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# The Elim Evangel

Voice of the Elim Churches in the British Isles  
Fundamental, Spiritual, Evangelical

VOL. XXXVIII. No. 18.

FOURPENCE

MAY 4th, 1957.



Pastor G. Canty.

## Whitehaven Campaign

West Cumberland feels the first impact of a  
"signs following ministry."

By JOHN YATES

This campaign, first of its kind in West Cumberland, has been really wonderful. Although Whitehaven is only a small town, having a population of 26,000 people, nearly 300 decisions have been recorded and many wonderful healings. Pastor Canty's approach to evangelistic campaigns is different. I thought that campaigns were conducted in certain ways, but this one has shown me differently. Pastor Canty answers criticisms which have so long been made against healing campaigns by doing none of the things people accuse us of. The meetings were lively, friendly, interesting, but quite "matter of fact." But somehow people were deeply moved, and often there was hardly a dry eye in the congregation, and in every meeting souls found the Saviour.

Every person seeking healing received careful instruction, and Pastor Canty spent time in seeking God for each one. Cumberland had not known anything like this before, and the people at first were bewildered when he spoke of actual miracles happening to them. It was nearly a week before people began to reach out for healing, and then some remarkable things happened.

One evening Pastor Canty spoke on "My search for the healing power of Christ." As he described his lifelong concern over suffering and how God showed him His will for Divine healing, and of his

vision, dreams and other experiences, the sense of the other world broke upon us all

It was really interesting to have the reaction of other people, especially the spiritualists. Several spiritualist healers attended and tried to explain the blessing of God in their own terms, saying the campaigner was psychic, or had somebody else with him, or had healing in his hands. One healer brought some of his own patients for prayer and even sought healing himself, saying he saw that Mr. Canty had healing powers for tough cases.

We were very disappointed after all our hopes that in the first services so few people were present, but within a few days numbers increased, till finally all the extra chairs available were needed. There are no other Elim churches in the area, nothing from Carlisle on the Scottish border to Wigan in Lancashire, so we had to rely entirely on getting together our own congregation, without support from elsewhere, though we were grateful for one coachload of young people who made the long trip from Carlisle during the second week, and a few others from Gretna on the first night.

The meetings were transferred after three weeks to the Y.W.C.A. Hall, and it was anticipated that this might have an effect on attendances, but in fact the

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# THE TABERNACLE IN THE WILDERNESS

XII.—THE ERECTION

By Pastor JOHN DYKE

**T**HE DIRECTIONS FOR THE BUILDING of the Tabernacle and the making of the furniture were delivered to Moses on the Mount (Exod. 25 : 1 to 31 : 18). Ere these were passed on to the various workmen Israel had broken the covenant and were it not for the intercession of Moses would have been disinherited. As it was, the effectual fervent prayer of Moses prevailed (Exod. 32 and 33); the people had been restored and the instructions to build given. There are a number of things in connection with the work which will edify us.

First, there was rest before labour (Exod. 35 : 1-3). It would appear from the first glance that the mention of the sabbath here is quite out of place because there is no apparent connection with what preceded it or the events which succeeded it. Indeed, the higher critics have fastened upon it as a proof of the imperfection of the Scriptures. Actually it is the opposite! By mentioning the sabbath in this place, the Lord is emphasising a spiritual principle which always obtains where grace is present. The principle is this, that before they do any work for God they must first rest in God. The essence of law is that man first labours and then rests, but in grace he first rests and then labours.

Again, sacrificial giving is a proof of affection (Exod. 35 : 5). All the materials needed were to be supplied by the people of God themselves. No unhallowed Egyptians or Ishmaelites were allowed to assist in this. Exodus 35 : 20-29 records the amazing response of the people. They brought such an abundance that they had to be restrained (Exod. 36 : 5-7). Nor did they have to be cajoled into giving, begged or pleaded with. Their hearts stirred them up, their hearts made them willing. How refreshed was the heart of God at such a response from people who had but recently been restored by His grace. And, remember, all this was over and above their regular tithes! This is the spirit of New Testament giving—hilarious giving of tithes and offerings (2 Cor. 9 : 6-15). What a contrast to some modern methods of raising money for the work of God : jumble sales and bazaars which reveal the spiritual bankruptcy of the church and dishonour the name of God.

Furthermore, obedience is essential in the work of God (Exod. 36 : 30-35). Bezaleel, Aholiab and

their helpers got busy. They were assisted by men and women until the camp became a hive of industry. Everyone seemed moved with a common impulse born of the Holy Spirit. There were no slave-drivers to urge them on as when they were in Egypt. The inspiration came from within! Nor did folk attempt to do jobs for which they had no ability. Those who could not weave, or had no gift for working in metal, certainly left those tasks to those men and women who had the ability to do them. Alas that so many either do nothing at all or attempt to do those things for which neither grace or nature has equipped them. Comparison with the directions shows they obeyed the word to the last detail. The Divine directions were not added to. There were no additions of human artistry, no shadow of human personality, no carnal innovation or invention. God's word was literally and exactly obeyed. The mind of God was known through His word and that was sufficient. Seeing there was such exact obedience was there any wonder Moses rejoiced when he saw all that had been done? (Exod. 39 : 43).

Now we come to the actual erection of the Tabernacle and the setting in order of its furniture (Exod. 4 : 17-19). You will notice how quickly everything was done. It was only one year since they left Egypt (v. 17), out of which eighty days—the two times Moses went to the Mount—must be taken, besides the time spent in journeying. This magnificent dwelling-place of God took less than six months to complete and erect. When one considers the intricacies of the workmanship, the immense amount of labour involved, it was a remarkable achievement, only explained by the fact that the people had a mind to work. The zeal of young converts indeed, who had not been spoiled by contacts with the unspiritual and disgruntled elder brothers!

To have seen all the mass of materials and furniture placed upon the ground might have given the impression of confusion. How and where will all these parts fit together? Where will this go and that and that? But nothing was left to the people. Directions were forthcoming as to how the building was to be erected and exactly where each piece of furniture was to be placed (Exod. 40 : 1-15). The consciousness of a great Mind permeated the camp

which directed and controlled everything. Every part, each curtain and board seemingly complete in itself was in reality a part of the great whole. Compare Ephesians 2: 21, speaking of the Church "fitly framed together and growing into a holy temple."

So the great building was erected and then the furniture was moved in. The Tabernacle was not to be left empty. God is never pleased with emptiness except it be the emptiness which makes room for His filling. Nature abhors a vacuum, so does He. There is nothing quite so depressing as an empty house, with no one in residence and no one at home. So in went the furniture which was placed exactly in Divine order.

Then Moses went around with the horn of oil, the sacred oil, which must never be used but for the purposes indicated in the Word (Exod. 30 : 22-33). When he had finished this task there was oil everywhere. At the Brazen Altar, through to the Holiest and everywhere between (Exod. 9-11). He dipped his foot in oil, it was before him and behind him, beneath and above. The significance is clear. Apart from the fact that all which the oil touched was hallowed, it intimated that all service and worship, whether in the Outer Court, the Inner Court, or the Holiest, whether performed by the high priest or the ordinary priests, had to be performed in the power of the Holy Ghost represented by the oil. How dry, barren and profitless is any work for God which is not done under the anointing of the Spirit.

So the work was finished—"Moses finished the work" (v. 33)—that is, he had completed the plan for building the Tabernacle, erecting it and setting it in order. But we shall notice that whereas it was the finishing of the work as far as making the Tabernacle was concerned, it was not the end but the beginning. Likewise the great sixth cry from Calvary, "It is finished," which marked the end of Christ's sufferings and the completion of the purchase price for man's redemption. Complete indeed and perfect, but out of which sprang His intercessory work and His Second Advent purposes. Complete as was Adam, but a completeness out of which was taken a bride.

And now comes the glory of God! (v. 34). All is now ready. Everything is in its right place, the priests stand in their appointed places, but one thing is needed! Only one thing, but it was the one thing which gave meaning and efficacy to all, without which the intricate ritual would have been a dead, mechanical and monotonous form and the magnificent Tabernacle a richly ornamented sarcophagus. What was wanting? Machinery, money, ritual, men? No! all these were there already. What was wanting

(Continued on page 284)

## World Religious Digest

By F. A. HODGE



### American President Asks Special Admission of Foreign Clergy.

Washington, D. C. (RNS)—President Eisenhower has asked Congress to approve legislation that would admit clergymen and members of religious orders to this country without regard to quotas or other restrictive provisions of the immigration and naturalisation laws.

Such admissions, however, would be limited to 5,000 a year for three special classes: the religious; aliens who have served in the U.S. Armed Forces; and relatives of U.S. citizens.

—*Advocate.*

### Bishop says Finnish Churches Rebuilt by Coffee.

Helsinki, Finland (EPS)—In Finland, \$6,000,000 worth of Lutheran church buildings have been erected since the end of World War II because of the wise use of \$1,000,000 worth of coffee purchased with U.S. church gifts to that war-torn country. This story was revealed by Bishop Elis Gideon Gulin.

The Bishop recalled that in those days Finland was paying heavy reparations to the Soviet Union, times were tough, and above all there was no coffee. The Bishop made it emphatically clear that the lack of coffee was a catastrophe in a nation of coffee-drinkers.

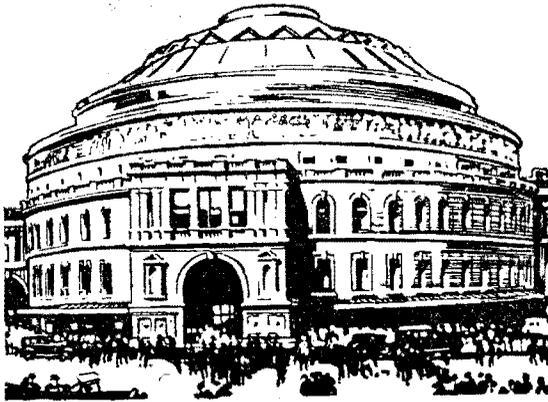
Wise clerical heads got together, the Bishop said, and requested that a \$1,000,000 grant offered by American churchgoers be paid in coffee instead of cash. The Americans agreed, the Finnish Government gave the plan its approval and the churches went into the coffee business.

—*Pentecostal Testimony*

### Plan 1957 DEKT Congress in Soviet Zone:

Plans to hold the 1957 German Evangelical Church Day (DEKT) Congress in Erfurt, Soviet Zone, were approved at Fulda, Germany, by the DEKT presidium. Consent for the rally must be obtained from the East German government. If permission is given it will be the second time in DEKT history that the Protestant lay congress has been convened in the Soviet Zone. In 1954 it was held in Leipzig, East Germany, drawing more than 400,000 believers from all over Germany.

—*Alliance Weekly.*



As we go to Press with this issue of the ELIM EVANGEL we cannot help reflecting upon the wonderful time spent yesterday at Trafalgar Square in the morning, and in The Royal Albert Hall in the afternoon and evening.

It was A Royal Day of Christian fellowship. The joy of meeting one another, especially old friends, thrilled the hearts of those present. Everywhere one heard warm and affectionate greetings being exchanged as individuals and groups of people met each other. A large section of the Elim Family was together again for another grand day of rich spiritual and happy social fellowship. One was reminded of the words of the hymn writer :

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

It was A Royal Day of service. The ministry of all those who took part was varied, but it was rendered faithfully and effectively in the service of the Saviour-King, whose vicarious death and victorious resurrection were continually emphasised by Holy Spirit anointed ministry. Time does not allow

for elucidation, and in any case special reports of the day's proceedings by other writers will appear in a special Royal Albert Hall Number of the ELIM EVANGEL.

This Royal Day was climaxed by glorious achievement : souls were saved, bodies healed, and quite a number of people were baptised with the Holy Spirit and power, all of which demonstrated in a practical and convincing way that "Jesus is alive!"

Those friends and colleagues who for the past few weeks had planned and worked so hard for the success of the services must have felt gratified and rewarded to see the greatest crowds since the end of the last war, especially the packed hall at night.

It was a pleasure and a cause for gratitude to God to see our esteemed brother, E. J. Phillips, active in his usual capacity after his long illness.

**THE ELIM EVANGEL**

Official Organ of the Elim Foursquare Gospel Alliance

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

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**ELIM RADIO BROADCASTS**

**IBRA, Radio Africa, Tangier**

**SHORT WAVE: 19.9, 26.5, 30.3 metres**

May 7th

**TUESDAY**

10.30—10.45 p.m.

Programme: "Men and their Message."  
Preceded by a programme of Gospel music.

**SHORT WAVE: 19.9, 26.5, 30.3 metres**

May 8th

**WEDNESDAY**

10.15—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor H. Burton Haynes**

(Croydon)

Piano medley by Audrey Pollard

Vocal solos by

Joan Henson, Marie Hamilton

Programmes produced by Pastor Douglas B. Gray.

**MEDIUM WAVE: 321 metres**

May 9th

**THURSDAY**

10.30—10.45 p.m.

Programme: "This is Life.."

Speaker: **Pastor F. A. Hodge** (Clapham)

Musical items by

Elim Radio Choir, Marie Hamilton

Friends wishing to join the IBRA Listener's Federation should write for full particulars. Meanwhile pray for the broadcasts and we invite your financial support. Send your gifts and address all correspondence to:  
Elim Radio Department, 20, Clarence Avenue, Clapham Park, London, S.W.4.

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THE

# “ONENESS”

## THEORY

(Concluded)

By Pastor JOSEPH SMITH (President)

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I have been told that one of these “Oneness” teachers said: “If Jesus was not all of God, then He was not God at all.” This is as absurd as if I took a tumbler of water and said: “If this water is not all of water, then it is not water at all?”

Quoting from the Newberry Bible, I read: “ELOHIM (God, plural of Eloah) occurs about 2,500 times; first, in Genesis 1:1, “In the beginning God created the heavens and the earth.” Here it is joined to a verb in the singular, “God (Elohim, plural) created (singular) and shows the Trinity acting in unity. It also frequently occurs with adjectives, pronouns, and verbs in the plural. Genesis 1:26: “And God said, Let Us make (plural) man in our Image” (singular), and Genesis 3:22 states: “As one of Us. “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven” (Gen. 19:24). “Come ye near unto Me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I (the Son), and now the Lord God (the Father), and His Spirit, hath sent Me” (Isa. 48:16). Look at Daniel 7:9, 13, and see there the Ancient of days seated upon His throne. “And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.” At the baptism of Jesus in Jordan, we see the Master coming up out of the water, and the Holy Spirit coming down in mid-air in the form of a dove, and up in the heavens we hear the voice of the Father saying: “This is My beloved Son.” In the book called *Oneness* I read: “The dove alighting upon Jesus is purely symbolical . . . The truth is that the Man who was baptised by John was also the omnipresent God, and He was responsible for the voice.” God is no deceiver, nor was Jesus Christ a ventriloquist. John 1:33 says: “Upon whom thou shalt see the Spirit descending.” Again, look at Revelation, chapters 4 and 5, where John sees the great God of the universe seated upon His throne, and all heaven is worshipping Him. In His right hand He holds a book, and the One who

has redeemed us to God by His blood, came and took the book out of the right hand of Him who sat on the throne, and all heaven burst into praise saying: “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

How could Jesus be the Father when He said: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father” (Mark 13:32). Jesus said: “I ascend unto My Father, and your Father; and to My God, and your God.” Again, He said: “I go unto the Father, for My Father is greater than I.” “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was” (John 20:17; 14:28; 17:5).

We know that a mediator is one who contracts between two contending parties. If Jesus Christ is the Father, He could not at the same time be a mediator. “A mediator is not a mediator of one” (Gal. 3:20). “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5).

I was told by a “Oneness” follower that the name Lord Jesus Christ was the name of the Triune God. I then asked him to whom did Paul refer when he said: “Blessed be the God and Father of our Lord Jesus Christ”?

“Oneness” and Baptism. In a magazine called *The Standard of Truth*, published by those who teach the “Oneness” doctrine, there is on page 47 of the Nov.-Dec., 1956 issue, the following statement re. baptism: - “I say kindly that any baptisms where the name of Jesus was not invoked, regardless of what was substituted, was merely a bath.” In the whole of the Bible there is only one command concerning baptism given to those who are sent out to make disciples of all nations: “Baptising them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28:19). The command given by Peter in Acts 2:38: “Repent, and be baptised every one of you in the name of Jesus Christ”, has nothing whatever to do with any words uttered over the candidate to be baptised, because these words were said to those whom Peter commanded to repent. We know that when people are being baptised they do not say anything, but simply submit themselves for baptism. They were commanded to be buried with Christ as dead men, signifying they were dead to the old life of sin, and raised again with Christ, signifying they were risen with Him to walk in newness of life. This is verily being baptised in His Name, through His merits, and by His authority. Every repentant sinner should

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# **CHURCH NEWS FLASH**

## **ELIM CHURCH, MOUNTAIN ASH**

In March Pastor Maybin celebrated his third anniversary at Mountain Ash. Pastor Tate, due in Wales for an itinerary, was to have been the special speaker for the Sunday, but owing to Mrs. Tate's illness he could not be present. Pastor Maybin ministered himself, whilst on the Saturday the service was conducted by the Diaconate. Mr. Gilbert (secretary) reviewed the three years of Pastor's ministry and pointed out how the Lord had blessed. He thanked Pastor and Mrs. Maybin for their faithful services rendered in the Name of the Lord.

Recently we have been encouraged in our Gospel services by seeing folks attracted to the church, and best of all to Christ. New members have also been added to the church. In every department we can testify to blessings received. To God be the glory!

## **OPENING OF NEW ELIM CHURCH AT LOWESTOFT.**

Following a campaign by Pastors G. Kingston and G. Stormont in 1939, an Elim Church was established in this East Coast fishing port. For sixteen years, under the care of Pastor G. Backhouse, the church grew and was established, first in rented halls and latterly in their own building. Recently a fine Methodist Church building was acquired by purchase, and on Saturday, April 7th, the opening services were held. Pastor G. Stormont, superintendent minister of the E.P.C., performed the opening ceremony on the church steps and afterwards preached to full congregations at the afternoon and evening services. Other ministers were present, including a representative from the Methodist Church, and took part in the proceedings. An outstanding feature was the receiving of a gift of £200 in cash towards the purchase price of the building from an anonymous donor. This followed on an £800 gift from the same person earlier, making £1,000 in all. The opening services were followed by a special eight-days Salvation and Healing Campaign conducted by Pastor C. J. E. Kingston. Pastor J. C. N. Eaton is the present minister.

—J. A. Wright.

## **REVIVAL IN LURGAN.**

A campaign was conducted by our new pastor, Pastor Ernest J. Thomas, which lasted for twelve days in our own church and twenty-eight souls gave their hearts to the Lord. Inspiring messages on various subjects were given in a forthright manner, and the presence of God was very evident throughout. News of the campaign, which started quietly with an attendance of eighty, soon spread and towards the close attendances topped the 300 mark. Rousing hymns and choruses were also a feature of the mission, and in these the congregation joined wholeheartedly, helped no doubt by the Pastor's strumming guitar. At every meeting the sick were prayed for, and many testified to having received healing. Those who through illness were unable to attend were not forgotten, for Pastor Thomas worked overtime bringing to them the message in their own homes. Members of the Crusader Choir deserve special mention, for each night they hurried along to the meetings and sang with an enthusiasm and sincerity which matched the vigour of their pastor. Towards the end of the campaign, Sgt. John S. Strachan, a guest speaker from the nearby Military Camp gave a wonderful message on "Power for Service." After every mission comes the "Inquest", and it was the unanimous "verdict" that "Lurgan's Campaign" had been well worth while. In addition to twenty-eight souls being saved, seventy-five re-dedicated their lives to God, twenty new members were added to the church, and about twenty candidates are now waiting to go through the waters of baptism. Only recently called to Lurgan, Pastor Thomas has already made his mark in the community, and in the eight weeks he has been here thirty-two souls have been wonderfully saved. To God be the glory, great things He has done.

—M. McG.

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## **WHITEHAVEN CAMPAIGN—Continued.**

hall was packed to suffocation, many having to stand. Over 100 people also squatted on backless forms used for small children to sit on.

Pastor Ronald Clarke was introduced one night as the minister chosen to continue in Whitehaven. He had been helping in the campaign, and this announcement instantly brought a prolonged and spontaneous burst of applause.

Those of us who prayed and planned for this campaign feel that God has been with us every step of the way. We were grateful for the campaign team, and to Maurice Peacey who gave up his holidays to

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## **Children's Strip**

Conducted by Paul Service.

### Lessons From Big and Little Creatures 5.—THE ANT

Hello Boys and Girls,

We are going to think about the ant today. The wisest man who ever lived wrote these words to a lazy person: "Go to the ant, thou sluggard; consider her ways and be wise." Well, I am not suggesting you are lazy, but I think it will help us all to consider the ways of the ant.

One of the busiest places in the world is an ant-hill, there thousands of ants are busy all the time. Some dig out the tunnels and make rooms in the nest, and then carry all the dirt right up to the surface of the ground where they pile it up and make the ant hill. Others roam about to find food and take it back to those working in the nest. Inside the nest some of the ants act as nurse-maids and look after the baby ants; some are servants and keep the nest clean, while others are the dustmen and carry away all the rubbish. There are even undertakers who dispose of the dead ants. Then there are soldier ants who fight to defend the nest and also go out and attack other nests to capture slaves. No wonder King Solomon told lazy people to copy the habits of the ant.

Now boys and girls, God wants us all to be busy little workers for Him. There is so much to be done, and there is some little job for each one of us to do. Ask your Sunday school teacher and your cadet leader what you can do to work for Jesus, and they will soon find you some task. Perhaps you can collect the hymn books after the service, straighten the chairs or mark the star cards. And then of course there is so much you can do at home. God's work doesn't only go on in the church, you are working for Him when you make mother's burden lighter by running the errands, wiping up the dishes, chopping the wood or sweeping up the back. Don't forget the little ants and the busy life they lead. Let us all

copy them and live busy and useful lives for Jesus.

Goodbye and God bless you,

PAUL.

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### THE ONENESS THEORY—Continued.

thus be baptised. But the use of the words: "In the name of the Lord Jesus Christ" are not once used in the New Testament at the close of any prayer that is recorded, although we are commanded to pray in His Name. God knows when you are praying in the name of Jesus whether you tell Him so or not. You may use these words, and yet not truly pray in His Name. If, for example, you pray in unbelief, in the spirit of unforgiveness, or in disobedience to the revealed will of God, you are certainly not praying in the name of Jesus, for Jesus Christ never prayed in that fashion.

As the apostles and their successors did all down the ages (according to Church history) so do we, and baptise converts to Christ "In the name of the Father, and of the Son, and of the Holy Ghost." It is the most comprehensive phrase in the whole of the Bible, and includes every name and title of God the Father and of the Son, and of the Holy Spirit. When we consider that there are 208 names of the Son in the Bible, and this phrase includes every one of them, we stand amazed at the wisdom of the Son of God in giving us such a simple, and yet so comprehensive a form of words in such a short sentence.

There is another very important reason why Christ should command believers to be baptised according to Matthew 28:19. There was, and still is, a grave danger of disassociating Christ from the Father and the Holy Spirit. This was the sum of the great Arian heresy in the past, of the Unitarian heresy in the present, and of many other heresies all down the ages. Matthew 28:19 has ever been a bulwark for the champions of fundamentalism in dealing with these heresies, and one which they could not overthrow. Therefore let us stand by it, and give no heed to these mushroom heresies of the latter days, concerning which we have been fully warned.

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### WHITEHAVEN CAMPAIGN—Continued.

be song leader, and that wonderful singer, Terry Sharp who lost his wages and holidays to thrill us all; to Pastor John Lancaster who came and played so wonderfully, to Neville West, that prince of players, and Mrs. Canty whose wonderful voice had no limits for soaring. Finally, we are most grateful to Pastor Canty who stepped into the gap at the last minute when previous arrangements had broken down, and showed us the power of God's Word when preached in utter faith.

**I**N MATTHEW'S GOSPEL, chapter 11, verses 28 to 30, we have the words of Christ, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy, and My burden is light." Here are some of the most comforting words that ever fell on human ears. There is both appeal and overture in this call of the Saviour: "Come" and "I will give." In these words we have the very essence of the Christian Gospel. To come to Jesus Christ is to repent, for it involves turning from the direction in which we are travelling away from God, back to His love in Christ. And when a man does that, he finds just the rest and satisfaction for which his soul has been searching, for as Augustine once said, "O God, Thou hast made us for Thyself, and we are restless till we find rest in Thee."

Now we may have become so familiar with the words of my text that perhaps we have not duly been impressed with the audacity of them. Here is a Man of humble origin, One who wrought at a carpenter's bench and made yokes for oxen. He stands up in the midst of His fellows and says: "No matter what your problems, your perplexities, your temptations; no matter what accumulations there may be of sin, come to Me and I will solve your problems, I will meet your need. Learn of Me. Take My yoke upon you."

We still hear the Saviour's voice above all other voices in this day of complicated civilisation. He speaks to us in the West as He spoke to them in the East. He says to those who are still dead in trespasses and sins that He is the Saviour, and bids them come to Him. He says to those who have professed faith in His Name that He is also the Teacher, and bids them learn of Him.

First of all, we see in the Saviour's words a very pitiful picture—"all ye that labour and are heavy laden." The labour problem is not something of modern origin; the fact is, that it has been one of man's greatest difficulties from the first day of his exile from the Paradise of God, and right on through the ages. However, manual labour is not the only prob-

lem pressing upon humanity; man is heavy laden in other ways, and it was undoubtedly the consciousness of this fact which evoked the plea of the Saviour on this occasion. He knew the true reason for their burdened state—the burden was self-imposed. Why then, were their lives so burdened, so restless and miserable? The answer is given to us in the preceding verses of this eleventh chapter of Matthew, where we are given a picture of the character of the people to whom Christ spoke. They were a people who had entirely refused God-sent messengers and scorned the miraculous works of Christ's own ministry. Christ had been upbraiding certain cities for their indifference to His ministry and supernatural works, and warned them of the ultimate end of their folly by uttering solemn and unmistakeable words,



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predicting terrible retribution upon the ungrateful crowds who had heard His messages and seen His miracles. And then, as though He glanced down the years to that dreadful day of judgment, and as though He entered into their trials and recognised the cause that lay at the root of all their unhappiness and misery, His great heart is moved with compassion. His eyes fill with tears, for He can see the people laden with burdens of sin and fear, trouble and sorrow, anxiety and weariness; burdens that constantly drag them down. Had He not moved among the crowds and discussed their worries and problems? He knew only too well how many of them longed to be free and enjoy rest. His arms are raised widespread, as though He would embrace the whole world: "Come unto Me," He cries, "and

I will give you rest." As Christ looked upon the people who gathered around Him with their ills, He saw sin in its various manifestations retarding their progress, and finally threatening to engulf them in doom. Sin expressed itself in physical suffering, moral despair, political strife and religious hypocrisy. Sin was the fundamental cause of their troubles and burdens. Christ came into the world to deal with this great problem of sin—"He humbled Himself . . . and became obedient unto death, even the death of the Cross," in order to combat the very forces that ever seek to enslave mankind.

But perhaps you say, "We are now a long way from the Eastern scene over which Christ yearned in loving compassion, and we are living under greatly different conditions in this twentieth century. How can these words of Christ have a message for us

"ALL have sinned and come short of the glory of God." There is no discrimination of class, no distinction of education, no superiority of sex, no difference of age. Ever since the day that sin entered the world, it is indisputably true that "all have sinned." Yet to those who are listening to me this morning, who feel the burden of their sin, Christ says: "Come unto Me"—I will lift the burden from you. I will give you what cannot be obtained in any other way, rest from an accusing conscience, rest from the fear of coming judgment, rest from the guilt of sin, rest from its defilement. We all need pardon, and Christ is the only One who can say: "Thy sins be forgiven thee." The Bible declares, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness implies a capacity to receive it. It is inseparably wrapped up with the principle of repentance: as we have sorrow for our sin and repent of our iniquity we are prepared to become recipients of pardon. Christ invites us to come to Him just as we are, in our sin and shame, with our problems and difficulties. As Charlotte Elliott reminds us in her hymn:

"Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee, whose blood can cleanse each spot,  
O Lamb of God, I come."

Those who have experienced the forgiving grace of the Lord can say with the Psalmist: "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. 103: 12). You cannot measure that distance, it exceeds geographical and astronomical measurements. In the Old Testament we read how that on the day of atonement, two goats were taken by the high priest of Israel. One was slain and its blood sprinkled upon the mercy seat to make atonement for the people. Then laying his hand upon the head of the second, called the scapegoat, the priest confessed the sins of the people and laid them, in symbol, upon it, and it was led away into a land not inhabited (Lev. 16). In figure, sin was carried away where no one could find it. Here was a foreshadowing of the death of Jesus Christ, for upon Him was laid the iniquity

(Continued on next page)

## CHRIST'S UNIVERSAL INVITATION

address by Pastor JAMES F. HARDMAN on the Service of the B.B.C. on Sunday, March 17th.

today in this Western world, with its cities of teeming multitudes, industries and factories? It's true, of course, that many hundreds of years have passed away since Christ was here upon earth; but then His message knows no change, because man's need is still the same—the need of pardon, rest and peace. The message of Christ is unchanging with changing time. Is it not true that we are still heavy laden, burdened by sin, guilt and fear? We struggle to be free, but more often than not we go the wrong way about it, and so continue to stagger along life's pathway beneath some load.

Man's greatest burden is that of sin and guilt. The Psalmist often felt his burden of sin. Listen to his words, "I acknowledge my transgressions: and my sin is ever before me." It is written in the Bible, and indeed on every page of human history that,

of us all. Like the scapegoat, Christ bore our sins away beyond the track of man. The Bible declares that Christ "put away sin by the sacrifice of Himself" (Heb. 9 : 26). There is a passage in Isaiah that is marvellously significant, where the prophet says, "Thou hast cast all my sins behind Thy back" (Isa. 38 : 17). God takes hold of our sin, and casts it behind Him with all the power that made the world. The sacrificial death and victorious resurrection of Jesus Christ have provided the ground upon which God can justly and mercifully grant forgiveness from the past and cleansing for the present. The foundations of the Cross of Christ are just as deep as human need, and the crown of it as high as heaven itself. One arm of it reaches back to the day of our birth ; the other, forward to the day of judgment, and beneath its shadow all our sins are covered, even from the gaze of the Most High.

Then there is the burden of anxiety. Thousands of people in these days are gripped by anxiety, worry and fear. Behind the aches and pains of many of the family doctor's patients is depression, anxiety and fear. It has been said that a large percentage of people are suffering from what may be called an **anxiety neurosis**. They go to bed fearful, they wake up fearful, and all day long they are carrying burdens that make them fearful and anxious. With some, anxieties arise out of failures and disappointments of the past ; others are anxious about the future, about health or old age ; and still others are overburdened with care about present problems. Is there any way of deliverance from this great burden of anxiety? Yes, thank God, there is. Jesus Christ says, "Come unto Me, and I will give you rest." The Apostle Paul has the same message in mind, when writing to the Christians at Philippi, he writes : "In nothing be anxious (or over-anxious), but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and minds through Christ Jesus" (Phil. 4 : 6, 7). This is a most challenging scripture. It seems almost unreasonable, for almost everything today seems to be a cause for worry in one way or other. Yet if we dare to believe God's Word, and put it into practice, we shall find that it will work out in our life just as His Word declares, for God has the power to effect our deliverance. Now the apostle's words do not mean that we are to be thoughtless or that we should adopt the "couldn't-care-less" attitude, but they do mean that we are not to be surfeited with care and anxiety. "In nothing be over-anxious, but in everything by prayer." Here is the great secret for the elimination of anxiety and worry, take God into your life and commit everything to Him. No

problem is too great for Him to deal with, and no problem is too small for His regard. As much as you are willing to commit to Him, for just so much is He willing to undertake. The apostle Peter says, "Casting **all** your anxiety upon Him because He careth for you" (1 Pet. 5 : 7, R.V.). Anything you do not really commit unto the Lord, you will certainly be anxious about and worry over. The Psalmist says, "I sought the Lord, and He heard me, and delivered me from all my fears" (Psa. 34 : 4). Joseph Scrivens in his much-loved hymn says :

"Oh, what peace we often forfeit,  
Oh, what **needless** pain we bear—  
All because we do not carry  
Everything to God in prayer."

There is One who is able to lift your burdens from you, to give you rest and to flood your soul with His peace which passes human understanding. "Come unto Me," He says.

And to those who **have** come, Christ says : "Take My yoke upon you, and learn of Me." There are very many truths in the New Testament that Christian people have got to learn, and they cannot learn them anywhere except from the Lord Jesus. We are bidden to learn of Christ because He is "meek and lowly in heart"; that is, not selfish and not proud and these latter are the sins of Christians, of those who have come. Some people imagine that the possession of life which Christ bestows is enough to guarantee correctness of conduct, but that is not so. Even Christian people are in constant need of tuition in the art and practice of Christian living. Christ keeps a school. Jesus Christ is the world's supreme teacher. He has been conducting a school for over 1,900 years now, and what wonderful scholars He has had ! The Apostle Paul was one of them. John Wesley was another. At the age of eighty-six he exclaimed : "I am still at school !" Jesus Christ bids us learn of Him that we may be humble, forgiving, tender, kind, and that we may grow up into Him in all things.

The exhortations of our text are so simple that any child can understand them, and yet so profound that no philosopher can exhaust them. "Come . . . Take . . . Learn." And this is the experimental order of truth. No one can "learn "who has not first "come" to Christ.

My friend, Jesus Christ calls you to Himself this morning and offers you rest—rest from your fear and anxiety, rest from your sin and guilt. May you come to Him now. God bless you.

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**LATE NEWS.**

**West Bromwich Campaign. 275 decisions.**



## Women's Column

By  
Gladys Gorton

### WHAT DOES THE LORD'S TABLE MEAN TO YOU?

Dear Mrs. Gorton,

The question has been asked, "What does the Lord's table mean to you?" I shall try to put on paper some of the things it has meant to me, and hope others will be induced to do the same, though words appear inadequate when expressing some spiritual experience.

First, it is a trysting place. Our Lord has said, "This do in remembrance of Me." With the thought of His great redemptive work and His wondrous love in mind, gladly at the appointed hour we keep the tryst.

"There with Him my God I meet,  
God upon the mercy seat."

Secondly, the Lord's table is to me a place of communion where spirit speaks with Spirit, and also a place of revelation. One brief illustration. A few years ago when our church was passing through a time of trouble and conflict, I came to the Lord's table with heaviness of heart. I said, "Lord, don't let this trouble spoil our communion." He said, "Put off thy shoes from off thy feet." With the command

came an understanding of all it meant. As we walk our pilgrim pathway we encounter muddy patches, and our shoes collect the mud of strife and contention, the mud of bitterness and ill feeling. God says they are not to be brought into His presence, "for the ground whereon thou standest is holy ground." Need I tell you? After the command was obeyed, the communion was sweet.

"His Divine will is sweet to me,  
Hallowed by blood-stained Calvary."

Thirdly, the Lord's table to me has been a place of adjustment. Six days each week we are occupied with the affairs of this world, and how large they loom in our eyes, until we come into the sanctuary. There the unseen things which are eternal fill the vision, and the things of time become dwarfed and unimportant. How often I have thanked God for this weekly readjustment. It has meant a mind at peace.

As by faith we feed upon the Living Bread and take the cup of the Lord, "discerning the Lord's body," it means health to spirit, soul and body.

Last, but not least, this table reminds us of the living hope, and our Lord's return, for it is only till He come!

"And if our fellowship below  
In Jesus be so sweet,  
What heights of rapture shall we know,  
When round His throne we meet."

—Your fellow-traveller.

When I received this article and read it I felt "all washed inside," and melted in spirit before the Lord. I expect it will have the same effect on you.

Goodbye now until next week. Always praying for you, the readers of our column.—G. G.

## Following Easter Success in London—



Guest Speakers:  
REV. JOHN THIESSEN  
REV. KEN. MATTHEW

visit

MANCHESTER  
FREE TRADE HALL, PETER STREET

Saturday, June 1st, 3.30-6.30 p.m.

(Write to Rev. A. Brooks, 21 Kildare Road, Swinton, for Block Seats)

Elim's Great Northern Rallies



## The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor Eldin Corsie.

**SUNDAY, May 5th.** Judges 13: 1-14.

"The child shall be a Nazarite unto God . . ." (v. 5).

It is to a woman the angel first appears, and her name we have not. She is reminded of her barrenness, that God's grace and power may the more appear. She herself nothing, her very name without importance, and that of her husband unnoticed in the message of the angel, for all here is of God. Oh the blessing that results when all the glory is given to God!

**MONDAY, May 6th.** Judges 13: 15-25.

"My name . . . is wonderful" (v. 18, R.V.).

It is the woman who receives most readily the Divine communication. How often this has been the case! Manoah, pious as he is, does not feel so sure of its character and meaning. Surely, this is one of the pre-incarnate visits of Jesus to earth. First, He is revealed by the spoken word (v. 18). "My name is . . . Wonderful" (R.V.) (Isaiah 9: 6). Then there is revelation at the place of sacrifice (v. 19). And now He ascends from off the altar (v. 20). Prophet, Priest and King. "We have seen God" (v. 22). He is indeed Wonderful!

**TUESDAY, May 7th.** Judges 14: 1-11.

"The Spirit of the Lord came mightily upon him" (v. 6).

How sad that Samson attempts to connect himself with the very people from whom he is to "begin to deliver" Israel. The alliance it is that is the occasion of the conflict. The Nazarite stands for separation from the world, over which death reigns. The Philistine shows us the world brought into the holiest things. How many souls, in fact, and these often the strongest and most earnest, are seduced into Timnathite marriages? Remember, Samson slew a lion and yet was deceived into the Philistine alliance.

**WEDNESDAY, May 8th.** Judges 14: 12-20.

"His anger was kindled . . ." (v. 19).

The fundamental lack of fellowship between Nazarite and Philistine comes clearly out, and the inevitable strife begins. The marriage, the feast and the thirty companions provide the sphere of the strife: a riddle the reason for the strife. The riddle proposed—a thing common enough in those days—is a test of wisdom. How can a Philistine, a worldling, penetrate the secrets of the spiritual kingdom? Those that can understand the secrets of God must have "habits" changed in accordance with it (v. 12). Read I Corinthians 2: 14-16.

**THURSDAY, May 9th.** Judges 15: 1-20.

"Thou hast given this great deliverance . . ." (v. 18).

Alone, and unassisted by human arm, Samson is ever victorious, leaning upon almighty power. The victory must always be attributed to God (v. 18). He who had used before the mouth of a living ass to rebuke the madness of a prophet uses now the jaw of a dead one as a weapon to defeat an army. The one who had been so invincible now proves his utter dependency upon God (v. 18). Water out of the rock. How suggestive!

**FRIDAY, May 10th.** Judges 16: 1-17.

"I have been a Nazarite unto God from my mother's womb" (v. 17).

From the first the snare of the Nazarite had been a Philistine alliance. Then he had openly, and, in a sense, honourably courted it. It was to be a marriage. The married man seeks this no more, but alas, cannot restrain his lusts, though plainly unlawful. He can no more vindicate indulgence, but he can yield to it. Samson went toward Israel with the gates but he never reached it. If we court the Philistines we shall eventually be caught by them!

**SATURDAY, May 11th.** Judges 16: 18-31.

"Samson called on the Lord . . ." (v. 28).

Dulliah means "exhausted, weak." The weak things often defeat us. A weak woman's arms are stronger than the gates of Gaza. The Philistines make it the triumph of their god that Samson is delivered into their hands, and thus it is needful that Jehovah manifest Himself. It is much better that God should vindicate Himself through the Spirit-filled life than through the life of defeat and failure as here. Be encouraged, even the defeated can still call upon the Lord! (v. 28).

### THE TABERNACLE—Continued.

was the visible and manifested glory of God which would fill the dwelling-place with warm, pulsating power. And He came! The expectancy of the people was rewarded for the great pillar of glory which had led them on their journey now moved until it covered the Tabernacle like a huge tongue of fire. That was the outward sign (comp. Acts 2: 3). But now within was the unapproachable Presence, so glorious and permeating every corner of His dwelling-place that the activities of man were suspended (v. 35), and producing everywhere within a restful and blissful ecstasy. This is the blessing we need in our churches today—the manifested presence of God which will cause the unbeliever to fall down and worship, declaring God is in our midst (I Cor. 14: 24, 25).

Presently the Presence withdrew from the Outer and Inner Courts into the Holiest, thus intimating the priestly services and holy activities could commence. How did Moses know He was in the Holiest? God's voice was heard speaking from within (Lev. 1: 1). Thank God, something similar has happened in our lives. Divine grace saved us and cleansed us from our sins, and our bodies became the temples of God. The Holy Ghost has entered into us with just as much reality as the presence of God possessed and filled the Tabernacle. We have experienced the inward ecstasy and have had the inexpressible joy of hearing the Divine voice speaking through our trembling lips "as the Spirit gave utterance" (Acts 2: 4).

The writer has not aimed at profundity in these studies, but rather simplicity, and has written in a popular style which he trusts will whet the appetite of each reader to dig more deeply into the marvelous depths of these much neglected Old Testament treasures.

(Conclusion of series)

We are  
Crusading  
for Christ

# Elim Youth Page

We "Fight  
the good  
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

## **Every Parent—Every Teacher— Every Youth Leader—Every Pastor must read this!**

The inspiring testimony of Miss C. L. Johnson of the  
*Christian Herald*, whose report on the E.Y.M. reached a  
million people.

**C**OME WITH ME on a journey backward in time to one of my most precious of childhood days. I was five and a half years old. Sensitive, therefore aware that it was a strange day, filled with mysterious happenings and change. I was shut away in my nursery at the top of a rambling house; not alone, for dear Emma Jane was with me, keeping guard over mischievous ME. I loved her very much, but especially on that day because she seemed even more kind and patient than usual, and was allowing me to do many things which were usually forbidden.

The house was very silent. I had not seen either my mother or my beloved father for what I believed to be days and days, which of course was not so. But a child has not much sense of time. I was troubled, yet I did not ask Emma Jane questions because I don't think I knew what to ask. I just went on bearing my secret puzzlement.

It was secret too for I was a child who kept her thoughts to herself, maybe because I was continually being told: "Little girls should be seen and not heard." My father called me Miss Quizz. I did not like this queer nickname. Early then I developed a cloak of apparent indifference and though I was burning with curiosity to know why this and what was that, I never asked to be told, but imagination played a great part in solving, so I thought, many of life's great perplexities, for tiny troubles are huge indeed to any child of such tender years.

I grew tired of quietly watching Emma Jane pushing a darning needle in and out of a black sock. I

had looked at all my books, the dolls seemed stupid unresponsive creatures, and now I was listening to the eerie silence of the house, usually filled with my mother's laughter and all the housekeeping activities of the people around her.

I wandered round the room arriving at length before the double cupboard on one side of the fire-place. "Ah!" thought I, peering at the fire through the bars of the iron guard before it, "even you are disagreeable today, you don't give me any fire pictures." I was bored almost to the verge of crying, but I held tears back and became close to a fit of ill-temper and sulks.

I turned to the cupboard and put my fingers into the door which stood ever so little ajar, glancing back at Emma Jane as I did so because this cupboard was a forbidden place and for that precise reason was a sore temptation to get a peep inside. I sat upon the floor and did what I had been longing to do so often, to put my hand into a big lidless wooden box which stood on the floor beneath the bottom shelf. The space between shelf and box was very small, I could just manage to get my fat arm inside and wriggle my hand about—blindly inspecting.

It was full of books! I was delighted. I loved books even though I could not read, but if they were illustrated, I thought out the stories for myself. I began edging them out of the confined space carefully one by one. But they were not enticing and they had a musty smell. The print was spread solidly

over the pages and I mused over them for a while, wondering what they were all about.

At length my hand came into contact with a coverless book; I can feel it in imagination to this day, there were the ridges on its spine with little ends of twine and beads of glue. Out it came, a block of a book. It dropped from my fingers open upon the floor. Hurrah! It had pictures, beautiful coloured whole page pictures, and what print there was, was bold. I turned a page here and there, it was exciting, then something caused me to turn to the very beginning.

The first picture was lovely and mysterious. There jewel-bedecked men with dark faces rode three striding long-legged animals. As they went they gazed up into the dark blue of a sky twinkling with stars, and among them a very monarch of stars which outshone them all, a compelling star such as I had never seen in our Somerset sky.

"Why," I asked myself, "are these men in such a hurry? They are hurrying after the star. What does it mean?"

I turned a page. Here was another picture of a night of stars and glory with winged beings suspended between earth and sky, hovering over men bent low to the earth in fear, with sheep gathered round, one of the animals had lifted its face and was staring with an understanding expression in its face. For a second I longed to be that sheep with the understanding face that I might know what all the mystery was about.

I had a wonderful time of adventure with that beautiful book, but I did not know that I had stumbled upon the greatest of all Stories. I had discovered a Hero, far beyond those in my story-books. He grew in the pictures from a tiny Baby lying in a kind of wooden cot in a tumble-down shed where sweet animals, the three dark-faced men and the shepherds looked upon Him with so much awe and tenderness. "Who is the baby so worshipped, yet so poor?" I asked myself.

I saw Him again borne in the arms of a blue-robed woman seated on a donkey whose bridle was being impatiently tugged at by a hurrying man. Worshipped, and now being, as it seemed to me, secretly carried away through a dry and dusty countryside by night.

Further in the book I saw a white-clad lad standing in a great and lovely hall where long-bearded men sat around listening to him talking. It was curious to me that one so young might talk unchecked to men so many years older than he. ". . . seen and not heard! . . . seen and not heard!" were my reflections. "What is he saying?" I wanted so much to know.

In the pictures my Hero grew up. He learnt to be a carpenter for there he was, surrounded by curly wood shavings scattered over the floor whereon lay a great shadow which I learned long afterwards was the shadow of a cross.

He was a kind man; I knew that because he was often depicted surrounded by little children and poor people. Much more even than that, he was a man who could do most wonderful things, like walking on water.

I came at length to the terrible pictures. "Could it possibly be that my Hero was not a good man after all?" I pondered, for he was being most cruelly beaten. Then there was the harrowing sight of a face, a tortured, grieving face and upon the brow a crown, a strange crown, not of gold, but made rudely of long sharp thorns which pressed into his skin and caused the blood to flow in dark rivulets over that sad face.

I could bear no more. I was weeping and very angry. Suddenly Emma Jane's arms were round me. She was speaking consoling words. But I did not want to be comforted. "Read it! Read about it!" I shouted. "What has He done?"

She took me on her knees and together we pieced together the glorious Story and we wept together for the Man of Sorrows, my Saviour, her Saviour. Never again would I creep upstairs at nightfall, fearful lest God was waiting to punish a naughty girl, for even at that age I was very sin-conscious. I knew God saw my every deed, and how often during the day did I sin. But now I knew that all those sinnings were blotted out because loving me, God had sent His own dear Child into the world to save ME. In that black despair of suffering, by His death upon the awful Cross, He had taken my sins on His dear shoulders and they were washed white in His blood.

Emma Jane and I dried our tears. There was no need to say anything—we understood.

Suddenly the door opened and my father rushed into the room shouting: "It's a boy, Emma Jane!"

"My word, Sir," said she squeezing me tightly, "so you, my precious have a baby brother!"

It was March 16th. The birthday of a brother was great, but greater far was the other birthday—mine, when I was born again into the glorious heritage of Christ's Kingdom.

And do you reading this, doubt that a small child can know and partake of Christ? Can understand the Atonement? Dismiss your doubts and let the little ones hear the story of the One who rebuked His disciples for belittling the children, and declared—. . . for of such is the Kingdom of Heaven."

(Written by Miss Johnson for our "Youth Page").

# COMING EVENTS

(Please pray for these services)

**ACCRINGTON.** May 11. Elim Church Blackburn Road. Fellowship Rally, Sat. 7.30. Speaker: Pastor Arnold Brooks.

**BIRMINGHAM.** May 18. Central Hall, Corporation Street, 7. Midlands Youth Rally. Speaker: Pastor P. S. Brewster (Cardiff). Supported by youth items from Midlands churches and united Crusader choir. Convener: Pastor David J. Ayling (Youth Commissioiner).

**BRIGHTON.** May 4. Salem Chapel, Bond Street, 7. British Pentecostal Fellowship Rally. Speaker: Pastor F. Hodge (Clapham).

**CANNING TOWN.** May 5-12. Elim Church, Bethell Ave., Canning Town, E.16. Evangelistic Campaign conducted by Pastor G. Hillman. Mon. to Thurs. 7.30. Sun. 6.30. Sat. 7.

**COULSDON.** May 18. Elim Church, Chipstead Valley Rd. United Pentecostal Rally, 7. Speaker: Pastor Joseph Smith (Elim President). Leader: Pastor R. A. Gordon (Elim). Special singing and testimonies by Kenley Bible School Students (A.O.G.).

**DRIFFIELD.** May 11. George Street Methodist Church. North-East Presbyterian Missionary Rally. Speakers: Pastor and Mrs. L. Wigglesworth. Services, 3.30 and 6.30. (Cups of tea supplied between meetings).

**GREAT PENTECOSTAL RALLY.** B. P. F. Rally (Dagenham) Eastern Regional Group. Sat., May 4, 3.30 and 6.30, Beaconree Central Hall, Bennetts Castle Lane. Speakers: Pastor Tom Wilson (A.O.G.), Pastor John Woodhead (Elim). Testimonies and Song. (Cups of tea provided between meetings).

**HALIFAX.** May 25-30. Elim Church, Hopwood Lane. Church's Silver Jubilee, and Pastor John Gardiner's 21st Ministerial Anniversary, Sat. 4.30, Silver Jubilee Tea. 7. Service of Celebration. Sun. 10.30 and 6.30. Week-nights 7.30. Guest preacher: Pastor J. Craig-Kennedy (President Elect).

**HULL.** May 18-21. City Temple, Hessle Road. Sisterhood Anniversary. Special speaker: Mrs. Gorton. Sat. 7.30. Sun. 10.45 and 6.30. Tues. 2.45 and 7.30. Conveners: Mrs. Palliser and Mrs. Waudby.

**ILFORD.** May 4-9. Elim Church, Scrafton Road. May 4, Monthly Rally, 7.30, Pastor J. MacBurney. May 5-9, Visit of Mrs. H. Matthews. Sun. 11 and 6.30. Week-nights 7.30. Wed. 3, Women's Annual Rally.

**KINGSTON-ON-THAMES.** May 26. Elim Church, Thames Street. Sun. 6.30. Special visit of Dr. M. Manderson (Physician and Surgeon).

**LANGLEY GREEN, Birmingham.** May 11-12. Coming of Age Celebrations. Sat., May 11, Langley Institute. Thanksgiving Rally 7.30. Speakers: Pastors G. Canty and F. Hodge. Graham Street Choir. Sun. May 12, Elim Church, Mount Pleasant, 11 and 6.30. Speaker: Pastor F. Hodge. May 19-20. Special visit of Pastor L. Timbrell. Sun. 11 and 6.30. Mon. 7.30. May 25-26. Special visit of Pastor A. Horne, with the Kingstanding Choir, Sat. 7.30. Sun. 11 and 6.30.

**LEICESTER.** May 25 and 26. Sat. 7.30. Sun. 3 and 6.30. Sunday school Anniversary. Speaker: Mr. Ken Barter (Cardiff). Convener: Mr. G. F. Large (Supt.).

**LEYTON.** May 5-12. Elim Church, Vicarage Road. Campaign conducted by Pastor J. H. Sainsbury. Week-nights 7.45 (except Fri.). Sun. 11 and 6.30. (Buses 697, 699 to Vicarage Road).

**LOUGHBOROUGH.** Commencing 1st June. Ling Road Recreation Ground, Shelthorpe Estate, Loughborough. Tent Campaign to be conducted by Pastor A. J. Chuter. Sun. 6.30. Mon.-Sat. (including Fri.) 7.30. Sun., Tues. and Wed. afternoons at 3. Sunshine Corner campaign June 10-14, each morning at 11. Please pray for this campaign.

**PORTADOWN.** May 11-13. Elim Tabernacle, Clonavon Avenue. Annual Convention. Sat. 3 and 7. (Refreshments provided between Sat. services). Sun. 11.30, 3 and 7. Mon. 8. Speakers: Pastors G. L. Ladlow, W. Gilpin, R. J. George, H. Tuft, E. J. Thomas, supported by "Word of Life" Quintet and Ulster Temple Quintet.

**READING.** May 4-6. Elim Church, Waylen Street. Special Week-end. Pastor I. Moore (Yeovil). Week-nights 7.30. Sun. 11 and 6.30. Convener: Pastor A. V. Gorton.

**SALISBURY.** May 19. Elim Church, Scots Lane. 10.45 and 6.30. Special visit of Pastor F. Byatt (Birmingham). May 26. Sunday school Anniversary. 2.45 and 6.30. Action building by Sunday school scholars—"The Wondrous Cross." Guest speaker: Pastor A. V. Gorton (Reading).

**SOUTHPORT.** May 4-8. Evangel Temple, Manchester Rd. Visit of Pastor James F. Hardman (Guernsey). Week-nights, 7.30. Sun., 10.45 and 6.30

## SUNNY BLUNDELL TOUR

May 4-6, Penzance. 7-9, Camborne. Truro, 11-16. Bodmin. 18-19. Paignton, 20-23. Torquay, 25-30.

**SWANSEA.** April 19-May 12. Elim Church, New Orchard Street. Great Bible Teaching and Revival Campaign. Preachers: Pastors R. Chapman, A. Boston, L. Cowdery, J. T. Bradley, J. Smith, T. Walker, and Mr. Idris Davies. Great Youth Rallies on April 24, May 1 and 8. Further particulars from Pastor F. Cole, Swansea 22268.

**THORNTON HEATH.** May 5. Elim Church, Moffat Rd. Visit of the London Crusader Choir (conductor Pastor Douglas B. Gray). Also Minister's Sixth Anniversary service, 6.30.

**VAZON.** May 19. Vazon Elim Church, Guernsey. Women's Anniversary Services, 10.45 and 6. Guest speaker: Mrs. F. M. Irving. Items by the Sisterhood: Convener: Mrs. Henry W. Fardell.

**WEST BROMWICH.** May 4-6. Elim Church, Victoria Street. Sisterhood Anniversary. Speaker: Mrs. Gladys Gorton. May 11-13, Church 21st Anniversary Celebrations. Speaker: Pastor J. Gardiner (Halifax). May 16, W. F. P. Burton. Tape recording of "Missionary Experiences."

**WORTHING.** May 11 and 12. Elim Church, Grosvenor Road. Sat. 7.30 (Rally). Sun. 11 and 6.30. Special speaker: Pastor W. Urch (Dundee). Convener: Pastor V. J. Walker.

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## ITINERARY OF JOHN THIESSEN

Our brother will visit the following churches using interesting visual aid equipment to describe Pentecostal work in the far East.

May 1-5, Bristol. 7-12, Gloucester. 14-16, Hertford. 18-20, Leeds. 25-27, Sheffield.

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## ANONYMOUS GIFTS

We have been encouraged by the following anonymous gifts which we thankfully acknowledge:

Elim Missionary Society: Clapton, £1; Croydon, £5; Moseley D.O., £12.

Campaigns: Member of Ealing Church, £7.

Elim Bible College: Pontypridd, 15s.

Radio: Cheltenham, £12 10s.

Gifts to Work in General: A Birmingham Salvationist, five gifts of £2 each.

N.B.—Will readers kindly note that gifts for the General Fund, or any department of the Elim work should be addressed to: Elim Headquarters, 20, Clarence Avenue, Clapham Park, S.W.4.

## Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive WEDNESDAY mornings for issue a week before the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box number 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.

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

### BOARD-RESIDENCE, ETC.

**Bangor, N. Ireland.**—Rathmore House, Seaclyffe Road. Seafront; h. & c.; adjacent beach, greens, Pentecostal Church. Reduction Church or Crusader parties sharing. 'Phone 1405. Mrs. Wesley Gilpin. C.471

**Bournemouth.**—Crosbie Hall Christian Hotel offers good food, happy fellowship; interior sprung beds, hot/cold, gas fires all rooms; very near sea. Brown, 21, Florence Road, Bournemouth. 'Phone 34714. C.474

**Bournemouth.**—Ebenezer Private Hotel, 2, Arnewood Rd., Southbourne. The Misses H. Broomfield and L. Howarth, welcome you. Christian fellowship; good food; every comfort; near sea, shops and buses. 'Phone 45122. S.A.E. C.486

**Bracklesham Bay.**—Sunny South Coast; 4 berth Berkeley Courier at Bracklesham Bay; 1 minute sea and shops; safe bathing; private site (4 caravans); calor gas; highly recommended. Crawley, 213, Limpfield Road, Sanderstead, Surrey. C.494

**Corwall, 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 3526. C.468

**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).

**Folkestone.**—"Sharon", 7, Cambridge Gardens. Happy Christian fellowship; bed/breakfast, evening dinner, night beverage, full board Sunday; £4 15s. 0d. per week; June and September vacancies; interior sprung beds; central. Apply Mrs. Hindle. C.517

**Hilcombe, Devon.**—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha," Torrs Park. C.456

**Southsea.**—Holiday accommodation; Christian fellowship; moderate terms. Harfield, "Heoron" 114, St. Andrews Road. Telephone: 70634. C.512

**Weymouth.**—Sunniest spot in Britain 1956! Happy fellowship; good food. Special welcome to the Lord's people. Attend Elim's newest church; bed and breakfast and evening meal. Apply Mr. and Mrs. W. A. Lavery, 28, Emmdale Road. C.510

### BIRTHS

**Dawson.**—On April 1st, to Pastor and Mrs. H. Dawson, of Andover; God's gift of a son, Peter Graham.

**Ferbrache.**—On March 21st, to Mr. and Mrs. Rodney Ferbrache, of Elim Church, Vazon, Guernsey; God's gracious gift of a son, Alan Rodney.

**Harcus.**—On April 6th, to Mr. and Mrs. Malcolm Harcus (née Dorothy Binks), of Southend; a daughter, Norma Jane

## ELIM EVENTIDE HOME EASTBOURNE

There are vacancies for residents at Elim's first Eventide Home.

Gifts are needed for completing the furnishing of the house. Will YOU help?

Please write to the Secretary, Elim Eventide Home, 20, Clarence Avenue, London, S.W.4.

### MARRIAGES

**Brodie: Blain.**—On April 3rd, in Elim Church, Edinburgh, by Pastor R. R. Taylor; Andrew Brodie to Margaret Blain.

**Burke: Jackson.**—On January 28th, in Elim Church, Portadown, by Pastor N. J. Nelson; Robert Burke to Elisabeth Margery Margretta Jackson.

**Dawson: Irwin.**—On March 23rd, in Elim Church, Portadown, by Pastor N. J. Nelson; Joseph Dawson to Florence Irwin.

**Dick: Gilroy.**—On April 5th, in Elim Church, Edinburgh, by Pastor R. R. Taylor; John Dick to Agnes Gilroy.

**King: Lennon.**—On March 30th, in Elim Church, Amaghanon, by Pastor E. J. Thomas; Charles King to Mary Iris Lennon; both Elim Crusaders.

**McLeod: Wardell.**—On March 30th in Elim Church, Edinburgh, by Pastor R. R. Taylor; George McLeod to Jean Wardell.

**McShane: Law.**—On March 29th, in Elim Church, Lurgan, by Pastor E. J. Thomas; William McShane to Margaret Elizabeth June Law; both Elim Crusaders.

**Wilson: Hawthorne.**—On March 14th, in Donalocny Methodist Church, by the Rev. J. Black; Spiers Wilson to Mabel Elizabeth Hawthorne.

### SITUATIONS VACANT

**Assistant** required in Accountant's Dept., at Elim Church Headquarters. Apply to the Secretary, 20, Clarence Avenue, Clapham Park, London, S.W.4

**Assistant and Staff** required for the Elim Eventide Home at Eastbourne. Applications to Miss M. Green, 12, College Road, Eastbourne, Sussex.

**Resident Cook** required for Christian establishment. Apply Box No. 34, ELIM EVANGEL Office.

### PROFESSIONAL

**Oldchurch Hospital, Romford, Essex.**—(722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £260 first year, £270 second year, £285 third year. Charge for board and lodging £119 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superannuation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.490

## STUDY YOUR BIBLE

with the—

Elim Bible Correspondence School

write for particulars to the

Secretary, E.B.C.C.S., Elim Woodlands,  
Clarence Avenue, Clapham, London, S.W.4.