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THE ELIM EVANGEL



Vol. XLIV No. 3 JANUARY 19th 1963 6d

BAPTISMAL CANDIDATES AT BOURNEMOUTH
(See page 43)

Proclaiming the Truths of Pentecost

THE ELIM EVANGEL

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EDITORIAL COMMENT

Enthusiasm

HISTORY reveals that the great formative periods of religious development were marked by a remarkable upsurge of enthusiasm, when men were stirred to their very depths by their spiritual experiences. These were periods when the impossible was not only attempted, but made gloriously possible. True, we see the miraculous evidence of Divine power and the guiding hand of the Almighty, yet there was also a ready response to the challenge to launch out, even though on seemingly insufficient resources. The enthusiasm of such men was often, from a worldly standpoint, a flying in the face of circumstances. Yet history applauds the exploits of the men of faith, while oblivion hides the conservative and negative approach of their detractors.

Think of the great exodus from Egypt, when a handful of feeble and impoverished slaves defied the military might of Egypt and, stirred by the words of Moses, set forth on a journey destined to take them to nationhood and to make them the vehicle of God's revelation to the whole human race. Consider too the first disciples, a weak and straggling remnant in the eyes of the world, yet fired with holy zeal and attempting the conversion of the Roman world, with its entrenched idolatry, its apparently inviolable religious system and its unparalleled military might. Yet those few enthusiasts, filled with the Spirit of the living God, made history.

And so, down the ages, men of enthusiasm, filled with the Spirit of God, have ever attempted the impossible, and have, time and time again, proved as did one of their number that "the difficult we accomplish readily; the impossible takes a little longer!" The critics may wag their heads, the fearful see immense objections, and their calculations prove the impossibility of the task, but

"Faith, mighty faith, the promise sees
And looks to God alone,
Laughs at impossibilities
And cries, 'It shall be done.'"

Today we have a surfeit of pessimists, who look upon every plan of extension and advance and see the tremendous obstacles. We are assailed on every hand by those who inform us "The good old days are past." In fact, the change is not so much in the circumstances, but in those who interpret them! Some, maybe, have seen greater things, and look back sadly on glories that are now past. However, others, young in spirit, and filled with enthusiasm for the task before them, see the immense possibilities open to faith's vision. Thus on the one hand we see the most amazing advance ever in the spread of the Gospel and of the Pentecostal message. Meanwhile others are content to languish in the memory of nigh-forgotten glories.

Remember the words of Joel concerning these very days: "Your young men shall see visions . . . your old men dream dreams." May God fill us again with Divine enthusiasm and make us visionaries rather than dreamers. With such rests the hope for the future.

“PROVE ALL THINGS”—HOW?

By GEORGE CANTY, MINISTER OF ELIM CHURCH, LEYTON

BEFORE the “miracle” freak shows invade British Pentecost, Mr. Nelson Parr has done well to try to create a bit of good sense. We have endured much obloquy as we have stood for the supernatural Gospel, but if we now countenance cheap-jack wonders that offend the majesty of the Holy Spirit, like the medieval Catholic superstitions foisted on an ignorant age, our stand will be totally discredited.

Nobody—not even the culprits—will disagree with Mr. Parr’s statement that all things must be proved by the Word of God. It is a truism that needs no emphasis. My own reason for writing is to take matters an important step farther, on the question of *how* to use the Word of God to prove all things.

Mr. Parr does not specifically deal with this point, but one is left with the idea that his suggestion is to reject all phenomena which have no precise duplicates in the Bible. This basis has created a few problems however, and actually limits us to specific parts of the Word rather than the whole book. For instance, Mr. Parr asks where we read that Christ and the apostles diagnosed sickness as they healed folk, thus directing our inquiries about the legitimacy of diagnosis solely to the parts of the Bible that speak of their healing the sick. I think a broader basis of the entire scriptures is needed. Then we undoubtedly find that God’s servants may have revealed to them knowledge of all kinds through the Holy Spirit. “Dia-gnosis” is compounded from the Greek *gnosis* and there is the gift of *lagos gnoseos* (the word of knowledge). The prophets not merely diagnosed, but had “pro-gnosis”—*foretelling* diseases!

One of the difficulties arising from a demand that all spiritual phenomena must have Bible precedent is this, that many things have happened which we all accept as of the Holy Spirit, and yet we cannot find their parallel at all in the Bible.

Mr. Parr quotes John Wesley, who warns us rightly that we must not depart one hair’s breadth from the Scriptures, but I have an earlier article before me by Mr. Parr in which he again quotes Wesley, and Wesley is describing the extraordinary effects of his own presence and preaching. Men and women were suddenly smitten, and fell to the floor, some screaming in agony, some in convulsions, as they were brought under conviction of sin.

Where, however, do we read that when Jesus preached, or Paul or Peter, people were felled like oxen and had to be prayed through to deliverance from the convulsing power of conviction? Indeed,

where do we read in the Bible of anything quite like the ministry of Finney, or Evan Roberts in the Welsh revival, or indeed anything identical with another ministry mentioned by Mr. Parr, that of Dr. Charles Price, when prostrations were common as he prayed for the sick? Rev. Duncan Campbell, the revivalist of the Hebrides, whom I met recently, spoke of hearing angelic music in his services, and of half a congregation collapsing backwards and the other half forwards in trance-like senselessness for two hours. None of these phenomena has any identical equal in the Bible. *They bear sufficient other scriptural marks, however, to be accepted.* Therefore it is obvious that God has not limited Himself to a stereoeed pattern. He may do new things. His almighty power will prove itself capable of making men’s wisdom foolish in this scientific age just when men have “explained” the pre-cast run of supernatural signs.

This article by our esteemed brother George Canty is a sequel to the article “Prove all things” by our brother Nelson Parr, which appeared in the November 17th issue of the ELIM EVANGEL. While there may be differences in viewpoint, we believe that both of our brethren are anxious to see the Pentecostal message free from the fanaticism which discredits the work of God, yet endowed with the miraculous ministry He has promised.

Today, by a variety of means from Yogi to psychology, false prophets are producing strange signs. Many people have expressed warnings against the miracles of our Pentecostal movement because, they say, “it is like Spiritualism,” or like the Indian fakirs, or like so many other things. If, however, we are to limit our expectation of the power of God to things which are not performed by non-Christians, then nothing will be left for us of a supernatural order, for the nine gifts of the Holy Spirit all seem to have been copied outside of Christianity.

On the broader Bible basis which I say is needed, we can bring to our aid such passages as tell us about the marvels wrought by the heathen. God reacted to them, but not by telling His servants to leave such matters to the heathen, but in fact by giving men of God similar powers, which overwhelmed the tricks of magicians and necromancers. Moses’ serpent ate up the serpents of the Egyptian wonder-workers.

Daniel, Joseph and Jeremiah entered the same field as the heathen dream interpreters and prophets, and triumphed by the power of God.

When the wonders of men increase, we may look to God to demonstrate that He is the God of gods. The Christian Church is being challenged by manifestations of occult power, and the reply is for God to enter the same field and give an overwhelming display of His supremacy. It would be exactly what the Devil wants if we abandoned this field of signs and miracles, and left the non-Christian powers in possession.

If we are not to depart at all from the Bible, as we would agree, then we cannot reject out of hand the claim of a man to have been visited by an angel, for such incidents are so frequent in Scripture that we ought to expect them. We should undoubtedly heed Mr. Parr's warning, for the Devil may transform himself into an angel of light. However, note that it is for this very reason that the narrow test of whether a thing has happened before and been recorded in Scripture is inadequate. Angels have visited men before, but that does not prove we must accept such a claim today. The basis must be wider if we are to apply a Bible criterion.

In fact the Bible itself lays down several proofs for different situations, as far as the miraculous is concerned. Is Christ called Lord? Does the vision come to pass? What are the motives of the miracle worker? Has the miracle any spiritual meaning beyond itself? Does it glorify God?

Again, in the Acts the credentials of Paul seemed to have been questioned until his conversion was confirmed. If a brother is proved as a born-again believer, living a godly life, and desiring the glory of Christ, and if he prays in Jesus' name, we should have an open heart about the phenomena that might follow, even if things come to pass not known in the day and generation of other well-known leaders. Once more the Scripture gives us the justification, for the promise of our Lord is that if believers ask for a fish they will receive a fish, not a scorpion. And again, when false prophets arise, we are to know them by their fruits, so those living acceptable lives and having honest motives may at least expect us to hear them without prejudice, even if the way God uses them is novel.

I, like others, am hesitant about judging other men. My heart is assailed with anxiety, however, when there is apparent failure to measure up to Scripture. Some of the commercialisation and abuse of the miraculous savours of Simon's attitude towards the Holy Spirit which he wished to buy from Peter, or of the wandering Jewish exorcists mentioned for our warning in Acts.

On the other hand I have been very discouraged when I have heard criticisms of certain men. It seemed as if their faults were looked for, and I have wondered if it was because the critics themselves have not enjoyed the same kind of blessing. If extraordinary claims are made, my own reaction is to hope they are true. It will encourage me in my own search. I want to believe the reports, so that God may yet do such things in my own ministry.

In these remarks I have touched upon, rather than listed, the varying ways in which we should apply Scripture in "proving all things." Merely exact Scripture precedent is not enough, for that way the false may be accepted, and the genuine rejected.

The gift of the Holy Spirit spoken of by Paul as the most desirable was the gift of prophecy. Our Pentecostal churches enjoy this gift, but if it is no greater than what we know of it by experience, one wonders why Paul should rank it so high. We should seek to excel in this gift, and its potential is far greater than we have yet experienced. Through prophecy alone extraordinary things are possible, which we do not seem yet to have fully seen. The rest of the gifts, too, contain the hope of unknown wonders, so that we need not condemn offhand new and different evidences of power.

When we enjoy the fullness of these gifts, then the trumpery and puerile marvels commercialised by oddities on the fringe of Pentecost will attract nobody. But until we obtain from God a real flush of power there will be a wistful attention paid to almost every claim about supernatural phenomena, however childish.

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This Changing World

CLIPPINGS AND COMMENTS

By W. G. HATHAWAY

Burma guarantees right of religious minorities

Prime Minister U Nu of Burma has made good his promises both to the Buddhist majority and the Christian minority.

First he brought about the third amendment to the Burmese Constitution, which declares Buddhism to be the state religion. The Buddhist monks loudly applauded this move. Then, because of the outcries of the minority religions, the Prime Minister went on to secure the adoption of the fourth amendment guaranteeing religious freedom for minorities. This the Buddhists roundly criticised. They call U Nu an enemy of Buddhism.

What an excellent opportunity now awaits the Christian evangelicals in Burma.

* * *

Some statistics

Sixty-three per cent in North America claim to be church members, but Dr. Mervin Rossel in his book entitled *Revival, God's plan for today*, gives these statistics:

- Five per cent of the reported church members do not exist.
- Ten per cent never attend church services.
- Forty per cent never give to any cause.
- Fifty per cent never go to Sunday school.
- Sixty per cent never go to church on Sunday night.
- Seventy per cent never give to missions.
- Seventy-five per cent never engage in any church activity.
- Eighty per cent never attend the prayer meeting.
- Ninety per cent never have family worship.
- Ninety-five per cent never win a soul to Jesus Christ.

What an assessment! Obviously not all churchgoers know the personal experience of the new birth.

* * *

Nothing wrong except—

Protestant missionaries think they have encountered a new low in religious discrimination in the Spanish government's refusal of their request for permission to print a book in

Spain entitled *Proofs of God's existence*.

After waiting more than a year for a decision on their request, they were told the book, written by Samuel Vila, may not be published in Spain. Roman Catholic clergymen have said that Mr. Vila's book against atheism is very good and that they could approve it except for one thing—it is written by a Protestant.

Well! Of all the—

* * *

Soviet publication warns against religious faith of educated

Science and Religion, a leading Soviet publication, has warned its readers that many professional people in Russia are not only baptised Christians, but openly practise religion.

The publication did not give statistics on the percentage of believers with higher education, but it cited instances which, it said, should convince its readers that a university diploma is "no guarantee of the atheism of its owner."

The worst offenders on this score, it said, are the Baptists, whom it termed "the most dangerous" of any religious body in the U.S.S.R.

The article criticises universities for their "too general and too vague" criticism of religion and accuses professors of being negligent of educating students "in a really atheistic way."

Baptists include the Pentecostals, of course, as the latter are not allowed to operate as a separate body. All Pentecostals can only be classed as Baptists by the Communist State.

* * *

Population explosion poses challenge

The human race took many centuries to reach its present population total of three billion. But if current trends continue unchanged, says the Population Reference Bureau, Washington, D.C., three billion more will be added in only forty more years, and there will be six billion people on earth by the year 2000.

Should Jesus tarry, the challenge to world evangelisation looms greater than ever before. The har-

vest field will be twice as big in another generation!

So, what we plan to do for Christ and to spread His message, we had better set about at once, without any delay. The opportunity is ours now, but it may not last long.

* * *

N.E.B. may get revision

Released just over one year ago, the New English Bible may undergo a revision of certain forms of expression, according to the chairman of the inter-denominational committee which prepared the translation.

T. B. Williams, former Anglican Bishop of Durham and Winchester, said the revisions would attempt to forestall further criticisms of the Bible which are coming from certain church circles.

The New Testament is a translation into contemporary English idiom of original Hebrew and Greek texts. The committee, which represented eleven major church groups in the British Isles, worked on the translation for thirteen years.

Some passages certainly need revision if they are to be true to the original Greek text.

* * *

Samson's gates

Gaza in Palestine was a great and famous city of the Shepherd Kings when Abraham came to it.

By its broad river he watered his flocks and herds, but the river has dwindled long since, its bed nearly dried up.

The Shepherd Kings, of whom one was ruling still in the days of the Pharaoh who knew Joseph, disappeared also, and the proud city followed them, its wealth destroyed, its citizens swept by pestilence, which some believe to have been malaria.

But beneath the gathered dust of the centuries Gaza reposes still like a Palestinian Pompeii to yield up the secrets of its ancient life to Sir Flinders Petrie during his excavations. Many relics in pottery, in metal and in stone, by which the tale of Gaza is read by the archaeologist, are now on view.

It is strange that this city, from which Samson bore the gates, should thus unroll the story of its ancient rise and fall and tribulation.

FROM MY DIARY

By T. H. STEVENSON

A VISIT to the London Embankment Mission was of great interest. My church had donated the grand piano in use. I met a former Elim Bible College student, now full-time in this specialised work. I saw Elim ladies doing voluntary kitchen work. But the chief interest was to see about 100 men, "down-and-outs," queuing for the doors to open; hungry men, but willing, after refreshments, to enter the meeting room to hear the Gospel. Alarmingly, they were almost all young men, and one "regular," I was told, attended an Elim Sunday school as a boy. Can we despise, or over-emphasise, the value of winning children for Christ?

* * *

SIR ALEC GUINNESS has said: "I am not afraid to play small roles, because, to quote Dame Sybil Thorndike, 'There are no small parts; only small actors.'" That is a gem, and applies to real living as it does to mere acting. One may learn to "do small things as though they were great."

* * *

DISILLUSIONMENT and disappointment were the words used to describe Britain's final meeting on the Common Market in 1962 at Brussels. We may add the word division to describe the feeling at home on this important subject, whether it be that of the people, the press or Parliament. But none has expressed

himself more succinctly than Mr. Pavitt, M.P., who stated: "The purpose of the European Economic Community was to bring about a political end by economic means." Many see this as the ultimate result, but here it is declared to be the original reason; and behind political and economic issues there may also prove to be a very real religious issue.

* * *

SO DR. FISHER, the former Archbishop of Canterbury, has given up smoking on the grounds of the established medical evidence of its dangers, and so that he might give an example. So late in life, it would appear that the "example" aspect is the only one of any account now, and even that is a bit late in the day. Even an archbishop's influence or example wanes in retirement. How much more forceful this would have been when he was in the limelight, rather than from the shadows. To do the right thing at the right time is most likely to bring the right results.

* * *

IN OTHER DAYS, references to Scripture were quite common in parliamentary speeches. Not so today, and perhaps not without reason. I listened while an M.P. addressed a group of ministers and told us that he read in his Bible the phrase "The Church militant." I was glad to learn he read his Bible, but I am still wondering what version he uses! Perhaps I could be excused if I began to have reservations about other statistics and statements made to us, ministers of religion, but laymen in politics.



Women's column

By GLADYS GORTON

PRESERVED

THIS TIME of the year the commodities which we preserved last summer and autumn stand us in good stead. A wise and thrifty woman constantly replenishes her larder, then if anyone calls unexpectedly there is always something which can be set before them. Those special occasions surely come—your daughter's boy friend is coming for the first time; your husband's manager and wife are invited; it's the twins' twenty-first birthday party; your distinguished relations from California are visiting you. Your larder tells you what can be done, and right

on the top shelf is that *something preserved* which is "the tops" for this eventful "do."

David, God's anointed, was a fugitive and a wanderer in the rocky, howling wilderness, fleeing from the wily king, Saul. There he prayed: "Preserve me, O God; for in Thee do I put my trust" (Psalm 16:1). Please notice that this psalm, and psalms 56-60 are called the "golden" psalms, written during the hardest, darkest and most trying time in David's chequered life. And it was in these experiences that God *did* preserve him, until the triumphant day came when he was truly acclaimed Israel's lawful king.

God preserved Moses there in the backside of the desert for forty years, you remember, before He brought him forth to be Israel's deliverer. Jesus, at the age of twelve, said to the doctors and rabbis in the temple: "Wist ye not that I must be about my Father's business?" but it was not until eighteen years later that He made His first public appear-

(Continued on next page)

Elim minister's prayers answered

They did not lose faith after blow

A THREE-YEAR-OLD Ossett girl's favourite toys are her coloured plastic bricks. She plays a game with her father, who hides them behind his back and shows her them one at a time. But when Mr. Garth Senior's daughter Catherine performs the simple task of naming the colours of the bricks tears come to his eyes. Red, blue, green and white are words he thought his little girl would never use—for when she was born she was totally blind.

When Catherine was born she was a very small baby, though nothing was suspected about her sight. It was not discovered that she was blind until three months later when she was in a nursing home at Huddersfield. "The doctors said there was little hope for her," Mr. Senior told the *Observer*. "A specialist at Batley Hospital performed an operation on her eyes two months after the discovery and another some months later, but he was doubtful about them being successful," he added.

Mr. Senior then explained to what he attributed his daughter's recovery. "Prayer, and faith in God's



Catherine plays with her coloured bricks.

power of healing," he said. Just before the first operation Mr. Senior's son, 16-year-old David, pointed out an advertisement in the local paper. It invited people to attend the services of the Elim Church in Dewsbury. They took Catherine to the services, and prayers were said for her.

Following the second operation in April 1960, the specialist at Batley Hospital told the Seniors that their daughter would never see. She would always be blind. But Rev. D. Hathaway, who conducted the services at the Elim Church, persisted with his prayers.

"One day my son dangled some beads in front of Catherine and she reached for them," said Mr. Senior. After making sure that Catherine was actually seeing things the Seniors took her to the specialist again. "He performed another operation and she has progressed since," said Mr. Senior. "We are convinced our prayers were answered even though we were told she would never see."

Ossett Observer.

WOMEN'S COLUMN (continued)

ance and commenced His earthly ministry, which was fulfilled in three years! And God does quite a lot of preserving today! He takes you and me—though all hell should endeavour to shake us—and preserves us for His particular purpose, and when His time is come He uses us for a long or short period, as He wills. Peter assures us in the New Testament that we are kept by the power of God unto salvation. But let us get back to David's prayer.

Recently I met Miss Rosemary Guilleband, of the Ruanda Mission. With two native Christians she has spent twenty years in translating the Old Testament into their native language. She mentioned this verse of David's, giving the French translation: "I have no blessing except it be *Thyself*." *That's* the great secret! And to bring it further, Miss Joan Caudell wrote in her letter to us: "The leaves on the trees are beginning to bud; there hasn't been rain for nine months, but the roots go *deep*."

THOUGHT. Preserved by Him, for Him, because our *roots* are in *Him*.

A CURE FOR MISERY

"When you find yourself overpowered with melancholy," said a saintly man, "the best way is to go out and do something kind to somebody or other. Thousands who today are sitting daily in the gloom of a self-created misery would soon lose it if they began to care for others."

One quaint writer remarked: "When I dig a man out of his trouble, I find it provides a hole in which I may bury my own."

GOSPEL HERALD.

B R A Z E N I N G IT O U T

“ And he took away the treasures of the house of the Lord, and the treasures of the king’s house; he even took away all: and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king’s house ” (1 Kings 14 : 26, 27).

By R. Jobling

**Minister of
Elim Church, Falmouth**

A SHARP MILITARY WORD of command rang out in the still morning air, and with flawless precision 300 shields moved as one and flashed brilliantly in the sunlight. Drilled to a hair’s breadth of precision, they were the pride and joy of the city, 300 men of splendid physique, the king’s bodyguard! Old men with dim and rheumy eyes took their grandsons by the hand to point and to ramble in their reminiscences. In the back streets and waste spaces of the city, little boys would mimic the voice and manner of the chief of the guard, and would copy the precise drill movements as accurately as they could. They were a magnificent spectacle, and it was the never-failing pride and joy of fathers and grandfathers to point out to admiring boys that the shields carried by those splendid warriors represented, in their total, 900 pounds in weight of solid gold, three pounds of gold to each shield!

On this bright sunlit morning the magnificent spectacle continued as it had done for years. There was the martial flourish of trumpets, the stentorian voice of the chief of the king’s bodyguard, the flashing of the shields as they were lifted and swung into position, the slow and measured tread of the guard as they marched in step before, behind, and at each side of the king. As usual, the delighted spectators waited for the repetition of the scene as the king returned from the house of the Lord. Under the towering walls and columns of the great and beautiful temple, the guard saluted, formed and marched with their customary precision and soldierly bearing.

Some who watched the procession that morning, however, showed no pride and delight on their faces. They knew, and hated the knowledge they had, that the time-honoured ceremonial was now nothing but a shabby and sorry pretence. The pride and glory of the king’s guard had been degraded. Whereas before each warrior had carried with dignity and pride a shield of the choice gold of Ophir, now he carried with shame a shield of cheap and common brass. There was not one among the number who would not have died rather than surrender his shield of gold to the enemy, but the matter was out of their hands. It was a soldier’s duty to obey and not to question his orders. The stark fact remained. The gold had gone and in its place was the cheap and common brass. To outward appearances the life of the city was the same. There was the regular ceremonial procession of the king to and from the house of the Lord. The king’s guard was still 300 strong, and they marched with their usual bearing and precision. They still carried their shields, but with impoverished pomp, for the gold had gone!

THE ACTION WAS CHARACTERISTIC of the reign of

Rehoboam, for most of his energies as a monarch seem to have been devoted to the lowering of standards rather than the lifting of them. It was he who rejected the counsel of the aged and experienced men and accepted the counsel of the young and hot-headed nobles of the land. It was his voice that uttered the arrogant and stupid declaration that: "My father chastised you with whips, but I will chastise you with scorpions." It is written of him that he "forsook the law of the Lord and all Israel with him."

Because of his arrogant stupidity and his sinful and idolatrous practices, the judgment of God came upon him in the form of the armies of Shishak, the king of Egypt. Shishak made a clean sweep of anything that could be called valuable in the city of Jerusalem. The king's treasures were taken, the shields of the king's guard, and worst of all (though this does not seem to have troubled Rehoboam as much as the shields of the guard) the treasures of the house of the Lord!

Impoverished, disgraced and degraded in the sight of his enemies and his people, Rehoboam was yet unwilling to acknowledge his sin and turn to God. He had to have yet one more attempt to bolster his crumbling ego. In the circumstances there would have been a case for him to make his journey to the house of the Lord privately and in sackcloth and ashes rather than with military pomp and ceremonial, but he was unwilling thus to humble himself before the Lord. He could not, for very shame, parade his royal guard without their traditional gold shields. He had no gold, and if he had, Shishak would hear of it and make further demands. Very well then, he would have shields of brass. The appearance was similar, and they were shields just the same, were they not? What did it matter if they were brass instead of gold? Did they not fulfil exactly the same function? Perhaps, perhaps, at some future date he would be able to get the better of Shishak and replace the gold ones again, perhaps. . . .

It is one thing to use brass for its proper utilitarian purposes but it is entirely another to use brass where gold should be. The standard laid down by Rehoboam's grandfather David, when instructing Solomon concerning the building of the temple, was, "The gold for the things of gold, and the silver for the things of silver." There was to be no substitution of the one for the other. A precious metal was not to be replaced by a baser one. Brass may be somewhat similar to gold in appearance, but in value how vastly different!

ALTHOUGH ANCIENT AND EASTERN in its setting the story of Rehoboam and Shishak of Egypt is terribly and heart-searchingly up to the minute in its message. The lesson we are taught is that it is of no use preserving outward appearances when the thing of real

value has gone. Brass can replace gold in a functional sense but not as a standard of value; one is precious, the other base. Morally and spiritually, in the life of our nation, and regrettably in church life too, we see that all around us this sorry substitution is taking place. Ancient and valuable standards of decency and integrity are being replaced by lesser and baser standards—brass instead of gold! The outward appearance and tradition remains the same, but it is superficiality at its best and deceit at its worst! The claim that Britain is a Christian country may be true in the sense that it is more Christian than heathen ones, but it depends on the standard of measurement; do we use brass or gold?

Perhaps nothing could illustrate more terribly the deterioration in standards than the words of Monica Furlong, a columnist writing for the *Daily Mail*. Monica Furlong writes: "One of the things which makes it so difficult for youngsters growing up to know how far to go in their sexual adventures is that our society has two quite different standards. One is the standard it preaches—absolute continence before marriage and absolute fidelity afterwards. The other is the standard it practises, which, as all adults know, falls far short of this."

Marital infidelity was once the exception rather than the rule, but things have reached such a stage that in a recent divorce case the judge asserted that it could no longer be held that divorce would be a shock to a boy of fourteen years—this concerning the divorce of his parents. These observations are not those of so-called narrow-minded people or pious parsons, but journalists and judges, and they graphically illustrate how things stand with our country in relation to its moral standards.

HOWEVER, IT IS NOT ONLY on matters of morality that the subtle but sorry substitution is taking place. The house of the Lord is to a large extent deserted on the Lord's day. While as a nation we like to retain a nodding acquaintance with God through broadcast and televised services and through what has been called "four-wheel Christianity" (pram, taxi and hearse), instead of the Bible on Sunday it is very often "Bingo" in the autumn and winter and the beach in spring and summer. On many occasions children who would be happy and content singing hymns and choruses at Sunday school are taken off on some pleasure jaunt or other by their parents. They may enjoy the outing, or, on the other hand, they may return home late at night tired and fretful, but these are not the main considerations. What has been done to them is that their parents, by their example, have sown the idea in the minds of the children that God and His day are matters of little consequence, and can be brushed aside for personal pleasure. An

occasional jaunt for a family reunion may not do a great deal of harm, but there are Sunday schools where certain children disappear entirely from the Sunday school around May and reappear only about October.

It is not surprising in the light of divorce statistics and irreligious and anti-religious parents that there should be such a thing as a juvenile delinquency problem. Concerning this, it is sometimes the pastime of newspaper columnists to tilt at the ministers and youth leaders of the church, deploring the supposed lack of interest and the remoteness of the churches from the problems of the young, etc. Let any minister with a heart for youth, however, involve himself deeply in the problems of young people in trouble, and he will be quickly told to keep to his pulpit and leave such young people to those who are qualified to deal with them, or else he will be accused of attempting to push too much religion down their throats and of giving them religious mania. Indeed, it would appear, on occasions, that there are authorities that are not keen on young people being really taken up with Christ and His service, but prefer them to have just a small and harmless dose of this thing called Christianity. Brass seems actually to be preferred to gold!

Christians, however, should not complacently shelve the responsibility for the existing state of affairs on to the shoulders of those whom they describe as "worldly." We must ask ourselves how much of the deterioration is due to the fact that the gold is missing from our lives, personally and collectively, leaving the cheap substitute in its place. How much is due to the failure of our influence, our witnessing, our lack of vigilance, our indifference and lethargy, our compromise with unholy things, our professing without possessing? Has not the church as a whole lowered its standard in practice, if not in theory, in order to "keep pace with the times"?

It is not without significance that the last-mentioned church in the Spirit's message to the churches in the book of the Revelation contains a reference to gold. The church of Laodicea is said by many Bible students to refer prophetically to the spiritual condition of the church before the return of the Lord, and to them John is instructed to write: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich . . ."—*gold, not brass.*

THERE IS NOTHING MORE BRAZEN than sin, and it is not without significance that it was a *brazen* serpent that typified sin being nailed to the cross. There is also "sounding brass and tingling cymbal" in Paul's epistle to the Corinthians which reproves hearts that are empty of the love of God even though participating in His worship.

As we look around us and see where the brass has replaced the gold, how the higher standard has been rejected and the lower one accepted, how the appearances are maintained even when the thing of real value has gone, we must begin to ask the awe-inspiring question, *How long will God allow us to brazen it out?*

TESTIMONY CORNER

SINCE I was four years of age I have suffered from psoriasis. We had a number of doctors and tried out many remedies. I have been twice in three different hospitals, but there was no cure. One day last year I met a member of the Elim church. She invited me to the meetings and offered me a seat in their car. I accepted and was prayed for several times. I went through the waters of baptism and was baptised in the Holy Ghost, but was not healed. One night at the special prayer meeting I was prayed for again. Miss Linton ask me when I expected to be healed. I said, "It will take time." Miss Linton said, "Look to Jesus for healing now." That night I was made whole. My whole body, which was covered with the disease, and my face were healed.

To God be all the glory.

(MRS.) E. SYMINGTON.

I WAS A very happy, active woman on my own farm, but I began to fail in health. My doctor advised me to go to hospital. I had three serious operations and was in hospital for four months. I was sent home just before Christmas 1960, quite helpless. I could not walk or do anything for myself and I was very deaf. My daughter heard Miss Linton's life story in April 1961. We decided we would send for her. When Miss Linton came I decided for Christ. She then instructed me from the Word on Divine healing.

As I was prayed for the power of the Lord went through my body and I was healed. I could hear a whisper with my right ear and could walk around the house. This was wonderful, praise the Lord! I now can work again, which I thought I never would be able to do, and I am perfectly straight again. On Miss Linton's last visit I told her I was still deaf in my left ear. After prayer I could hear perfectly.

(MRS.) PATTISON.

TELEPHONE

MINISTRY

By JOSEPH SMITH

WHEN I come across something which is unique I am always interested, especially if it is something which works, and works well. I know that the matter of telephone ministry is not actually new. It has been used by others for some time. Over in Dublin it was such a success that help had to be brought in to deal with the numerous calls, the vast majority of which were from Roman Catholics seeking spiritual help. I also know that Pastor Morrison, of Kingstanding, had good success in this ministry, and has helped many. His advice and help have been sought by leaders of other denominations to further the work of God along this line. No doubt there are other ministers in our movement who are doing a similar good work of whom I have not heard.

Recently, on a visit to our Ealing church, I was privileged to see this ministry working with good success. Through an advert in the daily press many have sought Pastor Chuter's help and advice over the telephone. Others have come to his house for prayer, advice and Divine healing. Others have found Christ as their personal Saviour. Three or four have joined the church through this ministry. Others at a distance have been recommended to Elim churches in their district. One man wanted to have a talk about smoking. The pastor prayed for him over the telephone, and he was delivered from the habit that very day; the very smell of tobacco smoke became obnoxious to him.

Why should not this ministry be extended in our movement? There are thousands of burdened hearts throughout the land longing for help from someone who has a heart to help. You may say, why don't they go to their own minister? Perhaps many of them do not have a minister to go to. Besides, there are many priests and ministers who do not know the Lord in a real way, and how much spiritual help can they give to these struggling ones? Many want prayer for healing; and if we believe what we profess, then we are the people who should offer our services as ministers of a living Christ, who is the same yesterday, and today, and for ever. Harry Edwards, a spiritualist, receives an average of 3,000 letters a week, seeking his help in the matter of healing. Are we going to leave this great field entirely to the enemy? I feel that we should put ourselves

more at the disposal of the public, and offer our services as messengers of the glad tidings of a full salvation for body, soul and spirit.

"The need of the world is Jesus,
To satisfy its longing soul!
The need of the world is Jesus,
To make it every whit whole.
The need of the world is Jesus,
To bear its burdens and cares,
The need of the world is Jesus,
To answer its many prayers."

CHURCH NEWS FLASH

Springbourne

On the occasion of the fifth anniversary of the coming of Pastor and Mrs. Gorton to Springbourne the church enjoyed much blessing from the visit of the students of the Elim Bible College and their Principal, Pastor Gilpin. There were testimonies, instrumental items and a piano duet, while the message was given by Mr. Harwood. During the service Pastor W. G. Hathaway paid tribute to Mr. and Mrs. Gorton for their united ministry and presented a cheque from the members. This came as a great surprise to them. Great blessing has been experienced among the young people, some receiving the baptism in the Holy Ghost, and others coming forward for water baptism. On November 4th six young men and three sisters were baptised. See cover picture.

Gosport

This little church recently celebrated the first anniversary of its opening. The preacher for the day was the builder, Mr. H. Lane, of Southampton. It has been a pleasure to see strangers coming in. On the occasion of the pastor's birthday all branches of the church made presentations, and the pastor, Miss F. Munday, made suitable acknowledgment. The Crusaders formed groups at Christmas to go carol singing. Divine healing is kept to the fore, and many cases of deliverance are reported. At a memorial service for a dear sister who had passed away, her husband came to the Lord and is joining the church. The church continues to bear a fine witness to the truths of Pentecost in this seaport town.

W. N. BRAMBLEBY.

SONG FOR THE WEEK

By DOUGLAS B. GRAY

Holy, Holy, Holy! Lord God Almighty!

TURN to *Redemption Hymnal* No. 113 and read through this great hymn. The holiness of God is an awesome thing for the human mind and heart to dwell upon. The text of this hymn suggests that the deep spiritual experience of realising this marvellous attribute of God is the fruit of prayer and meditation. The deep things of God come to men only when they are spiritually ready to receive them. If the one who experiences such a revelation is a poet, he may capture in words for all time and for all men the things God has made known to him. Such is the case with "Holy, Holy, Holy! Lord God Almighty!"

A great hymn is invariably the reflection and expression of a great experience. It must be so; it cannot be otherwise. God must speak to men before men can honestly and fervently speak of God to men.

Each verse of the hymn opens with the words "Holy, Holy, Holy!" It is an exalted recognition of the true nature of our heavenly King. The author first sees all those who love the Lord on earth as lifting their song of praise to God "merciful and mighty!"

Then he sees the saints, the cherubim and the seraphim in heaven adoring the everlasting God; and finally, he sees all the works of God on earth and in heaven joined in a song of praise to the name of "God in three Persons, blessed Trinity!"

The Bible texts upon which this hymn is based are found in Isaiah 6 : 2, 3 and Revelation 4 : 8-11. The words were written by Reginald Heber, an English preacher who was appointed Bishop of Calcutta in 1823. He was a man of God greatly beloved, whose zeal for the Lord's work in India brought him to an early death. Reginald Heber was a poet of unusual ability, and most of the hymns written by him are still in use.

The beautiful tune *Nicaea* to which this hymn is sung was also written by an English preacher, John B. Dykes. He was an outstanding musician as well as a preacher, and was among the leading hymn tune composers of his time, writing nearly 300 such tunes.

The deep spirituality of this hymn and the superb manner in which the subject is treated make "Holy, Holy, Holy! Lord God Almighty!" unique among the great hymns of the Christian Church. This masterful tribute takes its undisputed place among the immortal songs with which the children of God praise and adore their Maker.



HELLO SUNBEAMS,

Jenny and Peter were on their way home from school when they saw him. He looked very strange indeed, and a little bit frightening, but they did not want to stare too hard. Jenny told Daddy about him as soon as he got home.

"He was a tramp, Daddy," she said, hardly pausing for breath. "He had very old and ragged clothes and an awfully black face."

"Ooh yes, Daddy, he had a bundle on a stick, and he was eating some very dry bread; it looked horrible," said Peter. Daddy seemed very interested in all they said. "There were lots more tramps when I was a boy," he told them. "They used to sing in the streets for pennies too."

"Tramps always remind me of a Sunday school lesson I once had," said Mummy. "It was from the book of Joshua, and was about some people called

Gibeonites. They were afraid of Joshua and the Israelites so they pretended they had come on a long journey." Jenny and Peter found their Bibles and read the story. You can find it in Joshua chapter 9. Jenny read how they wore old shoes and ragged clothes, and how they took with them dry and mouldy bread. The people of Israel forgot to ask counsel of God and were deceived at first. Afterwards they discovered that they had been tricked, but it was too late to do anything then, so the Gibeonites had to be servants for the rest of their lives as a punishment.

Daddy reminded them of the other "tramp" in the Bible; he is found in the New Testament. He wore ragged clothes and he was very hungry. How different was his story. His father waited daily for his return, and when he came home he had his old clothes taken off and was given new clothes, new shoes and even a ring on his finger.

This is a wonderful picture of what Jesus has done for us. He has not made us to be servants or slaves. He has made us His sons and daughters. The Bible tells us that all our righteousnesses are as filthy rags. Without Jesus we would be just like tramps in His sight. He has given us a new robe, and made us to be His children. Jesus is to us the bread of life and the

(Continued on page 47)

What are your earnings?

"ALREADY the reaper is getting his wages . . . he who does the cutting now has his reward . . . for he is gathering crop unto life eternal." These are the words of the Master as you will find them in the Amplified Version of John 4:36. It is because of this that I boldly ask "*What are you really earning?*"

Almost five years ago we set ourselves to the task of winning junior Crusaders in Bristol. We felt that we *must* do something. The very first step was to approach the educational authorities for permission to use the schools in certain districts of the city, on one evening each week. This permission was readily given and so we set to work. Each group should have its own branch leader with a number of team leaders and a pianist. In our case the majority of these workers come from among the young people of the Bristol City Temple.

Five years! The vital question uppermost in all minds would be: "Well . . . and how has it worked?" Here is the answer. It has given a good number of our

own young people a real worthwhile job to do for the Master. They feel that they have a special responsibility for a group of youngsters who, in lots of cases, have no other spiritual encouragement.

And what about the branches? After five years we have about 200 youngsters meeting in the various branches each week. Many of them have made their own personal decision for Christ, some of them have become regular members of our Sunday school, and some are to be found each Sunday evening at the revival rally in the City Temple.

You *can* do it in your church! Here is a tremendous challenge. We stand at the beginning of a new year. Let us get out into this field of service with new vigour. Catch afresh the words of Christ, let them ring in your ears, let them burn in your soul, and let them move your hands and feet. Let us commence new junior Crusader branches all over our land.

Earn your wages! You most certainly can, for "the fields are already white for the harvesting."

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

CRUSADER MEETINGS

(continued)

9. Junior youth night. Once a quarter (at least) the junior youth should be invited either to take the Crusader meeting or at least to have a joint meeting so that these young people might find it easy to come into senior Crusaders.

10. Tapes. The youth committee have prepared a small library of tapes on vital subjects which have been carefully selected. Send to Headquarters for the list.

11. Eye spie. Arrange for a number of Crusaders to disguise Bible stories, using non-Bible names for the characters. Then at the close of each one, ask the others if they know the correct people in the story.

12. Ha, ha. Ask at least eight Crusaders to come prepared to tell the funniest thing they remember happening at any meeting they have attended, or something funny which happened when working for the Lord, either in Sunday school or somewhere else.

13. Viewsonnews. Ask a number of Crusaders to come with cuttings from various newspapers telling of some situation which needs prayer, e.g. juveniles in trouble. Then have a time of prayer for each situation.

14. Any answers. Prepare seven simple questions and put a copy of them into say ten envelopes. Hide the envelopes in the hymn books, one envelope in each. Those who get a hymn book with an envelope are to answer the questions. Such questions as: Tell what happened the last time you talked to a person about their soul. When were you baptised in water? Which Sunday school lesson did you enjoy most as a child? etc.



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright
(Minister of Elim Church, Southend-on-Sea)

Monday, January 21st. 2 Samuel 17 : 15-29.

"A wench . . . a lad" (vv. 17, 18).

Two unnamed youths, one on David's side and the other on Absalom's, and each plays a dangerous and heroic part, one for a good cause and the other for an evil one. The girl was obviously employed as a go-between for the spies, and the lad's sharp eyes aroused his suspicions and brought him into the picture. The Lord has need of brave and alert young men and maidens in His service today.

Tuesday, January 22nd. 2 Samuel 18 : 1-18.

"O Absalom, my son Absalom" (v. 33).

What a leader had they! And what a Leader have we! How tragic was his deep love for that worthless son. Presumably Absalom's head was caught in a tree-fork. Josephus says he hung by his long hair. How terrible was his death, cruelly butchered by the ruthless Joab and his ten armour-bearers. Joab knew his master's will and did it not because he thought the interests of David's kingdom better served in this fashion. The weapons of our warfare are not carnal. Let us fight the Lord's battle in the Lord's way.

Wednesday, January 23rd. 2 Samuel 18 : 19-33.

"Wilt thou run . . . seeing that thou hast no tidings ready?" (v. 22).

Here is a contrast in messengers. Cush, the negro, is bidden, "Go, tell the king what thou hast seen." Ahimaaz, a "son of the manse," so eager and so insistent, cannot tell for he does not know all the facts. Yet he insists on going. Whether the tidings be sad or glad, we should know the errand we are about. "We speak that we do know and testify that we have seen."

"Tell the world that you have found a precious Saviour."

Thursday, January 24th. 2 Samuel 19 : 1-15.

"The king weepeth and mourneth for Absalom" (v. 1).

Joab's words sound stern, but they were true. Whatever his character, he was true to his king. There did seem, on David's part, to be immoderate sorrow and grief for Absalom; publicly at any rate. His speech had the right effect. Let us thank God for those who speak to us plainly, even if somewhat abruptly!

"Go bury thy sorrow, the world hath its share;
Go bury it deeply, go hide it with care;
Go think of it calmly, when curtained by night;
Go tell it to Jesus, and all will be right."

Mary A. Bachelor.

Friday, January 25th. 2 Samuel 19 : 16-30.

"The king is come again in peace" (v. 30).

The shameful Shimai! What an odious creature! In David's humiliation he cursed and abused his king (ch. 16). Now, in his triumph, he cringes with a craven and unreal penitence.

PAUSE AND PONDER

*Some Christians are like the Dead Sea.
There is a constant inflow but no outflow.*

But David pardons withal: It is not a day for killing; and so for a second time Shimai's life is spared. It is always best to err on the side of mercy. The meek Mephibosheth! How cruelly wronged by his wicked servant Ziba, who slandered him to David! Worse, David believed him. Let us be warned. It is a painful thing to be the victim of a slanderous tongue. It was said of the Prince Consort that "He spoke no slander, no, nor listened to it." Can that be said of me?

Saturday, January 26th. 2 Samuel 19 : 31-43.

"Barzillai" (v. 31).

Beautiful Barzillai! What a lovely old man he was! Grateful for his eighty years, with a true estimate of his dwindling natural powers, with which withal he had served his king nobly in the recent great crisis, expecting no reward. He had died to earthly ambition, and thought only of the welfare of others. His altruistic actions ensured a happy future for his sons (1 Kings 2 : 7). Altermating Israelites! This fierce jealousy between Judah and the rest of the tribes ultimately tore the nation in two. Yet it all arose from their mutual loyalty and attachment to David. What a leader he was!

Sunday, January 27th. 2 Samuel 22 : 1-16.

"My Saviour" (v. 3).

This great song afterwards took its place in the Psalter (see Psalm 18). It recapitulates "All the way my Saviour led me" from his dark days as a fugitive in the wilderness to his final triumph over all his foes. In these graphic and poetic words, descriptive of storm, earthquake, lightning, flood and fire, he tells of the Almighty's care. It was doubtless here that R. Grant received the inspiration for his great hymn "O worship the King" (R.H. No. 10). Sing it over today and make this song your own.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The Spirit of Prayer

We believe in the Holy Spirit. We believe He can indwell the one who trusts in Christ for salvation. We believe we can be baptised with the Holy Spirit. Why does the Holy Spirit dwell in us? His first and greatest work is to reveal Christ in us. He also gives us power for service that we may work and witness for Christ. He is also the spirit of prayer, for we know not how to pray and ask as we should; but the Spirit helps our infirmities and prays through us with groanings which cannot be uttered. There are also times when the Spirit prays through a believer in tongues. What amazing answers to prayer have been received when such intercessions have been made. I recall hearing the testimony of a woman who, while sweeping the house, felt the urge to leave her work and pray. She obeyed and while in prayer had a vision of a missionary who was sick to death. The Spirit prayed through her in tongues and eventually in vision she saw the man wonderfully healed. She noted this experience in her diary and later found the missionary, who told her of his healing. How we need the Holy Spirit and His gracious intercessions through us in these days. We must pray more for the Holy Spirit that He may have more of us so that our spirits and souls and bodies may be under His control. Then He will use us in prayer as well as other means of service for Christ.

Prayer is requested for

Revival throughout Britain.

Thought for the week

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

COMING EVENTS

CLAPHAM. January 20, 21. Elim Central Church, Clapham Crescent. Services to celebrate James C. Kennedy's thirty-fifth anniversary in the Elim ministry. Postponed from January 6, 7, due to weather. Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m. January 27. Thirty-fourth anniversary of London Crusader Choir. Conductor : D. B. Gray. 6.30 p.m.

COULSDON. January 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Minister's sixth anniversary. Speaker : H. W. Greenway. Supporting items by students, 7 p.m.

EALING. January 20. Elim Church, Northfields Avenue, W.5. Pastor's third anniversary services. Special speaker : J. Lancaster (Eastbourne). 11 a.m. and 6.30 p.m.

HOVE. January 19, 20. Elim Church, Portland Road. Minister's sixth anniversary. Speaker : H. W. Greenway. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

ILFORD. January 26. Elim Church, Clements Road. Monthly rally. Speakers : J. Smyth and Mrs. Smyth. 7.30 p.m.

LONGTON. January 22-27. Elim Church, Carlisle Street, Dresden. Return visit of Felix and Mrs. Lloyd-Smith. Weeknights (except Friday) 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

YEOVIL. Reopening services, planned for January 19, 20, have been postponed owing to weather. Details of new dates will appear later.

PRESIDENT'S APPOINTMENTS

January *26, Teddington ; *27, Clapham ; 28-31, Bristol ; *February 2, 3, Sheffield and Derby ; *9, Stockwell ; *10, Holloway Prison and Ilford ; 16, 17, Whitehaven ; 18, Motherwell ; 19, East Kilbride ; 20, Kirkintilloch ; 21, Greenock ; 22, Clydebank ; 23, Glasgow ; 24, Alloa ; *March 2, 3, Cardiff ; *10, Wormwood Scrubs Prison and Walthamstow ; *13-20, Northern Ireland ; 22, Metropolitan Tabernacle, London ; *24, Maidstone Prison ; *30, Barking.

* Accompanied by the London Crusader Choir.

ITINERARIES

Joseph Smith. January 26-30, Torquay ; February 2-7, Exeter ; 9-17, Plymouth ; 19-28, Newquay ; March 2, 3, Brighton.

SUNSHINE CORNER (continued)

water of life, so that He has both fed and clothed us.

"I am glad I belong to Jesus," said Jenny. "I do not think I would like to be a tramp."

I do not think I would either, sunbeams, would you?

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH CONFERENCE BRISTOL

IN THE CITY TEMPLE

JANUARY 28th to 31st at 7.30 p.m.

FOUR PUBLIC RALLIES

- * DISCUSSIONS AND QUESTION TIME.
- * MINISTERS' SINGING GROUP.
- * SPECIAL ADDRESSES ON YOUTH PROBLEMS.
- * Pray for the morning and afternoon sessions, when the youth committee meet with all our district superintendents and youth commissioners.

Pastor C. D. Stockdale and the missionary exhibition will visit the following churches : January 19, 20, Selly Oak ; 22-24, Kingstanding ; 26, 27, Graham Street ; 29-31, Smethwick ; February 2, 3, Coventry ; 19-21, Portadown ; 26-28, Ballymena ; March 5-7, Bangor ; 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches : February 22, Megaberry ; 23, 24, Brookeborough ; March 1, Larne ; 2, Lisburn ; 3, Alexandra Park Avenue ; 9, Apsley Street ; 10, Beersbridge Road (a.m.), Bethesda (p.m.) ; 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

Miss S. F. Beardwell will visit the following churches : January 19, Scunthorpe ; 20, Grimsby ; 21, Harrogate ; 22, Driffield ; 23, Selby ; 24, Hull City Temple ; 26, Hull, Mason Street ; 27, York ; 28, Malton ; 29, Scarborough ; 30, Stockton ; 31, Bishop Auckland ; February 2, Sunderland ; 3, Newcastle ; 9, Salisbury ; 10, Winton (a.m.), Springbourne (p.m.) ; 11, Wimborne ; 12, Weymouth ; 13, Merriott ; 14, Yeovil ; 16, Ryde ; 17, Portsmouth ; 18, Eastleigh ; 19, Romsey ; 20, Canada ; 21, Southampton ; 23, Sholing ; 24, Gosport.

M. O. Thomas will visit the South London Presbytery from January 20 to February 9. Details later.

A MAGNIFICENT RESPONSE

The magnificent response of the Elim family to the Typhoon Damage (Hong Kong) and Famine Relief (Tanganyika) appeals, made in the Elim Evangel, has exceeded our expectation. The amount contributed to the former was £1,124/6/- and to the latter £794/15/-.

On behalf of the missionaries concerned, the Missionary Council and myself I send our sincere thanks to all who gave so generously.

Samuel Gorman.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes, H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BRIDLINGTON. Well-equipped holiday flats in Christian home adjoining sea front. Parking space. Reduced terms off season. For full particulars write Mrs. Avison, 2 Alexandra Drive. Phone 5062. C.482

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.476

EASTBOURNE. The Elim Guest House is open all the year round: one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure: from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne Phone 633.

HOLIDAY CAMP available for summer 1963; ideal for young people; near sea, Apply Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. C.477

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.194

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

NEWQUAY. Modern four- and six-berth caravans for hire, on holiday sites with site shops and all other amenities; close beaches, town and local Elim church. S.a.e. Harris, 24 Tretherras Caravan Site, Newquay, Cornwall C.479

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VERY REDUCED CHARGES FOR MAY AND JUNE

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SUPER SANDS AND SCENERY

"THE HOLIDAY YOU CAN'T FORGET"

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Terms for old-age pensioners. Youth rendezvous.

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MARRIAGE

DAWBER—CROOK. On December 15th, at Elim Central Hall, Wigan, Norman Dawber to Anne Crook, both Elim Crusaders. Officiating minister: Henry W. Fardell.

NEILD—MORGAN. On December 29th, at Elim Church, Ealing, Harold Neild to Christine Mary Morgan. Officiating minister: A. J. Chuter.

WITH CHRIST

MAGSON. On December 10th, Emma Magson, aged 80, much loved member of Hull City Temple, passed suddenly into the presence of her Lord. Officiating minister at funeral: Ian R. Moore.

ORMISHER. On December 23rd, Edwin Ormisher, aged 78, faithful member of Elim Church, Wigan. Officiating minister at funeral: Henry W. Fardell.

CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON

A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH A WARM WELCOME. FOR AN INFORMAL CAREFREE HOLIDAY NEAR EXMOUTH. LOVELY SANDS.

EXCELLENT REDUCTIONS FOR MAY AND EARLY JUNE.

OPEN FOR HONEYMOONS.

CARAVANS ALSO AVAILABLE AT SANDY BAY



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Here is a form of bequest which may be incorporated in a will or codicil. Any inquiries addressed to the Secretary, Elim Headquarters, 20 Clarence Avenue, London, S.W.4, will be dealt with in strict confidence.

I bequeath to the **ELIM FOURSQUARE GOSPEL ALLIANCE**, of 20 Clarence Avenue, Clapham Park, London, S.W.4, the sum of £..... free of duty for the general purposes of their work and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.