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The

Elim Evangel

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

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*An
apt
text
for
these
days*

KNARESBOROUGH
PARISH CHURCH
CLOCK TOWER

Photo by Charles Bean

PROTEST AND — PROCLAIM!

By T. W. Walker

(Minister of Elim Church, Scarborough)

IT is being said increasingly that the voice of the Church is silent on many topics of present-day importance. Does this not apply in great degree to pentecostal denominations? It may be that we are numerically less than many of the older established bodies, but is this a reasonable excuse for our remaining silent? Wolfenden report, African race hatred, neglect of old folk, increased crime, moral laxity—all seem to escape our notice. We pride ourselves on our not being in the world, but

OUR MISSION IS TO THE WORLD

It would do a power of good if the salt were saltier! We know that the Master promised dire results should the tang of the salt be lost. We are surely in a false position if we proclaim our unworldliness and carry it to such an illogical conclusion that it prevents our paying heed to social, moral and religious evils. This is doubly so when we consider the tremendous impact which television has made upon the Church. Some think mid-week services will eventually be curtailed and others have given vent to their opinion that Sunday evening services will disappear! Shades of John Wesley indeed! We must avoid the pitfall of ignoring evils around us to the extent of keeping silence about them the while watching on our little square boxes the very things which we would not cross the road to see in reality. It is absurd to denounce boxing in public halls and to watch it in our homes, and dangerous to condemn films of evil intent and view them by our own firesides. How doubly disastrous this is when we remain quiet about grievous wrongs which would glare us in the face if we only would examine them.

It is undeniable that many positions are going to high churchmen and Roman Catholics simply by default. We would not wish to match intrigue and double dealing with counter plots and the like. On the other hand, we must be awake to the fact that there is a price to pay for retaining freedom.

This is an appeal that we should go back to God to pray for such a baptism of the Spirit that we shall be

TRUE PROTESTANTS

Even in our conferences and district meetings we

tend to fritter time away in discussing constitutional niceties and proclaiming personal points of feeling. The voice of the Pentecostal Church should be heard far more than it is. We may not have the ear of the press, but at least we could write letters. How many of us would trouble to write, say, to the B.B.C. on the increasing predominance of Catholic and Catholic-type services? "Revive Thy work, O Lord; disturb *this sleep of death*" are the wise words of the hymn writer.

There is another side to this question, however. We do not wish to be in the place where we simply protest and decry. Ours is not only to be negative; we have the only truly positive message for the world! Protest—yes, more and more against the forces of sin and compromise, but let us also proclaim the truth. Our message is Christ, and He is the answer to every need. Are we as militant in proclaiming the Gospel as we should be? If certain methods have now outlived their usefulness are there not other ways? Our problem is often how to get into contact with those whom we unwisely call "outsiders." There seems to be a great gulf fixed between the sinner and the saved, and we must concede that in our desire not to mix with those we call worldlings we have often shunned them. We must beware of spiritual pride, as this is the greatest possible hindrance to our active witness. If we will alert ourselves to it there is already to our hands the means of getting into touch with outsiders. We live next door to many unsaved. Our Sunday school and youth works diffuse the truth of the Bible to many ungodly homes. Our sisterhoods do likewise. We have relatives and many are not the Lord's. When you begin to look around at your church you soon realise that contacts are there for us to follow up. We must not retire behind the ramparts of the church and fire off salvoes of denunciation only, we must

ADVANCE BEYOND THE FORTRESS

and invade the enemy's territory. These things are more easily said and written than done, but it is vital that they should at least be attempted. Oh for a trumpet voice on all the world to call! When did I last invite someone to the Gospel service? When did I last use my will and refuse to watch things I

would not pay to see? When did I last protest in a clear, sane and sensible manner against the evil propaganda of the day? It is not enough to be evangelical; we must be evangelistic! Let us take care that we do not fall into the error of Peter and warm

ourselves at worldly fires while denying the Saviour who bought us. The Son of God goes forth not to pleasure and self-comfort, but to war. Let us humbly challenge our own hearts with the piercing, penetrating question: "Who follows in His train?"

GOSPEL GEMS

"As a tale told!"

"We spend our years as a tale that is told" (Psalm 90:9)

By Hugh Sawyer

IF at the end of time it were possible to prevail upon the recording angel to grant us permission to enter the vast reference libraries of heaven, to take down the book recording the story of our life, would you be concerned at the tale which would unfold itself?

Would it depict a life of sin, of selfish pursuits of material gain, ambition and personal interests? Would those innumerable commas represent moments of hesitation to put ourselves to inconvenience in service to others? Would those full-stops be definite dead ends, obstinate refusals to listen to the appealing calls of our redeeming Lord? Would those rare question-marks be tokens of taking ourselves to task concerning our wayward mode of life? Would there be any moisture-stained pages upon which we had wept bitter tears of remorse? Would the concluding chapter reveal a miserable admission of frustration, fear and failure?

It could be that our life story was a glowing volume, vibrating with love and sympathy, inspiring confidence and encouragement; a candle burning brightly in some dark corner of worldly materialism, shining with gratitude to a crucified Christ who laid down His life so that we could live throughout endless years of eternal bliss with Him! Throughout its many delightful pages, impregnating them like a rare perfume, would be that sense of peace far beyond human comprehension, derived from a knowledge of sins forgiven and a gracious God's promise to remember them no more; of the joy of salvation, that precious gift of God made possible only by the voluntary sacrifice of His Son who suffered death in our stead!

Each succeeding day is the writing of a new chapter upon a virgin page of as yet un-lived life. What is written upon that page is our own personal responsibility, for to each one of us is given the expressing of our own free will. Those not so familiar with their Bible fail to realise that all men are sinners, born as

such through the Adamic fall, and thereby if their sins, whether of omission or commission, be not forgiven them they naturally die in sin, and if their names are not written in the Lamb's book of life they pass into a lost eternity!

Those who serve Christ are often reminded of the well-known defence of the worldly man: "I live a decent life; I do no harm to any man; I pay twenty shillings to the pound. Perhaps I don't go to church, but does that make me any worse than he who does?" Of course we agree that he is no worse than anyone else; nevertheless there is a great gulf fixed between him and God's children. They are saved by the grace of God. He is not! Their sins are forgiven them. His are not! God has precious gifts in store for those who love Him. The worldly man is spiritually bankrupt!

Conviction of sin is emphasised in Romans 3:10, 23: "As it is written, There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God."

While by the grace of God we still walk this earth, the opportunity to walk with God is ours. When we depart the opportunity departs with us. If the pages of our book of life are soiled, tattered and torn, if some of the seamy chapters would not bear the light of day, take heart, for all is not yet lost. The shed blood of Christ can make the foulest sinner clean! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Will you, while yet you can, if you do not know Jesus Christ as your personal Saviour, exchange that old sin-riddled, dilapidated book of yours for a new and better one?

Here is the promise: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

EDITORIAL

CHEMICAL CONVERTS!

AN alarming vista is opened up by a recent article from the pen of Aldous Huxley in the *Saturday Evening Post*. He foresees the possibility of drugs shaping men's minds, and even bringing about a religious experience. "These new mind changers," he says, "will tend in the long run to deepen the spiritual life of the communities in which they are available. That famous 'revival of religion' about which so many people have been talking for so long will not come about as the result of evangelistic mass meetings or the television appearances of photogenic clergymen. It will come about as the result of biochemical discoveries."

Oh the fanciful dreams of men! Visions of Utopia are nothing new. Plato and the Greek philosophers thought they could bring this about by education—that if the processes of thought development were ideally controlled a new society would arise. Men have thought that social reform, the abolition of poverty and slums and the creation of a good environment would change men's hearts and that the vice prevalent in the slum would disappear in the suburb. Others have sought by mass psychology to create a nation of supermen, a master race. Now it is to be a chemical revolution to solve all our problems and bring in the brave new world!

Assume that man is inherently good, that sin has no objective reality, and all becomes possible. But—and here is the obstacle—sin will persist in rearing its ugly head. The suburb has its vice no less than the slum. Brutality, sadism and a host of kindred evils destroy the myth of the master race, and the effect of mind-changing drugs is already causing much searching of heart among those who have advocated them.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: E. J. Phillips (President), P. S. Brewster, J. T. Bradley, J. Dyke, S. Gorman, H. W. Greenway, W. G. Hathaway, J. J. Morgan, J. Smith.

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That changes can be effected in man's character by various means is not denied. Crowd psychology can dull the critical faculty of a nation until they accept lies as truth. Mass brain-washing is a recognised twentieth-century phenomenon. Nor are we ignorant of the fact that such means may sometimes be used by the well-meaning, and even with apparently excellent results. Decisions may be taken in the emotional atmosphere of a crowded gathering which, though sincere, are less than the consequence of the operation of the Holy Spirit. Man is an emotional being, and this is one of the avenues through which an approach may be made. We must not forget, though, that as a general rule such mass psychology is limited and its effects are short-lived. Brains may be washed and re-washed. Decisions may be changed. What greater witness to this than the crowd which one week cried "Hosannah" and the next "Away with Him, crucify Him"? Hence the apparent falling away of many so-called converts.

An evangelism which appeals only to the emotion is unbalanced and unscriptural. A true appeal must reach every part of human personality—intellect, emotion and will—and involve a totality of surrender. Anything short of this is less than the full Gospel of Christ.

While we recognise that emotional changes may be brought about by a variety of means, let us make it clear that intellectual assent to the Gospel message is also insufficient. The true work of regeneration, by which the believer enters into newness of life in Christ, through His atoning death and sacrifice, is the work of the Holy Spirit alone, and nothing can take the place of this—it is unique.

Pills may change the mind, psychology stir the emotions, but only Christ can change the heart and life and bring deliverance from the power of sin. And in proclaiming the message, in spite of Aldous Huxley's dislike of evangelism and preachers (which is what we would expect from him anyway), God's method of reaching the hearts of men remains the same as it has ever been, namely the consecrated witness of men and women, fired with holy zeal, who will proclaim what Christ has done for them, and what He will do for all who trust Him. May we ever be among that number.

Next week :

SPECIAL MISSIONARY NUMBER

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BLESSED MOURNING

By A. Birchall

THERE are many sayings of Christ which seem paradoxical to the natural mind, and which turn the world's sense of values upside down. One could think, for instance, of the saying, "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it"; or again, "Love your enemies"; or "When men shall revile you, rejoice." Mourning, which the world looks upon as baneful, touches the lives of most people, and yet the Lord said of it, "Blessed are they that mourn" (Matthew 5:4).

THE BLESSED MOURNERS

Not all who mourn are blessed. We see from the context that blessed mourning is that which is allied to the kingdom of heaven. Alexander the Great showed himself fitted for mighty military exploits: it is said that he wept because he had no more worlds to conquer. Such base mourning could not be blessed by God.

The Lord will not bless the one who mourns over the loss of earthly goods in the way that Babylon was lamented by the merchants (Revelation 18). The disciple is called upon to be a steward of that which the Lord has given, and must be able to say:

"Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all
Are His, and His for ever."

The Lord will not bless mourners who mourn because of His judgment, for when His offer of mercy is rejected, and judgment falls, mourning will be of no avail (Matthew 24:30).

Nor will the Lord bless misplaced mourning, for this can be directly opposed to the will of God. Samuel mourned for Saul out of affection, instead of seeing that God's will had been fulfilled, and God had to rebuke him for this (1 Samuel 16:1).

The mourning which is blessed is that which drives us to God. When we mourn for the sins we have committed we are driven to God: David was broken-hearted before the Lord when he remembered his sin (Psalm 51); Paul wrote a letter to the Corinthian Christians which also produced this result (1 Corinthians 7:10). God's people are given a specific promise when they mourn for their sin: "If My people . . . shall humble themselves . . .

and turn from their wicked ways . . . then will I . . . heal their land" (2 Chronicles 7:14). Here we are presented with a challenge as we see the condition of our nation; not only will God forgive His own repentant people, He will also heal their land.

Mourning for the sin of others also brings us low before God. Daniel and Nehemiah took upon themselves to bear the burden of the sins of their nation, and God blessed them for it, as well as making them a blessing to others (Nehemiah 1; Daniel 9).

We mourn the loss of a loved one, although the Christian's sorrow is not without hope. If we can take it to Father, we are in the category of the blessed. When we take our bereavement in the spirit of submission, and say "The Lord giveth, and the Lord taketh away," we find the blessing of God sweeps over our soul; His sunshine spreads "a rainbow over the valley of tears."

THE BLESSING

"For they shall be comforted."

There is a realisation of the blessing in this life. The comforting hand of a mother on her child's fevered brow is expressed in the relaxing countenance of the infant; even so, the comfort of God will manifest itself as the mourner receives this blessing. The Holy Spirit brings comfort to sorrowing hearts in various ways; is He not known by the blessed name of Comforter—one called alongside to help?

His Ministry through the Scriptures. To the mourning sinner He says, "Let the wicked forsake his way . . . and return unto the Lord . . . for He will abundantly pardon" (Isaiah 55:7). To the sufferer He says, "I am the Lord that healeth thee"; but to those He allows to suffer for a reason: "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Corinthians 12:9). To the bereaved He says, "I am the resurrection, and the life" (John 11:25). To His discouraged servant who may have been brought to tears His promise is that this service will bring its own reward; "They that sow in tears shall reap in joy" (Psalm 126:5).

His Inner Ministry. The Holy Spirit gives a deep assurance of the reality of Christ, and of the work He has done, is doing, and will do. This brings great comfort to those who place their trust in Him (John 15:26). He reminds us that our Good Shepherd

stands at the darkest part of the valley, His rod and staff ever ready to comfort us. As long as there is a lonely or sorrowing soul seeking God, the Holy Spirit will be his Friend—One who will remain when other friendships cease (John 14:16). What a comfort to make a Friend of God!

His Ministry through Fellowship. True fellowship means sharing; how often, when sorrows are shared with other believers, does the mourner find that others have already trodden the same path, and are able to apply the comfort wherewith they them-

selves were comforted of God (2 Corinthians 1:4).

There is a fulfilment of the blessing in the life to come. One day the Lord's promise will be fulfilled, and "all things shall be made new"; "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4). Truly the trusting soul can echo the Master's words: "Blessed are they that mourn, for they *shall* be comforted."



Women's Column

By Gladys Gorton

DO YOU KNOW . . . ?

MRS. G— met me at the door before the Sisterhood meeting commenced. "Do you know what this means? I saw it on the wayside pulpit up the road. 'Don't pour oil on troubled waters when it really needs elbow grease.'" "Let's ask the sisters and see how many can guess what it means," I replied. We did, and there was quite a lively, happy discussion—we all enjoyed it—and then we finally agreed that it meant—I'm not telling you now, but will in a later issue, because I want you to find the answer and then send it to me with a text which you consider goes with it.

I received a poem composed by Mrs. J— (she doesn't profess any aptitude for poetry) and she invites readers of this column (including me!) to find the answer to *The Secret*. She will be sending me the answer later. I *think* I've discovered the secret. Have you? Send the answer please. You can put both answers, including suitable texts, on a plain postcard. I will publish the best answers and verses of Scripture.

THE SECRET

Money cannot buy it, merchants cannot sell,
Its many great achievements none can ever tell.
No artists can portray it, no writer give its charm,
The storm and tempests raging cannot it alarm.

With it we are happy, without it we are sad.
It comes to everybody, the good as well the bad.
We do not know its wisdom, its power, or its glory,
We only know it covers the whole human story.

The soldier in the battle, the mother in the home,
The preacher in the pulpit, the king upon his throne,
Have delved among its treasures, its wonders good
and rare,
But can only find the secret as they with others
share.

You will enjoy reading these as I did when perusing through some periodicals.

FAMILY AFFAIRS

"One of the mysteries of life is how the boy who wasn't good enough to marry the daughter can be the father of the smartest grandchild in the world."

"A newly married couple quarrelled over some trifling affair, with the result that she exclaimed: 'Very well, I'm going home to mother!' 'O.K.' purred the husband, 'here's thirty shillings—the sooner you leave the better.' 'Beast!' snapped his wife. 'You know very well thirty shillings isn't enough for a return ticket!'"

IBRA RADIO

Radio Africa, Tangier

"This Is Life" programme presented by the Elim Church

SHORT WAVE: 20.2, 26.3, 32.5 metres

WEDNESDAY, JUNE 3rd, 1959, at 10.15 p.m.

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

Subject: "While we were yet sinners . . ."

Music and singing from the City Hall, Hull

The London Crusader Choir

The Hull Gospel Male Voice Chorus

Congregational singing

Ronald F. Cooper at the grand organ

Listeners are invited to join the IBRA Listeners' Federation. Annual subscription £1. Your help towards the Elim radio ministry is urgently required. Please write us today, sending your contributions to the Elim Music and Radio Department at Headquarters.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Italian Pentecostals

It is reported by an American who writes on Vatican affairs, that "within the shadow of the Vatican" pentecostal Protestantism is flourishing in Italy.

Italy has approximately 100,000 practising Protestants, the writer estimated. Of this number more than 55,000 belong to the Pentecostals. The denomination has 500 churches in Italy.

The growth of the work has been an uphill climb. The pentecostal doctrine was taken to Italy in 1908 by Giacomo Lombardo, an immigrant who had experienced the teaching in the U.S.A.

The growth of the denomination in Italy was rapid until the rise of the Fascist government in 1934. Because of persecution, church doors were closed and meetings went underground. Services were held in caves, cellars and open fields, and in private homes behind closed doors.

Following the second world war, successful legal battles were fought to open Protestant churches again.

* * *

Spreading the message

There are now twenty-two evangelical literature fellowships organised to spread the message across the world. Each of these fellowships has a number of member organisations in its group. One of these, the *Literature Evangelica para America Latina*, has sixty-four member organisations.

Radio is also playing its part in evangelical enterprise. Five years ago there were nine missionary stations, now there are nineteen, with ten more shortly coming on the air. This is the best means of getting through closed doors and over iron or bamboo curtains. With pretuned transistor radio sets now available, radio stations are having a still more powerful and far-reaching ministry. In five years' time, if the Lord tarries, there may well be a billion new listeners to the Gospel by means of radio.

* * *

"White Condor"

White Condor is the leading chief of the Piro Indians, a small tribe who live along the banks of the Urabamba river and other headwaters of the Amazon. He is a leader with ambition, determined to make himself the paramount chief of the tribe. He has a strong personality and a large following among the tribe.

In 1947 Miss Esther Matteson, of the Wycliffe Bible Translators, first contacted this tribe, and began the task of reducing the Piro language to writing, giving it an alphabet and analysing its complicated grammatical structure. In the course of this work, in 1949, the first Piros believed, and within a year some 170 were converted.

Miss Matteson and her companion visited Condor's village and the chief became interested in the Gospel. He and his wife came at night to inquire further from Miss Matteson. Quite soon he too became a Christian, and almost immediately he began

to put into the service of Christ the same energy and initiative that had already established him as the leading chief. In addition to helping Miss Matteson with the translation work, he found time to bring the message of the Gospel to adjoining villages.

Well skilled in the art of spearing fish in the Amazon rivers, he has shown himself just as skilful a fisher of men, winning many to Christ. Already his converts have been used of God to win others and to take the Gospel to Piro villages which lie farther afield. Miss Matteson's translation work has now provided the Piros with the New Testament in their own language, and a flourishing and truly indigenous church which is being greatly blessed of God has been planted.

The film shows something of the tribe and its way of life, and tells the story of White Condor, his past heathenism and strong ambition, and his present service for Jesus Christ.

* * *

Spanish churches closed

Eight of the forty-two Baptist churches in Spain have been closed by Spanish officials, according to recent reports. In addition to the Baptist churches there are other evangelical congregations which have encountered difficulties in keeping their churches open.

Among the communities where Baptist churches are reported closed are Madrid, Barcelona and Seville.

Easy to see whose hand is at work here in the closing of evangelical churches. There will be no change while the Pope directs affairs.

* * *

Chinese Christians

Hou Tien-Ming, acting president of the Chinese Christian Association, has sent cables to President Eisenhower, the United Nations, and the National Council of Churches, one of which reads in part: "We present to you the following requests: Immediate rejection of the recommendation that America recognise Red China and allow its entrance into the United Nations, and further that you repudiate the entire letter of the World Order Study Conference . . . and refuse absolutely to compromise with atheistic communism . . ."

How refreshing to learn that Christian conscience still survives in spite of the Communist repression. This is a marvellous example of its survival.

* * *

Sudan radio to reach Congo

A new daily gospel radio programme in the Congo-Swahili language will soon be broadcast from Radio ELWA, a Christian short-wave station in Monrovia, Liberia. The station, under the sponsorship of the

Sudan Interior Mission, has been broadcasting throughout Africa for the past several years.

The station is now ready to beam a programme to the Congo in order to reach the many Africans now living in cities and larger centres who have radios.

Bible correspondence courses will be offered as part of the programme.

Another "voice" which will speak to Africa in fuller measure so that the Congo will now hear the voice of God's messengers in its own language.

* * *

Spain in chains

The Roman Catholic Church in Spain does not favour emigration, according to the director of the Spanish Catholic Emigration Commission in Madrid. The reason: more than thirty-five per cent of the emigrants lose their Catholic faith after they leave Spain. In some countries, he said, the proportion is as high as ninety-three per cent.

Pretty good evidence that the Spanish brand of Roman Catholicism is better behind the back than in front of the face. In this case we are persuaded that to leave Spain is to regain freedom.

* * *

Biblical city discovered

Hazor, probably one of the largest towns of the ancient Middle East, has been unearthed in the northern part of Israel. The fortress city is believed to have been fifteen times larger than Jerusalem was in the days of King David.

Heading the archaeological mission working on the site is Dr. Yigael Yadin, one of the world's recognised authorities on the famous Dead Sea scrolls.

Some 3,500 years ago Hazor was burned by Joshua after its conquest because "Hazor beforetime was the head of all those [enemy] kingdoms" (Joshua 11:10).

How rewarding is the task of unearthing the historical past and discovering the remains of towns and cities which have come down to us only as names.

Here again the spade is mightier than the pen in producing evidence of the veracity of the sacred record.

* * *

Communist pressure again

The East German Government reportedly is putting pressure on Christian people to sever their church affiliations. The *Manchester Guardian* reports that the civic registrar is issuing certificates to all East Germans who cancel their church affiliation; and possession of such certificates is compulsory for party officials, officers in the armed forces, teachers in universities, students in universities, and students in teacher-training colleges.

Another evidence of a determined attempt to do the impossible—to stamp out the testimony of the Christian churches to a positive experience of Christian human life. The Church will survive and outlive all those who seek her destruction.

* * *

Ceylon and Christianity

The Ceylon Buddhist Congress (a religious group) has demanded that the government of Ceylon take over all state-aided Christian schools by May of this year. If it fails, the Buddhist group said it would "take appropriate action." There are 2,467 schools with 371,836 students involved in the issue.

Once more the devil-inspired idol worshippers aim at stamping out Christian education. How easy it is to observe the hatred of the Christian and his faith by those who dwell in the blindness of sin and Satan.

¶ A soul-winning Gospel address by GEORGE CANTY, preached in the Gloucester Elim Church

When the dead in their graves

TO shock the world, don't commit murder; just put joy back into Christianity.

Maybe because Gloucester's hub is a cathedral, I have found that nothing scandalises the local public more than a religious service that vibrates with joy. Two Sabbath breakers came into this church recently—a couple who keep a shop open each Sunday—and left to give it out as their opinion that there was no good in me and that Elim was never a church.

The British public have such an utterly warped outlook that their sensibilities cannot really be touched by somebody breaking the ten commandments, but only by somebody keeping them. They will be broadminded about most things, but do not dare to "love the Lord thy God with all your strength," for that offends, that is sacrilege.

During my campaign in Chester, one evening I could not have the use of the Town Hall because a well-known television idol was to be there. When he appeared on the platform he was greeted by a jammed mass of teenage types (of all ages) who yelled, screamed and squealed in hysterical abandon. No one could control this mad-house, and finally the real object of the visit was given up and at the request of the police struggling with 6,000 of his worshippers jamming the city square he went outside, where they became hushed in dumb adoration as he sang to them one of today's tuneless ditties.

The next evening I presented in that same hall the loveliest Man who ever walked, the world's Redeemer. But my suggestion that He should receive one tiny fraction of the praise and free adulation that had been expressed for the god of the television world was looked upon as a breach of every known canon of good conduct!

The dead—that is the people who Jesus said do not follow Him—turn in their pleasure-graves if people make a god of Jesus Christ as they themselves do of the personalities of show business. But the

Bible says "Thou shalt have no other gods before me."

It no longer surprises when the sacred and precious name of God, and of His wonderful Son Jesus, the Christ, is taken in vain. It only surprises and creates objection if some poor Pentecostal, catching a sudden glimpse of His glory, cries out with rapture "Jesus! Jesus! Jesus!" Blaspheme if you like and the world will tolerate it, but restrain your religious ecstasy!

Cast the fourth commandment to the four winds—get out and enjoy yourself on Sunday and finish up in the pub! But do not go to that place called Elim—that place! Such lusty singing, such disgusting excitement! God must surely be offended by such music, such gusto.

And so it goes on. This adulterous generation with its deification of sex, its acceptance of lying and false witness, its admiration of the stealer getting away with it past his factory gates every night, its national covetousness risen to the toppling figure of £585,000,000 spent on gambling in one year, this heathen nation with its paganism performing its strip-tease act to stand more naked but less ashamed each year, its still declining church attendances, its diminishing Sunday schools, its beery gluttony, its growing menace of hooliganism preparing the staffs of Britain's future concentration camps; this unhappy breed of men, "once renowned for their deeds far from home, for Christian service and true charity, this land of such dear souls, this dear, dear land, dear for her reputation through the world, but now leas'd out—that England which was wont to conquer others, hath made a shameful conquest of itself," and while wallowing in its wickedness, reeking of every impiety, now pretends a shocked amazement that the righteous remnant still cry out with loud rejoicings and hosannahs for the Lord who has done great things for them and saved them by His mighty arm.

I turn yes!

Such sham indignation! Such hypocritical objections! Let the redeemed of the Lord say so! Rejoice, and again I say rejoice! Let the tongue of the dumb speak, let the mountains break forth into singing, for the Lord has visited and redeemed His people. Hallelujah!

We are not persuaded that our joyful praise, our new songs, our instruments and choirs are evil things in God's sight when our critics are the grasping commercialisers of God's day itself, and add to that sin every other.

What do these bigots know of the Word of God when they are absent from the house of God between christening and burial? Let them turn to Bible religion again. Let them remember the exuberance of holy David, who danced before the ark of God itself; let them recall Hezekiah, who restored again the true worship with trumpets and with instruments, "and the singers sang, and the trumpeters sounded with gladness, and Hezekiah rejoiced, and all the people." When Nehemiah knew that the good hand of God was upon him, and he in turn again restored the original religion, we read that "all the people . . . went their way . . . to make great mirth, because they understood the words that were declared unto them [the Scriptures], and there was very great gladness." We also read that they dedicated their work to God "with gladness . . . and they rejoiced with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off."

And if they rejoiced, how much more should we, who stand aware of greater things that God has done through His Cross. If the ministration of death (the law) came with glory, says Paul, how much more should the ministration of life (the Gospel) be with glory! What is the Bible *for*? Jesus said "These words have I spoken unto you that your joy might be full." Again and again, beyond my time to quote them, the texts of the New Testa-

ment flash with the word joy. Joy is one of the fruits of the Spirit, and the Christian even rejoices in sufferings, therefore how much more in his blessings! The Bible concludes in one unspeakable and unearthly display of dazzling, glorious happiness and ecstasy as the Apocalypse unfolds the new creation when all tears are wiped away.

The happiest man in the world is the man whose sin is forgiven, who walks with God, who has taken that step from death to life and night to day which is the acceptance of Christ as his Saviour. Then should he of all creatures be quiet, hushed, silent?

We allow the crowds at the promenade concert to go wild with excitement. The boy thrilling with love at sight can be excused any excess. Nobody forbids the cheers and flying hats on Boat Race day, the cup-tie crowd can turn into so many circus clowns gay with ribbons and rattles without restraint, and rock 'n' rollers can stamp out their savage, grim emotions privately or publicly, but let the man whose life is galvanised by floods of eternal joy utter one little cry of glory as he bends his head in church and the Satan-inspired world will cry "Scandalous!"

It is Satan's own lie this, that Christ robs us of joy and offers only a Cross. The truth is that He offers us a Cross which is itself the master key to heaven. But the lie, like all lies, lies on. And the method and manner of many a religious service serves, alas, to bolster the lie and to confirm it, for often both priest and people, pulpit and pew, are themselves deluded. Saintliness is felt to be simply the power to endure the deepest religious misery, and thousands are only as good as they feel they can stand misery.

When the first evangelist went to the city of Samaria and told of the resurrection "with signs following" there was great joy in that city. I am here in this city which has had a cathedral for 1,000 years to suggest that it is about time some such effect began to be seen here too.

But it is impossible for any man to be satisfied with life or religion when he rejects the only Bread, the only Water of life, the only Wine of heaven he can ever find—that is Jesus. It is fantastic to suppose that the man whose sins still remain unshriven, beclouding his spiritual skies, breaking his communications with God, the source of true pleasure, can ever be happy.

Only Jesus can empty life of its bitterness, and only Jesus can fill our emptiness. He only waits your decision—your humble confession of spiritual need, your faith that takes Him at His word. Then will come to pass for you, for heaven, for all concerned, the words in the immortal story of the prodigal: "they began to be merry."

The practice of Self-denial

By Frances M. Webber

I WONDER how many Christians are praying for the Lord, in this day and age, to pour out His Holy Spirit and send a mighty world-wide revival that will sweep men and women into the kingdom. No doubt many who read this will have read the book *Finney on Revival*. In this book Mr. Finney enumerates many of the qualities that make up a true born-again Christian. To mention but a few: obedience to God; to renounce ownership of all possessions and of self; to pray always, whatever may take place (when you feel least like praying that is the time to pray); to learn to say "No" to worldly temptations; to be strictly honest; to be temperate; to be unselfish; to practise the duty of self-denial.

It is the last of these qualities which has prompted me to write this article. My mind went over some of the many things on which we spend the money which is entrusted to us by God and for which one day we shall have to give an account. How many things do we buy just because we "cannot resist it"? When you have a spare moment make out a list of all the "bits and pieces" you have bought and which you could well have done without (I stand guilty, but by the grace of God I will try to do better). I sometimes think of the many, many unwanted birthday and Christmas presents which I have stored away. Have you a similar store? Our friends may call us eccentric, but what a challenge it would be if we very graciously asked our friends and relatives to give the money which they would have spent on presents for us to some person in need or to some charity, church or missionary society.

When we think of self-denial let us remember what it cost our Lord and Saviour Jesus Christ to die for our salvation. This should spur us on to deny ourselves some of the non-essentials of life and to give until it hurts and then to go on giving until it no longer hurts.

Before we buy anything let us ask ourselves the question "Do I really need this?" Unless we can honestly say yes, let us refrain from buying and put the money to some better use.

Self-denial is something which should be constantly practised, and not only during the period of Lent.

If the fire of revival is to sweep the world it must be kindled first of all in our own hearts. Let us kindle our fire by taking careful stock of ourselves and by acknowledging and confessing our manifold sins. Let us beware of ingratitude, want of love of God, neglect of the Bible, unbelief, neglect of prayer, neglect of the means of grace, want of love for the souls of fellow men, want of care for the brethren, neglect of family duties, neglect of watchfulness over our own lives, neglect of self-denial, worldly mindedness, pride, envy, slander, lying, cheating, hypocrisy, bad temper, robbing God, etc.

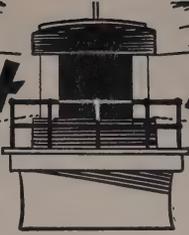
When all this dross is burnt up in ourselves we can ask and expect God to bless.

DEWSBURY YOUTH RALLY

Packed to capacity! These words not only describe the splendid attendance at our North-west Presbyterian youth rally held recently, but also the hours of abundant blessing we all received. With heavy rain-fall outside but latter rain refreshing us within, it was certainly the best spot in Dewsbury for young people. The broad smile of Pastor Ayling, our guest speaker, as he conducted the quiz was a tonic to the contestants and congregation too, who thoroughly enjoyed this item, as the questions had been prepared in a unique poetical form. Another item which produced pithy remarks touched with humour was the "witness box," conducted by Pastor B. Hopkins, who challenged the witnesses concerning their everyday Christian experiences. Among these witnesses was a Jamaican sister, who gave a delightful testimony of what Christ meant to her. Pastor F. Jones led both services as Youth Commissioner and made full use of Crusaders in chorus leading, scripture, prayer and testimony, not forgetting musical and vocal items from the Leeds and Halifax parties. Pastor D. Ayling ministered in both gatherings, contrasting the golden calf and the fatted calf in a unique manner, then presenting a challenging message in the evening on "Temptation and power." It was easy to sum up this youth rally as one of the best, and we returned to our churches feeling more determined than ever to consecrate our powers for the Master.

DAVID ANSTEY.

CHURCH NEWS FLASH



KIRKINTILLOCH'S EIGHTH ANNIVERSARY

"Each one reach one" was the motto for our eighth anniversary service. We wanted to see our church really full, and for this to be possible I calculated that each one would need to reach four—not one. This was not an easy task, but it was by no means impossible. Such was the enthusiasm of our members that our church was packed to capacity, many unsaved being brought in. One girl alone brought twenty people to the meeting. Three sisters between them brought thirty-one more along, and many others brought up to half a dozen. We had been praying that God would save souls at this meeting. We knew that before God could answer our prayers we must get the unsaved in, and get them in we did, by a grand combined effort.

The meeting itself was a wonderful blessing, many talented people taking part both from Motherwell and Kilsyth. The climax was reached when Pastor Alex Tee, who opened the church here eight years ago, preached a real heart-searching sermon. Words cannot express the joy we experienced when at the close of his message twelve people decided for the Lord. God had answered His people's prayers and rewarded them for their faithful service.

25th SISTERHOOD ANNIVERSARY SERVICES AT SMETHWICK

The twenty-fifth anniversary of the Elim Sisterhood at Smethwick was celebrated amid much praise and thanksgiving.

The service on the Sunday evening was convened by the pastor's wife (Mrs. James Frame), being a service of praise, based on the theme "Jesus Christ the same yesterday, and today, and for ever." Three Sisterhood members gave a short word, and another a recitation. At the close of the service the members sang a hymn entitled *Hallelujah*.

On Monday the members gathered to partake of a birthday tea. This was followed by a united rally, some thirty-eight Sisterhoods responding to the roll call. The speaker, Mrs. Samuel Gorman, took as her theme Frances Ridley Havergal's immortal hymn

Take my life. At the close of the message one of the sisters rendered the same hymn to Jude's setting without previous knowledge of the speaker's message.

The meeting closed with a deep sense of gratitude to God for all His goodness.

WELSH YOUTH RALLY

In these days of juvenile delinquency it is a great thrill to see young people filled with enthusiasm and zeal for the Lord. Such was our happy experience in Mountain Ash when the churches of the Welsh Presbytery united for the annual youth rally. Pastor Ken Hathaway, the Welsh Youth Commissioner, ably convened both services. The large congregations were thrilled with testimonies and delighted with the items rendered in song. Pastor W. Plowright gave two challenging and inspiring messages, on Josiah and on our Lord's appearance to His disciples in the upper room. The day of blessing concluded with the duet "River of God" sung by Mr. Llewellyn Bell and his daughter Jean. It was a fitting climax to a great occasion.

S. BROWN.

NORTH MIDLANDS PRESBYTERY RALLY AT MANSFIELD

About 400 people gathered in the Co-op hall in anticipation of "good things" and were not disappointed. The spiritual fare was splendid and of a high standard. Pastor Kingston gave a timely word on revival, bringing a challenge to be crucified with Christ and live the risen life. A suitable duet was also sung.

During the interval a great march of witness took place through the streets of Mansfield.

The evening meeting brought increased blessing. Pastor Biddle, as interrogator, brought forth from believers evidence of their experience with God. Pastor J. Harpin ministered in song before the final message on "The word of faith."

Praises to God filled the hall, for we had spent a day in His courts.

W. J. ALLEN.



An example worth following!

HERE is an example of Elim Crusaders getting down to the task of missionary support entirely on their own initiative.

It is best described in the Crusader Secretary's letter:

"A few weeks ago I read at our Crusader meeting Mr. Gorman's appeal in the *EVANGEL* relating to the missionary deficit, pointing out that we as Crusaders should do something about it. My suggestion was that for five weeks we sacrificed money normally spent on luxuries such as sweets, etc., and gave this money to help clear the deficit.

"Our Crusaders were thrilled with this idea, and as a result I am enclosing a cheque for £6/10/- (I set them a target of five guineas), but of this total 10/- was a gift from a member of the church who heard of our project.

"You will notice that our effort was during the period of Lent (quite a coincidence). We Crusaders did not observe *Lent*—we have *given* instead!"

The letter was signed by Alan G. Slatem, Crusader secretary of the Eastbourne Elim Church. Two important aspects of this sacrificial giving were: (1) Mr. Slatem stipulated that the gifts were to be *extra* to normal giving both to their own church and to the missionary funds, and (2) the Crusader branch is not very large so this gift represents a substantial *extra*.

This is one of the *encouraging* letters which arrive at Youth Headquarters. We have not asked; the need was only stated to the movement at large. This tells us that there are young people who wish to share the burdens of those who have left all to spread our Master's good news.

The difference between uselessness and usefulness

PASSING along the streets of Florence one day, Michelangelo, the great Italian sculptor, saw a piece of the finest Carrara marble which had been spoiled and apparently ruined by unskilful workmanship. Impressed by its fine quality, he ordered it to be sent to his workshop, where he wrought upon it with his skilful hands until there appeared the statue of the young David. This is regarded as Michelangelo's great masterpiece. One of his own students, on seeing it, cried in wonder, "Master! It lacks only one thing, and that is speech." A masterpiece of art was made from a piece of spoiled marble.

Queen Victoria once made a visit to the factory in which her own notepaper was manufactured. She was shown the various processes through which rags—the filthiest—passed before they became paper suitable for royal use. This is a parable of what God can do with a life that is spoiled and ruined by sin

if that life is fully and unconditionally surrendered to Christ. Sinful lives may be purified and used in the service of the King of kings. As Michelangelo transformed a piece of spoiled marble into a thing of beauty, so the hands of Jesus Christ work for us transformation, beauty and serviceableness. This is the pith of the Gospel of the Lord Jesus Christ.

If you have ever visited Scarborough, it is probable that you spent a pleasant afternoon in the lovely park and boating lake known as the "Mere." Although you were delighted with its charms you may not have realised that it was converted from a refuse heap. Originally it was one of the city's rubbish dumps, but with the help of modern scientific knowledge and the strictest observance of the laws of hygiene it was transformed into a thing of pleasure and beauty. The apostle Paul once wrote a letter concerning a young man named Onesimus, a

name which, incidentally, means "unprofitable." This individual had robbed his master and run away as a fugitive to Rome. There he contacted Paul, heard his Gospel and experienced the transforming grace of Jesus Christ. Paul later wrote to his former master and said: "Onesimus . . . which in time past was to thee unprofitable [as his very name suggests], [is] now profitable to thee and to me." The sin having been forgiven, its memory and stain obliterated, the very nature re-created, the sinner thus experiences true life: life with a purpose and life with a capital L. That is what is implied in the Scripture passage which says, "If any man be in Christ, he is a new [creation]: old things are passed away . . . all things are become new" (2 Corinthians 5:17, 18).

SELECTED.



Calling Boys and Girls

By Bernard Norris

Hello again!

QUIZ TIME!

Here is a very simple puzzle. A text has been taken from the Bible, and all the words have got out of order. Can you sort them out and put them right?

1. Be call for Lord name of saved shall shall the the whosoever upon.
2. A being Christ curse curse from for hath law made of redeemed the the us us.
3. But faith him impossible is it please to without.
4. All are and and created created for for hast pleasure they things thou thy were.
5. After but come Ghost Holy is power receive shall the that upon ye you.

How are you getting on? You are probably finding it too easy now (or are you?), so we will make it more difficult. Here are *two texts* mixed up together! See if you can sort these out!

6. A again born be cannot do except God he he it kingdom man of see saith the unto whatsoever you.
7. And children come faith forbid hath little made me not suffer thee them to thy unto whole.
8. Clean canst earth forgive hath if make man me of on power Son sins the thou thou to wilt.
9. All astray be found gone have he like Lord may seek sheep the we while ye.
10. Flee is man no no people perish pursueth the the there vision where when wicked.

I guess you found those a little more difficult. I will give you the answers next week. Here's a help for you. These are the Bible books from which the texts have been taken, but they are not in the same order as the questions (I mustn't make it too easy!): Proverbs, Isaiah, Mark, Luke, John, Acts, Romans, Galatians, Hebrews, and Revelation. One other help—in questions 6-10 the two texts in each question are in the same book and very near each other.

Cheerio for now, and God bless you.

BERNARD.

PS. I am coming to Bayswater this Sunday, and if anyone wants more help I will tell you the chapters of the books—if you ask me.

A BOOK FOR YOUTH

101 IDEAS FOR YOUNG PEOPLE'S MEETINGS

2/2 (including postage), from W. T. H. Richards, 20 Pitts Road, Slough, Bucks.

Here is a book which gives something of a practical solution for youth leaders who find it difficult to maintain a freshness in their weekly programmes.

It is quite possible that some of the ideas will prove impossible to be used in some branches, but there is something in this book which will make a positive contribution to the constant problem of running an interesting youth meeting every week.

After reading it through I find other ideas spring out from those quoted, and thus I recommend every youth leader to have a copy, as it carries so much material which is certainly original.

A. TEE.

THE DEAD CHURCH

The minister of the First Church of B— decided that the church was dead, hopelessly dead. So he sent an announcement to his people that it was dead and that he would preach the funeral sermon the next Sunday morning. The people came, to find a hearse at the church door and a casket before the pulpit, and the funeral sermon was preached. At the close of the sermon the minister said, as was customary, that the people would pass the casket and "view the remains." As the congregation filed by, the first one who looked into the casket gave a start, but moved on; the others likewise. Why that startled aspect? Face up in the bottom of the casket was a looking-glass!

We understand there was a resurrection!



THE FAMILY ALTAR
 and
 ELIM PRAYER CIRCLE

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

Monday, June 1st. Psalm 94 : 1-23.

Here is an appeal to God against injustice and oppression, an earnest cry to God for judgment upon tyrannical rulers or unjust judges. This psalm, like so many others, brings before us the great conflict which is ever going on in the world between good and evil. Today, as of old, wicked men are proud and headstrong, and go their own way forgetting or despising God. But He hears and sees all. He may suffer them to prosper for a while and allow His servants to suffer. In the end, however, He will bless His servants and the wicked and godless will be brought to ruin.

Tuesday, June 2nd. Psalm 95 : 1-11.

The psalm contains two parts—first an invitation to the worship of God, and then a warning against unbelief and disobedience. The implication is that if men would join acceptably in the praises of God they must come not only with humility and thankfulness, but with hearts ready to listen to, and obey, His voice. God's voice is for hearts to hear, and the rule for listening is to keep the heart tender. Hearts can be hardened by sin and selfishness and the power of hearing lost. This psalm is of more importance because it is quoted in the New Testament (Hebrews chapters 3 and 4).

Wednesday, June 3rd. Psalm 96 : 1-13.

The subject of the psalm is the coming kingdom of the Lord. The Lord is King; let the people worship. In glowing words we have the coming of the Lord and the setting up of His kingdom on earth. He calls first on His own people and then on the heathen to bow down before Him and give the honour due to His name. The powers of evil, in that day, shall be overthrown before Christ's kingdom of righteousness and peace, and all nations of the earth shall come and worship before Him.

Thursday, June 4th. Psalm 97 : 1-12.

Here the Lord is King; all nature trembles. To the Christian this psalm points to the time when He who was crowned with thorns and nailed to a cross will take to Himself His power and reign. Great and terrible will be the day of His appearing: those who have followed idols will be destroyed, but His own people will rejoice. But who may abide His coming? They only who love Him and walk in His way. Their joy is sure. It may not appear at once; sorrow and distress may be their portion for a time; but light is sown for them and will one day spring up.

Friday, June 5th. Psalm 98 : 1-9.

The Lord is King, let the whole creation rejoice. This is another song of triumph for the establishment of God's kingdom, in which not only mankind but the whole visible creation is invited to join. The psalm has three parts. The first (vv. 1-3) tells why God is to be praised, viz. because He

has redeemed His people in a wonderful way; the second (vv. 4-6) tells how that praise is to be expressed, by every means in our power, the best we can procure; the third (vv. 7-9) says by whom, by all creation. The wonders which God has wrought for His people in the sight of all nations are the groundwork of the call to the world to celebrate His praise.

Saturday, June 6th. Ezra 1 : 1-11.

First we have the decree of Cyrus, then we have the immediate result of the decree. The Lord stirred up this man to do His will, and (v. 5) the "chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised," seeing the will of God, fell in with it. We should constantly be on the watch for the revealed will of God, who makes known to us His plans in many ways. Blessed is the man who has that spiritual perception to perceive God's will and act upon it.

Sunday, June 7th. Ezra 3 : 1-13.

First the altar was set up, then the temple, as it were, was built around it. Everything in the life of the Church and the individual must be built around the Cross. The Cross of our Lord Jesus Christ must be central and sovereign. It is through the Cross that God speaks; it is the power of His kingdom and the basis of His throne. Until the offerings were offered, the people of whom we read here did not feel sure of the Divine protection. This was their first act of defiance in the presence of the nations around; near the altar they were strong. Near the Cross we can smile on all our foes.

BOOKS FOR YOU

BOOKS FOR STUDENTS

- | | | |
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| How to Master the Bible, by M. Anstey | 5/-, by post | 5/8 |
| Bible Studies and Problems, by P. G. Parker | 2/-, by post | 2/6 |
| Two Phases or One, by S. Gorman | 1/-, by post | 1/3 |
| The Holy Land, by L. T. Pearson | 6/-, by post | 6/9 |
| Much Water, by W. G. Channon | 5/-, by post | 5/8 |
| The Message of Sinai, by F. A. Tatford | 6/-, by post | 6/9 |
| Christ of God, by R. Clark | 10/-, by post | 11/- |
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| This Emotionalism, by H. W. Greenway | 7/6, by post | 8/3 |
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| Chinese Rainbow, by Gladys Boyd | 4/6, by post | 5/- |

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COMING EVENTS

(Please pray for these services)

ALDERSHOT. June 6, Elim Church, The Grove (adjoining railway and bus stations). South London Presbytery Rally. Speaker: Chas. Brookes (Southampton), 7.

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

FINSBURY PARK. May 30, Elim Church, Lennox Road. Special rally—one night only. Ex-R.A.F. Eindhoven Christian Fellowship reunion. Speaker: H. D. Boyd (American missionary to Holland). Musical and other supporting items.

NOTTINGHAM. June 13, City Temple, Halifax Place. Youth Conference arranged by N. Midlands Presbytery. Speakers: J. H. Davies (National Youth Director) and I. R. Moore (Kidderminster). Subjects: morning, 10.30, Senior Crusaders; afternoon, 2, Junior Crusaders; evening, 6, Sunday school. Time in each session for questions and discussion. All youth workers and Crusaders invited.

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

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

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

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

YEOVIL. May 31, Elim Church, Southville. Sunday School Anniversary. 3 and 6.30.

YEOVIL. June 7, Elim Church, Larkhill Road. Sunday School Anniversary. Speaker: F. Hodge (Plymouth). 3 and 6.30.

YEOVIL. June 6, Elim Church, Southville. Presbytery Rally. Speaker: F. Hodge. Special singing by Bournemouth Choir. 7.

LONDON CRUSADER CHOIR

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

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

BRITISH PENTECOSTAL FELLOWSHIP

(East Anglian sub-area)

ANNUAL RALLY

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

Elim Church, Central Park Road, East Ham

Speakers: ERIC C. DANDO (Newport)

LEONARD P. COWDERY (Birmingham)

United Youth Choir

Cups of tea

Norwich Elim Revival Centre

FIRST ANNIVERSARY CONVENTION

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

Chapel-in-Fields Congregational Church
(kindly loaned)

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

Stuart Hall, St. Andrews Hill

Monday and Tuesday at Stuart Hall, 7.30

Special speakers:

DONALD GEE (Kenley), EL DIN CORSIE
(London), Youth Commissioner.

Light refreshments free on Saturday.

An outstanding Pentecostal book

WHAT MEANETH THIS?

By CARL BRUMBACK

Price 7/6 net (by post 8/4)

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"This book meets a long-felt need for a complete doctrinal treatment of tongues from the Pentecostal viewpoint.

"The outstanding phenomenon on the day of Pentecost was the fact that the Hebrew Christians 'began to speak with other tongues as the Spirit gave them utterance.' It was this strange supernatural act that caused the spectators to ask in amazement, 'What meaneth this?' And it is the repetition of this same phenomenon in the world-wide Pentecostal Movement of this twentieth century that has awakened interest once more in the important subject of the glossolalia.

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BIRTHS

Duquemin. On April 4th, to Mr. and Mrs. Raymond John Duquemin, of Vazon; God's gift of a son, Peter Martin. Dedicated at Vazon Elim Church, the Channel Islands, on May 3rd, by Henry W. Fardell. C.129

Handley. On April 11th, to Mr. and Mrs. J. Handley (née Brenda White), of Sheffield; God's precious gift of a son, Charles Hubert.

WITH CHRIST

Bradley. On May 6th, John Bradley, aged 80, founder member of Elim Church, Carlisle. Officiating ministers at funeral, P. S. Brewster and A. J. K. Magee.

Mellwaine. On April 26th, Mrs. McIlwaine, aged 86, foundation member of Elim Church, Bangor, N. Ireland, passed into the presence of the Lord. Officiating ministers at funeral: J. Smith and G. L. W. Ladlow.

Warren. On May 10th, at North Staffs Royal Infirmary, Hilda Warren, aged 62, faithful worshipper at Elim Church, Longton, was called to higher service. Cremation at Carmouthside. Service conducted by Major J. Newton (Stoke, S.A.) and John Coleman (Elim Church, Longton). "For ever with the Lord."

IN MEMORIAM

Shergold. On May 10th, 1958, Elsie Shergold, aged 63, passed away suddenly. Many years a faithful worker at Elim Church, Salisbury. Sadly missed by Mr. Shergold, Betty and David. We shall meet to part no more. C.130

MISCELLANEOUS

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