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The

Elim Evangel

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

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Photo by courtesy of

Ilford Pictorial

OPENING CEREMONY AT ILFORD'S NEW CHURCH
(See page 342)

ROME'S HEAVY ARTILLERY

By Joseph Smith

BIG GUN No. 3. TRANSUBSTANTIATION

IN defence of this claim to make God out of bread they quote Matthew 26:26: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Roman Catholics everywhere declare that these words are to be taken literally, while Protestants declare that they are to be taken figuratively, even as the words of our Lord uttered at this same Passover feast in John 15:5 are to be taken figuratively: "I am the vine, ye are the branches." It is a well-known fact that the Scriptures abound with similar figurative expressions, none of which are taken literally, such as "Judah is a lion's whelp" (Genesis 49:9); "Issachar is a strong ass" (Genesis 49:14); "All flesh is grass" (Isaiah 40:6); "Thy word is a lamp unto my feet" (Psalm 119:105); "Their throat is an open sepulchre" (Romans 3:13); "I am the door" (John 10:9); "That rock was Christ" (1 Corinthians 10:4). Someone points to a statue of John Knox and says "That is John Knox"; or another points to a picture of her gracious majesty and says "That is the Queen." But no one actually believes that the statue of marble *is* John Knox, or that the picture of the Queen is actually the Queen.

It is strange that we never hear anything of this doctrine in the early Church if it was believed and practised then. I have before me a copy of *Chambers's Encyclopædia*, from which I quote: "That the term is comparatively new is unquestionable. Cardinal Franzelin, indeed (*De Eucharistia*, page 177), gives instances of its use by Catholic writers in the eleventh and twelfth centuries. Nevertheless, it was not formally adopted into the doctrinal phraseology of the Church before 1215, when it was employed in a profession of faith drawn up by the fourth Lateran Council. At the second council of Trent, held in 1551, the following was adopted as the faith of the Church of Rome: 'Canon 1: If anyone shall deny that the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and therefore entire Christ, are truly, really and substantially contained in the sacrament of the most holy Eucharist, and shall say that He is only in it as in a sign, or in a figure, or virtually, let him be accursed.'

If this were true, and Roman Catholics all over the world did actually partake of the soul and divinity of Jesus Christ in the sacrament, how different would their lives be from what they are. They would be far more Christlike, more sanctified and more holy than any other people on the face of the earth. How far this is from the truth is borne out by a leaflet published by the Protestant Press Bureau, No. 54: "The Government issued a return (before us) giving the number of prisoners in Great Britain on March 28th, 1906, as follows:

		Per 100,000 of denomination
Salvation Army	11	2
Congregationalists	53	3
Baptists	132	9
Methodists	469	10
Presbyterians	1,803	46
Jews	262	116
Church of England	16,235	118
Roman Catholics	5,378	247

No similar government return has been issued since 1906. Need more be said?"

I know full well that leaders among the Roman Catholics deplore these sorry facts. Quoting again from the above leaflet: "The Pope-blessed *Universe*, under the heading of 'Catholic morality in Liverpool,' printed a sub-leader in which it said: 'The vice and immorality existing among the Catholic body in Liverpool are fearful. The sooner we admit the fact the better, and deny it we cannot in the face of statistics compiled by Rev. Father Nugent (for over twenty-one years chaplain of Walton jail). This plain statement of figures, set down in black and white, reveals a horrible, a hideous blot on the Catholic character of the great northern seaport. Their substance is this—that in Liverpool the strongest phalanx in the Devil's army is recruited from the ranks of Catholicism. Of the three great divisions in that gloomy host—thieving, harlotry and intemperance—the majority are members of our community. . . . And worse still, the heavy proportion of this wickedness is assignable to our own countrymen, the *Irish Catholics*.' (Quoted in the *Dublin Catholic*, March 1895, page 30.)"

Jesus said "Do this in remembrance of Me." How could we do this in remembrance of Him if He were truly present in body, blood, soul and deity? Jesus also said, in John 6:53, "Verily, verily, I say

unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." But He goes on to tell us how we eat His flesh in verse 57: "As the living Father hath sent Me, and I live by the Father: so he that eateth of Me, even he shall live by Me." And again in verse 63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." In verse 35 of this same chapter the Master said: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." It is by coming to Christ and believing on Him that you partake of Christ.

BIG GUN No. 4. BAPTISMAL REGENERATION

I know full well from the Church of England prayer book, as well as from Roman Catholic literature, that this doctrine is based on a false interpretation of the words of David in Psalm 51:5. I am persuaded from the Word of God that God laid the iniquity of us all on Jesus Christ, and that included the sin of the first parents. Though children may be born in the effects of their parents' sin, no one is born in the guilt of any other person's sin, and no one goes to hell for the sin of his father. Read Ezekiel 18:3-32, where God swears by Himself that the son shall not bear the iniquity of the father. Hence there was no need to introduce such a doctrine to get rid of the sin question in babies. Jesus said of little children who had never been baptised: "Of such is the kingdom of God."

On this question of infant baptism (although in fact it is only infant sprinkling) Rome declares: "Everything which has the true and proper nature of sin is in baptism taken away, and that not only is its condemnation remitted, but that concupiscence, called sin by St. Paul because it inclines to sin, is removed" (see C. Trent, sess. v. 5). In this ceremony of baptism the priest blows thrice into the child's face, bidding the unclean spirit to come forth and give place to the Holy Ghost. If there were the least glimmer of truth in these claims, how different would the records of H.M. prisons read. Surely the reader has only to look around and see for himself which children grow up the most godly. Take for example the children of Salvation Army parents, of Plymouth Brethren parents, of Baptist parents, of Society of Friends parents or of Pentecostal parents in all parts of the world and the testimony is the same—these children, although not baptised, grow up far more godly and law-abiding than the children of Roman Catholic parents, even though these latter are far

more fully indoctrinated in the teaching of their church than any of the others mentioned.

It is a fact that in the matter of infant baptism Rome makes her appeal not to the Scriptures (for there are no definite scriptures in favour of this practice), but to the traditions of the Church. The practice was not known in the first century, but grew and developed in step with the universal backsliding of the Church after she had left her first love.

Concerning those who die unbaptised the catechism of the Council of Trent says: "Infants, unless baptised, cannot enter heaven." And again: "Baptism washes away the stains of sin." "The law of baptism extends to all, insomuch that, unless they are regenerated through the grace of baptism, be their parents Christian or infidels, they are born to eternal misery and everlasting destruction."

"In cases where newly born infants are sickly or about to die, any person, whether male or female, young or old, righteous or wicked, Christian, Jew, pagan, or infidel, may baptise. The most unseemly haste is made in order to preserve the expiring infant from destruction" (Rev. Charles Elliott, D.D.).

PURGATORY

Of all the false doctrines taught by Rome this is the most cruel. One of the greatest crimes in the Church of Rome is to think for yourself. I see my Roman Catholic countrymen marching along towards the edge of the fearful precipice of death, every one of them having a bandage securely fastened over his eyes, which he must not under any circumstances remove. Then as he comes within the sound of the fearful cataract, and serious thoughts concerning the other world begin to lay hold upon him, because he knows full well that all is not right between his soul and God, just in case he should even then turn from the false doctrines of Rome to the living God, he is told that although he may not feel happy concerning the future he is not to worry, for all will be put right in purgatory. Thus the poor deluded soul is launched, still blindfolded, into a lost eternity.

There is not a single definite scripture to be found in the whole of the Bible to support Rome's claims for the existence of such a place. This is most reasonable, because such a doctrine would flatly contradict the great central doctrine of the entire Scriptures: the complete, full and all-sufficient atonement of Jesus Christ for all sin (Isaiah 53:6; 1 Peter 2:24). If the blood of Jesus cleanses from all sin (1 John 1:7), where is the need for purgatory? I once told a Roman Catholic speaker in Hyde Park that their purgatory was a gold mine for their priests. A certain

(Continued overleaf)

EDITORIAL

ELIM CONFERENCE OPENS IN HARROGATE

AS you open this issue of the ELIM EVANGEL, the annual Elim conference is drawing to its close. Lovely Harrogate, with its beautiful gardens, its pump room and mineral waters, is witnessing its third Elim conference, with ministers and laymen from all corners of the British Isles drawn together for these four days of fellowship and happy reunion. Obviously we cannot at this stage comment on the actual meetings or business sessions, as this magazine is printed a week before its publication date, and prepared earlier still. Reports of the business transacted and of the evening gatherings will, however, appear shortly. Meanwhile we value your prayer for the blessing of the Lord to rest upon the decisions reached, being assured that they have been formulated by a body of men whose supreme aim is the spreading of the Gospel, the winning of precious souls for Christ and the presentation of the glorious Pentecostal truths that are so dear to us. This is the ultimate purpose behind every decision.

One of the highlights of the conference week is the great Communion service on the Wednesday morning, followed by discussion on subjects of importance to our work and witness. This year's topics are "The Church and the Sunday School" and "The Challenge of Modern Youth." We do sincerely trust that the outcome of this discussion and the many suggestions made by the speakers will be a revitalisation of the youth and Sunday school work in your local church. We praise God that we have not so far suffered the cataclysmic landslide in our youth work that has characterised the work of some of our contemporaries. However, we cannot be complacent while the vast majority of the youth of our land remain almost completely untouched by the Gospel. There is an immense field for evangelistic enterprise. Do not let us blame the youth of today for apathy. Remember that the demonstrations against

tyrannical governments overseas are more often than not led by university students. Youth predominates in the crusade against nuclear weapons, in the demonstrations against South Africa's apartheid policy—and so we might go on. Fellow students of my own not-so-distant college days gladly went to aid the struggle against General Franco's Fascists, and not a few laid down their lives, not at the dictates of a government but because of their ideals. God give us a message and the power to present it so that the youth of today may be stirred to rally to the service of our great Commander. There is no service in which the challenge is greater or the reward higher, and none that calls for more complete dedication.

May Harrogate 1960 mark a new beginning in our labours for the Master and the extension of His kingdom—especially among youth.

We would like to add our own personal tribute to the memory of our dear brother, John Dyke, to those on another page. He will always be remembered as a man of deep spirituality and unflinching loyalty to the cause of his Master—a fearless protagonist in the Christian warfare and a faithful expositor of the Word of God. It is in this latter capacity that ELIM EVANGEL readers will miss his frequent and much-appreciated contributions to our magazine.

May the comfort of God's Word and the sustaining of His grace be the portion of his dear wife and daughter at this time.

ROME'S HEAVY ARTILLERY (continued)

Church of Ireland minister happened to pass a remark to a Roman Catholic priest about the difficulty of getting money for his church. The priest replied that if he had one square yard in purgatory he would require no bazaars or sales of work to raise money for his church.

Knowing how deeply the errors of Rome are embedded in the hearts and minds of their people from birth, I feel that the only power which will break through this stronghold of Satan is the power of prevailing prayer and effectual personal witnessing. Only this week, as I was travelling in a railway train from Gloucester, I got into conversation with a Roman Catholic soldier who had been to one of my meetings the previous night. In a few remarks I showed to him the evident weaknesses of Roman Catholicism to save from sin and to give one power to live a godly life. He admitted the truth of my remarks, and saw that true saving grace could come only in and through Jesus Christ—the world's one and only Saviour. Thank God that he, together with his chum, there and then accepted Jesus Christ as Lord and Saviour.

THE ELIM EVANGEL

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**From
my
Diary**



By T. H. Stevenson

OUR missionary Pastor Lewis informed us about a conference of missionaries who were discussing the need for a building programme. One dear brother avowed he wanted redeemed lives, not buildings, as a memorial to his work. Much in our work for God is important and essential, but undoubtedly it is the effect and influence of our lives upon people that count most before God. Any result less than this has produced but "hay, wood, and stubble." Paul wrote many epistles, inspired by God; but it was of his converts that he wrote "Ye are our epistles."

☆ ☆ ☆

Notwithstanding the above, we are very happy to be working and worshipping in what we consider our lovely new church. When work began there was no stone-laying ceremony. When work was completed there was no tablet unveiling. I have no doubt that either would have been agreed to if I had stressed them, and I had no strong feeling why it should not be so; but if the names of all those whose interest has made the building a reality were inscribed, the front of the church building might look like a crossword puzzle.

☆ ☆ ☆

During the erection of the new building I had a poster on the site welcoming people to the services in our adjacent church. The building contractor also had a notice a few feet from mine. It read: "Keep out. Trespassers will be prosecuted." These contrasts reminded me of a photograph I saw of a villa with the attractive name "Cumrytin." How warm and welcoming appeared this play upon words. But on the side post of the gate was a small but distinct notice that read: "No collectors. No canvassers. No circulars." In God's welcome there is neither ambiguity nor contradiction. It is plainly written "Whosoever will may come."

That "God buries His workmen but carries on His work" is a saying oft repeated. To think of this in observing the fortunes of a soccer team may seem a strange source for the writer's meditations. A famous club has evidently won distinction in two chief competitions, despite the fact that it was without its renowned captain, who had retired from the game. The comment said . . . "proving again that no one is indispensable." That is what every leader in every sphere of life must realise. And yet it might be argued from another angle that even the humblest worker is indispensable. Whether indispensable or not, one thing is clear: at least we ought to labour as if we were indispensable.

☆ ☆ ☆

I think it is a hymn that has the words "On God's side of the clouds." Returning from Belfast to London, I thought of this. There was no glimpse of sun and the sky was full of dark clouds when I boarded the plane, but in a few moments we had risen well above the clouds, many thousands of feet high. The clouds were still there, but now I was looking down on them as upon a limitless snow-field of white, gleaming, sunlit clouds. We cannot live with our heads in the clouds, but we should live in "the heavenlies of Christ Jesus." There we see the clouds from the heavenly aspect, and not from the earthly. From there the dreary things can appear glorious.

☆ ☆ ☆

Pastor and Mrs. Lewis, with their daughter Gwynneth, have made their home among us during their furlough. This was made possible through the kindness of a dear aged saint who offered her house. Only the morning after their arrival our elderly sister sustained a serious injury. How unfortunate, especially just at that time—and yet if our friends had not been in the house the dear lady would have lain on the floor for many hours, unable to give any signal for help. Like the clouds so dark, even in this there was a bright side to be seen.

☆ ☆ ☆

I called at the hospital in time to see our sister being wheeled from the casualty office to a public ward. The matron gravely told me that there was a very serious fracture, and my friend would be a long time in hospital. "Pray that I may not need an operation" was the one request of our sister. The church did pray, earnestly. Despite her fourscore years, the fracture healed naturally. No operation was proposed, and the weeks in hospital were few. In all our churches and lives God is ever working, but even Christians are slow to see it, maybe simply because it occurs seemingly in the routine of things.

ILFORD'S NEW CHURCH IS OPENED!

By A. C. Jarvis (Minister of Elim Church, Barking)

A happy and expectant crowd gathered early outside the lovely new Ilford Elim Church. For many years ministers and members had toiled, sacrificed and prayed for this great day. God graciously favoured with sunny weather as the crowd sang together "The Lord's my shepherd," followed by prayer led by Pastor H. W. Greenway. Mr. Frost, a director of the building firm, then handed the key to the President, Pastor H. Burton-Haynes, and as he opened the door in the presence of the Mayor and those gathered, he declared the new building open to the glory of God. Over 500 friends from far and near, including many ministers, then filled the church to capacity.

The new building, with its imposing front, is a fine example of dignified contemporary church architecture. The interior, with the soft lighting, the warm brickwork and natural wood, is delightful. There is every amenity to be desired for every department of church activity, revealing much careful thought and design.

From the commencement of the dedicatory service with the appropriate hymn "O Thou whose hand hath brought us unto this joyful day" to the benediction, the presence of God was very real. Prayer, led by Pastor G. Stormont (secretary of the B.P.F.), was followed by the reading from 2 Chronicles 6 by a former beloved minister, Pastor Magee.

The worthy chairman, Pastor H. W. Greenway, Secretary-General, welcomed the Mayor and Mayoress, Councillor H. C. Root and Mrs. Root. In response the Mayor expressed appreciation for the opportunity of being present. He wisely stated that the building itself was not the Church, but all those in Christ. He commented that he had recently been with a Member of Parliament and remarked that he would be at the opening service. The M.P. replied: "You will have a good time with the Elim friends; they are jolly good folk."

The chairman then paid tribute to the excellent work done by Pastor Stevenson as minister, whose untiring zeal and energy, together with that of the church session and members, had realised the vision of the year. Pastor Stevenson expressed appreciation for all done by others. Though the building was not finally complete, he complimented the builders on their fine achievement.

Following a beautiful rendering in song of "How lovely are Thy dwellings" by Miss M. Pyne, the secretary, Mr. Pendrell, gave a brief survey. He paid tribute to the architect, builders, past and present pastors and members who had given so phenomenally. Altogether the building and site had cost £20,500. Of this £10,100 had been cleared by church giving, while £4,500 had been loaned interest free. What a wonderful achievement!

The President brought an inspiring message from the Word. Basing his thoughts on 2 Corinthians 6:16, he enlarged on the truth of each believer being a temple of God, indwelt by the Holy Spirit.

The heartfelt singing of "To God be the glory" and a benediction by Pastor J. J. Morgan brought the dedication service to a close.

In the evening the church was again filled to capacity for the service conducted by Pastor Stevenson. Time in the Lord's presence went all too quickly as the first hymn was followed by prayer led by Pastor W. Gilpin, Scripture reading by Pastor J. C. Kennedy and the local choir's lovely rendering of "All in the April evening."

Pastor Stevenson commented that greetings had been received from far and near. Personal greetings were brought by Pastor Gorman from Elim Headquarters. As Missionary

Secretary he also paid tribute to the lavish giving by Ilford church to the missionary cause, which had actually increased as they had taken on the burden of the new church.

Rev. P. Clarke (Goodmayes Congregational Church), secretary of the local Free Church Federal Council, paid tribute to the sterling character of Pastor Stevenson as a man of God and an indefatigable worker, who, as new president of the council, would bring new life to the cause of Christ as a whole in Ilford.

Further greetings on behalf of the North London presbytery were brought by Pastor Coleman, who also presented the pastor with a music edition of "Redemption Hymnal" for the church pulpit. Pastor Knipe conveyed greetings from the East London Revival Rally Fellowship.

Before the final message the President and his wife brought a lovely message in song in the piece "Reign Thou supreme."

It was fitting that the evening message should be given by Pastor E. J. Phillips, who had been present at the opening of the first church in 1926.

As the service concluded with the hymn "Jesus shall reign" and Pastor J. H. Davies pronounced the benediction, the words of the first hymn to be sung in the new building echoed the desire of every heart:

Here may the busy toiler
Rise to the things above;
The young, the old, be strengthened,
And all men learn Thy love,
May this, its chief distinction,
Its glory ever be,
That multitudes within it
Have found their way to Thee.

OPENING OF NEW ILFORD ELIM CHURCH

Ilford's new church, the Elim Church in Clements Road, opened to packed congregations on Saturday. The most striking feature of the building, which combines simplicity of design with ultra-modernity, is its outward appearance. The exterior is of grey brick and the doors are flanked by glass panels. The church's name is in mahogany, superimposed in mosaic across the front, which can be fluoescantly illuminated at night. Next to it is a large cross in cedar.

The church has two floors—the main hall, which normally seats 340 people but on Saturday took 500 at each of the two services, and classrooms and kitchens complete with electric cookers above. It is centrally heated.

Inside, the finish is in red brick and a variety of woods including mahogany, oak, pine and cedar. The chairs are leather covered in blue and the rows panelled at the ends to give the appearance of pews.

The cost of the project is £21,000, about half of which has been raised by members. Saturday's collections raised £403.

Among those who attended the opening were the President of the Elim Church, Rev. H. Burton-Haynes, the secretary-general, Rev. H. W. Greenway, the Ilford church's former minister, Rev. A. Magee, the present one, Rev. T. H. Stevenson, and the Mayor of Ilford, Cllr. H. G. Root.

Altogether 40 Elim Church ministers, most of them from the London area, attended.

A cheque for £21 was presented to the Mayor for his refugee appeal fund.

Ilford Recorder.

John Dyke—a triumphant home-call

Report of the funeral by J. Osman (Selly Oak)

THE packed church at Graham Street, where he had laboured for over eighteen years, was an evidence of the high esteem in which our dear brother John Dyke was held.

The church was already full, and the Executive Council members were in position in the pulpit, when the funeral procession, headed by Pastors Morgan and Osman, followed by the Graham Street deacons, filed slowly along the aisle.

In an atmosphere that was at the same time heavy with grief, vibrant with sympathy and calm with composure, Pastor J. J. Morgan, who officiated, quoted: "There was a man sent from God, whose name was John." Our rising emotion at the thought of this "man sent from God" went into the singing of "The Lord's my Shepherd."

Pastor E. J. Phillips, in sincere prayer, thanked God and blessed the name of the One who had given and had now taken away. Our hearts went out in prayer and sympathy for Mrs. Dyke and Marjorie.

After Pastor Kennedy had feelingly read some choice portions of the Word of God, it fell to the lot of three members of the Executive Council to pay tribute to our late brother. One felt that their most difficult task was to keep their feelings in check. It presented no problem to speak highly of our brother's life and ministry. It was an occasion for superlatives.

"We are stunned with grief," said Pastor Greenway. "There will never be another John Dyke. Elim was the richer because of him, and is now the poorer without him. He was a man of conviction, a man of the Word, a man of loyalty, a man of courage with whom it was a privilege to work."

Pastor Gorman saw him as a dear friend, a courageous preacher and exponent of truth. He had left a threefold vacuum: first, in the Executive, where he made a stupendous contribution; second, in the ranks of the ministers, where he was a brother beloved; third, in the hearts of his loved ones.

Pastor W. G. Hathaway declared that this had shaken us more than any other death in Elim, yet he had died gloriously as a soldier in battle. God had brought to a conclusion a life that He had given, and if ever a man was sent as a gift to the Church it was John Dyke. We might fill the vacuum but never his place.

Our President, Pastor Burton-Haynes, spoke of the grievous loss we had experienced of a man of sterling character and faithful ministry, whose memory would be honoured. His home-call was a coronation; his absence here meant his presence there. He had fought a good fight, he had finished his course, he had kept the faith. (It is worthy of note that the original of this quotation, 2 Timothy 4:7, was the last text upon which our brother preached.)

John Dyke was a man of prayer, who bore an aroma of things sacred and uplifting, a strong, rugged character, wise in council and convincing in debate. The death of the believer was an exodus. It had brought our brother unclouded vision, perfect correspondence with his Lord and unceasing service. Pastor Burton-Haynes then appealed for a new dedication by all those present.

This seemed to become the keynote. This building had seen so much blessing as Pastor Dyke had given himself unsparingly in the ministry, and now in such a place, and under the challenge of such a life and such a death, one could sense the build-up of determination to be 100 per cent for God.

It was at this juncture that the words of one of Pastor Dyke's favourite hymns were read by Pastor Osman:

"Let me burn out for Thee, dear Lord,
Burn and wear out for Thee.
Don't let me rust or my life be
A failure, my God, to Thee.
Use me and all I have, dear Lord,
And get me so close to Thee
That I feel the throb of the great heart of God
Until I burn out for Thee."

A service of valediction had become one of consecration. The final hymn was a fitting climax:

"Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete."

(R.H. 546, last verse.)

Pastor J. T. Bradley then closed with prayer.

Three double-decker buses, a coach and approximately seventy cars conveyed the people to Hands-worth cemetery, where many had already congregated. The coffin, borne by Pastors Shadlock, Gardiner, Chapman, Moore, Morrison and Newman, flanked by the Graham Street deacons, passed between rows of ministers. After the committal by

(Continued on page 351)

IN handling this subject we are touching a very sacred, delicate and intricate matter towards which great care and wisdom *must* be extended, remembering that in this issue we poor, puny mortals are dealing with the subject of *God Himself*—we are probing into the intricacies of the *person of God Almighty*. This is most certainly holy territory, and one must walk very warily because of the danger involved. It is a case of the finite handling the infinite, and consequently we may find that there are certain points that we do not fully understand, simply because if we did understand them we would be in the place of God, and that, you will recall, was the delusion Satan put forward to effect the fall. Furthermore, remember that this is a *spiritual* subject which is not necessarily confined to human reason, common sense or earthly comprehension, but, like all deep spiritual issues, is a matter of *faith*. We are told “He that cometh to God *must believe* that He *is*” (Hebrews 11:6). Our job is not to dissect God, nor to analyse God, nor to break Him up into component parts to suit our limited mental comprehension; our job is to *believe* that *God is!* “Faith is . . . the evidence of things not seen” (Hebrews 11:1), or, in the J. B. Phillips translation, “Faith means being certain of things we cannot see.” Limited, finite minds may not be able to “see” clearly all that is involved in this enormous mystery of the Person of the omniscient Godhead, but through faith we can be *certain* about it.

Having established this, which must be basic in our approach, I recognise too that there are certain points which need emphasis, and perhaps clarification, if we are to give an answer to those who ask us concerning our hope and belief.

Regarding the subject of the Holy Trinity, I would straightforwardly state that it is more a matter of

PROGRESSIVE DEDUCTION

than *precise declaration*; more of a *meditative realisation* than of a *miraculous revelation*. The word “Trinity” appears nowhere in the Scriptures; it was first mentioned in Greek form by Theophilus of Antioch in A.D. 181, repeated in the Latin form by Tertullian in A.D. 200 and laid down as Church doctrine in clear word form in the Nicene Creed in A.D. 325. The absence of the word from the Scriptures themselves need not in any way disturb us, for such words as “incarnation,” “deity” and “rapture” do not appear either. These are merely appropriate words which have been chosen to explain a fact, or a truth, in technical language.

If some people were asked to give biblical support to the truth of the Trinity they would immediately

turn to 1 John 5:7,8, but I feel it is only fair to state at the outset that there is no little doubt quoted by the critics concerning these verses and a well-read challenger could make the position difficult. It would appear that the words commencing “heaven” in verse 7 and ending “earth” in verse 8 do not appear in the oldest manuscripts, are omitted from the Revised Version and are not found in writing until the end of the fifteenth century. They appear in the Codex Britannicus (sixteenth century), and the only Greek manuscript in which they appear is the Codex Ravianus. In spite of this the passage is significantly referred to in the writings of the early Latin Father Vigilius, who lived in the fifth century. Some day, perhaps, older manuscripts may be found, and these words may well appear in them, and if so well and good, for it will strengthen the case. Since there is doubt on this issue there is no need to leave oneself open to the ridicule of the critics by build-

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ing on a doubtful foundation; we can firmly establish the truth of the Trinity in spite of the disputed verses.

In the early Church there existed certain heretical views which tended to creep in regarding the issue of the Godhead; they were in the main twofold.

1. Sabellianism—the teaching of Sabellius (mid third century), who declared that the three names, Father, Son and Spirit, were but designations of three manifestations or appearances of the *one* God. Thus, by this teaching, Jesus ceased to be an actual person and so did the Holy Spirit. There was just God, who according to His particular appearance assumed a particular name.

2. Arianism—the teaching of Arius (early fourth century), who divided up the substance of the Godhead into portions and reduced Jesus Christ to below the level of Deity and denied His eternal Sonship, making Him just an agent of God. Similarly too he made the Holy Spirit inferior and located Him as

a mere agent of God and Jesus. The Jehovah's Witnesses have exactly revived this error which was dispelled from the Church over 1,600 years ago.

This early controversy caused the early Church fathers to get down to the whole Bible and thrash out the doctrine of the Godhead. They met at Nicæa in A.D. 325 for a great general council which was attended by 318 bishops, and the emperor Constantine graced the council with his personal presence. The findings of this conference were published as

THE NICENE CREED

and basically they established

(a) **Monotheism**, meaning one God, which had always been a cardinal point in all Hebrew teaching, particularly that of Moses. "The Lord our God is *one* Lord" (Deuteronomy 6:4). This was also established as the New Testament teaching (1 Corinthians 8:4; James 2:19).

Trinity

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(b) **Divinity**. Jesus Christ and the Holy Spirit were proved to be of one substance with the Father, eternally Divine, and substantiated by such scriptures as John 1:1, 18; 20:28; Acts 20:28; Romans 9:5; Hebrews 1:8; Colossians 2:9; Philippians 2:6; 2 Peter 1:1, etc., concerning Jesus, and Acts 5:3, 4; 1 Corinthians 2:10, 11; Ephesians 2:26, etc., concerning the Holy Spirit. Thus the doctrine of the Trinity was really the synthesis, or the marriage, of these two basic facts as fully expressed in the Nicene Creed and summarised in our own fundamentals thus: "We believe that the Godhead eternally exists in three Persons, Father, Son and Holy Spirit, and that these three are one God."

Let us now examine for ourselves the scriptural support for the belief in the Trinity.

(a) Genesis 1:1. The very first verse in the Bible lays the foundation for the doctrine. In the English language we have singular and plural words only; but in the Hebrew language of the Old Testament

there are singular (referring to one), dual (referring to two) and plural (referring to three or more). We read "God created." The word for God in the original is in the plural form (Elohim), meaning three or more, but the verb "to create" is strikingly and significantly used in the singular form, thus giving to us immediately the foundation in the first verse in the Bible for the belief concerning

THREE PERSONS IN A SINGLE UNIT

(b) Genesis 1:26. "God said, Let us make man in our image, after our likeness." This verse also gives us a stirring insight into what we can, very reverently speaking, almost imagine to be a conference in eternity, where the Holy Trinity are in converse together concerning man's creation. Note the clear use of the plural form "*us* and *our*."

(c) Genesis 11:7. "Let us go down, and there confound their language."

A similar picture is also presented here concerning the proud rebellion at Babel. Once again "*us*" is used.

(d) Isaiah 6:8. "Whom shall I send, and who will go for *us*?" Again not the singular "me" but the plural "*us*" is found.

(e) Isaiah 48:16, 17. "The Lord God, and His Spirit, hath sent Me . . . thy Redeemer." The sent Redeemer was undoubtedly Jesus Christ, who came at the behest of the Lord God and His Spirit, and hence we see each member of the Trinity mentioned individually in this verse.

It is also interesting to note triple usages in the Old Testament as "the Lord" in Numbers 6:24-26 and "holy" in Isaiah 6:3 and elsewhere which uphold the thought of a triunity.

Turning to the New Testament, we are forced to recognise the full operation of the three Persons in unity in the work of redemption. The Father sent the Son; the Son sent the Holy Spirit; thus each must have been a sufficiently separate personality to be sent by the other. The doctrine of the Trinity is really the outcome of the incarnation, because once the divinity of Jesus Christ becomes established, and the subsequent teachings of Jesus are closely followed, the truth of the Trinity becomes an essential.

The Persons of the Trinity are uniquely visualised on the occasion of the Saviour's baptism in water: the Son was ascending from the Jordan, the Spirit was descending as a dove and the Father was assenting with pleasure from heaven (Mark 1:9-11). Here in dramatic reality the Trinity is displayed *in Person* before mankind.

When the risen Christ spoke the baptismal formula

to His disciples He said: "Baptising them in *the name* of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). Observe that Jesus Christ did not only give equivalent acknowledgment to each Person of the Trinity, but also used the singular title "*the name*" (not names), establishing once more the single unity of the Godhead.

Paul substantiates this truth and makes clear his personal trinitarian belief as he writes the benediction to the church at Corinth (2 Corinthians 13:14.)

Finally, the operative blessing of the Trinity within the truly Pentecostal Church is revealed in 1 Corinthians 12:4-6, "There are diversities of gifts, but the same *Spirit* . . . differences of administrations but the same *Lord* . . . diversities of operations, but it is the same *God*."

The foregoing is surely sufficient evidence to establish the biblical reality of the truth of the Trinity and to emphasise the belief of the early Church in the Trinity. It is now up to each individual to accept the truth and adhere wholeheartedly to it, never forgetting that any divergence from the clear teaching

of the Trinity immediately means that the deity of Christ is deplorably denied and He must thereby cease to be God incarnate and become either a mere man of human frailty and sinful nature or else some angelic being, as the Jehovah's Witnesses suggest. Jesus Christ Himself spoke against both these errors of interpretation when He said "I and my Father are one" (John 10:30), and He meant one in *essential being*, and not just in mere purpose, because the context reveals that the immediate Jewish reaction to this statement of revealing truth was to stone Christ for what they deemed to be the blasphemy of claiming to be God (v. 33).

Similarly too the Holy Spirit is stripped of Divine essence apart from the acceptance of the truth of the Trinity.

GOD the Father is the fount of all Deity, eternal, absolute and almighty.

GOD the Son was begotten of the Father, not made, co-equal and co-eternal (Micah 5:2).

GOD the Holy Ghost proceeds from the Father in the same Divine authority (John 15:26).

AND THESE THREE ARE ONE.

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

Benny came into the house so politely this time that he made me jump when he knocked at my study door. "Lo Uncle. 'D'you like some likrish 'n' lem'nade?"

"Ugh. No thanks. I think liquorice is horrible."

"O.K." said Benny, quite unperturbed, as he squatted on the floor and sucked at a long stick of the black, messy-looking stuff, and now and again took a swig from his lemonade bottle, while I got on with part 15 of

THE OUTLAW

"'He is shut in, by entering into a town with gates and bars,' said Saul in triumph, and he mustered his men for an attack on Keilah."

"Why'd he giv'em mustard?" muttered Benny, his mouth black with liquorice.

"No, no. Mustered means gathered them all together. Anyway, while Saul was racing towards the town David heard of the attack, and prayed, and asked God what would happen. God told him that Saul would attack and that the inhabitants of Keilah would deliver David to him. At once David led his men out of the town, and told them to scatter and

hide. There were 600 of them now, and they finally hid in a wood in the wilderness or desert of Ziph.

"Now Jonathan—"

Benny quickly took his liquorice stick out to say "I remember him, he's Saul's son and David's friend."

"Yes, that's right," I said. "Well, he came to see David, and found him in the wood, and encouraged him. 'Saul won't find you,' he said. 'You will yet be king, and I will be next to you.' Then Jonathan returned home.

"Then the people of Ziph betrayed David to Saul, but by the time Saul reached Ziph David and his men were five miles farther south at Maon. So Saul chased after him. At last he caught up with David. David and his men were on a mountain, and Saul and his men began to climb it. David and his men hid round one side, but soon Saul's men had surrounded the mountain and began to close in on David. It seemed like the end of the outlaw now. David was caught. There was no escape. He could only pray."

"Oh, no!" said Benny. "You can't stop there." But I did, and told him he would have to come back next week, just like you.

Cheerio, and God bless you.

UNCLE BERNARD.

PS. See you at Braintree on Sunday and Monday.

ELIM'S NEWEST

THE Sunday evening service in the Elim Church, Swansea, on April 10th was the background to such a meeting as will surely go down in the history of that church as unprecedented. The building was literally packed from floor to ceiling, for there was not a spare seat either in the gallery or on the ground floor; even the aisles were jammed with extra chairs. The meeting was the occasion of the Welsh farewell service to Peter Griffiths, a member of the Swansea church who is to join Dr. R. C. Brien in Rhodesia as a school teacher.

As Peter rose to speak—and it seems that our young friend is affectionately called “Peter” by all who know him—the impression of many who were meeting him for the first time was how youthful he appeared—surely too young and inexperienced to face the hazards of missionary life in a far-off country—but when he began to speak all doubts were dispelled from their minds. This young man spoke with authority and wisdom, claiming no spectacular audible call from God to work in Rhodesia, yet he was so obviously one to whom the call from God had come, penetrating to the deep recesses of his soul. God’s hand has been upon this young man’s life from earliest childhood, and even before he was really born again he had an urge to be a missionary, never realising then that this urge had been planted in his heart by the Holy Spirit.

Peter told of how the Lord had wonderfully undertaken for him, removing all obstacles that he might go out to Rhodesia months before he had at first anticipated, even to the obtaining of a passage on the same boat as Miss W. Loosemore, who was returning for a second period of service to Rhodesia.

The meeting was convened by Pastor E. Cole. Pastor S. Gorman (Missionary Secretary) introduced Peter to the congregation and Pastor J. H. Davies (Youth Director) spoke a word of farewell on behalf of Elim’s youth. Peter’s closest friend also spoke a few words, and various Crusaders from all parts of the building at one point of the service, quietly rose, one after the other, and gave Peter some precious promises from the Word of God. Presentations were made from the local Crusaders and members of the church.

The crowning moment of the meeting was when our dear young friend knelt and the pastors present laid hands upon him in a prayer of dedication.



Another farewell service was held for Peter at the Clapham Church, London. It was a night of pouring rain and the

MISSIONARY

Missionary Secretary feared this meeting might prove an anti-climax to the wonderful send-off Peter had had in Wales, but no, the minor hall was full and again God’s presence was felt in a wonderful way as Peter told the story of his call to Rhodesia.



By kind permission of

South Wales Evening Post

Pastor Cole and Swansea members bid farewell to Peter Griffiths.

The service was convened by Pastor J. C. Kennedy, who so kindly lends his church for all missionary farewell services, giving the offering to the Elim Missionary Society. At the close of the meeting a prayer of dedication was prayed over Peter by all the ministers present, including several from Headquarters staff.

As this is being written Peter is on the high seas, and the prayers of all who had the privilege of knowing this dedicated young man go with him to that far-off land, that God will bless him and use him there for His glory.

MISS W. LOOSEMORE

A very lovely farewell service to Miss W. Loosemore took place at Southampton, her home church, on April 7th, prior to her leaving for a second term of service in Rhodesia.

Pastor C. Brookes convened the meeting. A short word was given by Miss R. Simms (a colleague of Miss Loosemore’s who has recently arrived home on furlough), Pastors H. W. Greenway, J. H. Davies, R. Chapman and S. Gorman, and Mr. F. B. Phillips.

Presentations were made to our sister from the local Cadets, Crusaders and members of the Southampton church.

All who have known Miss Loosemore both on the field and at home speak of her outstanding service for the Lord. She is a very gifted person, and all her talents are laid at the Master’s feet. She gives herself untiringly and sacrificially to the work of the mission station. Many testified on the night of the farewell service of the enrichment and blessing she had brought into their lives.

The prayer of dedication at the close of the service was most touching, for here knelt one far removed from all the glamour and excitement which must have surrounded her first farewell service five years previously, yet one who now, more than ever, was consumed with a burning passion and desire to return to the land of her adoption, to give herself again in devoted service to those in heathen darkness, both through her skilful nursing and, far above all, as Mr. Gorman so ably put it, “in ministering to them the Spirit.”



Why should I support the Church?



YES, we say it often enough for everybody to have heard it: the youth of today make the Church of tomorrow. Life is also frequently referred to as a building. Take the two together and what do we get? The foundations of the "Church of tomorrow" are being laid today. This makes your attitude to the Church of today of great importance to the Church of the future. For example, does the young fellow on this page represent your approach to the offering basket? Such people usually place in the basket the lowest coin that respectability will

allow. Is the act of giving a bore to you? Not much inspiration from bricks and mortar. So, to help you get some joy at *collection-time*, join me in a little investigation of this subject.

To establish a firm basis for our foundation the Bible is the best choice; it is unchanged from its first edition, so there is every possibility of it remaining in its present form while the *building* is going up.

Church support was instituted by Divine decree as far back as 1491 B.C. when the law of God was given to Moses on Mount Sinai. You can read all about it in the books of Leviticus, chapter 27 (verse 30 onwards), Numbers, chapter 18 (verses 21 to 24), and Deuteronomy, chapter 14 (verses 22 and 28). To ensure that a fair proportion was given by everyone, irrespective of their wealth or poverty, God ordered that a tenth of their income should be set aside for His use. This did not mean that *they* would decide on how God would use it; it was made clear to them that it should be handed over to the ministers (Levites) of God's house (tabernacle). As you will have noticed, the tenth of the fruit of the land, cattle, etc., or tithe as it is called, was to be handed in, or its equivalent value in money. For what purpose? Three reasons are given: (1) the ministers' maintenance, (2) the maintenance of the Church and its services, and (3) to provide for the poor. So it is quite easy to recognise that although tithing was made compulsory by God it was used for the people's benefit. It maintained the ministry and the church premises, by which they benefited spiritually. It was an insurance against want in the case of unexpected poverty.

Even today the government provides by a national levy on the individual for the provision of services by which he benefits during sickness, and even for burial. By taxes the people maintain societies to preserve their culture, e.g. art galleries, the classics in music and drama, museums, and so on. Why not the Church?

Now to the present. Are we obliged to tithe today? Well, we have ministers, we have churches, and even

in the welfare state there are people in financial need. It is true that the Lord Jesus Christ did not demand the continuance of tithing, neither did He say it should cease, but He did say: "Give, and it shall be given unto you. . . . For the same measure that ye mete withal it shall be measured to you again." The apostle Paul wrote to the Corinthians (2 Corinthians 9:7), Let every man give "not grudgingly, or of necessity: for God loveth a cheerful giver." And to the Christians in Rome (Romans 12:8), "He that giveth, let him do it with simplicity [i.e. liberally]."

There is no doubt that the Christian is expected to give to God a proportion of his income in the same way that the Israelites were commanded to give their tithe. While the percentage of one's income is not fixed by the teaching of God's Word in the New Testament, neither is it stated to be compulsory; we have such verses as 1 Corinthians 16:2; 2 Corin-

thians 8:12-14; and 9:7-14 as a guide for our giving.

Ten per cent of our income for God? Let us reply that it shall be a tenth at least, the minimum demanded by the Old Testament law, because we have received so much more of God since Christ came. Our gifts, though placed in the church's offering basket, are given to God, to whom we should never forget we owe "thanks . . . for His unspeakable gift."

Learn to give to God now, and you will benefit throughout the building of your life.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).



Women's Column

By Gladys Gorton

THE POSITIVE REASON

AT the recent Royal Society of Health congress held in Torquay some startling and shocking statements concerning sex-life among teenage girls were given. Miss Joan O'Hare, child-care officer for Cornwall, told the delegates that there had been an alarming increase in promiscuous sex-life among teenage girls. The figures for illegitimate births, hasty marriages and venereal disease among teenagers were so high as to cause grave concern. She blamed the flood of cheap literature, comics, popular music, films and gramophone records, whose financial success appeared to depend on their content of sexual provocation. Most girls she had seen as patients admitted to sexual acts between the ages of thirteen and sixteen, and an increasing number of girls in their middle teens were having illegitimate children or were marrying hurriedly. Frequently the fathers were under eighteen.

Dr. R. C. Webster, medical officer for Darwen, Lancs, asked: "What right have we as adults to criticise teenagers over promiscuity when our own

standards are so low?" (What a deplorable revelation!). And Dr. Doris Odum said that very few young people were given adequate instruction or guidance on the place of sex in life. The congress came to the conclusion that in spite of advanced educational facilities and social amenities there was no positive reason given for self-control. It appears that the delegates only dealt with problems relating to the mental and physical; the spiritual attitude was completely ignored. And that is where the positive basis for self-control is found, in the spiritual. A little word with a big meaning is the positive reason—sin. This brings one into the realisation of God and sinning against His law. Vice is sin against our fellow being; crime is sin against society, and sin is opposing God's will, whether it be in doing what He has forbidden or omitting to do what He has commanded (1 John 5:17; 1 John 3:4).

What would you tell your daughters? This extract, taken from an article in the *Reader's Digest* written by Phyllis McGinley, is very helpful.

"I shall tell my daughters about chastity before marriage. . . . I shall say that love is never merely a biological act but one of the few miracles left, and that to use it cheaply is a sin. . . . I shall remind my daughters simply that there is such a thing as right and wrong. I shall commit the dreadful heresy of talking about sin. Now sin has always been an ugly word. In the last half-century it has been made not only ugly but *passé*. People are no longer sinful; they are only immature, or underprivileged, or frightened, or, more particularly, ill. No doubt it has

(Continued overleaf)

The Family Altar and Elim Prayer Circle

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

Monday, May 30th. Psalm 27 : 1-14.

"Wait, I say, on the Lord" (v. 14).

What the psalmist said carries weight because he was speaking from experience, for he too had known his ups and his downs. In the first six verses he is on faith lines, but from the seventh verse we find fears; he mentions the succession of fears his faith had had to combat. He testifies how faith and trust had kept him going on, and so he had never lost his grip upon God. To all tried ones he says, "Wait, I say, on the Lord." Twice he says it, as if to lay stress upon what he presses, urging them, whatever happened, to be brave and hold on to the Eternal. It is not "wait for the Lord," but "wait on the Lord." The Eternal will not fail you, so look beyond the immediate to the time when "in the land of the living" you will see the goodness of the Lord. Experienced believers have such wise counsel to give and are the backbone of our assemblies. They cannot be esteemed too highly.

Tuesday, May 31st. Psalm 28 : 1-9.

"Save Thy people . . . and lift them up for ever" (v. 9).

Here is one of those services that God Almighty alone can render us, and He will always be there to do it for us. The One who lifts up the believers keeps them uplifted. Here the psalmist is praying for those who need uplifting, for he knows from experience what it means to be downcast. God's people need to be uplifted, for it is as we rise above things, and so look down upon them, that all looks so different. If only we could more often see our circumstances from God's angle how different we would feel about the situation. The great eagle soaring in the heights is not much concerned about getting through the streams down below it. "Lift them [us] up for ever!"

Wednesday, June 1st. Psalm 29 : 1-11.

"The voice . . . the voice . . . the voice . . . the voice of the Lord" (vv. 3-5).

The man of God could hear the voice of his Lord in the great thunderstorm. So often God has seemed nearest to His people during the terrible storms of this life. Never was He seen as mighty as during that storm; so great was their sense of His might and majesty that they cried out in ecstasy, "Glory! Glory!" The saints sheltering within His holy temple spoke every one of them of their Lord's glory. It is also translated: "In His temple everything saith, Glory!" We see the Lord seated enthroned upon the floods, Lord of all. Any storm that makes us fly to Him for refuge is a blessing in disguise, He still comes to us in our storms, and we may hear His voice, the voice no storm can drown, saying to us, "It is I, be not afraid."

Thursday, June 2nd. Psalm 30 : 1-12.

"In my prosperity I said, I shall never be moved" (v. -6).

How confident the prosperous can feel! Give a man a little wealth, let his business yield a large profit, let him get a fat wage packet, let the weather and the market be in his favour, and he will be tempted to say, "I shall never be moved, I shall never be visited by calamity or trial." When God had settled David quietly on the throne, he thought all his troubles were over. Everything he touched turned to gold. When prosperous, one is surrounded by so many sworn friends. Forgetting his dependence upon God,

the prosperous will become worldly minded. God has to teach such people how easily He can sweep all this away. Health fails, friends die, prosperity takes wings and flies away. Without God there can be no permanent happiness or certain security. Be wise; if riches increase, never set your heart upon them. Lean hard upon God and you will never be moved.

Friday, June 3rd. Joel 1 : 1-20.

National disaster is the appropriate time for a national appeal. We find God calling and commissioning Joel to take a message to His people steeped in sin and now suffering the consequences; they were involved in the worst calamity they had ever known. Joel, whose name means "The Lord is God," was the son of one whose name signified "Persuaded of God." Where the father is fully persuaded the son will invariably have a firm faith in his parent's God. Joel was called to take a gospel message to a backslidden people, that their God would rescue them from their ruin and restore them if only they would repent. Joel called first upon the priests to repent and then to gather the elders, and through them the entire nation, to return forthwith to the house of the Lord and to cry out to Him. Whether Joel succeeded or not, he knew his duty and did it (v. 19). Even if others refuse to seek the Lord are you seeking the help of God as Joel did?

Saturday, June 4th. Joel 2 : 1-17.

Joel's great shout of faith! "Blow ye the trumpet in Zion, and sound an alarm" (v. 1). It was a majestic rallying summons to a people beaten and broken to rise up out of their disgrace, defeat and disaster and to return to their God, who was waiting to be merciful and gracious to all who would respond to His call to repent. This chapter simply thrills with the Gospel! With such a God we need never despair. God still waits to rescue and restore every repentant sinner. So "blow ye the trumpet in Zion," call the whosoever, because through redemption there is a remedy for those ruined by the fall if they will but repent and turn wholeheartedly to God.

Sunday, June 5th. Joel 2 : 18-32.

The Holy Ghost gave through Joel a most important prophecy relating to the great outpouring of the Holy Ghost, which came to pass in the most amazing way on the day of Pentecost, when the believers gathered in the upper room were all filled with the Holy Ghost and spoke with other tongues. Peter, the apostle, to explain the glorious event, pointed back to Joel's prophecy: "This is that" (Acts 2 : 16; Joel 2 : 28). God had baptised the believers with the Holy Ghost and power, and God has continued to baptise believers with the Holy Ghost with signs following according to the scope of the covenant promise (Acts 2 : 38, 39) until now. We are to expect a more extravagant outpouring of the Holy Ghost on the eve of our Lord's return, reviving and refreshing, filling and flooding the Church on the eve of her rapture and glorification.

WOMEN'S COLUMN (continued)

been helpful to some unfortunates to find themselves so considered. But my daughters would believe themselves mortally insulted to have their misdemeanours classified as illnesses. In our household we have never been afraid of the word 'sin.'

The remedy to overcome sin is the saving, keeping, life-giving power of the Saviour, the Lord Jesus Christ (Isaiah 53:5,6; 1 John 1:9; Romans 6:11-14).

COMING EVENTS

(Please pray for these services)

CANNING TOWN. May 28. Elim Hall, Bethell Avenue. Special visit of A. J. Chuter and Ealing Crusaders. 7.

EALING. May 29. Elim Church, Northfields Avenue. Visit of H. W. Greenway (Family Service. 11 and 6.30.

FINCHLEY. May 29. Elim Church, King Street. Sunday School Anniversary. Speaker: A. Webb. Convener: J. G. Cooper. 6.30.

GUERNSEY. June 4-12. Visit of London Crusader Choir and D. B. Gray. June 4-6, Eldad Church, Union Street, St. Peter Port; June 9, Vazon; June 11, Delancey; June 12, Eldad. Suns. 11 and 6.30, weeknights 7.45.

HORNSEY. June 4. Elim Church, Duncombe Road. First presentation in London of T. L. Osborne's missionary film "Holland Wonder." 7.30.

LEYTON. May 28. Elim Church, Vicarage Road. Saturday Night Special. Speaker: F. Coleman (District Superintendent) and team, 7.

LONGTON. May 28-30. Elim Church, Lightwood Road. Annual sisterhood weekend. Speaker: Mrs. H. W. Fardell (Wigan). Convener: Mrs. M. O'Keefe. Sat. and Mon. 7.30, Sun. 11 and 6.30.

SALFORD. May 28-31. Elim Church, Nursery Street. Annual Convention services. Speaker: T. W. Thomson (Belfast). Musical items on opening night by Bethshan Sextet. Sat. 7. Sun. 11 and 6.30, Mon. 7.30, Tues. 7.30 (united baptismal service).

WESTCLIFF. May 29. Elim Church, Electric Avenue (corner of Fairfax Drive). Visit of College students and Wesley Gilpin (Principal). 11, 3 and 6.30.

LONDON CRUSADER CHOIR

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

May 28, 29, Bristol (Sat., Colston Hall, 7; Sun. City Temple, 11, 6.30 and B.B.C. broadcast at 8.30 p.m., Light and Overseas programmes); June 4-12, Channel Islands, St. Peter Port, Delancy and Vazon; 19, Maidstone prison; 26, Hounslow; July 10, Barking; Sept. 24, 25, Southampton.

ITINERARIES

Joseph Smith. May 28—June 26, Cardiff; July 2-21, Guernsey.

Miss Marion Paint. June 11, Scunthorpe; 12, Grimsby; 13, Mason Street; 14, Hull Temple; 15, Driffield; 16, Scarborough; 18, Malton; 19, York; 20, Ripon; 21, Harrogate; 22, Selby; 23, Stockton-on-Tees; 25, Sunderland; 26, 27, Newcastle-on-Tyne; 28, Bishop Auckland.

D. C. Lewis. May 28, Barnsley; 29, Sheffield; 30, Rotherham; 31, Mansfield; June 1, Lincoln; 2, Giltbrook; 4, Sandiacre; 5, 6, Long Eaton; 7, Burton; 8, Derby; 9, Beeston; 11, Nottingham; 12, Leicester; 13, Loughborough.

WHITSUN CONVENTIONS

BALLYMONEY. June 4-12. Elim Tabernacle, Edward Street. Whitsun Convention and 21st anniversary of opening of building. Speaker: R. J. Morrison (Kingstanding). Sun. 3.30 and 7, weeknights (except Fridays) 8.

BARKING. June 4-9. Elim Church, Ripple Road. Return visit of Ron Jones (Bristol) and B. A. Barnett (Watford). Sat. 7, Mon. 3 and 6.30, Tues., Wed. and Thurs. 7.30.

BATH. June 4-6. Elim Church, Charlotte Street. Annual Convention. Speakers: Stanley Smith (Fleetwood) and John Smyth (London). Convener: Edward J. Jarvis. Sat. 7.30, Sun. 11, 3 and 6.30, Mon. 3 and 6.30.

BLACKHEATH. June 5. Elim Church, Cardale Street. Special preacher: J. Cecil Mulvagh (Guernsey). 11 and 6.30.

BOURNEMOUTH. June 4-6. Elim Church, Curzon Road, Springbourne. Speaker: John Wesley White. Convener: A. V. Gorton. Sat. and Mon. 7.30, Sun. 11 and 6.30.

BURTON. June 4-7. Elim Church, Moor Street. Speakers: R. B. Chapman, J. Sainsbury and D. C. Lewis (India). Convener: K. Smith. Sat. 3 and 6.30, Sun. 11, 3 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Light refreshments between services Sat. and Mon.

BRADFORD. June 4-6. Southend Hall, Leeds Road. Speakers: A. R. Boston and S. Gorman. Convener: A. D. Hathaway. Sat. 7, Sun. 10.45 and 6.30, Mon. 3 and 6.30. Cups of tea between services.

CLACTON. June 4-6. Speakers: O. G. Miles, F. H. Coleman and L. N. Knipe. Convener: J. T. Bradley. Sat. 6.30, Sun. 11 and 7, in the Elim Church, Hayes Road. Mon. 3 and 6.30 in the Brotherhood Hall, St. Osyth Road.

EALING. June 4-8. Elim Church, Northfields Avenue. Speaker: Brian Garrard (Birmingham). Convener: A. J. Chuter. Sat. 7 (united rally, Sun. 11 and 6.30, Tues. and Wed. 7.30.

HOVE. June 4-6. Elim Church, Portland Road. Speaker: H. Burton-Haynes. Sat. 7 (Worthing Choir), Sun. 11 and 6.30, Mon. 3 and 6.30 (Croydon Choir).

GRIMSBY. June 4-7. Elim Church, Tunnard Street. Speakers: D. A. Jones and R. R. Taylor. Convener: J. McAvoy. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Tea between services Mon.

LEIGH-ON-SEA. June 4-6. Whitsun Convention and 39th Church Anniversary. Speakers: John Woodhead (President-elect) and Evangelist and Mrs. Harold Sala (U.S.A.). Special musical items by Mrs. Sala. Sat. 7, Sun. 11 and 6.30 in Elim Church, Glendale Gardens. Mon. 3.30 and 7 in Wesley Church, Elm Road. Cups of tea provided.

LETCHWORTH. June 4-6. Elim Church, Norton Way South. Speakers: Mr. and Mrs. J. Osman (Selly Oak) and Brian Barnett (Watford). Sat. 7.30, Sun. 11 and 6.30, Mon. 3 and 6.30. Refreshments between services Mon.

LIVERPOOL. June 3-6. Elim Church, Jubilee Drive, Kensington. Services conducted by Wesley Gilpin (Principal of Elim Bible College) and 27 students from Britain, Kenya, New Zealand, Switzerland and Germany. Student choir. Instrumental accompaniment. Fri. 7.45, welcome service. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. 3 and 6.30. Cups of tea between services Mon.

PLYMOUTH. June 4-8. Elim Church, Notte Street. Speakers: William Evans (Porth) and William Turney (Braintree). Convener: F. A. Hodge. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30, Tues. and Wed. 7.30. Cups of tea between services Mon. Visitors accommodated for weekend. Write: Secretary, Elim Church, Notte Street, Plymouth.

Elim Pentecostal Church, Leigh-on-Sea WHITSUN CONVENTION AND THIRTY-NINTH CHURCH ANNIVERSARY

Saturday, June 4th, at 7 p.m. and Sunday, June 5th, at 11 a.m. and 6.30 p.m.

in the Elim Church, Glendale Gardens.

WHIT-MONDAY at 3.30 and 7 p.m.

in the Wesley Church, Elm Road, Leigh-on-Sea.

(Cups of tea provided)

Speakers: Rev. John Woodhead (President-Elect)
Evangelist and Mrs. Harold Sala (U.S.A.)
Special musical items by Mrs. Sala.

Home-call of John Dyke (continued)

Pastor J. J. Morgan, Pastor Woodhead preached with power at the open grave, in spite of the disadvantage of heavy rain. Then Pastor Joseph Smith led us in prayer.

Sustained by God's promise, we turned away, and we could almost "hear the trumpets sounding on the other side."

"Au revoir, dear brother, we look forward to our reunion."

Mrs. Dyke wishes to thank all who have written to her, sent flowers and prayed for her. As she has received hundreds of letters she will not be able to answer each one privately.

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.

Aberystwyth. For holidays, west coast Wales. Mrs. Lloyd, Glanadal, Trinity Road. Apartments, board-residence, bed and breakfast; Christian home; interdenominational; moderate terms; six minutes sea front, one minute shops. C.303

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

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

"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

Dorset. Homely farm accommodation in lovely Dorset countryside; good food; children welcome; vacancies all dates. £5/5/- bed/breakfast and evening meal. Mrs. D. Roberts, Glenwood Farm, Gotham, Cranborne. C.314

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.

Ifracombe, 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.

Margate. Three minutes sea; bed, breakfast and evening meal; no vacancies for the period July 23 to August 6th. Mrs. Green, "Franklyn," 165 Canterbury Road. C.138

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

Scarborough. Roundhills Guest House, Burniston. Excellent food; free parking; lovely country and sea views; h. and c.; lounge; great meetings at adjoining Pentecostal camp. S.A.E. for brochure Mrs. Wartens. Tel. Cloughton 276. C.298

Scarborough. The Harcourt Hotel, 45 Esplanade, South Cliff. Good food; every comfort; happy Christian fellowship assured; vacancies until July 2nd; reduced terms until June 11th. Stamp for brochure to Mr. and Mrs. J. Johnston. Tel. 3930. C.302

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

FOR SALE

500 Shares in Victory Press. Replies to Box 31, "Elim Evangel" Office. C.297

MARRIAGE

Watson : Dutton. On April 30th, at Elim Church, York; Raymond Watson to Shirley Ann Dutton. Officiating minister: John Woodhead.

WITH CHRIST

Stevenson. On May 6th (suddenly), at Birmingham, Mrs. Mary Stevenson, aged 70, beloved and faithful member of Elim Church, Greenock, since 1929, and mother of Mrs. F. D. Byatt and Pastor T. H. Stevenson. "For ever with the Lord." Officiating minister at funeral: W. J. Hilliard.

SITUATION VACANT

Permanent housekeeper wanted by widower; pensioner; good Christian home; modern equipped house, bath, h. and c., T.V. Age and description to: H. Moore, 8 Chapel Street, Camelford, Cornwall. C.316

MISCELLANEOUS

Would a pensioner like to share another in her home? Mrs. Styles, 2 Cyprus Place, Rye, Sussex. C.315

Attention abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E.), 33 Victoria Avenue, Southend-on-Sea, Essex. C.304

ARROWS OF DELIVERANCE

A new book by Harold Horton
A stimulus of faith for the needy
Price 2/9 (by post 3/1), from
Harold Horton, Flat 4, 14 The Avenue, Bourne-
mouth West, and Pentecostal bookrooms
C.293

ELIM'S CORNISH YOUTH CAMP

Porthpean, St. Austell, Cornwall

August 6th to 20th

Luxury under canvas

NOTE SPECIAL AMENITIES:

Full-time paid staff. No fatigues. Proper bedsteads and mattresses for every camper—no palliasses. Five meals a day—no extra charges for suppers. Flush toilets in process of installation. Telephones. Shop on site. Also conveyance to meet all main-line trains at St. Austell. Inclusive charge: £3 under 18, £3/10/- 18 and over. Please hurry your bookings. We are now able to accommodate a further 150 campers without any overcrowding—only six persons to each large cottage tent. Special trips being planned for the romantic areas of Cornwall at extra charges. Send s.a.e. for details to Rev. F. A. Hodge, 31 Langhill Road, Plymouth. C.317