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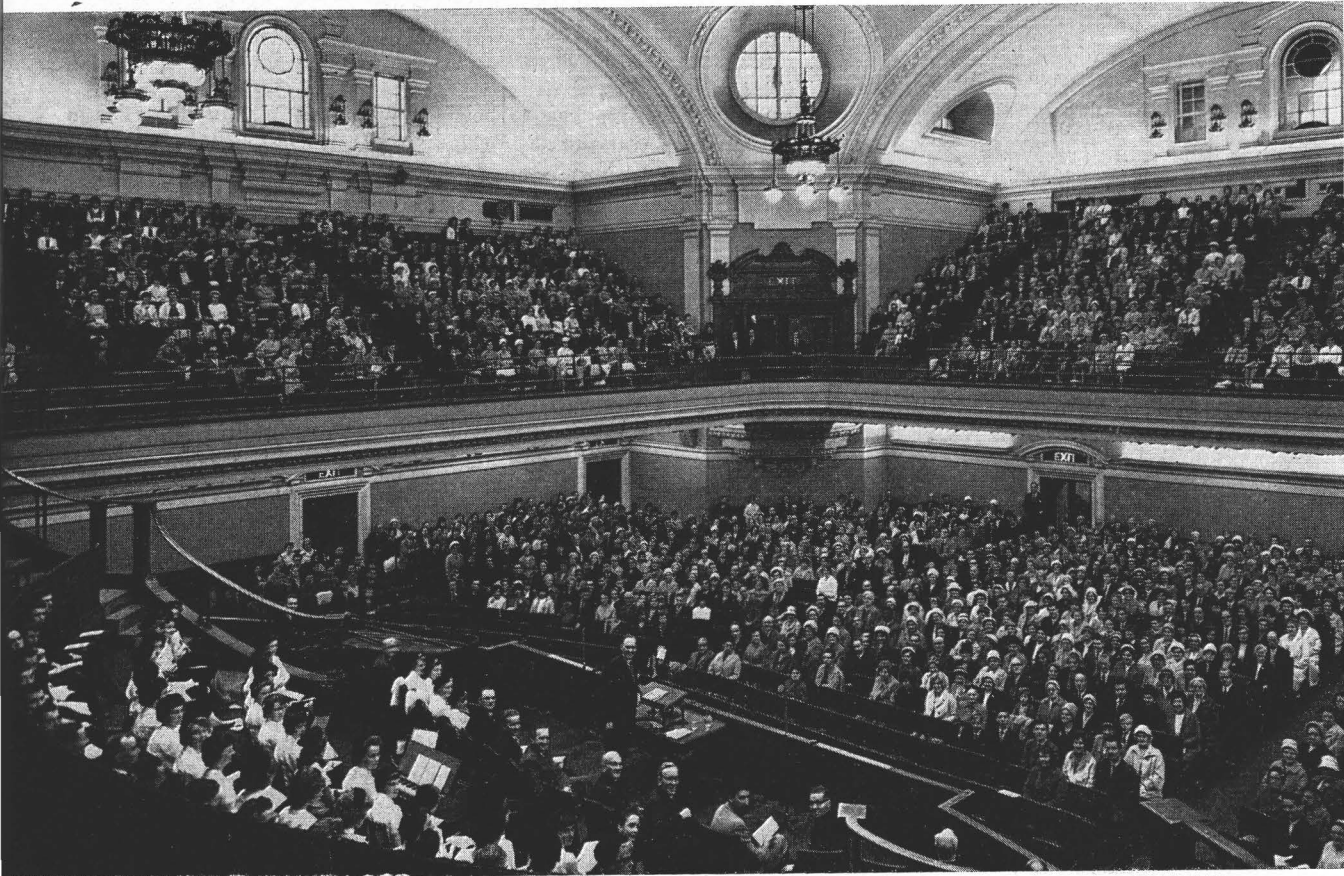
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THE ELIM EVANGEL



Vol. XLIV No. 41 OCTOBER 12th 1963 6d.

**NATIONAL YOUTH RALLY
IN THE CENTRAL HALL, WESTMINSTER**
Photograph shows about two-thirds of the congregation.

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: W. J. Hilliard
(President), J. T. Bradley, P. S. Brew-
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*"And they came to Elim,
where were twelve wells of
water, and three-score and
ten palm trees: and they en-
camped there by the waters"
(Exodus 15:27).*

IF THE BAPTISM into the Holy Ghost as a personal experience, for which the Pentecostal Movement as a whole contends, means anything at all it means that the same fire that descended upon those early disciples in the upper room falls upon us as individuals to endow us with that same zeal, that same energising power as they had.

True we are not all called to pioneer new fields as did Philip in Samaria, or to conduct continuous evangelistic campaigns in new areas as did Paul, but it does mean that we begin in our Jerusalem—the place where we are and where we come to know that blessed experience—and there to be energetic witnesses of the blessed Saviour who has now become the central focus of our interest, our love, our desire, our joy.

The most effective place to begin to witness is in your home, or in the place where you work. To those who know you and see how you live comes the greatest opportunity of assessing the value and sincerity of your new-found experience in Christ. Of those early Christians it is recorded that they "went everywhere preaching the Word."

It is time we began to rethink our attitude toward our responsibility. Let our first thought be toward our responsibility to the One who has brought us out of darkness into His most marvellous light. Our responsibility to those who know not Christ takes second place to our responsibility to Him. Of Him we are to witness, not of our experience. Of Him we must speak with glowing heart and Spirit-inspired words. Of Him our daily life must speak. Of Him our character and demeanour and deportment must witness. Our life, if it is full of the Spirit, will be Christ-centred, not self-centred. We will work for Him, witness for Him, live for Him. Our "passion for souls" will be displaced by a "passion of love for Christ," so that we will not be able to refrain from speaking of Him wherever we are. We will, if filled with the Spirit, be fully absorbed with Jesus Himself, He will be the dominant note in the melody that will be ringing in our hearts.

In our church, in our fellowship, in our vision of ever-widening fields of service, we will always seek to extend His kingdom, to exalt His name, to spread abroad His fame. Our influence, our interest will always be in aggressive evangelism whether it be in personal effort or in co-operation with others. Our prayer will centre on this, our planning, our programme of service, our vision will always centre on this.

The reports of evangelism in this issue are the results of such Spirit-filled experiences, and of the efforts of those who know that only in this way can we accomplish anything worth while for God.

W. G. HATHAWAY.

Youth Rally in the Westminster Central Hall

Reported by T. J. BROOMHALL,

SEPTEMBER 7th, 1963; the time 6.30 p.m.; the place Westminster Central Hall; the occasion, the Annual National Youth Rally. How often we have felt that sense of anticipation when waiting for the meeting to start. I had a feeling the rally was going to be "extra" this year. Look at the theme—"Pentecost"—so dear to all our hearts, so dear to the heart of God, I was not to be disappointed.

From the very commencement there was a great sense of the presence of the Master. As folk settled into their seats the sweet music of the Chelmsford choir, under the capable leadership of their conductor Mr. Tween, filled the hall. Here was quality singing of a high order, matched with obvious sincerity.

Representing the Youth Committee, Pastor T. W. Walker led in prayer, and his strong plea for the blessing of the Lord was to be richly answered. Pastor H. W. Greenway read God's Word to us, and what else would better fit the occasion than Acts 2?

As the service progressed we were privileged to hear the talented Bethshan Sextet, who sang at one time the whole story of the deliverance of Israel from Egypt set to music. It was novel, it was clever, but more than that it carried this happy conclusion—"for He hath triumphed gloriously!"—and we all said Amen in our hearts to that.

Then there was the testimony from David Masters. Converted from the Jewish faith, he told how God had dealt with him and revealed to him through a faithful believer's witness that Jesus is the Christ. Our hearts were truly thrilled by this testimony.

For many of us there was an opportunity to learn a new chorus, a wonderful reminder of the joy of being saved. The leader's request to sing it through twice, raising the tune one tone the second time, would have baffled many an organist or pianist, but not our two talented musicians, Geoffrey Cooper capably handling the great organ and Eldin Corsie in his customary seat at the piano. The change went perfectly!

The first message was brought to us by Pastor Laurie Lambert, of our Yeovil church. Saying that he had been given fifteen minutes, he remarked that he

felt like the little negro laddie who, on falling into a barrel of treacle, prayed "Lord, give me a capacity equal to my opportunity." The fifteen minutes were well filled with a six-point message that challenged us all regarding the realities of Pentecost. Look at these headings: "Pentecost is an experience, not a denomination." "It is personal and not general." "It is obligatory, not optional." "It is historical and not hysterical" (an effusion which came down, not an emotion that is worked up). "It is an endowment, not merely an enjoyment" (we have pleasure in the experience of the Holy Spirit, but must ever bear in mind that the Holy Ghost is given that we might be witnesses unto the Lord, to the uttermost parts of the earth).

The second speaker, Pastor George Stormont, now co-pastor of the Bethshan Tabernacle, Manchester, unfolded to us the theme of the purpose and power of Pentecost. This very important subject was driven home with fervour, touched here and there with typical humour, and many hearts must surely have felt the call to a deeper dedication to the Lord.

One of the most important parts played in any service is that of the convener, for he must feel the tenor of the meeting and be aware of the moving of the Holy Spirit. Our National Youth Director, Pastor Alex Tee, performed this responsible task with grace and poise that exactly fitted the occasion.

Throughout one was conscious that the Lord was indeed there ministering to His people, and ample proof of this was evident when, at the closing appeal, thirty or more hands were raised, many of them young men, acknowledging Christ as Saviour. Praise the Lord! This was Pentecost in practice!

Do numbers matter? In some ways not, but for the record there were 2,100 people present, a fine gathering indeed. What specially appealed to me? Not personalities merely, although I enjoyed every one, but that atmosphere in which one forgot the organisation of the meeting and felt the very real presence of a Holy God. This is what we need today; may God grant we shall have it in every service in every one of our churches. We now look forward to October 1964 with great anticipation.

ARE WE IN A CUL-DE-SAC?

A challenging message

By W. J. ALLEN, MINISTER OF THE ELIM CHURCH, WHITEHAVEN

"He will guide you into all truth"

John 16:13

IT IS RECORDED that Martin Luther expressed his belief in the increasing revelation by the Holy Spirit through the church age in these words: "More and greater revelations to follow." A more recent statement was made by F. B. Meyer at his last conference, in which he reminded his hearers of the progress and revelation in doctrine and experience through the various movements and personalities with their special emphasis upon certain truths.

We agree with a certain Pentecostal writer that we want only that which is contained in the Word of God, but let us beware lest we bind ourselves with our own particular interpretation of truth, for no scripture is of any private interpretation, and we have no monopoly. There is no reason why the Holy Spirit should not reveal to us more than we have received at present. Are we not, in fact, settled in our particular school of thought in that we have pigeon-holed everything?

In a recent broadcast a Congregationalist expressed his desire to enjoy the beauty of the "Mass" (horror!) but said that he was unable to because his movement had settled in its accepted truth. This may appear to be of little interest to us *but it expresses a danger*. God forbid that He should have to raise up another people to awaken us to the opportunities before us in this very hour. The repeated tenor of the Bible is "Arise and shine, for thy light is come." "Maintain the spiritual glow." "I would have you hot or cold, not lukewarm." Our danger lies not in having extra supernatural gifts, but in having none! God will do a "new thing" for us if we seek Him. There is no stagnation with the Holy Ghost; the stream may be slow but it is moving! God is moving, and we must be moving with Him.

The Holy Spirit will lead the Church on. A mere glance at church history will reveal its progress in the discovery of truth or the recapture of it. The advent of the Huguenots, Reformers, Wesleyans, Baptists, Salvation Army, and more recently the Pentecostal movement, brought a variety of revealed truths. Yet in each of these movements has come

a settling down into these possessions, and this is so even among Pentecostal and holiness groups. There is no stagnation with the Holy Spirit. He will guide us, and if necessary do "a new thing!"

A word of warning is necessary. Over-emotional meetings are usually soulish and if not carefully watched and controlled will lead on to the sensual and possibly finally to the devilish (James 3:15). On the other hand truth held only in the wisdom of men will become formal and eventually cold. So said Andrew Murray. The old-time slogan, "Send the fire" could well be recaptured and thereby a determined seeking for the renewing of the Holy Spirit.

He is still able and willing to guide us into all truth. We suggest there are at least two realms in which we could do well to have special guidance: (a) Divine healing and its varied ministries, and (b) the operations and demonstrations of the gifts of the Spirit. If it is possible that we do have it all, then we can at least seek the Holy Spirit to quicken all that we know. The waters that Ezekiel saw in his vision: one could be in to the ankles, to the knees, to the thighs, but there are also waters to swim in. It should be noted that before they were deep enough to swim, there were 1,000 cubits between each depth; there was plenty of room for development and, shall we say, revelation. We have often seen people in water doing all the actions of swimming but apparently getting nowhere, because they had one foot on the bottom. One wonders if some of us are not guilty of similar actions.

There should be progression in the things of the Spirit. Let us beware that we are not following in the steps of Israel, who were going forward forty years and getting nowhere. They were still in the wilderness. In many assemblies we have the gifts of tongues and interpretation manifested by the same vessels week after week, when there are nine gifts for our use. We can almost say the same regarding the fruit of the Spirit. It will take some progress in truth to bring forth all the gifts and the fruit, neither will be brought forth by human wisdom. Joseph was a fruitful bough, his branches grew over the wall because he was by a fountain where there was a fresh supply available every day. We have a

fountain to which we can go day by day for refreshment and enlightenment. We must avoid any cul-de-sac or backwater. We must arise in the wisdom and power of the Holy Ghost and fulfil our calling, which we believe is to show forth the full manifestation of the Spirit in gifts and fruit.

Let us stir up all that is positive to meet the challenge of the hour. If we take up or continue in a negative attitude we shall end in disaster. It is our firm conviction that God would have us to seek Him for the full vision of this time. Maybe the writer of the Song of Solomon caught it when he saw his Beloved "as terrible as an army with banners." How far this will be the experience of the Church remains to be seen, but it can be certain that the Holy Spirit WILL guide us into all truth. We must see to it that we, His people, are willing in the day of His power.

Our attitude must be one of openness. Andrew Murray wrote that we dare not close the door to further revelation or manifestation of the Spirit. Some can hardly bear to think that the Holy Spirit may have more to teach the Church, or that there is a fuller and more clear setting forth of Divine truth than there is to be found in our present standards.

We must beware that we do not fall into the same mistake as the Galatians, in thinking we can perfect ourselves without the Spirit. If He is to guide, then we are utterly dependent upon Him, and to suggest we have already received all there is to know

is a fallacy. Each move of God brings with it renewals and revelations of His purposes. The creative acts of God are still in operation; a new heart and a right spirit are still the order of the day! The very description given to us as "new creatures" suggests growth in every realm. If we deny this we shall fossilise. We are to remember our Creator and commit our souls unto Him and He will create in us and through us all things needful. The power to love and forgive when there is need. The Holy Spirit will guide and work in us creative acts of worship and praise. Let us ask ourselves the question: Have we limited the Holy One even as Israel did?

We must expect and seek for the expansion of truth. It should be noted that the Spirit searcheth and knoweth the deep things of God, consequently there will be a continual revelation of truth, even though it may only be in deepening or expansion. Our salvation is nearer than when we first believed, and surely it has deepened with the passage of time. The wonder of the Christian faith and its expression in life is its continual development. In the natural realm we see that floods of water bring to light hidden treasures of the earth, so does the ministry of the Spirit. There are treasures of the Spirit yet to be revealed, maybe by a floodtide, or it may be in the steady pursuit after the unseen. We must never be satisfied but be ever reaching forth for new heights. The Holy Spirit, if we allow Him, will call and guide us into all truth.

PENSIONERS' FELLOWSHIP AT NEATH

In March this year the Neath Elim Pensioners' Fellowship was established under the chairmanship of one of our members, Mr. F. Carpenter. Every Monday afternoon some seventy to ninety pensioners, both saved and unsaved, meet for their weekly meet-

ing, followed by tea and biscuits. The meeting has already benefited both the pensioners and the church. The accompanying photograph shows the pensioners with their chairman at one of their weekly meetings.

J. H. SAINSBURY.



~~~~~  
*A happy band of pensioners gather for their weekly meeting at Neath.*  
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PENTECOSTALISTS

“The fastest growing religious movement of our time.”

By BRIAN COOPER

I WAS WITH a friend in an Oxford restaurant, when a smartly dressed young man leaned across the table and said: “I heard you talking about churches. You will be very welcome at the one I attend.” And he went on to tell where it was.

That young man’s ready friendliness was typical of his church’s eagerness to evangelise.

He was a Pentecostalist, a member of the local Elim church.

Pentecostalism has been called the fastest growing religious movement of our time. Certainly in recent years it has made striking advances in key areas of the globe.

VATICAN CONCERN

In Latin America, traditionally a Roman Catholic bastion, the spread of Pentecostal churches is causing the Vatican concern.

Their following in Brazil tops the 800,000 mark. In Chile and central American states, Pentecostal congregations swell daily.

Nearer Britain, in Sweden, where the Lutheran State Church fights a losing battle against declining moral standards, Pentecostalists have been so active in recent years that they now have nearly 1,000 churches, some 115,000 members, and support a daily newspaper.

From behind the iron curtain come reports of growing Pentecostal groups in Bulgaria and Hungary.

Sunderland, in 1907, witnessed Britain’s first Pentecostal meeting, but it was not until the depressed years after 1925, when the “evangelism and Divine healing” services conducted by the Jeffreys brothers, Welsh evangelists, packed halls throughout the land, that Pentecostal Christianity had really come to stay.

It is completely evangelical, unashamedly fundamentalist, and its adherents seek and practise “baptism of the Holy Spirit” with the weirdly soundly “speaking with tongues” as recorded in Acts.

About 1,200 Pentecostal churches exist in Britain today, with a following heading towards the 100,000 mark. Many churches are independent, but two main groups predominate: Elim Foursquare Gospel Alliance, and Assemblies of God in Great Britain. (Organisational differences, not matters of belief, separate them.)

Elim is particularly active in Birmingham, with six-

teen churches and several massively successful campaigns to its credit.

Pentecostal services follow no fixed weekly order, but their content is similar. Simple holy communion occurs every Sunday morning. Throughout the hymns, prayers, sermon and Scripture readings, inspired spontaneity is the keynote. Minister and congregation alike “wait upon the Lord.”

Though not opposed to modern medical science, Pentecostalists firmly believe Jesus heals both body and soul as much today as in the first century. At Divine healing services, the sick, incurable and permanently disabled are anointed with oil in Jesus’ name and prayed for, and it is considered absolutely certain that miraculous healings occur.

An Elim minister told me how, at a Nottingham revival meeting, he prayed over a girl afflicted from childhood with a humpback—and before his eyes saw that deformity vanish. Doctors later certified it was a complete cure.

Thousands of similar cures have been claimed.

The pioneering of Sunday schools in new housing areas, Elim enthusiastic Crusader and junior Cadet movements, and Easter Monday rallies in Trafalgar Square and the Royal Albert Hall help to explain Pentecostalism’s appeal to many young people.

SPECTACULAR PROGRESS

Yet big meetings, bright poster publicity and American-type methods do not alone explain the steady, occasionally spectacular, progress of Elim and the Assemblies. For all the frothy extravagances of some clergy, they radiate an almost uncanny sense of the Holy Spirit.

The Pentecostal churches are separate from the main Anglican and Free Church streams of Christian witness in Britain today. Though two Latin American Pentecostal groups joined the World Council of Churches at New Delhi in 1961, Pentecostalists in this country as yet take little part in the quickening moves towards Christian unity.

Other criticisms spring to mind. Spiritual healing, if thought to be automatic, degenerates into magic. The unusually gay atmosphere of many Pentecostal meetings certainly would not appeal to most church folk used to a solemn liturgy. Pentecostalism tends to be “other-worldly”; and it is probably fair to say that it aims at the heart rather than the mind.

Yet perhaps the other churches might learn something from their infectious enthusiasm, their razor-sharp evangelism, and their cheerful appeal to ordinary, working class people.

Pentecostalism has been called “the church of the happy welcome.” That’s probably its secret.

From *Minehead Matters*.



Women's column

By GLADYS GORTON

JEWELS

OCTOBER is the month when one's holiday is remembered with wistfulness. I hope you had better weather than we did. Part of our holiday we spent in Norfolk and visited Sandringham. Inside the beautiful little church is a jewelled Bible weighing nearly two stone. The binding is mounted with heavy silver-gilt scroll decorations set with over 500 precious stones, including emeralds, sapphires, amethysts and pearls.

What an array of jewels. All I possess can be worn on one finger! But there are other jewels which are of greater value—the eternal ones.

Some years ago there lived in this country an Indian lady who was married to an Englishman. Our climate did not agree with her and after some time she became seriously ill with tuberculosis. In her own country she was well known for her wealth and envied as the possessor of the finest collection of jewels in that area. She found no comfort in her own religion, but was nursed by a lovely Christian young woman who always kept her Bible handy.

One day the lady said: "Nurse, you must find it dull shut up all day with me in this room and having nothing to amuse you." "Oh no, madam. I don't find it dull. I am always happy and never lonely." The lady thought it strange and asked the nurse to bring her jewel box, thinking it would delightfully entertain her, which of course it did. "Now would you like to have some?" the Indian woman smilingly asked her, but was astonished at her unexpected reply. "No ma'am, not at all; I have much finer jewels than yours."

"What! How can that be? You never wear them. Where are they?" The nurse held up her Bible. "My jewels are in this book." The lady thought one or two were hidden among the leaves and said: "Take them out and show me." The nurse answered: "My jewels are so precious that I can only show you one at a time." Then she opened her Bible and read: "I have learned in whatsoever state I am, therewith to be content." The sick woman had not heard anything like that before and requested more, but the nurse knew that she was too weary, and promised to read again the next day. "This is a

faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," she read. Day after day the nurse read new "jewels" and in time the Holy Spirit revealed Jesus the "Pearl of great price" to this Indian lady, and her own jewels in comparison lost their brilliance. As she became weaker her spirit dwelt much on the life eternal, and she died rejoicing in her Saviour.



A group of Sunday school children attending a new branch opened in March by the Paisley church in a community hall on a housing estate. Miss Beardwell, one of our missionaries to India, can be seen in the centre of the picture.

Farewell and welcome at Hove

A recent Sunday evening service brought to a close the loyal and faithful service of Pastor and Mrs. J. J. Way at the Hove church. The secretary, Mr. Gubbins, on behalf of the members and friends, expressed the thanks of the church for their ministry of over six and a half years and handed to Mr. Way a cheque as a mark of appreciation. Mr. and Mrs. Gubbins were also leaving the district for Oxford, and Pastor Way presented them with a clock, suitably inscribed, for their work in the church over many years.

The Saturday witnessed the induction of the new minister, Pastor Allan Brewster, when over 100 people gathered under the chairmanship of Pastor Court, supported by other ministers. God's blessing is continuing on all the services and souls are being gathered in, for which we praise God.

THE DEITY OF JESUS CHRIST

By A. S. F. HORNE, MINISTER OF THE ELIM CHURCH, READING

[This is the first of a series of articles on this vital theme. On this Rock the Christian Church is built.—Editor.]

WE ARE living in dark unbelieving days, the last days, when the faith of God's people is being tested and tried almost to breaking point. Satan, who sought to destroy the Messianic Seed right down through the ages, and later used all the powers of darkness to destroy Christ Himself, seeks in these last days to belittle Him and make Him one of us.

The humanity of Christ is believed the world over. There were those in the early Church who questioned whether Christ had actually come in the flesh, but today that fact is readily accepted. Many are the false cults that make Jesus a good man and nothing more. Jesus was the Son of man, but He was also the Son of God, Very God. The Divinity of Christ hangs not on the slender cord of a few isolated texts, but stands foursquare on the whole Word of God. Destroy the Deity of Christ, and you undermine and destroy all Scripture. Jesus of Nazareth was Divine, this is revealed in that

(1) Divine titles are given to Him.

To give the name of "God" to any creature is idolatry and blasphemy. When the Bible applies the titles of Deity to Christ, the doctrine of His Godhead is thereby declared and established. Titles ascribed to God the Father are also given to Christ the Son, thus emphasising His Deity. This is seen in the Old and New Testaments. All Scripture is given for our instruction, and strange it would be if it was misleading on the most important subject of all. Old Testament writers give Divine titles to the Messiah, and the New Testament writers give these same titles to Jesus Christ.

Isaiah prophesied ". . . a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7 : 14). The gospel records exactly correspond with this very prophecy. To the Virgin Mary the angel Gabriel said, ". . . Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1 : 30-35). Matthew confirms this and adds his testimony saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1 : 23). Language cannot be more explicit in declaring that Jesus Christ is the person of whom Isaiah prophesied. From this prediction, Isaiah passes to the group of wondrous titles (Isaiah 9 : 6) : ". . . his name shall be called Wonderful" —Jesus Christ was wonderful in all that He said and did and suffered. "Counsellor"—the Counsellor of His people, Himself needing none (Romans 11 : 33, 34). He is all wisdom and knowledge. "The Mighty God"—what greater title could He have? "The Everlasting Father"—literally, Father of eternity. "The Prince of Peace"—the longed-for and promised one. These titles are most emphatic assertions of His Deity.

Malachi 3 : 1 speaks of Him as "Lord"—this prophecy refers not only to the Messiah, but also to His forerunner, and exactly accords with Isaiah 40 : 3-5. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it." Here, the titles "Lord" and "God" are given to the coming Deliverer.

No one can read the angel's message to Zacharias in Luke 1 without realising that John the Baptist was designed to precede the Lord, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom

of the just; to make ready a people prepared for the Lord" (Luke 1:16, 17). Zacharias's prophecy confirms this, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways" (Luke 1:76). In Matthew's gospel we find that John fulfilled his commission, "In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the

prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matthew 3:1-3). Mark in his gospel backs it up, and John himself believed it and testified to its truth (John 1:20-23 and 29-34). If we believe that the Bible is the inspired Word of God, then we must accept its truth and statements that Jesus of Nazareth was the Son of God, and the Son in whom He was well pleased.

(To be continued)

WESTCLIFF "CONVENTION OF THE YEAR"

The following is taken from the "Southend Standard."

"The eighth Westcliff Elim Convention—the convention of the year," said Rev. G. Backhouse when, on Saturday, Westcliff Elim Church was filled to capacity and extra seating had to be carried in at the commencement of the convention. Challenging and inspiring messages, both spiritual and musical, have been thoroughly appreciated. Speakers were Pastor Whitfield Foster (formerly of Israel) and Pastor Arnold Brooks (Southampton), and the soloist was Pastor Sidney Bristow, of Bournemouth. Musical items were also given by the choir, under the leadership of Mr. A. A. Gauden. The male voice quartet of Mr. A. E. Gauden, Mr. A. T. Gauden, Mr. Bush and Mr. G. Turner also sang.

Pastor Arnold Brooks spoke on "Is anything too hard for the Lord?" and Pastor Whitfield Foster preached on "A new nation." Rev. G. Backhouse convened, and Pastor Wright, of Southend, and Pastor Philip Stormont were also present.

At the Sunday morning service Pastor Brooks spoke on "God's garden" and Pastor Bristow sang. In the afternoon a visit was made to Laburnham Eventide Home, where a short service was held.

At the evening service Pastor Whitfield Foster spoke to a large congregation on "The lonely atonement vigil of the Cross," and Mr. Hannah gave an inspiring testimony. Pastor Bristow sang.

On Monday more messages were given by Pastor Whitfield Foster and Pastor Brooks and Pastor White, of Maldon, closed in prayer the end of a weekend of blessing and fellowship.

OPEN-AIR EVANGELISM IN BELFAST

POSSIBLY nowhere else in the British Isles has a city been more "open-air evangelised" than the city of Belfast.

During each weekend it can be safely reported that there is not a Protestant district in which the unsearchable riches of Jesus Christ are not proclaimed

loud and clear, and those who do not take full advantage of these great blessings are missing something.

But, thank God, the members of the Elim Church, Apsley Street, are among those who each Saturday and Sunday evening take the Gospel outside.

Under the leadership of a pastor full of zeal for outside work, Hugh Magowan recently returned from Australia, complete with his accordion, joined by faithfuls Jackie Reid, Stewart Cull, and many more from Apsley Street church take their place in Donegal Pass.

What a wonderful and a blessed time is had; more so on Saturday nights. When the public-houses close we find many gather around to listen intently. Many a silent tear is shed; some try to invite discussion or argument. What can they say against the preaching of Jesus Christ and Him crucified? Many, thank God, show a real, keen interest.

What profit? How victorious, with all glory to God, when the following night at the church service the congregation is firmly scanned for someone who probably made a promise to come to church for the Sunday service. And what a joy it is to see that person, sitting, in all probability, in the back seat.

What a privilege to cast the bread of life upon the waters. May God grant that many souls will be saved through the open-air work. To Him be all the glory!

DAVID ANDERSON.

ANONYMOUS GIFTS

We desire to express our gratitude to those who have shown their practical interest by the following anonymous gifts, which we thankfully acknowledge.

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3872	Sheffield sister	3	0 0
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N.B. Kindly note that gifts for all departments should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.



A strange pilgrimage

By J. A. SARGENT

(In seven weeks a party of students from the London Bible College travelled across Europe, Asia and the Middle East overland by motorbus. Their aim was to visit Jordan and Israel and to do evangelistic work on the way where opportunity arose. Tony Sargent, who is a student of the college and assistant pastor of the Elim Central Church, Clapham, was co-leader of the expedition.)

EARLY IN THE MORNING on July 1st people hurrying to their work were startled to see a 1950 green Daimler motorbus bravely making its way down London's Baker Street. On its indicator was the city "Amman"—capital of Jordan. This was the vehicle that the "Students' Middle East Expedition" had purchased to take them on a journey of several thousand miles, eventually to Jerusalem. Some three weeks later we reached our destination with no major mishap or accident. Only those who have knowledge of the road conditions in some of the countries that we passed through with our heavy 'bus can fully appreciate how God answered our prayers for a safe journey. Often while hanging grimly on to the wheel over a difficult stretch I would whisper a prayer, "Lord, get me round these hairpin bends," or "Don't let this flimsy, wooden bridge break under our eight-ton weight." Each time my prayer and those of the other drivers were answered.

The greatest thrill of our expedition for me was not climbing miles up the well-built Jordan roads, swinging the 'bus round one more corner, suddenly to see Jerusalem standing proud and erect, the walls reflecting the golden glow of the sun; the greatest thrill was to sit in a simple chapel in an iron curtain country and to listen to the Christians there sing in their own language "What a friend we have in Jesus." I watched them as they entered the large, airy room that has become their sanctuary. They greeted one another with a kiss and then reverently went to their seats. Then they stood and prayed, as we might sit and bow our heads, and waited for the service to commence. Here they stand to pray and sit to sing. The room was packed with both old

and young people. We were welcomed as the choir sang "Blest be the tie that binds our hearts in Christian love." As we thought about their lives and what they gave up for Christ we were no longer ashamed at the lump that had come at the back of our throats or the tears in our eyes. This pilgrimage was doing more for me than I had anticipated. Afterwards we went into the park for a time of fellowship and chorus singing, "'Give me oil in my lamp, keep me burning'; do you know this, brother Sargent?" Did I know it? I was at home!

In another place we were able to deliver some Bibles. The last edition here was in 1940. The elderly pastor spends most of his time repairing old Bibles, typing out missing portions and pasting them back in: Imagine his reaction when we were able to give him our precious cargo. So much could be told about this man. If only we could gain his enthusiasm. He thought the churches of the West were filled with evangelical Christians active for Christ. How do you tell this man that this is not true, and that the quality of our faith is not comparable to his? He has suffered so much, more than an article of this nature could relate. On hearing his story I resolved never to use the word "sacrifice" again in relation to my own life and service for the Lord.

The Pentecostal church is quite strong in some of the countries which we visited. It is estimated that there are 8,000 Christians in Yugoslavia; 4,000 are Baptists and 2,000 are Pentecostals. The Pentecostals are the largest group in Bulgaria with some 5,000 members, followed by the Seventh Day Adventists with 4,000; there are 700 Methodists and 300 Baptists.

Turkey is a land of friendly, religious people. I trespassed into the mosque at Edirnet to find about 400 men praying and listening to the preaching—and it wasn't even their holy day. These people have

more enthusiasm for their religion than we have for ours. Mosque after mosque, each one beating the other for sheer beauty. Some may live in hovels, but they certainly worship in splendour.

Istanbul. No one who knows anything at all about the history and development of Christianity would by-pass this place. Constantinople was one of the key centres of an expanding Church. Here is the ancient church of St. Sophia, now no longer used as a place of worship. Three hundred yards away is the famous Blue Mosque, renowned for its exquisite ornamentation. How tragic the mosque, with many more, is used for worship, but the church is a museum—a monument to an age gone by. Yet the flame of Christianity still flickers in Turkey. Missionaries cannot get in, neither can literature be imported, but opportunities for promoting Christianity do exist. Lecturers, teachers, government officials, students—these can enter Turkey. This country is a challenge to us to rethink missionary strategy. Christians can go in with secular jobs and reach potential national leaders without being a financial burden on missionary societies. We met people who are doing this.

Across the Bosphorous and quickly we drove to Ankara. "Did Paul ever get as far as this? Is the North Galatian theory correct?" Perhaps a student in theology can be excused such musings as these while the bus sped down the long, deserted road. "Certainly he could have travelled as far inland—but my it was a long walk." I preferred driving our bus.

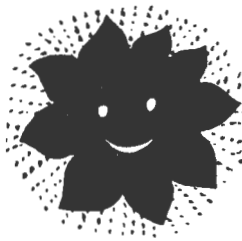
The Syrian border was reached on schedule, but unfortunately the attempted *coup d'état* in Damascus caused the Syrians to close it. There was no means of knowing when we could carry on. Conveniently near to the border was a lake. Here we pitched our tents and committed the situation to the Lord. The following day was Sunday. As usual we held our services in one of the large ridge tents. Often where we travelled large crowds would gather around our bus. This was no exception. It seemed almost courteous to explain what we were doing. Some copies of *The Way of Salvation* in Turkish were distributed. The people seemed to welcome the booklet, but a police search of the camp later indicated that the authorities didn't. Three passports were taken and we were delayed a few hours the following day getting them back. According to the British press we were arrested; if this is so I suppose it must have been one of the most courteous arrests on record! Syria was now open. We drove through quickly, calling at Damascus for a few hours.

"Welcome to the Holy Land"—so the placard read. We had arrived after three long, eventful weeks. Passing through the customs we continued our journey into Jordan. We climbed up the rugged, barren hills, impressed by the vegetation in the valleys. We passed through Amman and from there all roads lead to Jerusalem. We camped outside the Holy City at the side of the Mount of Olives in the garden of some Swedish missionaries. During our stay here our camp was broken into and searched. As nothing was stolen we assumed that the authorities were checking us for subversive literature. We toured round the sites of the old city and were shocked by the "neo-paganism" imported by some religious groups at the shrines in the name of Christianity. Wherever we went were altars with their numerous candles. Religious men of all communities wandered round the city. There were many relics—the right arm of Mary Magdalene, the skull of the woman of Samaria, and, of course, part of the original cross. One wondered where the simplicity of the message that Christ brought had gone. Where in all the paraphernalia of the Church of the Holy Sepulchre was the meek and lowly Jesus? "They have taken away the body of my Lord and I know not where they have laid Him." The trappings are there, the ritual is there, even the stages of the Cross. But where is the Christ? Faith would not be found in Jerusalem today; you would find it more easily in the centre of Bulgaria.

From Jerusalem, Jordan, we crossed to Jerusalem, Israel. Few appreciate that separating the two today is a minefield. Two armies face one another. Israel, to the Arabs, is an occupied country and the Jews are a hated people. One cannot help admiring the progress of the Jews—the new Hebrew University, the thousands of trees helping to reclaim barren land, massive irrigation schemes—Israel can hold her head proudly; she is rising again. From Jerusalem we headed towards Galilee, pausing to visit ancient Megiddo. Our bus motored across the historic plain of Esdraelon (Armageddon). How much history has been written here! On we sped to Nazareth. This was to be our base for two days, the only remaining missionary hospital in Israel. We camped at the Edinburgh missionary hospital today.

We were told that the Jewish population is now around 2,000,000. They hope to bring it up to 3,000,000 and eventually to 5,000,000. The Jews are going back, but there are still hundreds of thousands scattered throughout the earth. To spread the

(Continued on page 652)



SUNSHINE CORNER

HELLO SUNBEAMS.

Something very exciting happened to Georgina this week, and it happened to Anne too. In fact it was so exciting that they haven't stopped talking about it. Everyone knows that nice things happen to good children and that's how it should be. But Georgina has been a very naughty girl at times ; she has been very unhappy too and that has made it much worse. Anne hasn't always been good but she does try, but somehow it doesn't always work. Still I have heard that things are very much better since the exciting things happened. Georgina spent a whole morning helping Margaret to make the pasties and she was really very good. I know that's true because Margaret told me so.

Georgina and Anne went with some of their friends to the Town Hall to some very special meetings. The Youth Director was there with lots of other ministers. They gave a special grin to Pastor when they saw him and a little wave too. There were lots of people in the Town Hall and they loved every minute of it. They listened carefully to all that Mr. Tee said and when the appeal was made they went down with the others to give their hearts to the Lord Jesus. Joan and Irene were there too and a lovely aunty spoke to them about the Lord Jesus. Anne and Georgina felt very sorry for the times when they had been naughty and asked God to help them to be good.

They loved the meeting so much that they just had to go again and they all went to the youth night on Wednesday. When the meeting was over and all the people had gone out they waited in the front of the Town Hall till Pastor was ready to go home. Mr. Tee came right up and spoke to them! They just couldn't believe it, but he did. The other girls in the children's homes have their favourite pin-ups, but shall I tell you something? Two little girls are quite sure that our Youth Director is "the tops" and they know because he spoke to them just as if they were as important as all the others at the Town Hall. It really was very thrilling.

Do you know Sunbeams, one day something much more wonderful will happen to you and me. When we get to heaven, Jesus will come and speak to us. Mr. Tee is very important indeed, and it is very

nice to be noticed by someone who is so important, but I love the words of the chorus,

"And He walks with me,
And He talks with me,
And He tells me I am His own ;
And the joy we share,
As we tarry there,
None other has ever known."

What a wonderful day it will be when we can see Jesus face to face. I'm longing for that day to come.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

A STRANGE PILGRIMAGE (continued)

Christian message in Israel is not easy. The orthodox Jews' political party has in its manifesto a clause expelling all Christian missions, Christian groups like those at Nazareth and the British Mission to the Jews with whom we stayed at Haifa are working hard ; they need our prayers.

Eventually we left Israel via Haifa and sailed to Naples in Italy. A two-day stay in Rome, a day in Florence, and then we headed quickly through France and Belgium for home. Our expedition is over, but God has written on our hearts experiences which time will not erase. Our faith has been challenged as never before. We saw a spirit of sacrifice hitherto foreign to us. Ours was a strange pilgrimage, but if you can share something of the vision we now have you would agree that it has been a successful one.

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Conducted by the National
Youth Director

George Canty writes—

BISHOP HOOPER'S statue seemed to sway a little, look down, and say "Alfie, what do you want?"

Alfie and a pal or two had shambled into St. Mary's Square in an untidy gaggle of grubby jeans and frowsy hairstyles. A pile of builders' rubbish near the monument had set up an inevitable association of ideas and had produced a barrage of stones.

It might have been a mistake, but somehow Alfie's head had intercepted a swiftly moving piece of the Cotswolds, and a shadow swept painfully across his brain like a windscreen wiper, clearing it for a new and curious impression. He stared at the talking statue.

"Cor! Aren't you the bloke what they burnt?"

Bishop Hooper nodded: "I am, Alfie."

"Say mate, did it 'urt much?"

"Not for long, Alfie. But what I had had was worth it."

"What you'd 'ad? What wuz that?"

"What I had was what you want, son."

Hazily, Alfie thought of what he wanted, with half-formed images of Brigitte Bardot and the treble chance cheque in the lead.

The statue read his dreams, and asked:

"Did you think you would get Brigitte Bardot by throwing stones at me, then? Or that you would be paid for it?"

Alfie's reasoning powers were rather rusty with non-use, but they grasped this argument and he agreed: "No."

"In that case," Hooper went on, "what did you think you would get?"

"Not'n mate. Just kicks. You know, any feeling you can get."

"Kicks?" sighed the statue, in scorn, "You want kicks! Do you know why? You want kicks because you don't know there is anything else you can have. Have you ever thought of starting to live, instead?"

"Live—Cor! You, a dead bloke, talking to me about being alive!"

"Never mind that, Alfie. I once was alive, and what is more, I lived, also. You are alive but you've never lived yet. You've only had kicks. Kicks wouldn't do for me."

This bloke used to be a bishop, remembered Alfie. Bishops wuz blokes what had lots of dough and wuz big-time shots in them days. Course he lived! Anybody could feel alive with all that. Again the figure knew his thoughts and replied:

"You have many good things which I never had, young man," Hooper said. "Greater pleasures, richer comforts, that even my Queen could not have bought. It was not things like that which made me live."

"What made you alive then, mate?"

"Alfie, when you just came from Westgate Street here, all you could do was throw stones. Is that living? I walked the same way once from my lodgings, to give everything I had to God, even for my body to be burned. I lived then! I lived more on that walk than you have lived all your life."

"You were daft, mate," suggested Alfie respectfully. "You can't feel alive when you're going to die."

"The man that tries to save his life is dead, like you," replied Hooper.

"You must take up your Cross and give your life away to Christ. When I left my lodgings in Westgate I felt glorious, for at last I was giving the last thing I had to Christ, my life. And—He came with me.

"It was an unforgettable hour, Alfie. I wish you could understand. I felt as if I was in Heaven before I was burnt."

Alfie just stared.

"It was a cheap price, my pains, for the glory of even that last hour of life. And before that I had lived, too. Ever since I believed on Him and gave myself to Him, over the years, I lived. Christ came that I might have life, and have it more abundantly . . ."

The head of Hooper lifted rapturously. He gazed steadily forward, like the saints everlastingly gaze on the beauty of their God transfixed in bliss.

Hooper's voice died away. Another voice broke in: "Alfie's out for the count; 'oo 'it 'im?"

The figure of Hooper now stood stonelike and still. Alfie struggled bravely to his feet off the road, in time to see another volley of gravel chip the monument.

"Scram, you lot. You're daft. Crazy. Is that all you can think of doing? What'll you get out of that? Kicks is kids' stuff. Why don't you grow up and start living?"

Perhaps his pals thought he resented somebody's bad aim. But it wasn't that.

The call of reality had reached him across the gulf of his empty life.



THE FAMILY ALTAR

Scripture Union Portions. Notes by K. Harris
(Minister of Elim Church, Loughborough)

Monday, October 14th. Luke 23 : 24-38.

Vv. 24, 25: **Christ's condemnation.** These verses illustrate Isa. 59 : 14 and demonstrate the wickedness of the human heart. Men have not changed. They still reject Christ and choose a thief (Satan). Vv. 26-31: **Christ's compassion.** In the hour of crisis Jesus is more concerned about others than He is about Himself (v. 28). V. 26: a portrait of the true Christian. V. 29: in view of the Israelitish woman's passionate desire for offspring this saying would indeed seem strange. Vv. 29-31 refer to the coming destruction of Jerusalem. V. 31 must be interpreted by its context. "They" = the Romans. Vv. 32-38: **Christ's crucifixion.** V. 35: Christ = Messiah. The Jews expected the Messiah to deliver them from their enemies; Jesus had claimed to be the Messiah (22 : 67-70), yet, they taunted. He could not save Himself, let alone the nation. V. 38: "superscription." Known technically as the "titulus," this was a proclamation of who Christ was and a condemnation of the Jews who had rejected Him.

Tuesday, October 15th. Luke 23 : 39-56.

Vv. 39-45: **the penitent thief.** V. 42: "into" should read "in" and is a reference to the manifestation of the visible kingdom. Paradise (Gr. paradeisos), is used in the N.T. to describe the abode of the blessed dead. Vv. 44-49: **the death of Jesus.** Sixth hour = noon, ninth hour = 3 p.m. These were the most crucial hours in the history of the race—the Lamb of God taking away the sin of the world and bearing it and its consequences Himself. John 1 : 29: separation and darkness are the experience of a lost soul. V. 46: "loud voice" = the victor's cry! "Gave up," lit. "expired." The death of Christ is incomprehensible apart from divine revelation. Vv. 50-56: **the burial of Jesus.** Vv. 50-54: Joseph was a member of the Sanhedrin and was a secret disciple until he beheld Christ crucified, he then became a committed Christian. V. 54: "Preparation," i.e. for the sabbath. V. 55: faithfulness never goes unnoticed by God.

Wednesday, October 16th. Luke 24 : 1-12.

Luke 24 is the grand finale to the Gospel itself and is essentially the chapter of the resurrection. Vv. 1 : 12, the affirmation of the resurrection; vv. 13-35, the demonstration of the resurrection; vv. 36-53, the confirmation of the resurrection. Vv. 1-4: **the discovery of the women.** On the Lord's Day Christ filled their thoughts and they desired to render service to Him! Vv. 2, 3: the tomb was empty. Those who love Christ are always making great discoveries! Vv. 5-8: **the annunciation of the angels.** Christ is risen. The truth is first posed by a searching question, then proclaimed by a simple statement and finally pressed home by a subtle reminder, "He spake," etc. Vv. 6-8: we need to be continually reminded of the great truths of Scripture. Vv. 9-12: **the unbelief of the disciples.** V. 9: "told." We must pass on the message of the risen Christ. V. 10: the women (cf. vv. 49, 55) are here identified. V. 11: "their words," lit. "these sayings"—the reference is to what the angels had said. "Idle tales," lit. "silly talk" or "nonsense."

Thursday, October 17. Luke 24 : 13-17.

Concerning the Emmaus road disciples, notice: vv. 13-15a: **their communion.** As they journeyed they talked and reasoned

about spiritual things. Vv. 15b-27: **their Companion.** "Jesus Himself." True believers enjoy a real fellowship with the Lord along life's way, and they can tell Him all their disappointments and heartbreaks. Vv. 19-24: He has the answer. Vv. 25-27: He is the answer! Vv. 28-31: **their constraint.** "Constrained," lit. "constrained by entreaty." We often forfeit the blessing of Christ's presence because (i) we stop when He would have us go farther (v. 28), (ii) we fail to entreat Him to abide (v. 29). It is possible for Christ to be walking with us and yet for us to be unaware of it (v. 16, v. 29b)! Vv. 30, 31: Christ reveals Himself to us as we commune with Him. V. 32: **their confession.** Communion with Christ and meditation in the Scriptures are the secret of a soul on fire for God. Vv. 33-35: **their conduct.** They bore witness to the resurrection of Christ. Having walked with Him and waited upon Christ they could not but witness concerning Him.

Friday, October 18th. Luke 24 : 36-53.

The focus of today's portion is on the risen Christ. Vv. 36-38: **His appearance.** Having previously appeared to some of the disciples individually, He now appears to them collectively and confirms the fact of His resurrection. (i) His proclamation. "Peace"—the message of the risen Christ to His people. (ii) His place. "In the midst." Christ should be the centre of our gatherings and our lives. Vv. 39-43: **His action.** This was designed to prove that His resurrection was physical and not spiritual and to allay the fears of the disciples, who thought He was a spirit. "Flesh and bones." Jesus' resurrection body was a glorified body (Phil. 3 : 21, R.V.). Vv. 44-49: **His announcement.** Christians are Christ's witnesses. The substance of our witness is indicated. It must be (i) according to Scripture (v. 46, the verbs "suffer," "rise" and "preach" are dependent on "it is written"); (ii) in the power of the Spirit (v. 49). Vv. 50-53: **His ascension.** The ascension marks the conclusion of Christ's earthly ministry (cf. Heb. 9 : 24), but His blessing continues upon His people (v. 53). The knowledge of the crucified, resurrected, ascended Christ is life transforming.

Saturday, October 19th. 2 Timothy 1 : 1-18.

2 Tim. is the last of the writings of Paul preserved for us. It was written from Rome shortly after the first letter. V. 1: "promise of life" is the one implied in Gen. 3 : 15. Vv. 2-4: the affection and desires of Paul concerning Timothy should be those of every Christian towards his brothers and sisters in the Lord. V. 4: "thy tears." It is possible that when Paul and Timothy parted for the last time the latter shed tears. V. 5: "unfeigned," = unhypocritical. "Faith." In Jesus Christ as the fulfilment of the O.T. promises. Vv. 6, 7: the gift is that of the Holy Spirit. "Sound mind" = self-discipline. Even ministers need reviving! V. 8: "ashamed." The power of God is available to us in our affliction. V. 10: "abolished," lit. rendered ineffectual. For the believer spiritual death no longer exists and physical death has been robbed of its sting and become gain. V. 13 strikes one of the keynotes of the epistle—hold fast to sound doctrine.

Sunday, October 20th. 2 Timothy 2 : 1-13.

Suffering for Christ is emphasised in these verses and the Gospel and its attendant doctrines were the cause of it (v. 8). V. 1: "therefore" Paul encourages Timothy, who appears to have been rather timid, with the example of Onesiphorus. "Son," lit. child, so Timothy was apparently converted through the ministry of Paul. V. 2: Timothy is encouraged to communicate truth. This is the best way to be strengthened in grace. Vv. 4-6: under the figures of a soldier, an athlete and a husbandman, Timothy is reminded that he must fight wholeheartedly, compete lawfully and toil energetically. V. 4: "chosen" = enlisted. The verse means that no one who is a soldier endeavours at the same time to make a living in "civvy street." V. 9: Paul was treated as an evildoer, lit. criminal or malefactor, because he was preaching righteousness; the world's sense of values is sadly distorted. Paul could be bound, but not the Word of God.

COMING EVENTS

BIRMINGHAM. Oct. 12-20. Elim Church, Alton Road, Selly Oak. Campaign. Speaker: Arthur Longley. Theme: "Deepening of the Christian Life." Convener: Frank Shadlock. Suns. 11 and 6.30. Weeknights (except Fri.) 7.30.

CANNING TOWN. Oct. 26. Elim Church, Bethell Avenue. 2. Presbytery meeting. 7. Rally. Speaker: T. J. Broomhall.

CLAPHAM. Oct. 13-17. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Special series of lectures on "The Ministry of the Holy Spirit," by W. G. Hathaway. Sun. 11 and 6.30. Weeknights 7.30.

CROYDON. Oct. 21-25. Elim Tabernacle, Stanley Road. Young People's Campaign. Conducted by Geoffrey and Mary Smales.

DERBY. Oct. 17-20. Elim Church, Curzon Street. Teenage Special conducted by Rev. and Mrs. Eddie Washington (California); nightly at 7.30.

GREAT YARMOUTH. Oct. 19, 20. Elim Church, Albion Road. Sat. 7.30. Special visit of G. Backhouse (Westcliff-on-Sea). "Bible prophecy and world events." Sun. 11 and 6.30.

GREAT YARMOUTH. Oct. 26. Town Hall. Elim Church's Pentecostal Convention. 3.30 and 6.30 (tea provided). Special speakers: J. J. Morgan and C. J. E. Kingston. Musical ministry: Calvary Quartet (Bournemouth), and Glory Singers (Norwich Elim). Sun. 11, 6.30 and 8.15. Ordination Service, Elim Church, Albion Road.

ILFORD. Oct. 1-29. Elim Church, Clements Road. Special Second Advent addresses by Dr. Herbert Locker. Every Tuesday during October at 7.45.

IPSWICH. Oct. 12-17. Elim Church, Vernon Street. Annual Convention. Speaker: A. C. Jarvis (Gloucester). Sat. 3.30 and 7 (tea provided). Sun. 11 and 6.30. Mon. to Thurs. 7.30.

LONDON. October 12. Kingsway Hall, Kingsway. W.C.2. Annual Symphony of Praise, with Douglas B. Gray and London Crusader Choir. Guests include Clapham Gospel Rhythm Group. Trumpet Trio, Geoff and Mary Smales, and Colin Jordan. Chairman: H. W. Greenway. Reserved seat tickets from headquarters. Limited number of unreserved seats.

MALTON. Oct. 6-20. In the Elim Church, Greengate. Revival and Divine Healing Campaign conducted by J. Woodhead and party. Suns. at 6. Weeknights (except Fridays) at 7.30.

ROMSEY. Oct. 19, 20. Elim Foursquare Church, Middlebridge Street. Presbytery Rally. Sat 7.30. Sun. 11 and 6.30. Speaker: G. J. Jones, Barry.

SOUTHEND-ON-SEA. October 12, 13. Elim Church, Seaview Road. Special thirty-seventh anniversary services. Speakers: J. J. Morgan and A. Whittall. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

THORNTON HEATH. Oct. 12-24. Elim Church, Mer-sham Road. Evangelistic campaign by Grace and Reg Tomlinson. Suns. 11 and 6.30. Mon. to Thurs. 7.30. Sat. 19. Youth Squash at 7. Junior special; weeknights (except Fri.) at 6.

THORNTON HEATH. Oct. 17. Elim Church, Mer-sham Road (Thursday). 3. Annual Women's Rally. Full tea provided. Ministry in word and song by Grace and Reg Tomlinson.

WESTCLIFF-ON-SEA. Oct. 20. Elim Church, Electric Avenue (near Fairfax Drive). Special visit of W. West. 11 and 6.30.

WHITEHAVEN. October 12-14. Elim Church, George Street. Anniversary services. Special visit of Eric Dando. Convener: W. J. Allen. Sunday 10.45 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

YORK. Oct. 19, 20. Elim Church, Swinegate. United North-west and North-east Presbyteries Youth Rally. Saturday 2.30 and 6.30. Guest speakers: The National Youth Committee. Cups of tea between the services. Sun. 11 and 6.30. Guest preacher: H. W. Greenway.

PRESIDENT'S ENGAGEMENTS

The President will visit the following churches: October 17, Islington; 19, Letchworth; 20, Watford (morning), Leyton (evening); 21, Romford; 22, Barking; 23, Ipswich; 24, Ilford; 25, Holland Park.

ITINERARIES

K. McGillivray, on furlough from Formosa, will visit the following churches: October 15, Exeter; 16, Torquay; 17, Paignton; 20, Newquay; 21, Penzance; 22, Falmouth; 24, Plymouth.

John McInnes, on furlough from British Guiana, will visit the following churches: October 12, Edinburgh (youth rally); 13, Glasgow; 14, Dumfries; 15, Whitehaven; 16, Carlisle.

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(Conductor: Douglas B. Gray)

October 12, Kingsway, Hall, London; 13, Wormwood Scrubs prison; 18, Letchworth; 20, Broadmoor Hospital and Slough; 26, Odiham; 27, Slough.

"ELIM'S YEAR OF PRAYER"

October 14th, midnight, to October 21st, midnight, the following churches participating:

Winson Green (Birmingham), Leyton, Brixton Hill, Pontardulais, Reading, Sandiacre, Bangor (Wales), Aldershot, Watford, Woolwich, Rye Park, Meopham, Worthing, Banbury, Wrenthorpe, Keynsham, Newhaven, Hereford (Broxwood), Hayfield, Dewsbury, Shrewsbury, Weymouth, Stockport, Wootton Bassett, Erdington (Birmingham).

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Your 1964 holiday in the sunshine
E.Y.M. Continental House Party to
HOTEL ROSAT, CHATEAU D'OEX
SWITZERLAND

By air. Fourteen days
Only 33gns. inclusive

First two weeks in August 1964

Leaders:

Rev. and Mrs. T. W. Walker

Send now to 20 Clarence Avenue,
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deposit per seat

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HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

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

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

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

MISCELLANEOUS

THIRTEEN-DAY TOUR TO FINLAND. Leaving London June 19th, through Holland, Germany, Denmark and Sweden; visiting Northern Capitals and World Conference at Helsinki. Fully inclusive tour at 53 guineas, led by experienced organisers, Pastor and Mrs. G. Jeffreys Williamson (A.O.G.), 355 Rochdale Road, Bury, Lancs. Send now for leaflet. C.660

CHILD EVANGELISM TRAINING COURSES. Tape recorded. Correspondence workers' equipment! Counselling material. Ideas magazine. Music chorus books. Visualised Bible verses. Film strips. S.a.e. catalogue. Child Evangelism Fellowship, 24 St. George's Road, London, S.W.19. C.648

FOR SALE. "Shalome" Christian Guest House, Bridlington. Adjoining sea front. Twelve bedrooms, highly recommended, in splendid condition, fully equipped. Reasonable. Owners retiring. Full particulars from Mr. and Mrs. Windle, 21 Albion Terrace, Bridlington. Phone 5276. C.662

ENGAGEMENT

CAMPBELL—JONES. The engagement is announced of Ruth Doris, late member of the London Crusader Choir, daughter of Mr. and Mrs. A. Campbell, of East Ham, to Ross Jones, of the Stone Church, Toronto, Canada. C.661

MARRIAGES

JONES—DAVIES. At Elim Church, Llanelly, Glenys Ruth Jones, daughter of Mr. and Mrs. Cyril Jones, to Thomas Ieuan Davies, son of Mr. and Mrs. Charles S. Davies. Officiating ministers: Trevor Lloyd, William Plowright and Haydn Jones.

WALKER—JORDAN. On September 21st, at the Elim Church, Moor Street, Burton-on-Trent, Derek Mansel Walker (church treasurer) to Valerie Jordan. Officiating ministers: K. Smith and A. R. Boston.

ELIM YEAR BOOK. NOW AVAILABLE.

Every Elim member should order a copy.

Addresses of ministers, missionaries and churches, together with other interesting information.

Send at once for your copy to Elim Headquarters, 20 Clarence Avenue, Clapham Park, London, S.W.4, enclosing remittance for 2/10 to cover cost and postage.

EALING CRUSADE

Monday to Friday, October 14th to 18th, each evening at 7.30.

in EALING TOWN HALL

Five-day Revival and Divine Healing Crusade conducted by Alfred J. Chuter and party.

Please pray for us

BRYN EIRIAS HALL HOLIDAY HOME

Abergele Road, Colwyn Bay (tel. 3524)

A DELIGHTFUL CHRISTMAS HOUSE PARTY

Book early. For details write secretary.

Book the date now!

NATIONAL YOUTH RALLY

will be held on

OCTOBER 31st, 1964

in the

WESTMINSTER CENTRAL HALL

* Over 2,100 attended this year's rally.

* Many converts came to Christ.

NORTH LONDON PRESBYTERY 1963 CAMP REUNION

at

**METROPOLITAN TABERNACLE,
ELEPHANT & CASTLE,
LONDON, S.E.1**

on

SATURDAY, NOVEMBER 9th

Afternoon 3 p.m., tea. Public rally 6.30 p.m.

Slides and film of Isle of Wight Camp included in programme.

CALL TO PRAYER

Special Prayer Rallies

will be held in

**Elim Church, Graham Street, Birmingham,
November 4th to 7th, 1963, at 7.30 p.m.**

Monday—

Opening session

Conveners: E. F. Cole and J. Osman

Speaker: A. Tee

Tuesday, Wednesday and Thursday—

Full prayer sessions

Conveners:

J. J. Morgan, J. Lancaster and W. R. Jones

Selected Scriptures will be read by

Ministerial and Lay Brethren.

It is time to seek the Lord.

Let us humble ourselves and pray.

The Conference will be followed by a Week of Prayer in all Elim Churches, November 9th to 15th. November 15th is set apart as a Day of Prayer and Fasting.