Lord on the throne" was terrific. Face to face with God, a new realisation dawned upon him, and inspired a new faith in higher things.

Friday, July 7th. Isaiah 7 : 1-17.

"Call His name Immanuel" (v. 14).

It is evident that the name Immanu-EL was part of the sign, indicating the double-edged fact that the unworthy king would die and give place to the coming Messiah, the

"God with us" King, and that the unworthy kingdom would be superseded by an everlasting kingdom. The solemn announcement and remarkable prediction of the birth of a virgin-born child to the house of David is set in this remarkable context of events and indicated a new era in the religious life of man on earth. And though born to a kingdom and estates no longer in existence, and king of an empty throne, He would dwell among men—God manifest in the flesh.

Saturday, July 8th. Isaiah 8 : 11-22.

"I will wait upon the Lord" (v. 17).

The waiting and watching prophet! Isaiah's sense of deep responsibility in view of impending calamities and judgments drove him to his knees in prayer and waiting upon God; God's honoured servant waiting upon God, not for himself alone, but on behalf of a people from whom God was hiding His face; waiting upon God, to observe any obvious signs of His working among the people; watching the events of national life for any upward trends away from the terrible apathy and unfaithfulness of an unworthy people who, like the unworthy king in the previous chapter, had spread a deepening darkness across Israel.

Sunday, July 9th. Isaiah 9 : 1-17.

Upon the prophet's yearning thoughts, and the disappointment over the unworthy king; upon the gathering darkness of a dissolute Israel, a great light now shines. Isaiah identifies the Prince of Peace, the "Prince-of-the-four-names," with the Child "Immanuel" in chapter seven, and amplifies the "God with us" promise by the Divine indicative—"Mighty God" and "Everlasting Father," as if to lend power to the pledge of peace. Divine prediction shall have a glorious fulfilment; the zeal of the Lord of hosts shall perform this. The bright vision of peace takes the place of the dark, dismal picture of wars and judgments.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman.

The God who delivers

The three Hebrew children who were faced with the prospect of the fiery furnace because of their faith in God said, "Our God, whom we serve, is able to deliver." Our God is a God of deliverance.

It is most encouraging to receive letters from time to time from those who have themselves received wonderful answers to prayer. A woman wrote to me asking prayer for her brother who was very seriously ill, but before we could print her request in this column for you to pray for him, God answered prayer and healed him. I have before me as I write a letter from a sister who lived in a hostel sharing a room with others. Because of this difficulty the writer passed through a great time of trial for almost a year and a half. This caused ill health but our good friend refused to complain to those in charge, preferring to make it a matter of prayer. When it seemed she could not hold on any longer, the Lord spoke to her saying He would deliver. The very next morning came and with it deliverance. The one who had caused the difficulty was removed. God had answered prayer. He had delivered.

How often have we proved this wonderful thing, that when we have felt we must give up God has come with His wonderful deliverance. Have you prayed long for some deliverance? Don't give up. God has heard that prayer of yours and will answer you. He is still the God who delivers. He will deliver you. Hold on.

Prayer is requested for:

Revival throughout Britain.

Elim Sunday schools, superintendents and teachers.

All young converts, that God will bless and strengthen them.

Thought for the week:

Prayer is vital to the Christian.

COMING EVENTS

(Please pray for these services)

BOSTON. Now in progress. Revival and Divine Healing Crusade conducted by David Ayling and party. The Assembly Rooms, Boston, Lincs. Pray and plan to attend.

BRADFORD. July 2 and 9, in the Mechanics Institute. Bridge Street. Youth Crusade conducted by Brian Hopkins. Sundays 8 p.m.

BURTON-ON-TRENT. July 1-3. Elim Church, Moor Street. Sunday school anniversary. Visit of children's evangelist Richard Owen (Coventry). Convener: Miss B. Acton. Sat. 7.30; Sun. 3 and 6 p.m.; Mon. 7.30.

LEICESTER. July 1, 2. Elim Church, Narborough Road Junction. Special Visit of Mr. and Mrs. Roberts (Wales). Convener: W. J. Alien. Sat. 7.30 p.m., Sun. 10.45 a.m. and 6.30 p.m.

LONDON (Elim Bible College). July 5. End of session service at Elim Central Church, Clapham Crescent, S.W.4. 7.30 p.m. Testimonies and choral singing. Guest speaker: Rev. T. H. Richards (Slough). Chairman. The Principal.

NEWCASTLE. Now in progress. Elim Church, Heaton Road. Special Deepening of Spiritual Life Campaign. Speakers: L Wigglesworth, G. Creighton, R. Hughes and A. Harries.

THORNTON HEATH. July 8 and 9. Elim Church, Mersham Road. Third Anniversary of New Building. Special visit of Charles Brookes and the Southampton Choir. Sat. 7 p.m.; Sun. 11 a.m. and 6.30 p.m. Your support welcomed.

WORTHING. July 2-6. Elim Church, Grosvenor Road. Prophetic lectures dealing with the Middle East and Palestine by J. Whitfield Foster. Sun. 11 and 6.30; weeknights 7.30 p.m. Visitors welcome.

PRESIDENT'S TOUR

July 4-18, Channel Islands.

NORTH-EASTERN PRESBYTERY

July 2. Local Preachers' Sunday. Sunderland: G. Johnson; Grimsby: J. B. Bielby and T. Walker; Scunthorpe: P. W. King and L. L. Pinchbeck; Hull (City Temple): W. R. Picket; Hull (Mason Street): M. Hickson; Driffeld: A. T. Crampton; Selby: D. Dickinson; Malton: J. C. Quinn; Scarborough: S. Birch and E. N. Seavers; Bishop Auckland: A. Lawrence and A. Watson; Harrogate: F. Jackson; Stockton-on-Tees: Mrs. L. Martin and R. Watson.

LONDON CRUSADER CHOIR

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

July 5. Leytonstone; 9, Holloway Prison and Clapton (Methodist Church).

ITINERARIES

T. G. Hills. July 1, 2, Leven.

To make you think . . .

A southerner kept blooded chickens. His old negro servant asked the privilege of taking two fighting cocks to a fair where there was to be a cock fight with a prize to the winner. The owner of the cocks said that he was not interested, but he would permit the old negro to take the cocks to the fight. That night when the servant returned home the two cocks were bloody and nearly dead. "Sam," said the owner, "I told you those two roosters would get licked." The old negro said, "Massa, no other rooster done licked dem cocks. Dey did not hab sense enough to know dey were on de same side and dey done licked each other."

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CLASSIFIED ADVERTISEMENTS

"BEHOLD MY HANDS"

By May Roberts

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 discount: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BOURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

COLWYN BAY, North Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station, delightful woods and park. R. E. Jones, "Stradella," Grove Park West. C.65

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.433

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 the Manageress. Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

GUERNSEY, C.I. Furnished rooms, own cooking facilities; suitable for families or holiday parties; near bays. Mrs. Barbé, Hougue du Pommier, Castel. (Member of Eldad Church.) C.108

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

LLANDUDNO. If your holidays are still undecided we suggest you write now to "Meifod" Christian Guest House. Vacancies before July 15th and after August 19th; promenade position; excellent varied food; real spiritual blessing. Mr. and Mrs. J. L. Stuffs. Tel. 77114. C.93

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.

OLD COLWYN, N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

TORBAY COURT, Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a real holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (Phone 57835).

Hastings Camp

JULY 22nd to AUGUST 12th

Vacancies in first week only

Write to: MRS. D. W. RAMMELL,
9 ALLAN WAY, ACTON, LONDON, W.3
Tel. ACOm 1849

C.105

LET THE CHURCH CATCH ON FIRE!

In a certain town stood a beautiful church on a prominent corner; but it was a dead church.

One night the church burned to the ground. As it burned, among the crowd which had gathered was a man who never had been inside the church. One of the church's deacons said to him: "This is the first time I have seen you out."

To which the man replied, "This is the first time the church has been on fire."—See Acts 2:1-4.

I'm in His hands, oh blessed revelation
That Christ my Lord should hold me safely there;
And now, thro' Him, I'm free from condemnation,
My sins are gone, I'm saved from all despair.
To know His precious hands enfold me,
To know my life is hid with Christ in God,
It far surpasses human understanding
But yet it's true because it's in His Word.

I've ceased to doubt or fear for future happenings
Because I know I'm in His blessed hands;
Those strong and firm yet gentle hands of Jesus
Will lead me right into the promised land.
I'm in His hands, He holds me safe for ever,
Yes, in His hands, He'll never let me go;
His love will last for ever and for ever.
Oh Saviour dear that I Thy love may show!

That others too may glimpse the wondrous lovelight
Upon the face of my Redeemer King,
And know themselves the joy of being sheltered
Beneath Thy gracious overshadowing wing.
Oh help me, Lord, to tell salvation's story,
Help me to place the sinners' hands in Thine,
Help me to lead them into heaven's glory,
Help me in this dark world for Thee to shine.

GOD IS LOVE

Spurgeon, seeing a weathervane over a farm bearing the words "God is Love," asked the farmer, "Do you mean by that that God's love is as fickle as the wind?" "No," the farmer replied, "I do not mean that; I mean that, *whichever way the wind blows, God is love.*"

THE STORY OF MY LIFE

I ONCE lived in Psalm 84:10, latter part of the verse, and walked in Ephesians 2:2, and my conversation was like Ephesians 2:3.

I heard of a mansion being built for one at John 14:2 by One who lives in Hebrews 4:14.

One day I called at Matthew 11:28, as my prospects at Romans 3:10-19 were very bad.

The house I sought for was found at 2 Corinthians 5:1. It has but one door, for which I looked at John 10:9, and has one knocker, to be found at Matthew 7:7.

My present address is Ephesians 2:6; call any day at Proverbs 8:34, and you will meet me, and many others.

If you call, attend to what the servant says in Luke 14:17.

When 1 Thessalonians 4:17 is fulfilled, I expect my home will be in Revelation 22:4-6.

The song which I will sing on that day is to be found in Revelation 5:9, for I am a saved one.

From the flyleaf of an old Bible, dated 1806.