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The

# Elim Evangel

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

VOL. XLI. No. 18

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"and as many as touched Him  
were made WHOLE"

Photo by

**KINGSTANDING'S FINE CRUSADER GROUP**  
(See page 279)

James Caldwell

# THE CHALLENGE OF JEHOVAH'S WITNESSES

By Arthur Wallis

**M**UCH has recently appeared in the Christian press concerning the beliefs and practices of Jehovah's Witnesses. We are probably aware that they deny such basic tenets of the faith as the deity of Christ, His bodily resurrection, the personality of the Holy Spirit, and so on. The confessions of W. J. Schnell, a converted "Witness" in the U.S.A., have disclosed the totalitarian nature of their highly efficient organisation. My impression that they represent as great a threat in the spiritual realm as Communism does in the political—and there are striking similarities—was strengthened by a visit last summer to their new British headquarters in Mill Hill, London.

I spent an hour in conversation with Mr. Pryce Hughes, leader of the movement in Britain, who showed me over this ultra-modern building, opened six months previously at a cost of £230,000, which houses a staff of seventy-five. Here their latest German presses turn out thousands of copies of their semi-monthly periodicals, *The Watchtower* and *Awake*. The former has a world circulation of 3,600,000 in fifty-four languages, and the latter 2,850,000 in nineteen languages. The influence exerted by these papers alone must be immense.

## Striking facts and figures

Replying to my questions, Mr. Hughes revealed that the movement has some 45,000 "dedicated and baptised witnesses" in Britain, as against 10,000 in 1942; these give their spare time to "publishing" (selling and distributing literature). There are over 1,000 part-time workers, who for a small allowance must put in at least 100 hours each month or be struck off the list. Over 300 are fully engaged in the work. There are some 860 congregations or kingdom halls in Britain, 111 of them in London, where there were only thirty-six in 1946. Each of these is self-contained, with its own overseer, and responsible for its own "publishing" programme and organising of home Bible studies. Returns are sent to headquarters of every call and every "back-call" (follow-up) made by every worker. Plans are now on foot to call in to headquarters all the overseers for an intensive three-week course.

In response to further questions Mr. Hughes stated that the annual world increase in the movement was

ten to twenty per cent. He described the increase in the Latin-American countries as "tremendous." Next came the U.S.A., then Poland, Germany and Great Britain. The organisation is financed by voluntary contributions, legacies and the sale of literature. On the wall of the room was an impressive photograph of the biggest religious gathering in history at the Yankee Stadium, New York. Not a Billy Graham crusade, but a Jehovah's Witness rally held in August 1958, with a total attendance, including overflows, of 253,922 (by count).

## Dedicated to the task

Questioned about W. J. Schnell's exposé of the movement, *Thirty Years a Watchtower Slave*, this leader replied with a smile, "Oh yes, I've seen it. I knew the man when he was in Germany. He got rather disgruntled and wrote a lot of things against us." I asked whether anyone had replied to the book. "No," he said, "our policy is not to reply to such attacks, though many have urged us to do so. You can waste a lot of time doing that. We just get on with the job of putting out the truth."

Let us be quite clear on this point, these men are sincerely dedicated to their task. They mean business. They believe in themselves and their mission and they intend to succeed. One was impressed by the large proportion of young men among the headquarters staff, many of them skilled technicians and craftsmen. They live a communal life, and work hard for a small allowance, because they believe they have a Divine commission to make known "the good news about God's kingdom." Where are the young men of our evangelical churches today who are willing to make such sacrifices for the cause of Christ and the Gospel? The mission field is crying out for them.

## Where do they find their converts?

The *Watchtower* people know how to adapt their approach to the class they want to reach. Their leader defined their main objective as follows—and note how closely his language approximates to evangelical phraseology: "To aid people of good will toward God to accept Christ Jesus as their Ransomer and then dedicate their lives to God, and then make known the good news about God's kingdom as the

only hope for mankind. In other words, they become active Christians, as the early disciples were."

Undoubtedly they draw most of their "converts" from among nominal, uninstructed church members, many of whom have been searching in vain for reality in their own churches. Such are readily attracted to a progressive religious movement which claims to be Bible-based, with clearly defined objectives, first-class organisation and a fresh up-to-date interpretation of Scripture and of current events in the light of Scripture. Just as Communism feeds and grows on a decadent democracy, so the Watchtower movement feeds and grows on a decadent Christianity. Revival in the churches would do more to check the spread of this movement than any human measure that could be devised. But while revival tarries is there anything effective that can be done?

### **Door-to-door evangelism**

Jehovah's Witnesses have seized upon a scriptural method of evangelism for the propagating of their ideas which the churches have largely neglected. Paul refers to it in Acts 20:20 when he says, "I taught you publicly, *and from house to house*, testifying . . . repentance toward God and faith toward our Lord Jesus Christ." From careful observation of this movement over a number of years I had become convinced that its rapid expansion could be attributed to four factors:

1. Tireless door-to-door canvassing by the printed and spoken word.
2. Diligent follow-up of every interested person.
3. Thorough training of converts in door-to-door work.
4. Establishing of home Bible study groups to indoctrinate converts.

For confirmation I asked Mr. Hughes what he considered the success secret of the movement. This was his answer: "The success of the Jehovah's Witnesses can undoubtedly be attributed to the organised activity in preaching the good news of God's kingdom. All share in the preaching work, and by calling on the people at their homes and stimulating interest in the Bible many persons are attracted to Bible study."

Is it not true that we have given Jehovah's Witnesses an open field by our failure to take the Gospel to the people? We sit in our comfortable seats and enjoy our pleasant services, and often our only appeal to the outsider is "Come to church." "Come to our gospel service," "Come to our rally." We have meddled with the terms of the "great commission" by exchanging our Lord's "Go ye out" for our own

"Come ye in," and have thought that the conducting by our local church of an evangelistic service and our attendance at it were the completion of our responsibility. The grand old message has gone out as faithfully as ever, but often only to "saints and seats," and we have wondered why there were few if any conversions. On the other hand, where believers have banded themselves together to take the message to the people in their homes, and have persevered in this work, a harvest has been reaped and a real impact made upon the community. Up and down the country one finds that "the Witnesses" are making themselves felt, though comparatively few in number, and their communities are rapidly increasing. If Christians would obey the command of Christ to go out with the Gospel in city, town and country district, it could greatly curtail if not swamp the activity of "the Witnesses." We may detest their doctrine, but we would do well to imitate their enthusiasm, courage and perseverance in door-to-door visitation. "Arise, and let us be doing."

We must never forget that these sincere yet misguided people are souls for whom Christ died. Though in their ignorance they "bring in destructive heresies, denying even the Master that bought them," we must not assume that they are "beyond the pale." Though we think them fanatics, remember such was Saul of Tarsus before he met with Christ. Like him, they can be saved and used in greater service.

### **How to deal with JEHOVAH'S WITNESSES**

- **Never buy any "Watchtower" literature. So cheaply do they produce a book that a large proportion of what you pay for it will be used to finance the movement.**
- **Always accept anything that is free—that is so much less to get into the hands of the unwary!**
- **Be positive in what you say. Do not attack their doctrines, but testify to the living Christ. "Let me tell you what the Lord Jesus has done for me . . ." concluding with the challenge: "What has He done for you?"**
- **If an argument ensues, keep cool, and look to God for wisdom. Treat your caller with firmness and yet with courtesy.**

**Remember that though we may out-talk an opponent in Christian doctrine, if we do not out-live him in Christian grace we shall lose the battle, and shall deserve to.**

# EDITORIAL

## CHURCH EVANGELISM

WE publish yet another letter on this subject, from one who can speak from experience regarding church evangelism, for he has seen much success in this way in his own church.

May we at this stage make a few more comments on this subject, for it is one of vital importance. We would quote again the words of the writer we mentioned, "Personal evangelism is still the most effective Christian witness in existence today," and with this we are heartily in agreement. This does not rule out other means, but if we fail along this line we shall have failed indeed. For such evangelism there must be preparation, and what better preparation can there be than a fuller understanding of God's Word? Let us not forget that this is the method employed by such erroneous sects as the Jehovah's Witnesses (see the article in this issue): indoctrination, followed by intensive personal work.

There is a danger in too easy-going an evangelism with a strong emotional content and insufficient doctrinal teaching. Converts of such evangelism are readily "carried about with every wind of doctrine, by the sleight of men." One of the most successful of radio preachers, whose ministry has been the means of leading many thousands to Christ, concentrates on a teaching evangelism.

There are obviously many themes that would be entirely unsuitable for Sunday evening services, but are there not many great themes, such as the varied facets of the redemptive work of Christ, that would instruct the believer, prepare him for more effective witness and yet give ample scope for the casting of the Gospel net?

With reference to the prolonged Gospel appeal, which has been the subject of some of our correspondence, we do not wish to raise again the controversy regarding raising of hands—and the counting of them. However, we must add that we noticed when ministering in a large and thriving Swedish church with a constantly growing membership that it was not the usual practice to make an appeal for any outward indication of the decision made. When the local pastor was asked how they knew whether people were saved or not, and how they were dealt with, he informed us that seekers generally sought out the minister and other workers, and that they reckoned the success of their evangelism by the increase in their membership. This certainly revealed considerable success!

One thing is sure—evangelism is our prime purpose, the believer's *raison d'être*. Moreover, this is the purpose for which Pentecostal power was given, and to use it for any other is to misappropriate God's gift. Further, as our dear brother Pastor Stevenson has recently written, it is no use praying for God to send people in, for that is the work He has given us to do. Let us be up and doing—the hour is late.

### AND HERE IS THE LETTER:

Dear Sir,

Surely to substitute teaching-sermons for evangelism on Sundays, as your editorial suggests, far from being a new idea, is one of the mistakes now being made in evangelical and Pentecostal services. Where this mistake is being made, why, of course the church is stagnant.

Every service, directly or indirectly, should be for evangelism. Let the preacher give the Gospel and make the appeal, and if the congregation get tired of it producing no results the way to correct it is not to stop the Gospel appeal, but to let the lazy nine-tenths of the Christians get busy for Christ. The very absence of results should stand as a demonstration of the failure of those congregations. Let it stand.

I have no sympathy whatever with the argument that it is folly to preach the Gospel unless sinners are there. I have held four pastorates in twenty-two years. The first three of these charges I took over having been warned that there would probably be no congregation to greet me at all. I found it little better than I expected, but I preached the Gospel Sunday by Sunday—at least that. Every church flourished.

The idea of a church as a unit concentrating on its own holiness is wrong. The idea of Bible study for its own sake is wrong. The idea of a church as a flock of sheep being fed is wrong. True holiness does not consist of puking and puling about fine points of hats, clothes and hair, like the Pharisees, who considered tithing the salt on the edge of their plate, but of obeying the weightier matters of Christ's law—evangelism. Bible study is to prepare us for soul-winning, and the sheep should become Christ's army of aggression.

The only thing wrong with campaigns is that churches do not have enough of them. A church has a fortnight's campaign as a special effort, whereas in fact it should be doing something pretty much like that **all the time**. To say people would get tired, or that they would not turn out, is simply an admission of how far away Christians are from being what they ought to be.

Personal evangelism is just as much a failure without church evangelism as church evangelism without personal witness. I have met those folk who lead half a dozen to Christ on the street in an afternoon's walk, but these converts never appear in church. I am not happy until at least a decision has been made in the environment of the meeting of God's people.

Campaigns yield just as great a proportion of permanent results as any other kind of effort, including the regular Gospel meeting.

G. CANTY.

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### THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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# THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

## "Black Billy Graham"

*Time* magazine recently devoted half a page to the work of Nicolas Bhengu, the noted evangelist in South Africa. *Time* referred to the fifty-year-old Zulu preacher as "the black Billy Graham." It described the phenomenal success he has had in various South African cities, where hundreds of criminals have repented of their sins, turned in their weapons, and become born-again Christians. Many converts have turned themselves in to the police, confessing their crimes. After one evangelistic crusade the police carted away three truckloads of knives, brass knuckles and similar weapons that had been laid upon the altar.

*This Pentecostal preacher is doing a wonderful work for God in South Africa. Pray for him and his work.*

## Church of God jubilee

The golden jubilee of missionary work by the Church of God (Cleveland, Tennessee) was inaugurated by a four-day caravan from Florida to the Bahamas in January. A group of several hundred persons started the trip from Durant, Florida, home of a pioneer missionary, R. M. Evans, who sailed to the Bahamas on January 1, 1910. The caravan crossed the state to Miami, then travelled by chartered ship to Nassau, where the Church of God began its foreign missions work fifty years ago.

*A memorable jubilee celebration.*

## African radio station

The Lutheran World Federation has obtained permission from the Ethiopian government to build a 50,000-watt short-wave radio station in that country, which will reach much of Africa and Asia.

*Something to counteract the rabble-rousing broadcasts of the trouble-makers of Africa who live for the day of what they call liberation, but to which we would give a different name. The Word of God is the only thing to bring real liberation to Africa, as it is already doing in many parts of that continent.*

## Yugoslavia hit by Bible famine

Sources in Belgrade report that churches and religious communities throughout Yugoslavia are beginning to suffer from a serious shortage of Bibles. The Communist government will not permit the Scriptures to be printed within the nation and the sole source of supply is the British and Foreign Bible Society. However, the government has restricted imports of Bibles to 500 to 1,000 copies per month for the past two years.

All last summer there were no Bibles coming through the mail at all. Last autumn the Belgrade office of the Bible Society received small quantities, but some of the packages only arrive after long delays, having been re-routed to Middle East countries

for unexplained reasons; and hundreds of Bibles are presumably lost in transportation.

*This is a worse famine than the lack of bread. The Good Book says, "The days come, saith the Lord, when there shall be a famine, not for bread, but for hearing the word of the Lord." This is a case in point. How we should thank God for the freedom of the Word of God in our own land, and value it while we have it.*

## The book to read

The following was culled from the *Daily Express* of January 16, 1960:

"People are shocked to be told that when 134 entrants to an English church training college were asked where Jesus was born, twenty-three of them did not know.

When £700,000,000 is spent every year on education, it is sad that so many adults should be ignorant of a fact once known to every child.

But this is a matter which should not be left to the schools.

Pull down the Bible from the shelf. Read it to your family. You may learn something you have forgotten."

*Excellent advice for everyone!*

## Israel and Syria

*The tension existing between Syria and Israel has been increased of late by the Syrians penetrating into the demilitarised zone on the eastern side of the Sea of Galilee and from it attacking Israelis. This zone is Israeli territory. It appears that repeated requests to the United Nations to prevent the Syrians occupying this zone have come to nothing, so Israeli units attacked and drove the Syrians out. Israel's Prime Minister, Mr. David Ben-Gurion, has said that Arab owners of land would be allowed freely to cultivate their land, but Israel would not allow Syrians to interfere in this area, which is Israeli territory.*

## The mine disaster in South Africa

*People all over the world will be saddened to hear that hope was abandoned for the 435 victims of this disaster, out of which all but six were Africans of the Bantu race. The two bore-holes driven into the workings have revealed that the workings were flooded and it seems clear now that all the men must have died almost instantly. British people will feel deeply for their kinsmen in this terrible tragedy.*

## Miracle in the Middle East

Although there is no Assemblies of God missionary from America working in Iraq at the present time, the national ministers are carrying on the work and enjoying the blessing of the Lord upon their ministry. Shmoel Adam, a worker in Kirkuk, reports a recent miracle of healing:

"A child in our village was taken very seriously ill, so much so that his parents gave up hope for him. One day while I was kneeling in prayer, not thinking of that child, I suddenly felt the Holy Spirit upon me and this child stood in front of my face as if asking me to pray for him. I believe that this vision was from God. I then heard a voice which said, 'Go and pray for the child.' I went to the child and when I took him in my arms and prayed for him I knew that he was healed. In that minute I said 'Give him food.' The child took food, ate, and was completely healed."

## A courageous bishop

*Bishop Dibelius, who has constantly resisted the Communist pressure in eastern Germany, is retiring as Bishop of Berlin-Brandenburg. He is in his eightieth year. During the war he gave up his allegiance to the State when Hitler ordered people to be put into gas chambers. He considered that a dictatorship which so acted was no longer entitled to the loyalty of true Christians. He lost both his sons in the war, which he says was a crime and could never be reconciled with God's will for the good government of the people. He always sought to make his church aware of her responsibilities to God and to prevent it from succumbing to the spirit and propaganda raging around it. He felt his church had a great responsibility to the whole life of the German people and nation. Such a man with such a stand has won the respect of the whole free world.*

## Bibles in Russia available to "specialists" only

Russian libraries have Bibles, but they are not accessible to the ordinary Soviet citizen. This statement was made to the advisory council of the American Bible Society by Miss Barbara Wolfe, who served as a Russian-speaking guide at the U.S. Fair in Moscow last summer. Miss Wolfe says that all religious books in Soviet libraries are classified as research material, available to "specialists" only—so that one has to be a priest of the Russian Orthodox Church in order to take out a copy of the Scriptures.

Bibles are scarce in Russia, Miss Wolfe pointed out; nevertheless, many people want them—as evidenced by the way in which Russian visitors "helped themselves" to the Bibles at the American Fair, which were for display only.

*Here is an important point for prayer for the Lord's remembrancers. Freedom for the spread of the Word of God will bring revival to Russia.*

## "Wedding palace" opens in Leningrad

A new "wedding palace" on the banks of the Neva River at Leningrad opened for business with the holding of nine solemn marriage ceremonies in non-Christian fashion.

Instead of an altar and a minister there was a deputy mayor sitting at a desk beneath a bust of Lenin. Instead of sacred music the strains of Tchaikovsky selections rang out over a loudspeaker system. But several of the brides wore long white wedding dresses. The city official presented the wedding certificates and gave rings to the newlyweds.

The building was formerly a Russian nobleman's home. Its opening as a Communist "wedding palace" marked the culmination of a well-organised effort to make civil marriages in Russia "more beautiful" and to replace all "religious and bourgeois habits."

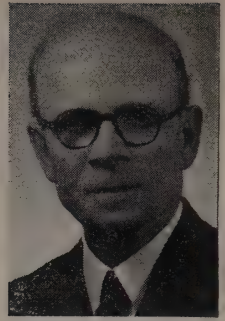
*Without comment!*

# “BEARERS OF BURDENS”

(2 Chronicles 2:18)

By **E. C. W. Boulton**

Beneath Love's burden now I bend,  
God's gracious gift;  
My strength He daily doth renew,  
Its weight to lift.



**I**T would appear that some of the Lord's people are specially appointed to and anointed for this service of burden bearing. Life for them is full of various kinds of burdens, and it is often among such sacrificial souls that we find the greatest examples of Christian heroism. Bravely they bend beneath the God-given load, finding as they do that the Divinely imposed weight is actually a blessing in disguise; that in lifting the burden they themselves are lifted into fellowship with God.

We may feel inclined to pity those thus called to shoulder the heavy things of life, regarding their ministry as one to be avoided. And yet perhaps did we but realise the deep and sacred significance of these burdens we should rather envy them. So often it is in the joyous acceptance of the burden that the soul comes to make its greatest discoveries of God. What at first perhaps presented a somewhat forbidding appearance actually turns out to be the messenger of the Lord, the channel through which He unveils Himself to the longing soul. Job had no idea of all that the heart of God held for him beyond the humbling, emptying phases of experience through which he was then passing; that stripped of his possessions—the things by which men estimate another's worth—he was ultimately to find himself richer and purer in God. To his friends he was an object of pity, and yet he was in the pathway of moral and spiritual reinforcement. In the hand of God he was moulded for eternity.

How blessed to remember that strength is always proportionate to the weight of the particular burden. We would sometimes like to adjust the burden to our strength, but God gives strength for the burden. He is able to make all grace abound, so that always, under all circumstances, the soul is able to sustain its appointed load.

By some the burden bearers in the Lord's army are overlooked or at least regarded of small consequence in the outworking of God's purposes. They occupy no place in the limelight, so often working behind the scenes with little or no recognition; their only guerdon being the smile of their risen Lord. It is to Him that they cheerfully dedicate their

strength, and for Him are spent to the uttermost. Yet to Him their heroic acceptance of the Cross is precious. He takes note of the hidden fear and the secret sigh. Their unflinching devotion to the will of their Master brings gladness to His heart.

How valuable are those prayer burden bearers who get right underneath the needs of the oppressed and the afflicted; who press the prayer battle to the gate, and take the kingdom of God by violence; those faithful souls who in secret never cease their vigilant ministry of intercession.

How much the Church of God owes these devoted saints, and what a deal of real blessing they generate. How many tears are wiped away by them, and how many wounds they are responsible for healing.

This is a ministry that demands deep consecration, and creates a very real test of devotion to the Master. The reward of such souls is that which follows all faithful service—the “Well done” of approval from the One who has regard to all such loving labour.

Only a bearer of burdens,  
Not many would choose such a lot,  
Yet deep in this heart is a joy  
Which burdenless souls know not.

O grant unto Thy child the grace of faithfulness. I do not ask that Thou shouldst vouchsafe success as men count it, but I would fain win Thy smile of recognition and approbation. Whether men frown or fawn upon me is naught to this heart—'tis Thy favour I court and crave. However heavy Thy burden I would be made equal to it. Let me not disappoint Thee, dear Lord, nor seek to escape the weight which Thy love imposes. Let this be the glory of my life, that Thou hast called me to the company of those who bear the burden of the Lord.

The burden from the hand of God which comes  
Lifts life to glorious victory.

Let the vision of Thy Cross be the inspiration of my moments of pressure and pain. Make the utter-  
(Concluded on page 286)

# Where the Fire is Falling...

## LOCAL PEOPLE "ENTHUSIASTIC"

After an evangelistic and healing campaign which lasted a fortnight, Rev. George Canty, a minister of the Elim Church at Gloucester, left Paignton this week.

People were at first slow to attend the afternoon and evening meetings, but after a few days attendances were better and local congregations were "the most uncritical and highly enthusiastic" he had ever met on his evangelistic tours. Audiences varied from about fifty during the afternoons to 250 in the evenings. About forty people in the town had asked for help in healing and some were already claiming cures.

An accomplished artist, a feature of the campaign was the oil paintings which Mr. Canty executed during each meeting and which he gave to the helper who had invited the largest number of visitors.

Mr. Canty's visit to Paignton was sponsored by the local Elim Tabernacle, of which the pastor is Mr. Roberts.

"Paignton Observer and Echo."

## WORCESTER

A year of steady progress was reported at the fourth annual fellowship meeting.

The church treasurer reported a total income of £2,926/19/6.

The church secretary, Mr. Ray Smith, summarised the year's activities, adding that the church had gone from strength to strength under God's guidance and Pastor Maybin's able ministry. Souls had been saved and the church membership had increased.

Recently Worcester was privileged to have a visit from the London Crusader Choir, who came for the Worcester Youth for Christ monthly rally. The day following was one of much blessing for the local church when the choir joined it for the morning and evening services.

Six candidates were baptised at the close of a recent Sunday evening service. Among this number were a student from the City of Worcester Teachers' Training College, recently converted from Catholicism, and the minister's fourteen-year-old son, Aubrey Maybin. RAY SMITH.

## TELLING READING CRUSADE

On March 19th the Elim Church in Reading commenced an eight-day "Telling Reading Crusade," when thousands of homes were visited by students from the Bible College. The Word of God in printed form was left for each household to read. Sunshine Corner meetings were held for the children, and these were well attended.

Special services were conducted every evening in the church, when we were blessed and refreshed by the students in testimony, song and word. We feel that the Lord will water the word that has been sown, and we pray that results will be forthcoming.

## EALING YOUTH CAMPAIGN

We are pleased to report further blessing at Ealing. A week's youth campaign by Pastor David Ayling, of Newcastle, has just been held, which brought a definite challenge to the many teen-agers present among the well-crowded gatherings night after night, and sixteen surrendered their lives to the Lord Jesus.

The campaign was preceded by much prayer, also "knocker" work by the Crusaders, and God honoured the efforts put forth.

Altogether during the past month or so forty-two decisions have been recorded. As a result of a weekly Friday night meeting by Pastor A. J. Chuter in the local Y.M.C.A. Hall,

with attendances reaching 310, many young converts attend our Sunday services, and it is a joy to hear them praising their newly found Saviour around His table and testifying in the meetings to God's saving grace.

## REOPENING SERVICES AT IPSWICH

The opening of the Elim church building at Ipswich was certainly a triumphant occasion for all those who had laboured so hard to prepare the building for the opening on March 26th.

The present building was rented for the work of Elim by W. F. South during his ministry in Ipswich, 1935-7.

The resident minister, J. H. Sainsbury, was able to announce that after months of negotiation the building had now been purchased, which meant that after thirty years the Ipswich assembly had acquired a permanent home.

A large crowd gathered outside on the Saturday afternoon to greet the Secretary-General, Rev. H. W. Greenway, who had come for the reopening services. Following the short ceremony at the entrance the brightly decorated building was filled with enthusiastic and admiring Elim folk from Ipswich and elsewhere.

The singing of the "Sainsbury Sisters Trio" and the church choir added much to the spiritual tone of the weekend services, during which one precious soul came to know the Lord.

The whole of the cost of renovation has already been met by the gifts of the people of God, and when money promised has been received only about £850 will remain to be paid before the building is clear of debt.

All too quickly this weekend of reopening services in our transformed hall, during which the ministry of H. W. Greenway, T. Stevenson and F. Frost was so deeply appreciated, was at an end.

However, as one expressed it, we came away with the feeling that the best was yet to be. To God be the glory!

## "DOES CHRIST STILL SATISFY THE YOUTH OF TODAY?"

The answer to this much-asked question can be found at the Elim Church, Kingstanding; the modern-looking church with the old-fashioned Gospel that is not only saving young people but keeping them, giving them life more abundant. What a privilege the writer has found in worshipping with such an enthusiastic band of young people.

The weekly Crusader programmes are varied, making sure that each young person plays a part in one service or another.

The great family spirit that is felt among our young people (and indeed throughout the whole church) has been fostered by our beloved pastor and his dear wife.

Our Crusader numbers average about fifty each week. It has been our privilege recently to pay visits to Graham Street, Sparkbrook and Smethwick. During a recent baptismal service six of our young people followed our Lord through the waters; a husband and wife formed part of this wonderful witness.

God recently called our pianist, Miss Christine Brown, into full-time nursing at the eye hospital. A great hush descended upon the 300-strong congregation as Christine declared her willingness to sacrifice home and loved ones to go and help suffering humanity.

The target set for us of £10 for the 101 Missionary Fund was not only reached but doubled, reaching the grand total of £20! This is just another indication of youth in action.

TED PEARSON, Crusader Secretary.



**W**E cherish the last words of those we love. Infinitely precious is the last word of our Saviour spoken from the Cross.

It was now three o'clock in the afternoon of the day of crucifixion. The three hours of darkness had been lifted and the last three cries were uttered in quick succession. The sixth word was one of triumph—a sublime word, marking the end of Christ's redemptive sufferings. The cry which we are now considering is another word of faith—a word of welcome to the glory even as His "It is finished!" was a farewell to the earth.

### **THIS ANTICIPATORY CRY WAS BASED UPON A VICTORY**

The loud shout in the first clause of the text was *tetelestai*—finished. All that was necessary to be done He did before He made His exodus. There were no loose ends to be tied or accounts to be settled. The books were balanced and in order.

It is surprising how many people leave the settling of their affairs until it is too late. They then pass out suddenly, leaving loved ones, already burdened with sorrow, to clear up the mess. And how many leave the most important of all unsettled, namely the salvation of their immortal souls. "Poor man, he did not have time to prepare to meet God," said a husband to his wife concerning a neighbour who had died suddenly. "No time to prepare! Why, he lived for over seventy years with the Saviour on the doorstep and he would not let Him in," was the reply.

Observe the relationship indicated in the use of the term "Father." It is a word of affection and intimacy, which marked a distinction in the persons of the Godhead. Here is yet another rebuke to the muddled thinking and warped philosophy of the "Jesus only" group.

The word "Father" was enshrined in the first recorded utterance of the Christ: "Wist ye not that I must be about My Father's business?" (Luke 2:49). That business was now completed. Had one detail been left this cry could never have been made. The word "Father" was continually upon His lips during His ministry when He sought to reveal its tender relationship to the sons of men. It was the first word uttered from the Cross while He was actually being nailed: "Father, forgive them; for they know not what they do."

Because of Christ's sufferings every repentant sinner may now call God "Father" (1 John 3:1), for at the Cross not only are our sins against God forgiven but that revolutionary change called the "new birth" is wrought in us by the Holy Spirit. What

mere religion, ancient or modern, eastern or western, can bring men into such a relationship?

Furthermore, this brief sentence demonstrates afresh Christ's love for the Scriptures. He died with a text upon His lips (Psalm 31:5). The Word of God had been His childhood textbook and His daily guide. Day and night He had meditated upon its teachings, and He had leaned upon its promises in every exigency. With it He had confuted error and taught the pure revelation of God. In His darkest hours the Word had been a lamp to His feet, and now the valley of the shadow was lighted by its beams.

With the same infallible Word may we pass through death's portals, if Christ tarries. The way is no longer shaded with uncertainty. For the Christian there is no gloomy fear of "a dread something after death; the undiscovered country, from whose bourne no traveller returns."

For He knew where He was going. Of this He

¶ *The concluding article in this series* ¶

# **Voices from**

By **John Dyke** (Minister of EL)  
*"THE LAST*

was assured. He was not going down to the tomb of dark forgetfulness and non-existence, as the believers in the doctrine of soul-sleep would have us believe. Nor did He confuse the soul with the body, a teaching which makes man merely an educated animal. He believed in the conscious existence of personality even when the body lay sleeping in the grave. Nor did He confuse the spirit of life generally with one's own personal spirit, for notice the use of the possessive "My spirit."

### **HIS DEATH WAS UNIQUE**

Notice the words "He gave up the ghost," or, as it is literally, "He dismissed His spirit." Death is caused by the breakdown of vital functions produced by deterioration or exhaustion. This was not true of Christ. He was physically strong, in full possession of every faculty. This was indicated when He cried with a loud voice.

In the book of Romans wrath is declared to be the penalty of sins, while death is said to be the consequence of sin, the indwelling power or principle (Romans 2:1-10; 5:13, 14).

Now Christ was immaculate! He was not born after natural generation but by the power of the Spirit (Luke 1:35). Therefore He was not born with the taint of evil that is the natural heritage of the natural born sons of Adam, which brings them all under the power of death. Neither was the wrath of God now resting upon Him because of the sins of others, for in the three hours of darkness He had completely exhausted that wrath which was the penalty of sins. He was no natural sinner by birth, therefore death had no claim upon Him. He was no actual sinner in word, thought or deed.

The words "He dismissed His spirit" imply an act of the will. Indeed, He died of His own volition. "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:17). This is a proof of deity, for "no man . . . hath power over the spirit to

What wit can well reply, or reason give?  
The Word of God doth teach it: man's wit sinks too far  
under  
By wisdom's power to reach it! Believe and cease to  
wonder!"

## THE IMMEDIATE EFFECTS OF HIS DEATH

Synchronising with the last cry was the *rending of the veil* of the temple, revealing the interior of the holiest to the terrified priests who ministered in the holy place (Matthew 27:51). The veil barred access into God's presence. Made of "cunning work," according to the pattern given by God, its perfect workmanship, flawless representations and harmonious colourings spoke of the perfection demanded by God of all who would enter the holiest into His presence (Exodus 26:31,32).

Generation after generation of men had measured themselves against its perfection, had smitten the breast, confessing their righteousness to be filthy rags and that they had come short of the glory of God.

One man only was allowed entrance, and he only once a year. This man was the high priest, who entered with blood which had been shed upon the brazen altar. The shed blood spoke of his own desert and penalty which had been borne by an innocent victim and of the pardon it brought.

Hebrews 10:19 declares the veil to be representative of the sinless body of Christ. Appearing at the end of the age, Christ stood before the veil, and lo, the perfections thereon were found in Him. He measured up to the standards demanded.

The presence of one sinless Man could have but one result when examined from the standpoint of justice, and that would be the condemnation of the imperfect. We have seen, however, that all the sins of the imperfect were borne by the Redeemer in His own body. Having righteously suffered in the sinner's room and stead His broken body provides an access to God.

The next thing was *the heaving earthquake* (Matthew 27:52). The entrance of the Son of God into the world was unobtrusive. There was scarcely a ripple when the Stone fell into the water of humanity. But heaven draws attention to the crucifixion. The earthquake was a confirmation to the hearts of men of the greatness and uniqueness of His death. It was not done in a corner.

Jerusalem's buildings rocked. The Cross alone remained steady, towering above the wrecks of time. Men who take refuge beneath its shadow are safe even though all things are shaken (Hebrews 12:25-28). An atheist lay dying and his companions in evil were endeavouring to strengthen him in his extremity.



# n Calvary

a, Graham Street, Birmingham)

(Luke 23:46).

retain the spirit; neither hath he power in the day of death" (Ecclesiastes 8:8).

This then was the voluntary laying down of the life, the yielding up of the agreed ransom price for the redemption of mankind. Having borne the penalty for man's offences, He now yields to the power of sin through death, that rising from the grave He might destroy its well-nigh omnipotent force. These two aspects of Christ's redemptive work should be carefully distinguished. He suffered for what we did; He died for what we were.

He was no helpless, hapless martyr, slowly yielding to death's power through exhaustion. He died of His own volition. He kept His omnipotence in suspense and allowed wicked men to do their worst, and then by a supreme act of sacrifice gave Himself for them.

It was for this reason that He clothed Himself with the mantle of mortality, that, God though He was, He might as a man die for men.

"A God and yet a Man! A maid and yet a mother!  
Wit wonders! What wit can conceive, this or the other?  
A God and can He die? A dead Man and can He live?"

“Hold on!” they cried. “There is nothing to hold on to,” the poor man groaned. The man who puts his trust in Christ is safe though the earth may swing from beneath him.

Then there was the *opening of certain graves* (Matthew 27:52). The King of life was levying tribute upon the underworld. In the place beneath there was movement towards Him, although none of the bodies appeared until after His resurrection. The corn of wheat which had fallen from heaven’s granary into death was already bearing fruit. What became of this out-resurrection we are not expressly

told. It must be looked upon as a token of His power.

Finally there was the effect upon *those who were living* (Luke 23:47). The centurion glorified God, confessing “This was a righteous man; truly this was the Son of God.” There were others that were there with him (Matthew 27:54), many of whom smote their breasts and returned. Here was the great preparation work which led to the revivals which followed the outpourings of the Spirit in the Acts of the Apostles.

So we leave our meditation upon the “Voices from Calvary.” May their message ever sound in our ears.



## Women’s Column

By Gladys Gorton

### RELIABILITY

IT was the day for the “festival of song” for which the women’s choir had practised for some months.

Two women, in entirely different circumstances, looked at the clock in their respective kitchens at about the same time. It was five minutes to twelve. Mrs. Dilatory had long finished all her work. The dinner was well under way. She prodded the potatoes in the saucepan—they were nearly cooked—when in through the kitchen door walked one of her married daughters. She stayed to dinner. There was so much to talk about that the time flew. “I’ve got this festival of song on, I must hurry,” declared Mrs. Dilatory, jumping up from her chair and quickly gathering the dishes. “There’s plenty of time, Mum,” said her daughter, looking at the clock. “Besides, on our way—I’m going shopping—I want you to see a coat in Style and Mantles.”

Mrs. Dilatory went along with her daughter, and when she saw the coat in the shop window she liked it so much that it was easy for her daughter to persuade her to go in with her to see her try it on. Her daughter bought the coat, *but* when they came out of the shop to go for the bus Mrs. Dilatory saw it starting away. As there was only a forty-minute service, she knew that she would be too late for the festival of song, but she was not particularly

bothered and spent the rest of the afternoon with her daughter shop-gazing.

On the contrary, Mrs. Dependable’s morning was one mad rush. The electrician arrived—would be this morning, she thought—to fix the wire for her new electric cooker. He had just gone when she looked at the clock. It was five minutes to twelve. There was not much time left to cook the dinner, get herself ready and be out of the house by one-thirty. Her aged mother lay very ill in bed upstairs and she hoped the nurse would call to wash and see her before she left, or she would not feel free to go even though her neighbour would be in to sit with her mother. The nurse came as she was serving the dinner for her husband, son and herself. What a rush! Would she get the bus?

“Don’t worry about the dishes. I’ll do them. You get ready and get off,” declared her neighbour, coming in just when she was in a “flat spin.”

The festival of song went well, but the choir leader was glad that she had asked a few other good singers well acquainted with the music to assist, as she had an idea that Mrs. Dilatory and one or two more might let her down at the last minute.

“I knew Mrs. Dependable wouldn’t let me down,” she told me some time later. “I’ve always told them to write the dates down in a diary or book and try to plan accordingly, though I know it isn’t always easy. If I had the opportunity to preach I would speak on ‘Reliability.’ If only people realised what it means.”

“That’s true,” I replied. “Mrs. Dilatory was the loser; she took the line of least resistance; but Mrs. Dependable struggled through and conquered. She gained a victory. This is the test of true discipleship.”

*Text:* “Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Corinthians 15:58).

# THE TWO FEARS

By Evelyn M. Caslaw

**T**HERE are two kinds of fears, unholy fear and godly fear. I wonder when saints are sometimes tempted to unholy fear how many grasp God's promise of deliverance. "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil."

If we neglect our prayer and church life we leave ourselves exposed to all kinds of temptations. One of these temptations is to give in to an unholy fear, fear of illness, fear of man, fear of losing our job. Fear takes many forms, it is a characteristic of the wicked and should not be tolerated for one moment by a saint of God; whereas godly fear is a characteristic of saints, and should be prayed for and constantly maintained.

Unholy fear cripples, it paralyses and renders us incapable of working effectively for God. If we allow fear to rule our lives we become useless vessels to the Lord and will have to be put aside while God takes up other lives, fearless and willing to be used for His honour and glory.

Let God be the Object of our fear, then we shall find a fountain of life, it will be a treasure to saints. Just as God delivered Shadrach, Meshach and Abednego from the fiery furnace, so the very same God will deliver us from all of our afflictions.

God wants nothing but the best for His children. Look at the scripture 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Maybe at our place of work we are surrounded by mocking unbelievers. Christ was mocked. Maybe we are despised for our profession of the Gospel. Christ was despised. We need not fear man or what he may do to us, for the Christ who was crucified and buried and rose triumphantly from the grave is *with* us still. Moreover, He has promised *never* to leave us or forsake us.

Let us put all of our trust in Him, for we cannot trust Him and have an unholy fear at the same time. Trust and fear just do not go together.

Our adversary the Devil may go about roaring, but we have One greater than he, One who dwells within each believer. So let us cast off the fetters of unholy fear and put on the *whole* armour of God, going forward, trusting with all our hearts, pressing towards that great goal.

For to the saints who endure their end shall be of joy and blessedness (Psalm 126).

## EASTBOURNE

*and sunshine*

### Appreciation:

"We really had a very wonderful holiday in every way, and came away refreshed in spirit, mind and body, and the thoughtful way in which everything was done for our spiritual welfare and for our comfort did much to prepare the way for that refreshing of spirit and body. Thank you very much and very sincerely for all you and your staff did to make our holiday such a wonderful one. We certainly hope we shall be privileged to visit you again."

Well! What about YOU?

Write today to Miss D. Phillips, Elim Guest House, Lascelles Hotel, Lascelles Terrace,

**EASTBOURNE**

Commencing Saturday, May 7th, at 7.30 p.m.

### **GREATER POOLE REVIVAL AND DIVINE HEALING CAMPAIGN**

Large marquee, Poole stadium car park,  
Poole centre.

conducted by Rev. L. Lambert and Revival Party  
Weeknights 7.30 (except Friday). Sundays 6.30  
and 8 p.m. Wednesdays at 3 p.m.

**Please pray for us.**

# FOUR GREAT MEETINGS

*May 23rd to 26th*

7.30 nightly

**MONDAY**—Induction of President

REV. JOHN WOODHEAD

**TUESDAY**—Ordination of Ministers

Preacher: REV. JOHN DYKE

**WEDNESDAY**—Missionary Rally

Preacher: REV. SAMUEL GORMAN

**THURSDAY**—Evangelistic Rally

Preacher: REV. GEORGE CANTY

Supported by Ministers' Singing Party and the Students' Choral and Instrumental Ensemble, conducted by Rev. Douglas B. Gray.

## ROYAL HALL HARROGATE



## Five important factors—

# HOW TO LIVE FOR GOD!

By Oswald J. Smith

### 1. BE SURE OF YOUR SALVATION

How can you know that you are saved? By God's Word. The blood of Jesus Christ shed for your sins makes you safe, and the Bible makes you sure. "These things have I written unto you . . . that ye may *know* that ye have eternal life" (1 John 5:13). Not that ye may hope, or guess, or think, but "that ye may *know*."

It does not say "These *happy feelings* have I given you," but "these things have I *written*." It is written, "Him that cometh to me I will in no wise cast out" (John 6:37). Have you come? Then where are you, out or in? He says He will not cast you out. Then He must have taken you in. Again it is written, "As many as *received* him, to them gave He power to become the sons of God" (John 1:12). Did you receive Him? Then what are you? His child, are you not?

You see, it depends on God's Word. Your feelings will change every day. Today you may "feel" saved; tomorrow you may "feel" lost. But don't go by your feelings. Go by His Word. Believe what God says. Believe what is written. God's Word never changes. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). It is when you dare to believe that the Holy Spirit bears witness with your spirit that you are God's child. Thus you are assured of your salvation.

### 2. TAKE A PUBLIC STAND FOR CHRIST

Don't try to be a secret believer, for it will not work. Unfurl your flag and come out into the open. Confess Christ at every opportunity. "Whosoever therefore shall be ashamed of me and my words . . . of him also shall the Son of Man be ashamed" (Mark 8:38). If you want Him to acknowledge you, you must acknowledge Him. If you want to grow rapidly, confess Him openly. Do it at once. Don't wait. Start now.

### 3. TURN FROM ALL YOU KNOW TO BE WRONG

As His Spirit indwells, you will be delivered from your sins. "Greater is he that is in you than he that is in the world" (1 John 4:4). "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). He gives you a new nature, a nature that loves righteousness and hates iniquity. The Holy Spirit enables you to overcome bad habits. He sets you free. You can now overcome temptation. "Sin shall not have dominion over you" (Romans 6:14).

But you must choose righteousness and *forsake sin*. Turn your back on it. Put it away. Set your regenerated will against it. "Abhor that which is evil; cleave to that which is good" (Romans 12:9). That besetting sin of yours—run from it. Have no dealings with sin. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). When

## YOUTH CONFERENCES AND RALLIES

### LEEDS

Foursquare Gospel Church, Bridge Street, Leeds.  
May 6th and 7th

Conferences: Friday at 7 p.m.

Saturday at 10.30 a.m.

Rallies: Saturday at 3 p.m. and  
6.30 p.m.

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

### PLYMOUTH

Elim Church, Notte Street, Plymouth.  
May 7th

Conference: Saturday at 3 p.m.

Rally: Saturday at 6.30 p.m.

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

you mean business, God will deliver you. All you have to do is to plead the merits of the blood of Jesus and the power of His name. "Let not sin therefore reign in your mortal body" (Romans 6:12). Come clean. Be through with sin. Resist temptation. "Cease to do evil; learn to do well" (Isaiah 1:16, 17).

#### 4. SPEND MUCH TIME IN BIBLE STUDY AND PRAYER

The more you read the Bible the more you will want to read it. If you want to grow in grace, meet God every day. Have a place and time for prayer and Bible study. Be a Bible Christian. Never let a day pass without spending time alone with God. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word" (Psalm 119:9). If you neglect the Word you will backslide. If you learn how to pray you will make rapid strides forward in the Christian life.

#### 5. KEEP BUSY IN THE SERVICE OF GOD

Satan always finds mischief for idle hands to do. Therefore find something to do. Give out Gospel tracts. Get into a live, soul-winning church. Do not wait to be asked to do something. Pray about it and get busy. Help wherever you can. Attend the prayer meeting. Become a personal worker. Teach a Sunday school class. Visit the poor, the sick, the imprisoned. Give your testimony. Put first things first. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6:33).

If you are sure of your salvation, if you take a public stand for Christ, if you turn from all that you know to be wrong, if you spend much time in Bible study and prayer, and if you keep busy in the service of God, you will do well. You will be a bright and happy Christian. God will use you in His service, and you will be a blessing wherever you go.

—AMERICAN TRACT SOCIETY.

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## Calling **BOYS AND GIRLS**

By **Bernard H. Norris**

Hello there!

Benny arrived before I was ready for him. That was a shame, for he spent the time eating two apples, a blood orange and a quarter of jelly babies (my favourite sweet—because you get so many) before I began.

"David was in a desperate hurry to get away. Every moment counted. Saul was in just the mood to come straight after him as soon as he knew which way he had gone. As secretly as possible David—now an outlaw—made his way to Nob, to Ahimelech the priest. Seeing David alone, the priest was afraid and wondered what was happening. 'I am on secret business for the king,' lied David. 'I am to meet his servants at a secret rendezvous. Now, what food have you?' The priest said, 'I only have the showbread from the tabernacle. I can only give you that if you are all ceremonially clean.' 'We are clean,' declared David, and took the showbread."

"Uncle Bernard, what's this 'showbread'?" asked Benny.

"It was simply twelve loaves of bread which were put on a table in the tabernacle, which was a sort

of church of the Jews, to be on show before God. The meaning was that as God looked at the twelve loaves He would remember the twelve tribes of Israel. Anyway, David took this bread, and then he said 'Have you a sword or a spear at all? The king's business was so urgent that I had no time to pick up my weapons.'

"Now there in the tabernacle was Doeg the Edomite, who was the chief of Saul's herdsmen. David noticed him listening and watching all that was going on. 'Here you are,' said the priest. 'The only weapon I have is the sword of Goliath.' 'Fine,' said David. 'I'll take that, for there is no sword like it.'

"David left the tabernacle and set out as fast as he could go into enemy country, for there he would be safe from Saul. But as soon as he got into the city of Achish, king of Gath, David was recognised. 'Look,' people said to the king, 'surely that is David of whom the people sing that he has killed his ten thousands.'"

"Crumbs," said Benny, getting all excited and chewing the jelly baby bag by mistake. "What happened?"

"That's just what I want to tell you next, Benny," I said.

Cheerio for now, and God bless you,

UNCLE BERNARD.

PS. See you at Wimbledon on Sunday.

# The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell  
(Minister of Elim Central Hall, Wigan)

**Monday, May 2nd.** Jeremiah 18 : 1-17.

"The word . . . came . . . from the Lord . . . Arise, and go down. . . . Then I went down . . ." (vv. 1-3).

How glad Jeremiah must have been that he obeyed the Lord that day and went to the "lower level," for there the Lord met him and revealed Himself. Above the noise of industry, he heard God's call to special service and was granted a vision of God's grace in the sparing of the spoiled vessel and of God's glory in the remaking of the marred vessel. It is in our Master's workshop on earth's lower level, where He is so busy, not replacing but reclaiming and restoring lost souls, that we too will get such a vision of His amazing grace and wonderful glory. True, His directions may be perplexing, but His purposes are perfect.

**Tuesday, May 3rd.** Jeremiah 19 : 1-15.

"Because they have forsaken Me, and have estranged this place . . ." (v. 4).

God was greatly disturbed because His people had forsaken Him and so become the prey to evil influences. They still gathered together in His temple, but no longer for His glory; they were no longer a separated and sanctified people. Those who forsake the Lord resemble sheep who have gone their own way instead of keeping with their shepherd, and will inevitably become lost, exposed and entangled in that which is evil. All who forsake their Lord will live to rue the day. The secret of the believer's strength and security is to abide under the very shadow of the Almighty. Thou blest Rock of Ages, cleft for me, let me hide in Thee, now and always!

**Wednesday, May 4th.** Jeremiah 23 : 16-32.

"Is not My word like a fire? saith the Lord" (v. 29).

Yes, the Word of God does resemble a fire, for how it warms, cheers and revives everyone who takes it to heart. "While I mused, the fire burned." The warmheartedness of Christians can be traced to the Word of God they have taken to their hearts. It is the revealed love of God within the Bible that has created and kindled the fires of affection in the souls of the redeemed. "We love Him because He first loved us." As a fire will put cheer into the most cheerless of rooms, so the Word of God will create cheer and comfort for desolate souls. The glow of His promises cheers the night-watching of the Church, waiting for the Lord's return. As a refining fire, so the Word of God brings out the best in the believer.

**Thursday, May 5th.** Jeremiah 24 : 1-10.

"The Lord [said] unto me, What seest thou . . . ? And I said, Figs; the good figs, very good" (v. 3).

A vision of fruit; figs sorted into two groups, the pleasant, choice and good separated in the one basket, and the unsound, the bad and the uneatable in the other. The two baskets of figs represented the people in the prophet's day, the sound and the corrupt. It is noteworthy that the man of God makes first mention of the good and nice figs he saw. There is still such a lot of good to be seen, that which is so nice in the folk we meet and mix with, but sad to say it is not always made enough of. Let us be on the look-out for God's gold today, dwell upon it, yes, and make mention of it too. Lord, enable us to see more quickly the good in other people.

**Friday, May 6th.** Jeremiah 28 : 1-17.

"The Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord's house" (v. 6).

When Hananiah said that the Lord purposed to bring back all the sacred vessels of the Lord's house, Jeremiah prayed "Amen: the Lord do so." These were those vessels, once consecrated and dedicated to the Lord's service, that had been removed by the enemy power, and, alas, were still in the enemy's hands. Those vessels were missing from their appointed sphere of usefulness, but there had been no thought of replacing them and filling the gaps with other vessels. The Gospel of grace has to do with the reclaiming and restoring of the lost, and so, while ninety-nine still remained in the fold, the one lost sheep was needed to make up the 100. God still calls the prodigal home, because he is needed to make the family complete. God's love is wonderful.

**Saturday, May 7th.** Jeremiah 29 : 1-14.

"Plant gardens, and eat the fruit of them" (v. 5).

When God instructed the people to plant gardens, it was in their own interest to do so. The gardeners would at times find their task tedious, tiring and exhausting, but whether they ploughed the soil, weeded or planted saplings, with God's Word in mind they knew the day would come when they would see and reap the reward of their labours. The gardener of today would be the gatherer of tomorrow. So the Christian carries on his job in the Master's garden, assured that "in due season he will reap if he faints not." Every good word we utter, every act of kindness we do, will add to our harvest thanksgiving. So carry on with the good work!

**Sunday, May 8th.** Jeremiah 31 : 1-20.

"The people left of the sword found grace in the wilderness" (v. 2).

The people, having suffered overwhelming defeat, were hiding in the wilderness, utterly exhausted, dreading the worst at the hand of the pursuing enemy. There seemed to be no way of escape. However, they were to discover that though routed by the adversary, trodden under foot by ruthless circumstances, they were not really forsaken by God. They had come into a cul-de-sac to find out that God was actually there to save them out of the situation. How surprised those distressed fugitives must have been to discover God's unmerited favour at such a time and in such a predicament! Usually the darkest hour is just before the dawn of a new day. Faith expects to find grace to help in the time of need.

## Bearers of Burdens (continued)

most deep of my sorrow the place of Thine appearing. Even on the borderland of crushing defeat make my soul to keep tryst with Thee. Cause me to mount up on the pinions of responsive love. May my struggles land me deeper in Thee, bringing me more completely under the control of Thine unerring wisdom and unfailing grace. Take all fear out of this heart that I may not grieve Thee by my lack of confidence. Show me, dear Lord, that the heavier the burden the more this heart shall be pressed into dependence on Thee. Give to Thy servant the spirit of radiant gladness, that the weight of the Cross may not mar the music of fellowship with Thee and Thine.

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## LATE NEWS

325 ATTEND CLYDEBANK OPENING. THIRTY SIGN DECISION CARDS.—A. TEE.

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# COMING EVENTS

(Please pray for these services)

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

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

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

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

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

**HOVE.** May 7, 8. Elim Church, Portland Road. Sussex presbytery rally conducted by Elim Bible College students. Sat. 7. Business meeting 2.30.

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

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

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

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

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

**WESTCLIFF.** May 8. Elim Church, Electric Avenue (corner Fairfax Drive). Guest speaker: Allan Seaman (Great Yarmouth). 11 and 6.30

## ITINERARIES

**The President.** April 30, Barry; May 1, Bridgend; 2, Aberdare; 3, Neath; 4, Swansea; 5, Llanelly; 6, Pontardulais.

**Miss Marion Paint.** April 30, Motherwell; May 1, Coatbridge; 2, Paisley; 3, Glasgow; 4, Greenock; 5, Kirkin-tiloch; 8, Dumfries; 9, Whitehaven; 10, Carlisle.

**Joseph Smith.** April 26—May 5 (except Fri.), Kingstanding; May 7, 8, Langley (Rally).

## LONDON CRUSADER CHOIR

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

May 1, Holloway prison and Brixton Town Hall; 14, Elim Bible College (Bible College Day); 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple, B.B.C. Broadcast Sunday. 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

Rev. Douglas B. Gray (Director of Music) wishes to thank all who have sent along the required copies of the "Elim Evangel."

NOW IN PROGRESS . . .

## LETCWORTH'S REVIVAL and DIVINE HEALING CRUSADE

conducted by

**REV. W. RONALD JONES  
AND PARTY**

in the

**ELIM CHURCH, NORTON WAY NORTH**

Weeknights 7.30 (excepting Fridays)

Sundays 3, 6.30 and 8

Please pray for us.

## MAY WE RECOMMEND NORWICH SECOND ANNIVERSARY CONVENTION

Saturday, May 14th, at 3 p.m. and 7 p.m. in Chapel-in-the-Fields Congregational Church. Sunday at 6.30 p.m. and 8 p.m. in Stuart Hall. Monday and Tuesday 7.30 p.m. in Chapel-in-the-Fields Congregational Church.

Special guest speakers:

**JOHN CARTER (General Secretary, A.O.G.)**

**H. W. GREENWAY (Secretary-General, Elim)**

supported by

**Chelmsford choir and various individual and church items.**

Light refreshments between Saturday services.

Everyone warmly welcomed.

## A CALL TO PRAY FOR REVIVAL AND DIVINE HEALING CAMPAIGN

in

**ASSEMBLY HALL, MAIN ROAD,  
FAREHAM, HANTS.**

conducted by

**REV. CHAS. BROOKES AND PARTY**

Commencing Sunday, May 8th, at 8 p.m.

Weeknights at 7.30.

Please pray that God will move in power.

## NORTH LONDON PRESBYTERY YOUTH CONVENTION

Saturday, May 7th, at 7 p.m. at

**ELIM CHURCH, CENTRAL PARK ROAD,  
EAST HAM, LONDON**

**Special Speaker: REV. W. G. TURNEY**

(Youth Commissioner, Elim Pentecostal Churches)

**Convener: REV. ELDIN CORSIE**

**THIS IS A MEETING YOU MUST NOT MISS.**



# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

## BOARD-RESIDENCE, ETC.

**Blackpool.** Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 45843. C.258

**Bournemouth.** Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. Happy Christian fellowship; every comfort; excellent food; spring interiors; hot/cold; near sea. Early booking necessary to avoid disappointment. C.267

**Bournemouth.** A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

**Bournemouth.** "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

**Caravan holidays.** Rhyl, four-berth, near sea; Tal-y-Bont, near Barmouth. Luxury 22ft. Terra, sea front, bracing mountain air, Welsh beauty spot. Smith, 60 Wheatley Road, Warley, Birmingham 32. C.292

**Cardiff.** Young family welcome Christian visitors to their home. Babies and children especially welcome. Easy access City Temple and seaside resorts. Apply: Harris, 1 Pantbach Avenue, Birchgrove. C.286

**Cleethorpes.** Overlooking park, near Elim Church; convenient for shops, sea and buses. Happy fellowship with Elim members. For terms write: Mrs. Hickson, 27 Park View. C.240

**Cornwall, Newquay.** Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.215

**Eastbourne.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**Hastings.** Comfortable bed/breakfast and high tea £3/16/- per week; bed/breakfast £2/16/- per week; few minutes Elim Church and shops. Opening May. Write: Mrs. S. Gumbrell, "Tolworth," 103 Manor Road. C.287

**Iffracombe, Devon.** Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.212

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

**Old Colwyn, N. Wales.** Lovely surroundings; excellent food; grand fellowship; three minutes sea, shops. Open from Easter. Write: Pastor and Mrs. Gough, 25 Station Rd. C.244

**Paignton.** It's not too late to book your holiday at Torbay Court, Paignton. Vacancies during the peak periods. Send your requirements today. Brochure by return. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, S. Devon. Tel. 57835. C.284

**Walton-on-Naze.** Great Summer Convention holiday. A.O.G. and Elim ministers. Particulars: May Jeffreys, Gothic House, Saville Street. (Stamp.) C.243

**Weston-super-Mare.** A warm welcome awaits you at 21 Stanley Grove. Bed, breakfast, evening meal; full board Sundays. Terms moderate. Mrs. Johnson. C.259

## SITUATION VACANT

**Junior Lady Clerk** required by Victory Press for general office duties. Write, giving full details, to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

## WITH CHRIST

**Brown.** On April 4th, Ellen Brown, aged 73, beloved member of Elim Church, Southend-on-Sea. Officiating minister at funeral, J. A. Wright.

"CROYLANDS"  
Holidays with real fellowship. Delightful house; all modern amenities; near sea; good food. Holidays or residence. Also modern four-berth caravan on beautiful site overlooking sea. "Croylands," Isca Road, Exmouth, South Devon. C.278

## Cornish Youth Camp

Luxury under canvas  
PORTHPEAN, ST. AUSTELL BAY  
CORNWALL

More news of added attraction. You have heard of our special and unusual facilities such as bedsteads for all, paid staff, telephone, etc. Now we have news of the excellent inclusive meals service. Besides usual breakfast and mid-day meals a cooked evening meal is provided—also light afternoon tea (buffet) and cocoa and biscuits on retiring. **ALL WITHOUT ANY EXTRA CHARGE.** Camp is now over half booked up. Send s.a.e. for details: REV. F. A. HODGE, 31 Langhill Road, Plymouth. Charges:

£3/10/- aged eighteen and over, £3 under eighteen. C.288

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