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The

Elim Evangel

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

VOL XLI. No. 7

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FEBRUARY 13th, 1960



REFLECTIONS IN STILL WATER NEAR SAINTFIELD, CO. DOWN

"He leadeth me beside the still waters" (Psalm 23 : 2)

Voices from Calvary

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

"The Word of the King" (Luke 23:43)

THE salvation of the dying thief was the first-fruits of the Saviour's sufferings. He was the token and earnest of the general harvest of sinners.

The first word from the Cross showed Christ exercising the priestly function of intercession. In this second word—"Today thou shalt be with Me in paradise"—He spoke as the King exercising with superb dignity His royal prerogative of pardoning the guilty. The expression of forgiveness enshrined in the sentence is the result of His intercession. This leads us to consider

THE INFLUENCE OF HIS INTERCESSION

The prayer for forgiveness (Luke 23:34) caused profound reactions in the hearts of the hearers. Some were prepared for salvation; others were stirred to a more violent antipathy.

The first effect was a **profound stillness**—"the people stood beholding" (v. 35). If this silent contemplation of the Crucified was allowed to continue it would lead to one result—the conversion of the watchers. To clear the atmosphere of conviction and to break the silence in which the voices of God and of conscience were beginning to be heard, the priests commenced a campaign of mockery. Taking their cue from a small group which passed and re-passed before the Cross, the representatives of God forgot the dignity and peaceful calling of their office, descended to the level of a common mob and, with loud voices, led the way in abusing and mocking the Saviour (Mark 15:29-32).

In the mockery which followed was a **unanimity of ignorance**. "He saved others; Himself He cannot save" derided the priests. "Let Him save Himself" echoed the now vociferous people. "Save Thyself" mocked the hard-bitten soldiers. All these reveal an ignorance of the elementary demand of love and justice that it could only be by His own personal sufferings that He could save others. Religious leaders with knowledge of Old Testament theology should not have shown the ignorance of the people. Christless religion is still the greatest enemy to the truth of redemption through the sacrifice of Christ.

Now we contact the malefactors. At first, both had joined in the general mockery (Mark 15:32), but Luke records only the final blasphemy of one (Luke 23:39). This man's reproaches had been mild, but they later merged into a deeper blasphemy. How are we to understand his railing appeal? Had it been a request for spiritual salvation it would have received the same answer as that of his companion. This man, affecting indifference to his sufferings and face to face with inevitable death, deliberately joined the opposers of Christ. He gave a sidelong look of vanity to the crowd and prayed his mocking prayer, with its inference that Christ was the king of transgressors, unable to save His faithful followers now hanged with Him. "All Thy disciples have left Thee, and we alone are true. Help us then!" He is not the last man to have faced the light and gone out into darkness; sporting on the brink of eternal woe and busking for the merriment of the ungodly!

Examine the scene. Analyse each heart, parse each utterance of the crowd, and what is the result? Unbelief! The true nature of human nature and religion is revealed. All were in the thralldom of unbelieving materialism, from the rulers to the wretched thief. The religion and philosophy of all rested upon the five senses. They recognised only one authority—that which was based upon what they could see and feel.

All this was the apparent answer to the prayer of Christ. His travail seemed to have produced nothing but unbelief. It was now, however, that a witness for God emerged from the shadows.

THE WITNESS TO THE TRUTH

The unbelieving thief had been bold to speak in the name of his silent companion. This man now contracted out, protesting against being included in the blasphemy. How the change from his previous disposition took place is not explicitly recorded. Doubtless the kingly bearing of Christ, His dignified demeanour in face of the taunts, the inscription over His Cross, His prayer and the mention that He was the Son of God influenced him.

So we have the spectacle—more than once re-

peated—of a thief turning preacher and witnessing to the power and purity of Christ.

First **he rebuked his companion** and dissociated himself from the mockery (Luke 23:40, 41): "Dost thou not yet fear God? Face to face with eternity, is this the time to mock and engage in religious controversy? Do not include *me* in your blasphemy!" The end of a man's life is certainly not the time to engage in controversies, but the time to square accounts with God and alienated friends and neighbours. A coffin is not the best of platforms from which to breathe upon the ashes of dying quarrels. Then he admitted the **justice of his own punishment**. "We indeed justly" (v. 41). "We deserve all we suffer and are but paying for our crimes against society." There is hope for a man who will honestly admit his sinfulness (Proverbs 28:13).

Thirdly he testified to the **innocence of Christ**. "This man hath done nothing amiss." The Father had witnessed to the purity of the Son (Matthew 3:17); evil spirits had added their testimony (Mark 1:24); Pilate spoke as a politician and a philosopher in his appraisal (Matthew 27:24); now a jeopardised sinner added his affirmation that "the Lamb was without spot."

Fourthly came **his prayer**: "Lord remember me!" Faith prayed even as unbelief mocked. Here was not the frantic effort of a doomed man to escape death. The words reveal intelligence and sincerity. He realised that Christ was the Messiah with a kingdom of which death could not deprive Him. So he placed himself in the "them" of the prayer (Luke 23:34).

With his sufferings the thief was purging himself from his sins against society, but he knew that the only remedy for his sins against God was the sufferings of the Saviour. Thus here is a testimony against purgatory and salvation by works.

THE WORD OF THE KING

Through the angry blasphemy Christ had been silent. This prayer dropped like soothing balm upon His wounded spirit. Although it must have meant added anguish, He turned His head, looked into the face of the petitioner and out of His royal bounty administered pardon. The thief received the strong consolation of the Word itself. We live in days when the new convert is surrounded by counsellors and advisers. Is it a wonder that some of them trust everyone but Christ? This convert, in the early moments of salvation, was taught to walk by faith alone. He had nothing but the bare Word to rest upon. He found it sufficient!

He needed that Word. Before him lay hours of

suffering and loneliness when even his new-found Saviour could not be seen or His voice heard. The Word alone was to sustain him.

His prayer was more than answered: "Thou shalt be with Me"! It spoke of fellowship and bliss. It assured him that his sufferings would end that day. Some crucified men had been known to hang alive upon their crosses for as long as four days, so the intimation was a comfort to him.

For the godly, exit from this life means the immediate entrance into the bliss of the next. The word of Christ is definitely contrary to the materialistically inspired doctrine of soul sleep which confounds the body with the soul and makes man merely an educated animal. Those who accept that error are hard put to it here and can only try to resolve their dilemma by unwarrantably moving the comma from after "thee" to follow "today."

Death is not the end of conscious existence. There is an unseen state to which the soul departs. For the Christian it is paradise, with Christ which is far better (2 Corinthians 12:1-4; Philippians 1:23). In the case before us, paradise was the upper division of Hades (Luke 16:23; Ephesians 4:9). Since the resurrection of Christ the paradise below has been changed to the third heaven above.

What an encouragement for any person concerned about the forgiveness of sins! It is to be found not in a system of religion, by penance or priestly absolution, but at the Cross of Calvary—the encrimsoned throne of mercy from which the crucified King pardons all who will call upon Him.

The dying thief rejoiced to see
That Fountain in his day;
And there have I, though vile as he,
Washed all my sins away.

BOOK REVIEW

Burnished Brass, by Elsie Milligan. Victory Press.
8/6 net.

This little book is refreshing to read. Each of the twelve meditations is based on a separate parable, Bible character or verse of Scripture, and, while easy to read, it is full of helpful thoughts and challenges. The accent on women and homes spoken of in the Bible should appeal to all women. The Lord Jesus is portrayed as a friend and Saviour, One who understands the "humdrum" round of tasks and yet who seeks to lift us on to a higher plain to enjoy fellowship with Him. Every woman who reads this helpful book will be blessed.

J.V.H.

EDITORIAL

LONELY HEARTS

VISITING the aged and incapacitated members of his assembly, many a pastor has been met with the welcome "I am so glad to see you. Do you know, no one has been to see me since you called last time." Maybe this is especially the case in some of the older established churches, where there is now a large number of these dear folk who were once so regular in attendance, and so faithful in their support of the local assembly. True, the pastor visits them, in spite of his full schedule, and how they welcome such a visit—often their only contact with the outside world, and above all with the assembly which was the very centre of their lives.

Some once had a large circle of friends, and indeed were themselves active in visiting the sick and in all the various activities, but through advancing years they have seen one after another of their circle slip away to be with the Lord. And so they sit by their firesides, musing on the blessings of former days when they could gather with the throng who wended their steps to the house of the Lord.

What a blessed ministry is theirs who have obeyed the call of the Lord, not to some distant field of missionary service maybe, but to the sick, the lonely and the disabled right in their own towns. Their ministry is not in the public eye—they will receive little commendation from men, and maybe few apart from the pastor will ever know what they have done. But theirs will be the blessing of knowing they have gladdened hearts that were otherwise sad, and brought a ray of sunshine into the lonely shadows of another life.

Think for a moment of the apostle Paul. His service for the Lord had taken him over land and sea, covering thousands of miles in his mission to the untouched tribes and in his ministry to the churches. What blessing his ministry had brought, and how many were added to the Church through his faithful preaching! Yet see him there in Rome, facing trial and imprisonment, which he well knew might

end in death. He too was confined to the house in which he dwelt. At first many came to him, and that house was frequented by many who found it a veritable Bethel, in spite of the ever-present Roman guard. Yet the years pass, and so do the friends. "Demas hath forsaken me . . . and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "Do thy diligence to come shortly unto me," cries the apostle from his lonely cell. Then again: "All men forsook me . . . do thy diligence to come before winter." Nor was Timothy to forget his cloak, so needful in the cold Roman winter, and the books and parchments which would link him with the world outside and those with whom he had enjoyed fellowship through the years.

We do indeed rejoice that with Paul our lonely friends may say, "Notwithstanding the Lord stood with me, and strengthened me," but how much a little earthly comfort from fellow believers can mean.

Can you spare a few moments each week for such a task? Then why not ask your minister for the names of some whom you may visit? He will be glad to have your help, and some lonely soul will forever be grateful for the blessing you have brought, and in the glory you will hear the words "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

BOOK REVIEW

God in Three Persons, by Carl Brumback. Cloth \$3.00, paper \$2.00. Pathway Press, Cleveland, Tennessee.

Primarily written to expose the dangers and fallacies of the teaching of the "Oneness" or "Jesus only" sect, a task which it adequately fulfils, this book is also an excellent treatise on the doctrine of the Trinity. Far from being a "new issue," the false doctrine of these modern and Pentecostal unitarians is shown to be a twentieth-century revival of the age-old heresies of Sabellianism and Arianism. Each plank in their platform is carefully and scripturally removed until the false structure collapses.

Their doctrine of baptismal regeneration and the excluding of all not baptised according to the "Jesus only" formula from the true Church of Jesus Christ are exposed and demonstrated as clearly unscriptural.

This book will repay careful study and fortify the reader against anti-Trinitarian errors. We heartily recommend it.

A.D.H.

THE ELIM EVANGEL

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Terror in Rumania

A new campaign against the churches of Rumania has been sprung by Communists in Transylvania, formerly part of Hungary.

Pastors and church members accused of sympathy for the Hungarian revolution have been given heavy sentences—eight years' hard labour for one pastor.

Formerly the Orthodox priests and monks were victimised, as well as many Jewish state officials, to head off a possible revolution.

One way to get unity—Communist pattern—is to stamp out all possible opposition. Here is an attempt to cut off at the possible source all future attempts to encourage a revival of liberty and freedom. Read between the lines and you will see that the churches are a threat. So the Communists agree that the Church of Jesus Christ does stand for the freedom of the individual—a fundamental Bible principle.

* * *

Atheistic propagandists meet in Moscow

Atheistic propagandists from all parts of the U.S.S.R. and Soviet satellite countries attended a week-long conference at Moscow sponsored by the Academy of Sciences and the All-Union Society for the Dissemination of Political and Scientific Knowledge.

The aim of the conference, it was announced, was to implement decisions of the twenty-first congress of the Communist Party of the Soviet Union calling for intensified efforts to "eliminate religious prejudices and superstitions among the people."

Elimination of religious prejudices and superstitions among the people! Might just as well try to stop the sun rising in the morning, or take pot shots at him to try to alter his course to suit the Communist requirements. Inherent in man is the desire to worship, for God made him so. Never while the world lasts can they or anyone else stamp out the instinct in the human breast to seek out and worship the God of all creation and of all bounty.

* * *

Russia cannot crush belief in God

Evangelist Billy Graham, after a five-day visit to Russia, said the Communists had been unable to "stamp out belief in God." He also declared he was in Russia long enough "to pray and hope Communism would never control the United States."

"In spite of the fact that the Communist Party is avowedly militantly atheistic," he said, "it has not been able to stamp out belief in God. We went to a number of services in churches and I estimate that at least one-fifth of the audiences were teenagers." He added that only three per cent of the Russian people belonged to the Communist Party.

"A distinction should always be made between the Russian people and the Communist Party which controls the country," he said.

A frank statement from a frank preacher. Good for you, Billy.

* * *

Five hundred Bibles

Five hundred Bibles and New Testaments were made available for placement in the cabins of all passengers and crew members of the Bremen, largest and fastest ship of the North German Lloyd Line, before its maiden voyage to New York. The Scriptures were donated by the Canstein Bible Society, founded at Halle, Germany, in 1710. It is the oldest Bible society in the world.

What a noble work is being done by spreading abroad the knowledge of the pure Word of God. You can hardly go into any hotel in any of the well-known countries of the world without finding in your bedroom a copy of the Bible, with some notes printed within telling anyone needing comfort, help or salvation where and how to find it, placed there by another Bible society, the Gideons. A worthwhile work for God.

* * *

Colombia

The Latin American Mission, operating in two departments of Colombia, has been responsible for the establishment of forty-three congregations and also maintains elementary and secondary schools for the believers' children.

In this area where Rome and her subjugates have been waging a bitter war of persecution against the evangelicals—including the Pentecostals—it is refreshing to read that here new congregations are being established. In the midst of persecution the work of evangelising is going on under the inspiration of the Holy Spirit.

* * *

Evacuation of church buildings

Thousands of African congregations in South Africa will have to evacuate their church buildings by the end of next year, according to reports from resident missionaries. The government has declared that only seventy-eight recognised church organisations will be allowed to have church sites in native locations, beginning in 1961. The Assemblies of God in South Africa is one of the recognised organisations.

Assemblies of God in South Africa is not a denomination in the general understanding of the term; here it is a grouping together of various Pentecostal missions banded together for the purpose of receiving government recognition which many of the smaller ones cannot receive. The Elim missions in South Africa—not in Southern Rhodesia—are in this grouping, and are recognised under the general title of Assemblies of God in South Africa.

Youth for Christ International

Over 10,000 teen-agers participated in the annual Bible quiz which came to a climax recently at the Youth for Christ International convention. A group from St. Louis, Missouri, took first place. A Minneapolis team was runner-up. The books used in this year's quiz were Luke and Galatians. Many of the contestants had completely memorised both books.

Completely memorising Luke and Galatians! That's some task. But what a rewarding task. Good for the Y.F.C. Teaching the youngsters to read, understand and memorise the Word of God is a fine task.

* * *

Missionaries leave Iraq

During the last six months practically all the Protestant missionaries in Iraq have been forced to leave. Only a few Roman Catholics have been expelled.

Discrimination of course. It is not hard to discern the mind behind this. It is either Rome or the Devil—perhaps a bit of both.

* * *

Israeli exports

The first shipment of flint clay mined in Israel left for Japan from Elath this week. Orders have been received from Italy and Germany for 1,000 tons of the clay, which is considered particularly suitable for use in the manufacture of bricks for high temperature furnaces.

What a recovery the Israelis have made in the restoration of their homeland. The wilderness blossoming as a rose is not only figurative speech, but literal. But it seems that on every hand these industrious people are turning to good account every possible opportunity of increasing the wealth of their country. So it shall be according to the predictions of the old prophets of Israel.

* * *

Christians weigh more than they count

A feature story in one of the evening newspapers of Tokyo praised the work of Christian missions and said that Japan's Christians "weigh more than they count."

It pointed out that after 100 years of mission work there are hardly more than 500,000 Christians in Japan out of 88,000,000 population. However, it said that these few are making an impression in the nation that far outweighs their number.

In the Diet, Japan's parliament, there are eighteen Christians among its 250 members. The minister of finance is a Protestant Christian. Other outstanding Protestant citizens include the director of the Atomic Power Research Institute, and Crown Prince Akihito's private tutor, as well as several banking leaders and the presidents of a number of manufacturing companies.

Membership in the Christian community is no barrier to creative service in politics, business or education in Japan today.

So a Japanese newspaper says that Japan's Christians weigh more than they count. What a heartening statement! Think again! We are in danger of counting heads in our assessment of the value of Christian influence in our towns or in our countries, but we are inclined to forget that God says that "one shall chase a thousand, and two put ten thousand to flight." The proportion of salt used in preserving food is infinitesimal compared with the amount of food. Jesus said that we are the salt of the earth. We are the preserving influence in the world today, and without the Christian influence the world would soon become absolutely corrupt. So do not count influence by numbers, but by the quality of the faith expressed and by the power of Christian witness.

A splendid achievement!

IN the April 4th, 1959, issue of the *ELIM EVANGEL* I had of necessity to write of the situation relative to our missionary finances and make an urgent appeal to every Elim member to make an immediate and supreme effort to bridge the gap between our missionary income and expenditure, for during the first four months of our financial year, namely November 1958 to February 1959, the Missionary Society had made a loss of £1,660.

It was also emphasised that the Society had exhausted its reserves and was absolutely dependent upon the yearly income to meet the ever-growing needs of its missionaries and an expanding work, and as it had no funds to draw from and was absolutely relying upon the voluntary giving of our Elim members and friends it was most important and imperative that the deficit of £1,660 be wiped out. In actual fact we stated that the total debt was in the region of £3,000, for there was also a deficit of £1,338 at the end of the financial year October 1958.

Such was the condition then, but not now! I am glad to be able to report that by the end of the financial year October 31st, 1959, through your most generous and sacrificial giving, the above debt was completely wiped out and income had balanced expenditure. In this, with our beloved missionaries, we rejoice together and give sincere and grateful thanks to God.

I must hasten, however, to point out that had it not been for a slight increase in giving in missionary boxes, and a considerable one in gifts, this would certainly not have been the case. In fact the situation would have been critical, and drastic economies would have had to be made with consequent repercussions that would have seriously affected our future advancement and missionary enterprise. This means, then, that our regular giving, particularly through

the missionary boxes, will have to be greatly increased if similar urgent appeals are not to be made this year.

I feel confident, more so because of your splendid response and achievement of last year, that you will rise to the occasion and give the Elim Missionary Society the greatest year of its existence.

Thank you once again for your splendid co-operation in this great enterprise for God.

SAMUEL GORMAN,
Missionary Secretary.

FORWARD MOVE IN AMERICA

THE American Assemblies of God Home Missions Department is making extensive plans for 400 rallies to be held throughout the U.S. in 1960 to promote the opening of new churches.

Included in the new year's goal is an attendance of 60,000 for the 400 rallies, with contributions of \$60,000 (£20,000) to be used in assisting new churches. The slogan will be "60,000 in '60."

Emphasis during the meetings will also be placed on the "Mother Church Plan," whereby established congregations are requested to begin new churches. The Home Missions Department is urging larger churches to open at least one branch work during 1960.

Currently the Assemblies of God has a \$200,000 (£70,000) fund used exclusively to assist "pioneer" churches. However, requests for help far exceed funds, Rev. Brandt has indicated.

Sections and districts will work towards individual goals in the 1960 programme, with each area assigned part of the 60,000 attendance and \$60,000 totals.

IT CAN HAPPEN AGAIN

- **CAPACITY CONGREGATIONS**
- **INSPIRED SINGING**
- **CONCERTED EVANGELISTIC WITNESS**

**In TRAFALGAR SQUARE and at the
ROYAL ALBERT HALL**

WITH THE REV. RAY H. HUGHES (U.S.A.) AS GUEST SPEAKER

**EASTER
MONDAY**

IF YOU COME!

Testimony

Corner

CHURCH NEWS FLASH

THIS is my personal testimony of how I found Jesus Christ and what He has done for me. It was on June 14th, 1958, when the campaign came to Stowmarket. I had seen and read the many posters in the town, but never considered them seriously until, on June 26th, I was at work in the shop and had such a strong feeling that I had to go to the meeting that night. I realise now that it was God speaking to me.

I had always had rather poor eyesight, and on October 16th, 1957, I had to go into hospital for eight weeks with a detached retina. The specialist told me I might lose the sight of my left eye. When Rev. Vic. Ramsey called the prayer line at the end of the meeting he mentioned that God could heal any complaint or disease. I made my way to the front of the hall, and the first thing Mr. Ramsay said to me was "Have you ever given your life to Jesus?" The conviction at this moment was so great and I felt so guilty; tears were streaming down my face and I was very nervous, but in one breath I said "No, but I will tonight." When they laid hands on me I felt the power of God like an electric shock to my eyes, and from that day my eyesight began to improve. But that is not all. I know "nothing is impossible with God," and that the days of miracles are not past, because a great miracle happened to me just a few days later. I was standing on the steps of the Cornhall, where the campaign was held, and I felt something seem to fall from the back of my eyes. Then, to the amazement of my friends, I found I could move my eyes to look up or down. This I had never been able to do before, and when I was in hospital they told me that no operation would right this. It is no secret what God can do, for He did this for me. An impossibility? Yes, but not with God.

After that night my whole life changed. No longer did I crave for the gay life I had been living, a world of dancing, speedway, smoking and drinking. I praise God because He has shown me the real way of life, and now I am a member of our Elim church and secretary for the Sunday school. I go to church whenever it is possible, on Tuesday, Thursday, Saturday and Sunday. I thank God often for sending the campaign to Stowmarket.

J. STEVENS.

PROGRESS AT BATH

It is a little over a year since Pastor and Mrs. E. J. Jarvis took over the ministry of the Bath church. During this term of ministry the church has been much blessed of God.

The recent annual fellowship meeting was an apt opportunity to look back and thank God for His manifold blessings. The pastor gave praise for his good health during the year.

Souls have responded to the appeal of the Gospel so faithfully proclaimed.

Through the pastor's "contact band," with their personal invitations on the streets each Sunday evening, strangers have been brought in. The reports of the various branch leaders gave news of increased blessing.

"There is joy in serving Jesus" at Bath, through the Crusaders, Sunday school, Bible class, Sisterhood, Girls' Missionary Fellowship, the ministry to eighty souls at various eventide homes, and even through those who serve God with a duster—the church cleaning band!

Great emphasis has been placed on prayer during the year, and Pastor Jarvis has preached on the subject at each weekly prayer meeting. God has answered by many a token of His presence and blessing.

A large congregation stayed to the Communion service on the first Sunday night of this year, when twelve new members were received into fellowship.

FREDERICK A. SMITH.



Old folk at Glenfield eventide home, where Bath members regularly conduct services.

WE may learn many precious lessons from the bride of the Song of Songs. Shall we trace how her appreciation of her Beloved grew, and take some of her lessons home to our hearts? Three times over in the song the bride utters similar thoughts of her Beloved. Each is a stepping stone to the next, and the three together trace her growth in appreciation of Him.

“My Beloved is mine, and I am His: He feedeth among the lilies” (ch. 2, v. 16).

“I am my Beloved’s, and my Beloved is mine: He feedeth among the lilies” (ch. 6, v. 3).

“I am my Beloved’s, and His desire is toward me” (ch. 7, v. 10).

The first words are uttered at a very immature stage of her growth. Read Song of Songs 2:8-17. The bride has been passing through a winter time, cold and bleak, because she has been out of touch with her Beloved. A day comes when she hears His voice, sees Him leaping from crag to crag, coming down into the valley where, at present, she dwells. He comes so near that He is looking through the window, seeking for her. But she does not go out to meet Him. It had delighted her to see Him leaping down the mountain side, so agile, surefooted and full of grace, but she is not hungry for the nearness of His person. His presence has banished winter and brought the springtime, with plentiful flowers and singing of birds, but she seems all unaware of this. It is He who calls her attention to it as He pleads with her to come forth that He might see her countenance and hear her voice. Still her response is so slow. She has allowed the “little foxes” (i.e. unworthy thoughts, etc.) to enter the vineyard of her heart, where the blossoms had been showing promise of fruitfulness for Him. How the “little foxes” are spoiling her vineyard, because the atmosphere of her love for Him is not strong enough to “take” them, choke them and kill them.

Then it is she says:

“MY BELOVED IS MINE”

as much as to say, “Is that not enough?” Content to know that He is hers! Are we content to know that we are saved? Do we rest there, as though that were all? At this stage of her spiritual life she is bringing Him *down to her* level of appreciation, and it is a low level.

“My beloved is mine, and I am His: He feedeth among the lilies.”

The lilies of Palestine are scarlet lilies, and they speak of His blood-bought ones, and He feeds among them. The “scarlet” tells us that His life given has entered them. Yes, she knows where He



receives His refreshments, and where the blood-bought ones receive theirs, but just now she is sending away *until tomorrow*, until the new day breathes (see margin) and the morning shadows flee away before the rising sun. Do we ever send our beloved Lord away “until tomorrow”? Tomorrow does not seem so very far away, but see the dark night she passes through before that morrow dawns! (Read ch. 3, vv. 1-4.)

Ere the next occasion comes when the bride speaks of her Beloved being hers, she has passed through two dark nights (with an interval between) of being out of communion with Him (see Song of Songs 3:1-4 and 5:1-8). The second “night” is a far darker and more agonising time than the first. Her own heart is searched and probed and revealed to her own gaze in all its selfishness and faithlessness. She sees the utter unworthiness of her self-life. She takes the lowly place, and longs for Him. Her Beloved has allowed that night of darkness and anguish to deepen and enlarge her heart and to lead her to that state of self-renouncement when her vision, her mind, her heart will be *able* to receive and appreciate a clearer vision of His person and of His transcendent worth.

The bride now tastes the bitterness and humiliation of asking the help of the daughters of Jerusalem, and they taunt her! The taunt stirs her to speak of Him, and as she testifies He reveals Himself more and more clearly in all his loveliness and majesty, for now her heart, emptied of self, is able to receive such a vision. What does she see?

He is white with Divine holiness, and ruddy (the same root as “red earth” and “Adam”) with

PERFECT MANHOOD

(Song of Songs 5:10)

His *head* is as most fine gold, with that wonderful mind which had planned for her in past eternity; and then that head endured the crown of thorns (verse 11).

His *locks*, bushy and black as though in their prime, speak to her of His energy and strength, that

LOUSINESS
ESUS CHRIST

g of Songs)
 contributor



tic, awe-inspiring. Yet she does not fear that tremendous majesty, for His eyes are looking at her in tenderest drawing love, and His mouth, pouring out the story of that love, is "most sweet."

"YEA, HE IS ALTOGETHER LOVELY"
 (verse 16)

How mighty He is! How transcendent! How high! How *immeasurably far above her!* How true of Him it is: "I dwell in the high and holy place, with him also that is of a humble and contrite spirit" (Isaiah 57:15).

How glorious He is in all His beauties, and as she gazes at *this* vision of Him in that high and holy place the truth comes home to her anew—"And I am *His*"! No longer does her poor appreciation bring Him down to her level. She sees herself raised up to His, and she reverses the order of her former words and says:

"I am my Beloved's, and my Beloved is mine. He feedeth among the lilies" (ch. 6, v. 3).

Verse 2 tells us that He is feeding in the gardens, and gathering lilies. Yes, He is still feeding among His blood-bought ones, but this means so much more to her now, for her feeding is richer, higher, more precious, more soul-satisfying, because it is on a higher place.

May we ponder over those wonderful verses in Song of Songs 5:10-15, until we too see the vision she saw, and until *our* appreciation of His wondrous person and love has become like hers. Then, as we have described earlier, we shall indeed be able to praise the Father in a manner which will melt our hearts, and we shall be led on to worship, and shall understand more about the "fat" which is upon the altar.

Time and space forbid us to do more than very briefly mention the third step in the bride's appreciation of her Beloved. We must pass over much that happened. In chapter 7, vv. 1-9, we have the Bridegroom's answer to the wonderful description she gave of Him in chapter 5, vv. 10-16. She began with His *head* and finished with His *feet*—began with that mind which planned for her in eternity past, and ended with those golden feet which walked this earth, took Him to the Cross, and to the Cross were nailed. He begins with her *feet*, and they are "beautiful in sandals." She has been to the Cross, and there her spiritual life began. Her feet are clad—"shod with the preparation of the gospel of peace." Her feet, our feet, walk the earth instead of His, bent on His service, carrying His messages. From the feet upwards He describes her until He reaches her head and her hair.

enduring, *never-failing* strength which will always protect her (verse 11).

His *eyes* are like dove's eyes, clear, beautiful, full of tenderness and gentle yearning; they arrest her and stir her heart (verse 12).

His *cheeks*, which once suffered as His foes plucked away the hairs, are now as banks of spices and sweet healing herbs, and she is awakening to the marvellous fragrance of His person (verse 13).

His *lips* are like the scarlet lilies, showing the full tide of abundant life, that life which He lived for her. But they drop bitter, liquid myrrh, which must be obtained by the tree being pierced. We look at the Cross and see that He was pierced, and as His life-blood flowed those scarlet lips became pale in death—still for her—dying for her. The vision becomes clearer and clearer to her opening eyes and to her enlarging heart (verse 13).

His *hands* are golden hands set with precious beryl. When He lays His hands on the leper, the sick and the blind she sees them flashing with golden glory. Then, like pure gold, they endure the agony of the nails on the Cross (verse 14).

His *body* of ivory, speaking of divinity and holiness, she sees overlaid with the blue sapphires of His heavenly glories, constantly flashing anew "from glory to glory" (verse 14).

His *legs* of beautiful marble are like enduring pillars, which can withstand all the tempests and shocks of the ages. He never fails, never loses, is never defeated, never overcome. Who is a rock like unto Him? (verse 15).

His *feet* of fine gold walked this earth for her, and then for her suffered in death. Head, hands and feet, all gold, suffered, endured and bled—all for her. Her own lips are telling the story, and as she speaks the vision is being engraven on her heart as never before (verse 15).

Now she would sum up His whole figure. How can she describe *Him*? She remembers Lebanon which she once visited with Him. He is like that mighty mountain scene—glorious, magnificent, majes-

“Thine head upon thee is like Carmel, and the hair of thine head like purple; The king is held captive in the tresses thereof” (ch. 7, v. 5).

A woman’s hair speaks of glory. “If a woman have long hair it is a glory to her.” The bride’s glory is purple glory, the glory of a king (margin, “the purple of a king”). Four times her Beloved has called her “my sister-bride.” They have the same Father. Wondrous thought! He has raised her up until she is *worthy* to be His. The glory of the bride, throughout all eternity, is royal glory, and so magnificent is it that the King-Bridegroom is held captive by its splendour and richness—held captive, so our verse says, by the tresses of her hair. We can well believe that we shall be “held captive” when we see His glory, but that *He* should be held captive by the glory He sees in us is beyond our comprehension as yet.

Do we not see how these two full-length portraits portray a marvellous history—from *His head*, His mind planning in *eternity past*, to *His feet* which walked this earth, and led Him to the Cross; *her feet* walking this earth onward to *her head* and her hair, to the *future eternal* glory of His royal bride? What a picture! In two portraits, what a magnificent sweep from eternity past to eternity future, and the Cross in the midst!

Even more deeply than ever before, the bride now can appreciate her beloved Lord. She forgets herself. She altogether omits to say “He is mine.” She is too taken up with Him in His high estate, and in her joy that He appreciates her. She grasps two wonderful truths:

“I am my Beloved’s, and his desire is toward me” (ch. 7, v. 10).



Women’s Column

By Gladys Gorton

WHAT IS YOUR FAVOURITE COLOUR?

WE all have a favourite colour. Mine is blue. Perhaps yours is green. Isn’t it amazing that we all favour different colours? How monotonous it would be if we were all dressed in black or white, blue or brown! Wouldn’t it be dreadful if the sky was green and everything created on the earth was green. All the same colour—horrible thought!

But there are women who are small-minded enough to be offended if another woman happens to wear the same colour as they. Take for example a certain Russian Empress, Elizabeth Petrovna. She had a strong liking for a certain shade of pink, and she was so jealous of this tint that she issued a decree making it a capital crime for any other woman in her empire to wear a pink garment—visible or concealed. Any woman wearing this peculiar pink was liable to torture or deportation to Siberia—or both.

The other day two women appeared at an élite fashion show wearing identical dresses in colour and design. Did they feel small or green with envy?

The late Queen Mary’s favourite colour for certain public functions was a blue which could be described as hyacinth blue or misty sky blue. Actually it was neither, but a rare dye of her own choice—unique. Queen Elizabeth the Queen Mother also often wears a singular shade of blue which is superlative and cannot be absolutely copied by any other woman. This leads me on to say that colours worn, I feel, are sometimes indicative of one’s personality. As Christians, therefore, the more we endeavour to be like Jesus the more refined we will be in our choice of colour and clothes.

Consider how bold nature is at times and places in its superb splashing of varying colours—a rich riot blending together in beautiful harmony. Yet each colour is distinct. And the heavenly Gardener sees us, diffuse as we are, a blaze of glory in the garden of His pleasure (Song of Solomon 4:16). Through His sacrifice on Calvary and by our believing on Him and receiving Him into our hearts we are the “planting of the Lord.” A certain poet portrays the immensity of your sin and mine in terms of colour—“sin’s crimson malice and grey negligence, blackening, hid the face of God.”

Emotions too are expressed in terms of colour—“green with envy,” a “fit of the blues,” “browned off,” “seeing red,” “you’re yellow,” “black with hatred,” “purple with rage,” “in the pink”; perhaps you can think of some more. You know the Lord Jesus *understands* all phases of human feeling. Because He is touched with the feeling of our infirmity we are exhorted to come boldly to Him. Read Hebrews 4:4-16. “We find seasonable help” (marginal rendering).

“Think on these things”

By Hugh Sawyer

SINCE the days when a rejected manuscript bearing the editorial comment “Too fantastic in the extreme” came home to roost (incidentally it was about electronic wizardry), the world has witnessed fantastic events far beyond the imagination of ordinary man.

The amazing exploits of the scientific world seem limitless, but compared with the unparalleled achievements of Almighty God, the master Creator, they are but as grains of sand upon a vast seashore!

Did not God create all things from nothing? Did not the components available to man, to fashion as he will, first come from God’s boundless store? Man, in his race for power, will pour colossal sums of money into the construction of aerodynamic research rockets which oft-times go up in smoke, to the great financial loss of all concerned, which said money, if diverted to social welfare, would have uplifted the conditions of the aged, sick and destitute throughout the world!

Sputnik number one, electrifying the scientific world and filling the uninitiated with awe, was man’s first sortie towards universal conquest!

Before those who would outlaw God, in fact deny His very power and existence, we would place a lowly sparrow, reminding them that this is one of the least of God’s creations.

A sparrow against a sputnik, with its intricate composition—and defy man to create one similar!

Against this tremendous toll of souls hurled into eternity by man’s atomic blast we would bring the prophetic words of the Saviour of mankind, uttered 2,000 years ago; “If I be lifted up, I will draw all men unto Me!” By His sacrificial death on Calvary He opened the way to eternal life for every man, woman and child who will accept this amazing pardon, won for them with His life’s blood!

The doings of man bring fear, misery, death; the compassionate works of God give joy, peace and abundant life for evermore!

From a recent press comment: America possesses, and perhaps Russia too, a “madness gas” (lysergic acid), capable of paralysing the mind and making an enemy incapable of movement in four minutes!

The Holy Spirit, sent by the risen Christ to all accepting mankind, gives them power, guidance and strength to resist evil, and He in His omnipotence will paralyse the satanic enemy and all his works!

Almighty God, in the person of the Lord Jesus, had but to raise His voice to hush the howling gale and still the turbulent waters. With Him nothing is impossible! One exalted personage, Canute, one-time king of England, had to be humbled to convince him that he did not possess Divine powers. Sitting in a chair at the edge of the sea, he commanded the incoming waves to go back and failed dismally. The achievements of man without God are limited; man with God can achieve all things! “If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you,” said Jesus to his disciples.

A summit meeting between heads of states may result in a temporary and uneasy peace between nations, but a mass gathering of all peoples at the foot of Calvary would bring about a united front that would vitalise and spiritualise the entire world!

Remember when Almighty God discomfited the priests of Baal at Mount Carmel by bringing their frenzied idolatrous prayers to naught, and answering the impassioned plea of Elijah by sending the fire, and consuming the water-sodden altar and offering; how the assembled people, beholding the inimitable power of Almighty God, fell upon their faces and with one voice cried, “The Lord! He is the God!”

The earth is man’s natural habitation, and he may be trespassing should he be successful in landing upon some sphere in God’s domain. One attempted without success to “set himself above God,” and of him Jesus said, “I beheld Satan as lightning fall from heaven!”

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” Jesus said that. He also said, “I will come again, and receive you unto Myself, that where I am, there ye may be also.”

Those who love Jesus are assured of a trip through cosmic space to their heavenly home, no matter what man and his aerodynamic explorations may determine!

God is more interested in the soul of an individual than in the conquest of solar spheres. Man may gain the whole world, successfully exploit to his own advantage cosmic space, but without God he can still, to his eternal detriment, lose his own soul! Therefore be ye wise and think upon these things!



Elim minister **Brian Barnett** writes for this week's youth page

To be, or not to be? — that is the question

or

Angry young men—do they despise their youth?

POOOR old Hamlet, the original Teddy boy, the first of the angry young men, at war with everybody around him. He chose to remain in Denmark as a prince rather than go to Norway where he would be king. Why? Because he was angry.

Now I know all the great bard's fans will be shaking their sage-like brows and gnashing their teeth and looking at this article with disapprobation; but Hamlet was wrong, his question was wrong and his reasoning was wrong.

First, Hamlet, the angry young man, was angry for the wrong purpose. Regardless of how much we have reason to be angry, regardless of the cause, malice, resentfulness, jealousy and a vengeful spirit are alien to the Christian's character—or should be. I feel Hamlet was angry not so much because his father had been slain by "murder most foul," but because he was jealous of his mother's love, and desirous of the crown of Denmark. In other words it was personal pique which made him angry. It was the feeling that the past owed him his present. The point about being an angry young man (or woman) is that it is probably robbing him of blessing.

"Pentecost is not what it used to be," said a sixteen-year-old to me recently (I don't know how he knew!). He was angry, it seems, about the state of affairs around him. However, I assume that he is Pentecostal, as I am Pentecostal, and to me Pentecost is just fine. My generation of Pentecostals is the best yet, and will be until the next one, and no amount of jealousy of the past or of what might have been today is going to rob me of the blessing of what is in fact today. Let us be angry with sin, unrighteousness and un-Christlike behaviour, but let us also count our blessings. The king of Norway, after all, also eventually became king of Denmark.

Secondly, Hamlet poses the wrong question to a generation of young people. The question is not "To

be, or not to be?" for the inescapable fact is that we are. Rather the question is "To be conformed, or to be transformed?" (Romans 12:2). The present trend is for all young people to conform to each other. The Teddy boys of England, the "beat" generation of America, the "duck-tails" of South Africa all conform, all are crazy mixed-up types, all rebellious, and all angry—angry with the preceding generation because it has not provided a perfect present, angry with the present because it is not providing a perfect future. Are we Christians in danger of conforming to this pattern, complaining of the past for what we find in the present and bemoaning the present because it does not add up to what we think it ought? Isaiah 43:18 bids us "Remember ye not the former things." Maybe some of our elder brethren would do well to read this: the past is gone. Omar

Calling all Youth and Youth Workers!

North-east Presbytery

YOUTH WEEKEND AT YORK

Elim Church, Swinegate

Friday and Saturday, February 19th and 20th

Visiting speakers:

**Rev. J. Hywel Davies, H. W. Greenway and
T. W. Walker**

Friday, 19th, at 7.30 p.m.:

YOUTH WORKERS' CONFERENCE

Saturday, 20th, at

10.30 a.m. **CONFERENCE**

2.30 p.m. **CONFERENCE**

(open to the public)

7.00 p.m. **YOUTH RALLY**

Plan to come—and bring your friends

Khayyám tells us that the moving finger, having written, moves on and it is impossible to recall it. Jesus tells us not only to forget the past, but also "take therefore no thought for the morrow" (Matthew 6:34). But today is the Lord's. This is the day that the Lord has made, and since we are his it is our day also. "I'll live for today, nor anxious be. Jesus my Lord I soon shall see." Therefore, as Christians and Crusaders, we must not conform to this modern trend, but by the renewing of our minds by the Spirit of God we must be transformed, and then we will have a far greater effect than all the angry young men and their spate of literature, for we shall prove the good, acceptable and perfect will of God.

Lastly, Hamlet's logic was wrong. By taking up arms against trouble, by getting angry with it, you do not end it. To murder because murder has been done is no answer. Two wrongs have never made a right. To revile because you have been reviled proves nothing. To gossip because you have been gossiped

about is still sin. Evil is never answered by more evil, but only by good. Hamlet's biggest problem was that he had no "pie in the sky." His thoughts of life were all of the present, all of what could be seen. If you cannot end trouble by taking up arms against it you certainly cannot end life by killing the body. James says, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." The startling thing is, of course, that although the vapour vanishes and is lost sight of it is still there, lost in the greater vapour we call the atmosphere. "Pie in the sky" is good for young people, for our life will one day be lost in the greater life, the eternal life of Christ. Jesus declares that he is the Life, therefore let us forget Hamlet and all the anger of all the angry young men and say with H. F. Lyte, "Perish every fond ambition, All I've sought and hoped and known, Yet how rich is my condition, God and heaven are still my own." If this is still true we have nothing to be angry about.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

"Hello Uncle Bernard!" Benny rushed into my room and thumped down on the floor. Whiz—his cap flew on to the other chair. As he pulled his socks up he said "I'm all ready," then he sat there grinning. Benny had a terrific grin. It seemed to spread all over his face, and even round the back of his neck. Yes, it did! In fact, if you stood behind him you could tell he was grinning!

"I know what you've come for—part two of

THE OUTLAW.

"David's success with his sling and with his club against the lion and bear did not turn his head, for David believed in God, and prayed to Him. His victories were because God answered his prayers. All of David's songs were about God. Because of his faith in God he had no fear of anything or anyone.

"Now one day there was great excitement in David's town of Bethlehem. Samuel the prophet of God had come down. Poor old David still had to do his lonely job of watching the sheep, while the rest of the town gathered together for the sacrifice Samuel was to make to the Lord.

"Suddenly Samuel said 'Surely the Lord's anointed is before Him' and looked at Eliab, one of David's brothers. Jesse, David's father, was surprised to hear

this. It sounded as though God wanted his son for something special. But no, Samuel said the Lord had told him this was not the one. So another of Jesse's sons stood before the old prophet, but no, he was not the one either. At last Samuel had looked at every son of Jesse, but the Lord had not chosen one of them. 'Have you any more sons?' he asked Jesse. 'Well, I only have the youngest one, and he is away looking after the sheep.' 'Send and fetch him' commanded Samuel.

"David appeared at last, and stood before Samuel. He was a fine, strong, healthy-looking lad. 'This is the one,' said the Lord to Samuel. The prophet took his horn of oil and poured a little on the head of young David, and from that time on the Spirit of God empowered David.

"What had happened? Why, God had chosen a new king to replace King Saul. David had been anointed king!"

"Crumbs!" exclaimed Benny. "That's terrific. Fancy a shepherd boy being chosen king." Benny's eyes were bright, and he could just picture the scene. "Then what happened? Did he go up to the palace an' take over, an' have a bangkwet an' a party?" Benny was really getting excited at the ideas he was having.

"Well, actually Benny, it didn't work out like that at all. But you'll have to wait till next week to find out."

Cheerio for now, and God bless you.

UNCLE BERNARD.

The Family Altar

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

Monday, February 15th. Matthew 6 : 1-15

How Jesus cut across the general practice of the religious folk of the days in which He lived. They loved to be seen doing their good works and offering their prayers on the corners of the streets. Our Lord suggests that we should do our good works and offer our prayers without any thought for the praise or reward of people about us. God will reward you for all you do for Him. Think of the statement in verse 8. It is a precious thought to know that all we may need is known to God before we make our request. Do not fail to dwell upon what we now term the Lord's Prayer. It was so doubt something very new to the disciples that they could call God their Father. But notice the prayer itself: not until the fourth petition is there any request for oneself. We would probably have put prayer for forgiveness first, or perhaps for our daily bread. Let us make a change today by not asking first for those things we need most, but requesting rather that things may be done which will result in glory being brought to God, believing that that which brings God glory will also be for our good.

Tuesday, February 16th. Matthew 6 : 16-23

Again we are reminded that it is not the outward show of religion which is well-pleasing to God. What we are rather than what we appear to be is what matters most with Him. Jesus also warns men and women here of overmuch worldliness. It must never be forgotten that all we have in this life is only for a short while. What we lay up in eternity is what matters most of all. The great question which faces us in this passage is "Where is your treasure?" Is it in the world of time around you? If so, remember that the thief operates there too; rust also causes treasure there to deteriorate, and things perish. Or perhaps you are laying up treasure in heaven. Do you invest in the souls of men? Do you take time to develop your spiritual life? "Where your treasure is, there will your heart be also." Try to cultivate a single eye for the eternal things which can never perish, and which no person can steal from you.

Wednesday, February 17th. Matthew 6 : 24-34

It is evident of course that Jesus is not asking us to neglect ourselves. We must be responsible to our families and homes, and to the community in which we find ourselves. Jesus reminds us that these things which are essentially part of everyday life must never become an obsession with us. Our Lord knew by listening to the everyday conversation of people about Him that they were always thinking in terms of food and apparel and the needs and wants of life. In fact there were many, as there are today, who had no time for God at all because of these things. Jesus points out that worrying anxiously over these things will never help to solve any difficulties concerning them. But He assures us again that our heavenly Father knows we have need and is able to supply them. We have to put the kingdom of God first and the things of God too.

Thursday, February 18th. Matthew 7 : 1-14

Unkind criticism is a blight upon our Christian life. We should treat all people with the fullness of love, especially the unconverted. There appears here an intentional exaggeration designed to bring home the force of the teaching; a mote is a mere speck of dust, whereas a beam is a plank of wood. It is possible to be full of faults oneself and yet to refuse to acknowledge them, or perhaps by drawing attention to the small faults of others we try to prevent people from looking too closely at ourselves. Consider again the goodness of God. He is much more willing to give to us than we are to receive at His hand. Our Lord tells us that if we but ask, if we ask

in faith, we shall receive. We have only to knock at the door of service for the Lord and it will open to us. We have only to seek to be more useful to Him day by day in order to find that there are plenty of avenues of service near at hand. People today seem to go the way of the majority, but the popular way is not always the right way. If we desire to walk today with God we will find it to be a lonely path where few walk, but it leads to life eternal, which makes it well worth while.

Friday, February 19th. Matthew 7 : 15-29

The reading today brings to a close the section dealing with Christ's sermon on the mount. At this stage of His ministry there must have been many we would now call "hangers on," who made a profession of discipleship without possession of real faith in Christ. Real faith is that which enables us to surrender heart and life to Christ. It is possible to be closely connected with the Christian faith, even to appear to be of some importance to it, without knowing Christ as Saviour. The true evidences of a sincere faith are seen in a life of holiness and dedicated service to the Lord. By our fruits we are plainly made known to all. We are encouraged to practise the sayings of Jesus contained in the sermon on the mount. To neglect them, Jesus declared, was to be like a man who building a house upon the sand experienced great loss when it fell in a storm. Our life will crumble if Jesus Christ is forgotten. So many forget Him today. To build your life upon the rock Christ Jesus is to build for eternity.

Saturday, February 20th. Matthew 8 : 1-17

The faith of the leper stands out clearly. He dared to come near to Jesus, for he was convinced that Jesus could cleanse him. Jesus did what others would not do. He reached out His hand and touched the leper, and the leper was made whole. Jesus can cleanse sinners too. If a sinner comes confessing and forsaking his sins he will discover that the Lord Jesus has power to make him whole. The healing of the centurion's servant is remarkable because it illustrates how effective faith can be on behalf of another person. This fact we should remember as we pray today. The centurion was aware of the power and authority of Jesus. He declared himself to be a man used to obeying the orders issued to him by his superiors. He was a man used also to having similar obedience rendered to him. His servants always did without a word whatever he commanded them. He believed that such was the authority of Jesus that He would only have to speak the word and sickness would flee the body of his servant and health and healing replace it. The power of Jesus Christ is the same today. He is a king, and His word is with authority. Let us remember this as we bring our requests to Him.

Sunday, February 21st. Matthew 8 : 18-34

As folk saw the miracles of Jesus they were moved to become His disciples. At least they were moved emotionally to follow Him. Two such cases are here in the reading. It is significant to notice that Jesus appeared to resist their sudden emotion. The first one was attracted by the glamour of the crowds and the popularity of Jesus. He had not counted the cost involved in all true discipleship. The other wanted to follow Jesus, but he had a few things he wanted to do first. He was not asking for a few hours' grace to attend his father's funeral; his father was probably at that time very much alive. Jesus claimed that following Him was the highest of all claims upon a person. If we wait until it is convenient for us to follow Jesus we may never follow at all. The stilling of the tempest is familiar to us all. Note the question of Jesus, "Why are ye fearful?" To Jesus Christ, real faith and trust in God resulted in safety and security. We might well ask ourselves why are we so fearful about some of the problems facing us this very day. Perfect love to Jesus will cast out all fear. The closing verses of the reading remind us that the Lord never forces His company upon us. Those people turned away One who could have done so much for them. May we constrain Him to abide with us today and every day.

COMING EVENTS

(Please pray for these services)

BALLYMONEY. February 13—March 4. Elim Tabernacle, Edward Street. Salvation, healing and deepening of spiritual life campaign conducted by J. W. Foster (P.J.M.) and W. S. Dempster (Brookeborough). Prayer for sick and opportunities for those seeking the Baptism in the Holy Spirit as announced. Suns. 3.30 and 7, week-nights (Fridays excepted) 7.30.

BARKING. February 14. Elim Church, Ripple Road. Saturday night rally, conducted by Bible college students. 7. February 20-22. East London revival rally. Speaker: W. T. H. Richards (Slough A.O.G.) and Slough Gospel team. Sat. 3 and 6.30, Mon. 7.30.

BIRMINGHAM. February 27—March 3 (except Monday). Elim Tabernacle, Graham Street. Soul-winning services conducted by Joseph Smith. Sun. 11 and 6.30, week-nights 7.30.

COULSDON. February 20. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: T. J. Broomhall (Elim). Leader: D. G. Moxen (A.O.G.). Special items of singing and testimony by party from Croydon. 7.

HASTINGS. February 13-16. Elim Church, the Central Hall. Church and Minister's Third Anniversary. Guest speaker: Donald Gee (Principal of Kenley Bible School and Editor of "Pentecost"), supported by Bexhill Male Voice Choir. Sat. 7, Sun. 11, 6.30 and 8 (after-church rally), Mon. and Tues. 7.30.

ILFORD. February 28. Elim Church, Scafton Road. Visit of J. Smyth (Elim H.Q.), 11 and 6.30. March 5. Monthly rally. Speaker: G. Stormont. March 6. Local preachers' Sunday. Speaker: W. Allen (East Ham). 6.30.

KINGSTON. March 5. Elim Church, Thames Street. South London Presbytery meeting. Business meeting 3, Convention meeting 7.

LEYTON. February 27. Elim Church, Vicarage Road. Lecture of tour of America, illustrated by slides, by W. G. Hathaway. 7.

LONDON. March 28. Metropolitan Tabernacle. United Bible Colleges Demonstration (Elim, Assemblies of God and I.B.T.I.). Chairman: Donald Gee. Speakers: G. W. Gilpin and Fred Squire. 100-voice students' chorus and musicians under the direction of Douglas B. Gray. Invite everybody to this outstanding witness of Spirit-filled youth. 7.30.

LONGTON. February 13, 14. Elim Church, Five Ways, Lightwood Road. Combined Minister's Second Anniversary and missionary weekend. Guest speaker: Miss Elsie Wriglesworth (India). Sat. 7.30, film slides of India, Sun. 11 and 6.30. February 18. Two special film-slide lectures by Wycliffe Preachers. 3, "William Hunter, the Boy Martyr of Brentwood"; 7.30, "The best Book of all and how it came to us."

LOUGHBOROUGH. February 27—March 3. Elim Church, True Lovers Walk. Visit of T. H. Stevenson (Ilford) for Fifth Anniversary services for F. Lavender. Sat. 7.30, Sun. 10.45 and 6.30, Mon.-Thurs. 7.30.

PRESIDENTIAL ITINERARY

Devon and Cornwall. February 20, Paignton; 21, Exeter; 22, Penzance; 23, Falmouth; 24, Newquay; 25, Torquay; 27, 28, Plymouth.

Lancashire Presbytery. March 11, Crewe; 12, Bolton; 13, Macclesfield; 14, Wigan; 15, Stockport; 16, Oldham; 17, Ellesmere Port; 18, Liverpool; 19, Burnley (3 and 7 p.m., Rally); 20, Blackburn (11 a.m.), Salford (6.30 p.m.); 21, Blackpool.

JOSEPH SMITH'S ITINERARY

February 13-18 (except Mon.), Langley; 20-25 (except Mon.), Coventry; 27—March 3 (except Mon.), Graham Street, Birmingham.

MISS JEAN AYLING'S ITINERARY

February 13, Leigh-on-Sea; 20, 21, Hastings.

LONDON CRUSADER CHOIR

February 13, Tunbridge Wells; 21, Holloway prison and Bethnal Green Medical Mission; 28, Wormwood Scrubs and Watford; March 5, 6, Worcester; 13, Maidstone; 14, Hammersmith; 20, Braintree; April 15-17, Bournemouth; May 28, 29, Bristol (B.B.C. broadcast on Sunday evening).

MISS E. WRIGLESWORTH'S MISSIONARY TOUR

February 26, Whitehaven; 27, Dumfries; 28, Carlisle; 29, Stoneburn; March 1, Edinburgh; 2, Greenock; 3, Glasgow; 5, Motherwell; 6, Coatbridge; 7, Paisley; 8, Alloa; 9, Shotts; 10, Kirkintilloch; 11, Dunfermline; 13, Aberdeen; 14, Dundee.

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Elim Church, Central Park Road, East Ham,
Special speakers:

REV. H. W. GREENWAY and REV. J. HYWEL DAVIES
All Sunday school teachers and youth leaders are invited

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Wray. On January 18th, Mrs. Irene Wray, aged 41, dearly loved daughter of Mrs. E. Alderson (Scarborough). Officiating minister at funeral: T. W. Walker.

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