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The

Elim Evangel

Voice of the Elim Churches in the British Isles

Fundamental, Pentecostal, Evangelical

VOL. XXXIX. No. 29

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JULY 19th, 1958

► New Elim Church Opened ◀

Three hundred and fifty people attended the service of dedication in the former Mayfair Ballroom on Saturday to mark its opening as Alloa's new Elim Church. Members of the church from Glasgow, Motherwell and other parts of Scotland joined the local congregation for the service.

The opening ceremony was performed by Rev. W. G. Hathaway, D.D., Elim National Field Superintendent, following a short open-air service held in the Candleriggs. . . .

He turned the key in the door and led the congregation into the church. A service of dedication and an opening rally followed, at which the principal speaker was the Rev. Alexander Tee, Motherwell, who pioneered the Elim Church in Alloa. The church, which occupies the former dance-hall of the building, has been converted and redecorated by members of the congregation.

At a rally held in the evening the speakers were
(Continued on page 451)



W. G. Hathaway, Field Superintendent (right), with R. Lighton (minister of church), prior to opening new building.

The Accomplishment of Calvary

(Luke 9:28-31)

By John G. Hare (*London, Canada*)

IT is thought by many that Calvary was a place of defeat because it was a place of untold suffering, anguish and death. It was truly a place of defeat, but for Satan, and not for the Christ of God who hung there as the world's Saviour. For the Lord Jesus it was the place of accomplishment. We may not have thought so, but Luke tells us that Moses and Elias at the Saviour's transfiguration "spake of His decease that He should accomplish at Jerusalem." On that occasion those two Old Testament saints represented the Law and the prophets, and truly the ordinances contained in the Law spoke very clearly of the vicarious and atoning death of the Lord Jesus. Each article of furniture in the Tabernacle, and each utensil used, or ornament displayed, spake of the various phases of His work and His character. The bullock and the lamb spoke of the sinless, unblemished nature of the Son of God, the better and final sacrifice for sin, your sin and mine; the sacrifice well pleasing and acceptable to God by virtue of His explicit obedience to the Father's will. The prophets also in their turn spoke of His coming, and foretold His sufferings and death and the form it should take. So it was very suitable that God should allow Moses and Elias to appear on the scene as additional testimony to the fact that this was He of whom they spoke centuries before. While they came to affirm His true identity it is noteworthy that they discussed the most important event in the world's history—not the millennial age, not His coming in power, but His death, the accomplishment of Calvary.

Why was it the most important event? Firstly, because if there had been no cross there would have been no redemption. "Without the shedding of blood . . . no remission of sins." The blood represented a life given to restore life, as Jesus said, "I am come that they might have life." Satan and the powers of darkness did not take His life from Him; He laid it down of His own accord, and took it up again likewise. In this He was obedient to the Father's will, obedient even to the death of the cross (John 10:17, 18). Is it any wonder then that God should testify from heaven to earth, "This is My beloved Son, in whom I am well pleased"? Secondly,

if there had been no cross there would have been no fulfilment of Old Testament prophecy. Jesus said, "I am come to fulfil." His death was necessary to that end. How else could Isaiah's prophecy (chapter 53) come to pass: "He was wounded for our transgressions . . . bruised for our iniquities"—or that of David in Psalm 22, entitled The Psalm of the Cross? As the two downhearted ones journeyed on the Emmaus road, not knowing the identity of the "stranger" who joined them, they were gently reproved by His words, "O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things?" When they finally recognised the crucified and now risen Lord their hearts burned within. Contemplation of Calvary in its true perspective will always fill the heart with the fires of hope and love. We see Jesus then as the complete fulfilment of Old Testament prophecy, with His decease at Jerusalem being the supreme act of sacrifice carried out by the permissive will of God the Father, with the complete co-operation of the Son.

Thirdly, if there had been no cross for Him there would have been no crown of glory and victory. It was the plan of God that Satan, who first thwarted the Divine will, and was cast out from the presence of God and became the usurper of the power of the air, should be rendered powerless and defeated in his own sphere of influence. To this end was the Son of God born into the world. When He hung on that Roman gibbet, between heaven and earth, even in the enemy's territory, He defeated the powers of darkness, making a show of them openly, for He came into the world sinless and left the same way. The prince of this world came to Him, but found no place from which to launch his spearhead attack to destroy that beautiful spotless character. In His death the Lord Jesus drew "all men" to Himself, all without distinction. He has won the allegiance of more men and women, subjects of His kingdom, by virtue of His atoning death than the world's greatest leaders could win to themselves in a lifetime. This is His crowning glory. In Revelation, chapter 5, He is

(See opposite column)



Women's Column

By Gladys Gorton

POTS AND PANS AND THINGS

YOU at your sink and I at mine washing pots and pans and things. All very commonplace, not at all outstanding. And yet, supposing the millions of women who scrub and clean, cook and scour, were to strike, to down tools. The recent strikes have called forth my sincere sympathy for the poor women behind the scenes who have bravely struggled to carry on. The same pots and pans have been used, but perhaps with not the same amount of food or the same amount of commodities.

In history only the names of the famous are registered, but the ordinary folk of the "pots and pans" of their generation are not known. Abraham Lincoln once said that God loved ordinary people best, because He made so many of them. Yes, we are only ordinary folk doing the ordinary things of often ordinary days, mothers with aching hearts,

nurses with weary feet, servants who work in over-heated kitchens, yet ours—as Rita Snowden writes—is "the splendid ministry of the inconspicuous."

Take care not to foster the spirit of discontent and dissatisfaction by dwelling upon the things that might have been, and desperately longing for better opportunities or environment. The teenage servant girl who wrote the following poem, which was sent me by a sister from Tamworth, had discovered a priceless secret which can be yours by comprehending experimentally the first word—LORD.

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee,
Or dreaming in the dawnlight,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the shoes,
Thy sandals, Lord, I find,
I think of how they trod the earth,
What time I scrub the floor;
Accept this meditation, Lord,
I haven't time for more.

Warm all the kitchen with Thy love,
And light it with Thy peace;
Forgive me all my worrying,
And make my grumbling cease.
Thou who didst love to give men food
In room or by the sea,
Accept this service that I do—
I do it unto Thee.

The Accomplishment of Calvary (*continued*)

by the very act of His redemptive work the theme song of countless multitudes from every nation who acclaim Him *worthy*, declaring "For Thou wast slain, and hast redeemed us unto God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us kings and priests, and we shall reign on the earth." Not only the redeemed sound His praise, but "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" are obligated to give unto Him "Blessing, and honour, and glory, and power . . . for ever and ever." We who love Him and serve Him here look forward to the day when we shall see Him as He is, and be like Him, and see "the print of the nails in His hands" and feet. Then shall we begin to understand the love that brought Him down to earth, lifted Him up on a cross of shame, and thereby brought us into His fold. We shall "fall at His feet and His mercy adore, and sing of the blood

of His cross evermore." Then we shall realise as never before *The Accomplishment of Calvary*.

* * *

In his letter accompanying the above article Mr. Hare said he was once a scholar in the Elim Sunday school, Ballysillan, Belfast, and that I was his teacher. We are very glad to know that Mr. Hare is active in the Master's service.—EDITOR.

New Elim Church Opened (*continued*)

Revs. W. G. Hathaway and W. Hilliard and the praise was led by a choir from Kilsyth.

On Monday the church began a two-week crusade featuring services each evening in the new church, and a male-voice choir from Coatbridge led the singing at the first meeting. On Wednesday the first of a series of lunch-hour services was held in the church.

Condensed from the *Alloa Journal*.



EDITORIAL

... I WOULD ASK FOR HAPPINESS "

A FORMER wealthy financier, now a bankrupt, told a reporter of a leading daily newspaper: "If there is a witch or fairy who could grant me one wish, do you know what I would ask for? Happiness. Not money. Just happiness. I don't know what it means.

"I've tired of parties and orgies and riotous living. Oh yes, I've enjoyed every minute. But a man needs happiness. And I haven't found it."

What a tragic confession, yet there are millions like him in the world today. However, this happiness that has eluded them in the various pursuits and pleasures of life can become theirs for the asking, provided they ask the right person in the prescribed way, and go to the source from which this happiness comes. They must repent of their sins to God, seek His forgiveness and ask for the gift of eternal life through the Lord Jesus, the *only source* of real and lasting happiness.

On every hand today there is abounding evidence that the pleasures of the world fail to meet and satisfy the cravings of the human heart. The imperious cravings of the heart no provision of the world can fill. Solomon was not only one of the wisest, but also one of the wealthiest of his day and generation, but in the midst of all his luxuries and worldly possessions the hunger of his soul remained unsatisfied. He testified: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.... Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun" (*Ecclesiastes 2:1, 11*). He had made up his mind to satisfy the inner hunger of his heart with the material things of life, but they hopelessly failed him; they were inadequate to bring him complete satisfaction. Then he turned his gaze Godward, and whole-heartedly invested his trust in God to supply and satisfy the hunger of his soul, and

in so doing proved that God's resources are infinite. He expressed the satisfaction of his heart thus: "I sat down under His [God's] shadow . . . and His fruit was sweet to my taste" (*Song of Solomon 2:3*).

Jesus alone is adequate for the deep needs of every human life. He has met and satisfied that inner hunger, of teachers like Nicodemus, doctors like Luke, scholars like Saul of Tarsus, soldiers like Cornelius, publicans like Zacchaeus, fishermen like Peter, and outcasts like Mary Magdalene and the dying thief. Allen, in his *Heaven Opened*, gives a splendid picture of the soul's satisfaction in and with the Lord's supply. He says: "O happy soul, how rich art thou! What a looty have I gotten! It is all mine own. I have the promise of this life and that which is to come. Oh! what can I wish more? Return to thy rest. O my soul, for the Lord hath dealt bountifully with thee. Say, if thy lines be not fallen to thee in a pleasant place, and if this be not a goodly heritage? I have enough. I abound, and am full." Allen, like millions of other men and women, had found complete satisfaction in Christ, and had realised the magnitude and magnificence of God's resources, not only to meet but to surpass the greatest cravings of his heart.

LATE NEWS

Canvey campaign conducted by A. Chuter. In first eight days eighty-five converts and many healings, including two cripples.

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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ON an air mail letter from the U.S.A. I noted that the postmark bore the words "Pray for peace." It is a strange thing to talk of praying for peace when supposedly the world is not at war. Of course, many say that America readily exhibits a fear complex. It is nevertheless true that the "cold war" is as real as the "hot wars" on many limited fronts. It would be a good thing if in our own country we saw some indication of a sense of need to call the people to prayer.

* * *

At a meeting of ministers I listened to a Methodist pastor roundly criticise fundamentalists and modern methods of evangelism, and then declare that perhaps his greatest accomplishment in his present pastorate had been his influence in a class of three youths. I could not refrain from informing the speaker that I knew only one other minister from his area, a pentecostal pastor, who by modern methods of evangelism had established eight Sunday schools with a staff of almost 100 and over 700 children enrolled. In my opinion, I stressed, their respective results in the same area spoke most clearly as to the kind of ministry God would bless.

* * *

To "The lady of the house" the envelope was addressed, and contained a bright packet of flower seeds (to be planted no doubt by the man of the house) and a letter advertising a large suburban store "that blossomed from a small seed"—"the seed of a good idea." I liked also the observation about the seeds: "Not much to look at perhaps, but planted in fertile soil and nourished by tender hands they will grow into something of beauty."

God has given us the precious seed of the Word of God, and the seed of faith. Let us plant the seed and water it. God has promised the increase.

* * *

A writer has but recently said: "There was something eminently proper about the old Methodist custom of interrupting the minister's prayers with 'Hallelujah!' 'Praise the Lord!' and such-like interjections." It may hardly be thought eminently proper in many Methodist quarters today. Both in preaching and in praying, spontaneous praises make for liberty, power, and blessing. But sometimes their timing may be inappropriate. John MacNeil, that great evangelist of former days, was annoyed by such in one of his great meetings. Reading from the book of Revelation, John MacNeil proclaimed "The Spirit and the bride say —" "Hallelujah" shouted a man in the congregation. "You're wrong," cried John, "the Spirit and the bride say, Come."

* * *

During the London bus strike, a sister on her way to our Sunday evening service gave a lift in her car to a man and woman who sought her help. Approaching a picture house they requested to get out as they were going to the pictures. Our sister did not feel any happier than a friend of mine (organist in an Anglican church) who, on his way to church that same evening, offered his help to a man waiting for a lift by car. This gentleman requested to get out of the car at his favourite "pub." But one must concede that some car owners on their way to such places might possibly have been giving lifts to those on their way to church. Emergencies have peculiar ways of bringing opposites together.

* * *

Speaking at the London Diocesan Conference, Rev. J. Roundhill of South Harrow said that the last part of an Englishman to be converted was his pocket (a remark not to be confined to any one nationality). He added that a man who gives £10 a year to his church and spends £100 on his holiday is lacking in a proper sense of Christian proportion. About the pocket, I am reminded of the saying, "There are no pockets in a shroud." About the holiday, we all are aware that we are not instructed to give in such meagre proportion, but to give the tithe of all our money—then you really will enjoy that holiday!

* * *

As I rejoice in every token of God's blessing upon the churches, I know that readers will be interested and share in my joy at the progress of our local building fund for a new church. Each month we

(Continued on page 459)

Mighty demonstrations of God's power in

NORWICH

"NEVER HAVE I SEEN SUCH A DEMONSTRATION OF GOD'S POWER"

Reported by ONLOOKER

THE revival team has asked me to give this final report on the Norwich campaign. This report must be away tonight. I am sitting in an ante-room of Norwich's famous Stuart Hall. My typewriter is on my knees and I am giving an account of the scene in this last meeting.

This afternoon another great congregation assembled. The revivalist must have prayed for 200 people.

A Baptist Minister

Rev. Lloyd Hughes (Norwich) sat with the team on the platform. He came especially to tell Mr. Matthew of two healings. A woman for whom he had prayed the night before had risen from her chair to do housework; another had received her sight. Mr. Hughes was overheard to say during the healing, "I have never seen anything like this before, it is wonderful." It was indeed wonderful; deaf people one after the other were given immediate hearing. A letter from a woman who has believed in healing all her life says: "Never before have I heard or seen such a wonderful demonstration of power as I have witnessed these last few weeks. It thrills my soul."

Clergy support

has not been great, but during the weeks Anglican ministers have made themselves known to the evangelist in the meetings, also Congregational and Salvation Army ministers. They have expressed their appreciation and have been profoundly impressed by the obvious scenes of revival with old-time power.

At this moment crowds are pouring into the hall. It will be another evening when the doors will have to be closed to prevent the hall being filled to danger point.

Just as I supposed, this is indeed a crowning meeting. What singing! What enthusiasm! Surely Norwich has had nothing like this for years. That is what I hear from those who are now joining heart and soul in this last revival rally. There is no mournful note, only joy that God has so signally blessed His servants.

Mr. Matthew has called his full team to the plat-

form—Mr. E. Underwood, of Letchworth, campaign head usher; Mr. D. J. Ingram (Pontypridd elder), campaign bookstall manager. They are now being asked to say a word of testimony and farewell. Now the ministers follow with a brief word to this capacity crowd. Mr. Lighton has to travel all night by train; Mr. Corsie returns to London tomorrow. Then comes the final word from the evangelist. He is preaching earlier tonight. His theme is "Remember" and the people are drinking in every word. The last appeal, and once again, as upon every occasion in this mission, a huge and immediate response.

The final act of this dramatic day is outside the Stuart Hall. Rev. Ken Matthew and party are standing by their car. Hundreds of people are milling around. Mr. Matthew leads the people once again in that rousing chorus "If Jesus goes with me, I'll go anywhere." The sound echoes over Norwich. Now the party is leaving, the car moves off as people wave and endeavour to shout their last messages through the open windows of the slowly moving vehicle (see picture below).

The last meeting, the last report of a truly magnificent campaign, but not the last you'll hear of





Crowds singing farewell to Ken Matthew and party around the platform at close of last campaign meeting. Eldin Corsie at the piano.

Norwich Elim Church, where Rev. L. Reeves continues the campaign and ultimately commences regular church services.

Thank God for 1,060 converts. Continue to pray for them.

THE BIRTH OF A CHURCH . . . Tremendous final meetings . . . Crowds turned away . . . IN NORWICH

It has been said that Norwich has a church for every week of the year and a public-house for every day of the year. That saying will now have to be abandoned. Another church has been born in the city of churches and (here can be no controversy) hundreds of men and women were present at the birth.

Torrential rain might have been expected to damp the ardour of some, but not so; long queues formed an hour before the doors were due to open for the induction of the new minister to Norwich. It was utterly impossible to house the people and regrettable that the doors had finally to be closed against those who sought to gain entry at any cost.

Four Miracles

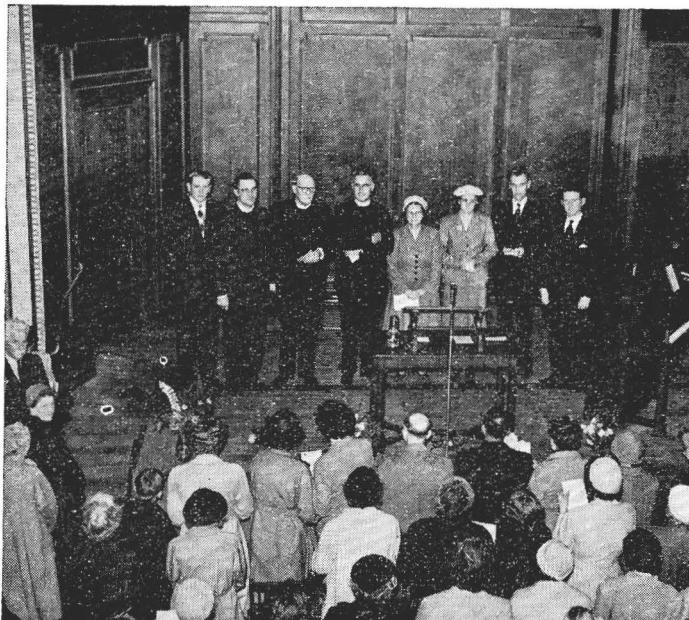
was the subject of Rev. W. G. Hathaway, who, bringing the simplest Gospel message, was rewarded by seeing twenty-five decisions for the Master. "The

first miracle," said Elim's Field Superintendent, "is that of conversion." Then followed the discourse which reminded us of those other wonders, Divine healing, the baptism in the Spirit and our Lord's second appearing. Truly a telling and effective message.

On the platform were Revs. Ken Matthew, E. Corsie and R. Lighton, the revival team, with Rev. and Mrs. L. Reeves (Caerphilly) and Rev. and Mrs. S. Swift (A.O.G.). After speaking about the Elim Movement's advances against the tide of worldliness, Mr. Hathaway announced Mr. L. Reeves as the minister to Norwich Elim Church. There was a tremendous ovation for our brother and his wife as they spoke of their joy at being appointed to this pastorate. A similar heart-warming response came from the congregation when the minister of the local Assembly of God graciously welcomed Mr. Reeves and his wife to Norwich. It was a pleasure, made more so because, tragically, such generous and sincere advances are rare. It could be seen that the ties of a grand fellowship had been produced which augurs well for both Pentecostal bodies in this city.

Please send your gifts for campaigns to Evangelistic Secretary, 20 Clarence Avenue, London, S.W.4.

Platform party at induction service: R. Lighton, K. Matthew, W. G. Hathaway, L. Reeves, Mrs. Reeves, Mrs. Swift, S. Swift (A.O.G.) and E. Corsie.



THE modern tendency is to speak of our Saviour by His human name of "Jesus" more than by His full title "Lord Jesus Christ." His human name means so much to us: as the angel said, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matthew 1:21); yet one cannot but be impressed on reading the New Testament by the frequent use of the title of supremacy.

Many will speak affectionately of Him as "Jesus" who will not acknowledge Him as Lord in the sense of being supreme. Of course, it must be conceded that the Greek most commonly used for "Lord" can be translated not only "God," "Lord," but also "master," and even "sir"; but this must not blind us to the fact that the word means "supreme in authority."

Saul of Tarsus evidently used it merely as a respectful title on the Damascus road when he was blinded by the light from heaven. He was bewildered by a voice that he did not recognise, saying: "Saul, Saul, why persecutest thou Me?" (Acts 9:4). His reply, "Who art thou, Lord?" (v. 5), indicated that he did not know the speaker to be the Lord Jesus. If we contend that he did, the inquiry becomes redundant. Thus his reply could be translated "Who art thou, sir?" However, the revelation that the speaker was the Lord Jesus so astonished Saul that he trembled, and he threw himself on the mercy of God, saying, "Lord, what wilt Thou have me to do?" (v. 6). Much more than respect was intended here, as in so many places in the New Testament.

1. THE TITLE OF SUPREMACY RIGHTLY BELONGS TO CHRIST

This was stated by Peter in the house of Cornelius. In obedience to a vision, this Roman centurion sent for Peter to explain to him the way of salvation (Acts 10:30-32). Peter had been prepared by a vision to lay aside his Jewish prejudices for the sake of the salvation of the Gentiles (vv. 9-19). That Peter had been convinced by that vision that the Lord Jesus was Lord not only of believing Jews but of all who believe irrespective of nationality is plainly evident in his opening paragraph to that household: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (*He is Lord of all*)" (v. 36).

It is most significant that God confirmed this dogmatic statement of Peter's by giving to the Gentiles

assembled there the Holy Spirit (vv. 44-47). Peter recognised the experience, and later witnessed to that august body of elders and apostles in Jerusalem that it was identical with what he had experienced on the Day of Pentecost (Acts 15:6-8).

Why was this particular method of confirmation significant? Because Peter had said that *the outpouring of the Holy Spirit on the Day of Pentecost was Divine confirmation that Jesus was Lord* (Acts 2:33-36). So here again God confirmed the announcement of the Lordship of Jesus, this time to the Gentiles, by the giving of the Holy Spirit.

When thinking in terms of spiritual phenomena, Paul wrote: "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:3).

The

LORDSHIP

The only spiritual power that will acknowledge Jesus as Lord is the Holy Spirit. How gladly He did so on the Day of Pentecost and in the house of Cornelius; and as Author of the New Testament He has covered its pages with this title.

John also pointed out that the title of supremacy belonged to the Saviour. When the Bible speaks of the Lamb there is no mistaking who is meant (John 1:29). In the book of the Revelation John wrote: "The Lamb shall overcome . . . for He is Lord of lords, and King of kings" (Revelation 17:14). To the Lamb of God, He who bore away our sin on the cross, rightly belongs the title of Lordship.

John opened his Gospel by referring to Jesus as the Word (John 1:1). Later, in the Revelation, he described a vision he had of the Word of God, and again gives Him the title of "King of kings, and Lord of lords" (Revelation 19:11-16).

Our Lord confounded His critics by referring to a statement of David's to the effect that the Messiah would be not only David's son but David's Lord (Luke 20:41-44). The implication surely is that though the Messiah would be of David's line He would be superior to David, and not only superior to David, but such an exalted personage that He would sit at the right hand of Jehovah.

2. WE SHOULD GLADLY RECOGNISE HIS SUPREMACY

He was acknowledged as Lord by all the writers of the New Testament. There was nothing familiar in the way they wrote of Him. He is always presented in His grandeur; and even in the depicting of His humiliation His Lordship is apparent.

11). In this letter to the Philippians he leaves us in no doubt whatsoever that this passage from Isaiah refers to the Saviour: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11).

The recognition of His supremacy is essential to our salvation: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Romans 10:9 R.V.). This requires not merely the acknowledgement that the Lord Jesus has the right to govern the world, but that He has the right to control our lives.

So the human side of our Saviour must never be allowed to obscure His Deity. If anything, His Deity should be permitted to overshadow His humanity: "Though we have known Christ after the flesh, yet henceforth know we Him no more" (2 Corinthians 5:16). This will safeguard us against over-familiarity in praying to Him, and in speaking of Him. True, He is our Friend, but not on a common level. Paul speaks of Him not as the Lord from Bethlehem, or as the Lord from Nazareth, but as the *Lord from heaven* (1 Corinthians 15:7).

Having recognised His Lordship, let us consider

3. THE IMPLICATIONS OF HIS LORDSHIP

It naturally follows that we are expected to submit to His will. With grace we should adopt the attitude of Mary: "Whatsoever He saith unto you, do it" (John 2:5). If He is our Lord, and if He is so loving and gracious a Lord, we should give to Him implicit obedience: and in that obedience find our greatest joy and our deepest satisfaction. We should be as happy and contented with one talent, if that should be His will for us, as the man who is given ten. We should be as happy in fetching a colt as in preaching to a multitude. For our happiness should not be found in service so much as in obedience to Him. We should delight to do His will even as He delighted to do the Father's will.

Our manner of life should be in harmony with our recognition of Him as our Lord. Paul exhorted us to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1:10). In his writ-

By Gordon Wright, A.N.E.A.

(Minister of Elim Church,
Reading)

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His human name means much to us, but His title of supremacy far more. For if He is not Lord, of what value is the cross? Had He been merely human He would have been in the same condemnation as we ourselves, and therefore disqualified from being our Substitute, but being the Lord of glory He was sinless, and so was acceptable to the Father as our Substitute.

It is interesting to notice how Paul applies a prophecy from Isaiah: "I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return. That unto Me every knee shall bow, every tongue shall swear" (Isaiah 45:23). The preceding verse leaves us in no doubt that that was the word of God the Father: "I am God, and there is none else." Yet Paul applies these words to the Lord Jesus. After appealing to us not to judge one another, he quotes this scripture to support that judgment is the prerogative of the Lord Jesus (Romans 14:10,

ings Paul clearly sets forth what is entailed in walking worthy of the Lord:

1. We should serve the Lord (Romans 12:11),
2. We should imitate the Lord (Romans 13:14),
13:14),
3. We should please the Lord (1 Corinthians 7:32).
4. We should abound in the work of the Lord (1 Corinthians 15:58),
5. We should make melody to the Lord (Ephesians 5:19),
6. We should rejoice in the Lord (Philippians 4:4),
7. We should do everything as unto the Lord (Colossians 3:17, 23).

This list is by no means exhaustive, but rather selective. As we prayerfully meditate upon the Word, God will reveal to us what is required of those who acknowledge Jesus as their Lord.

Implications arise in our acknowledging Him as our Lord, not only on our side, but on His side. We become His responsibility. For instance, when obedience to the Lord brings us into conflict with sinful men our natural inclination is to defend our position, which often gives rise to heated arguments for which we are sorry later. "Avengc not yourselves," writes Paul, "but rather give place unto wrath: for it is written, Vengeance is Mine: I will repay, saith the Lord" (Romans 12:19). It is the Lord's responsibility to vindicate all who recognise His supremacy. He may not do so immediately, but those who side with truth can afford to be patient.

Furthermore, when we acknowledge Him as Lord His boundless resources are made available to us: "All have the same Lord, whose boundless resources are available to all who turn to Him in faith" (Romans 10:12 J. B. Phillips). That leaves us speechless! It taxes our credence. Recognition of His Lordship makes the slave a prince, it sets a feast before the prodigal, it gives kingly garments to the prisoner; or, as David would say. "He lifteth the needy out of the dunghill; that He may set him with princes" (Psalm 113:7, 8). It is all of a piece with Paul's other statements that we share Christ's victory over death (1 Corinthians 15:57); that, having suffered, we shall reign with Him (2 Timothy 2:12); that not only are we the sons of God, but joint-heirs with Christ (Romans 8:17). Hallelujah!

Let us meditate upon the Lordship of Jesus until our souls are captivated by the grandeur of our Saviour; then ponder Paul's delightful expression indicating Christ's attachment to us: "Beloved of the Lord" (2 Thessalonians 2:13), until we bow in reverent worship.

CHILDRREN'S

STRIP

Conducted by Bernard H. Norris

Hello again!

Here are the answers to last week's competition. Amos, Asher, Elijah, Elisha, Eli, Esther, Esau, Hosea, Ham, Israel, Ishmael, Isaiah, Joseph, James, Josiah, Joshua, Joel, Lot, Lois, Mary, Martha, Pilate, Paul, Peter, Ruth, Samuel, Seth, Sarah, Sarai, Salome and Titus. There you are, thirty names and one extra. Now I wonder how you got on.

You really need to know your Bible to get on well in these competitions, and if you read the *Elim Missionary Evangel* Youth Page you will find out how to get to know your Bible very well, in an enjoyable way—and get a free gift (in fact three) at the same time.

I will give you the winners of last month's competition at the end of this month. The winners of this month's competition will be given next month.

Do you remember reading last week of Richard, who sent us a gift for the missionaries? Well, I remember a story of a man who decided to grow some potatoes, sell them, and give the money to the missionaries. At the same time he asked his daughter if she would like a patch of ground in the garden to grow some potatoes too. She said she would, and chose her patch, while her father took the ground alongside. Pat watched her father plant his potatoes, and then copied him, so that she did exactly the same. When they were all planted, her father told Pat what he was going to do with his potatoes, and then told her that he was going to pray for the Lord to bless them! So Pat burst out laughing, and ran and told her mother that her father was praying for God to bless his potatoes! Pat herself didn't pray.

Pat and her father carefully looked after their patches, treating them the same, but when the potatoes were lifted the difference between them below the ground was even greater than above, for Pat's were like marbles, while her father's were giants.

And that is a true story.

Cheerio for now, and God bless you.

BERNARD.



THE FAMILY ALTAR

and

ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by H. L. Dawson
(Minister of Elim Church, Andover)

Sunday, July 20th. Matthew 6 : 24-34.

Weymouth says, "I charge you not to be over-anxious about your lives," and Moffat says, "Never trouble about what you are to eat or drink in life." Now anxious and troubled thoughts amount to worry, and worry is a man's worst enemy. It affects us physically and it is the death-blow to faith, yet how many Christians spend much time in this sinful occupation. I believe we are all equally guilty of this, but how silly we are when we have such a wonderful heavenly Father. He feeds the birds, clothes the flowers and the grass of the fields, and will meet our needs too if only we will trust Him.

Thought for today: "Your Father knows that ye have need of."

Monday, July 21st. Matthew 7 : 1-14.

Jesus must have had a great sense of humour, for I can almost see the smile on His face as He draws the first picture of today's portion. But what an enlightening picture it is, for often the critic has bigger faults in his or her life than the one criticised. A poster has been printed showing a hand with the index finger pointing, with the slogan "When we point a finger at another we have three pointing at ourselves." The second picture reveals a prayer-answering God, but I am reminded that Jesus links those two pictures together in His prayer, "Forgive us our trespasses, as we forgive them that trespass against us."

Thought for today: Pointing is rude.

Tuesday, July 22nd. Matthew 7 : 15-29.

"Beware of false prophets, which come to you in sheep's clothing." Isaac was deceived by Jacob when he dressed himself up to represent his brother and so robbed Esau of his birthright, and there are those who would deceive us today in order to rob us of God's salvation and gifts of love. They come bleating at our doors, peddling their evil propaganda, but do not be deceived, for inwardly they are ravening wolves. The essential foundation of truth is not to be found in their doctrines: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Thought for today: Test the foundations.

Wednesday, July 23rd. Matthew 8 : 1-17.

Someone has said, "God only had one son, and He made Him both a missionary and a doctor." How true. The leper running to Jesus saying "Lord, if Thou wilt, Thou canst make me clean" did not doubt the ability of Jesus, but he was afraid that Jesus might be unwilling to heal him. It was a natural fear, because whenever he came into sight other men got out of his way. Jesus was not only willing to heal him, He was also willing to touch him. Jesus could not be contaminated by touching the man; sickness and disease fled from His presence. Immediately Jesus touched him he was clean.

Thought for today: Have you felt His touch?

Thursday, July 24th. Matthew 8 : 18-34.

In this chapter we see the authority of Jesus. He is master of every situation and has power over sickness, men, nature and devils; indeed, He rightly claimed "All power is given unto Me," for He is sovereign. How often we are found fearful like the disciples (v. 26) when we ought to be trusting. This chapter also contains one of the saddest verses of the New Testament, verse 34: "They besought Him that He would depart out of their coasts." Can anything be more pathetic than this, that men ask Jesus to pass out of their lives? They would rather go on in their sinful ways than be troubled by the presence of Jesus.

Thought for today: Jesus will not force Himself upon us.

Friday, July 25th. Matthew 9 : 1-13.

There are three pictures in today's reading: the first the forgiving of sins, the second the finding of Matthew, and the third the feasting with publicans. Could anything be more illuminating than this saying of Jesus, "They that are whole need not a physician, but they that are sick"? In each of these pictures we find Jesus attending to the needs of the sick in spirit; the whole purpose of His coming was to minister to people like these. The palsied, the tax-gatherers and the publicans were His parish.

Thought for today: The friend of publicans and sinners.

Saturday, July 26th. Matthew 9 : 14-26.

"Neither do men put new wine into old bottles." How eloquently Jesus gave His message. He made the story, simple in itself, live in the minds of those who listened. He used an everyday illustration to teach a heavenly message. They knew what Jesus meant. Have we yet grasped this truth, new wine must be put into new bottles? Some people are seeking the baptism of the Holy Spirit who have never had the new birth experience, but God will not put this new wine into a dirty vessel. The Divine order is salvation, baptism and then the pentecostal blessing.

Thought for today: Are you a new bottle or old?

Minister's Diary (continued)

receive the members' boxes and gifts. In June we received £140 and reached a total of £864 for the first half of this year. There is a long way to go, but with a balance of £3,663 we are marching steadily towards our goal.

IBRA RADIO

Radio Africa, Tangier

**Listen to "This is Life," presented by the Elim Church
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Produced by Douglas B. Gray (announcer)

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



youth page

A College Student asks you

CAN YOU MAKE LIFE HAVE A MEANING?

Dear Sunday School Worker:

During the past few days that I have been thinking about writing you there have been two incidents dogging the footsteps of my thoughts. You know how it is. Something makes a sharp impression on your mind, and any time you're not concentrating on a specific problem you discover your thoughts automatically bouncing back to that thing that has impressed you. The two memories that have persisted in claiming my attention seemingly have no direct connection with each other.

The first incident occurred a few months ago in a philosophy class at the university that I'm attending. The professor had divided the class into several small discussion groups. As I sat in a circle with three or four other students exchanging views on the lecture and on philosophy in general, I glanced questioningly at one of the fellows who confidently declared that this philosophy class had made it impossible for him to believe in God—at least in a God that acts in human affairs. A couple of other students nodded agreement. "After all, you can't prove . . . science has shown. . ." I tried to tell them why I still had a faith. They listened tolerantly until the instructor walked over and we started talking about the lecture again. I wondered how long a person could go on believing in nothing more than his own brain and nervous system.

The second incident that I have been thinking about is a conversation I had with an exchange student from West Germany. His name is Gunter, but that's not important. He served in the German army during the latter part of World War II, and prior to that he was a member of Hitler's youth group. Since he now sees the evils of dictatorship, Gunter is interested in preserving the freedom and independence of Germany. At home he is editor of interior politics on the largest newspaper in West Germany. The thing that I especially remember about our conversation is his serious concern for the

youth in the Communist zone of East Germany. He told me that at the great May Day celebration thousands of German youth marched under the red banner. I asked him if he thought they really believed in the Russian doctrine. "Of course," he said. "You cannot understand this, but under a dictatorship you are surrounded with propaganda continually, and it is very easy for the young to believe." Then he told of his own experience under the Nazis. He had a faith. The Communist youth have a faith. Bad? Yes, but nevertheless a very dynamic faith.

Of what significance to your Sunday school are a college student's confession of disillusion and the fanatical devotion of a group of East German youth to a cause called Communism? I don't know for sure. To me they point to one of the greatest needs in our nation—the need of our children to be taught faith in God. I hardly believe that it was because of a philosophy class alone that my young college friend came to realize that God was of no importance to him. Perhaps it caused him to discover the void that had been there all along. He had mistaken his thinking about God for faith in God.

I am a member of a generation that has experienced the many educational opportunities that modern schools can offer. In this process, which some educators call "preparation for the good life," they have attended classes in almost everything from Shakespeare to "How to drive a car." They have been told the speed of light, the formula for finding the area of a circle, the rules of football, the number of atoms in a molecule of oxygen, the geographic location of the Amazon River. But they have heard little of a positive faith in God. I am not criticizing. What I am saying is that we cannot depend on the education that they offer to meet the spiritual void that is so characteristic of youth.

A generation that grows up believing that the only real and important facts in life are those it has heard in a school classroom is unprepared to counteract an

enemy nation that has a faith. Communist youth have found a faith. They are serving what seems to them a glorious cause—a cause greater than themselves that gives meaning to all the facts and feelings of their lives. To be a Communist is a spiritual experience—its followers know what they believe. Our young people have been reared in an atmosphere of assorted facts with no central point of reference; and an education based completely on facts is not enough.

The doctor-novelist A. J. Cronin tells how he invited a distinguished zoologist some years ago to speak to a working-boys' club which he had organised. To Dr. Cronin's chagrin, the speaker chose as his subject "The beginning of our world," and proceeded in a frankly atheistic way to describe how, æons ago, prehistoric seas pounding upon the earth's primeval crust had generated a pulsating scum from which emerged—though he did not say how—the first primitive form of life. When the lecturer had finished, one of the youngsters rose to his feet and nervously stammered, "Excuse me, sir, you've explained how these b-big waves beat upon the shore; b-b-but how did that water get there in the fir—in the first place?" The zoologist could not say.

What shall we do then about the thousands of boys and girls who receive no formal instruction other than that of the day school which, as one writer comments, is "content to let the student add God as an extra-curricular according to choice . . . which says of God, 'Season according to taste'?"

I hope there is something that you of the Sunday school can do about this problem. It is doubtful that you can reach those of my age, although you might have done ten years ago. But there are thousands of boys and girls growing up now who still might be helped. I realise that the Sunday school is not a cure-all. It cannot do everything and reach everyone, but it could be that it has not realised its full responsibility in meeting the spiritual needs of our country's children. Does the Sunday school have a definite programme to help the children from non-Christian homes?

Perhaps I am expecting too much. I don't know. It's just that I got to thinking about the need of youth for something to give meaning and purpose to

their lives, and I thought the Sunday school might be the answer. Do you know of any other?

Sincerely,

MAURICE TRIMMER,
A college student.

A word to parents, Sunday school superintendents and teachers:

"*Children cannot complain these days that there is any dearth of first-class stories for their enjoyment*" says the "*Christian Herald*."

The *Christian Herald* report adds: "When such stories are published under the auspices of the Victory Press (Elim Publishing Co. Ltd.), parents and guardians may know that the stories are wholesome, interesting, and of high moral tone." This is praise indeed, and from a Christian magazine which has maintained a high Christian standard from its first days.

I sometimes wonder if all our Sunday schools are aware of the quality productions which leave our Publishing Company's warehouse each week. The Managing Director and his Board of Directors are to be commended for their interest in youth and the excellent books which they publish.

Are you aware that copies of every youth publication are submitted by the Elim Publishing Company to the Elim Youth Committee for the opinion of the members? Here is another list of books published during recent months and which have been read by the Elim Youth Committee, whose opinions are printed beneath the titles.

David's Quest, by Ambrose Haynes

Price 3/- For boys 10-14 years.

Committee: *Very good—well recommended.*

The Fighting Fifth, by Peter Fraser

Price 3/- For boys 10-14 years.

Committee: *Good—recommended.*

Anne's Secret Garden, by Barbara Warden

Price 5/- For girls 10-14 years.

Committee: *Excellent—strongly recommended.*

Elim youth movement

CRUSADING FOR CHRIST

The Mystery of Borling Woods, by Ambrose Haynes

Price 3/-. For boys 10-14 years.

Committee: *Very good—recommended.*

The Feud at Franklyn House, by P. Catherine Coles

Price 3/-. For boys 10-14 years.

Committee: *Excellent—strongly recommended.*

When Heather came to Moorcroft, by Ann Hawsworth

Price 3/-. For girls 12-14 years.

Committee: *Very good—recommended.*

More than Conquerors, by Jane Livingstone

Price 6/-. For teenagers.

Committee: *Very good—recommended.*

Wendy of Glendorran, by P. Catherine Coles

Price 5/-. For older schoolgirls.

Committee: *Very good—recommended.*

At the King's Command, by P. Catherine Coles

(sequel to Wendy of Glendorran)

Price 5/-. For older schoolgirls.

Committee: *Good—recommended*

The New Tenant, by F. Foster

Price 4/-. For girls 10-14 years.

Committee: *Excellent—strongly recommended.*

The Unseen Path, by B. R. Clark

Price 4/-. For boys 10-14 years.

Committee: *Very good—recommended.*

All the above books may be obtained on order from Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4.

Sunday school superintendents should note that special terms are granted to Elim Sunday schools; you would be well advised to make inquiries immediately.

AN EXTRA SPECIAL DAY

Make a note of it now!

Saturday, September 27

This is the day of the year for the Elim Youth Movement and all those who are desirous of seeing youth won for Christ.

**The E.Y.M.
NATIONAL
YOUTH RALLY**

at the
Elim Church, Benhill Road, Camberwell

Guest Speaker:

Rev. Alex Tee (Pioneer Evangelist)
supported by the

Southampton Elim Youth Choir
(a virile group of young Christians)

Evening Rally at 6.30

This is going to be a rally long to be remembered don't miss it!

Whitsuntide Convention, Hastings

LIKE many other Elim churches, the Hastings church gathered for a Whitsuntide convention, and what a rich time of blessing we had under the ministry of Pastors J. Lancaster, Eastbourne, and R. Jones, Bristol. Sunday was a day of great rejoicing, when fourteen new members were welcomed into fellowship. Following the preaching of the Gospel, there were three decisions for Christ. One young man, converted last summer, had special cause for rejoicing, for a few weeks ago his mother found Christ and now his father, too, had come to the Lord. The services continued on Monday, and Pastor Jones again brought us challenging messages from God. The Lord again honoured His Word and two ladies decided for Christ.

We were joined by the Eastbourne church for most of the services, and a combined choir from both

churches ministered in song throughout the weekend.

The convention concluded on Tuesday evening with a challenging address from Pastor Jones. Throughout the week-end not only were souls saved, but many Christians came into a new and deeper experience of God.

BARBARA J. MERCER.

VALEDICTORY MEETING

July 28th at 7.30 p.m for
REV. and MRS. J. K. McGILLIVRAY
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Posters for this occasion will be sent to all
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these soon.*

COMING EVENTS

(Please pray for these services)

BARKING. Aug. 2-4. Elim Church, Ripple Road. August Convention. Sat. 7 p.m., Sun. 11 and 6.30, Mon. 3 and 6.30. Tea provided. Speakers include A. R. T. Whittal.

PONTYPRIDD. Aug. 2-10. Elim Church, Thurston Road. Annual Convention. Sats. 7.15; Suns. 11, 2.30, 6 and 7.45; Tues. 3 and 6.30; Wed. 7.15; Thurs. 2.30 and 7.15. August Monday in Penllyn Church, Town Centre, 3 and 6.30 (morning at 11 in Elim Church). Speakers: L. W. Green, W. G. Hathaway and F. James Sledding. Convener: T. W. Walker. Sat. 2nd, Items by Swansea Christian Male Voice Choir. We welcome your support. C.877

ROMSEY. Aug. 2-4. Elim Church, Middlebridge Street. Annual Convention. Sat. 7; Sun. 11 and 6.30; Mon. (in Baptist Church) 3 and 6.30. Tea between meetings. Speakers: Tom Hamblin, George Thomas, F. Hardstaffe. Convener: W. George. C.892

WORTHING. Aug. 2-4. Elim Church, Grosvenor Road. August Convention. Sat. 7.30, Sun. 11 and 6.30. Mon. (Bank Holiday) 3 and 7. Cups of tea provided. Speakers include O. G. Miles (Leeds), F. F. L. Frost (Clacton). Convener: V. J. Walker.

SUNNY BLUNDELL TOUR

July 12-20 (inc.), Hereford; 22-31 (inc.), Aldershot.

MISSIONARY TOURS

Pastor Ken McGillivray, on furlough from Formosa, will visit the following churches: July 21, Yarmouth; 22, Colchester; 23, Braintree; 24, Chelmsford; 25, Hadleigh. Pastor McGillivray will show slides in connection with his work among the Chinese in Formosa.

LONDON CRUSADER CHOIR

Director of Music: Douglas B. Gray, F.R.S.A.
July 19 and 20, Exeter; October 18 and 19, Portsmouth; November 8 and 9, Leeds.

BRITISH PENTECOSTAL FELLOWSHIP

Bowness Convention

Bowness-on-Windermere

JULY 19th—25th, 1958

Speakers:

J. H. Hodgson (Apostolic Church)
James Salter (Assemblies of God)
John Woodhead (Elim Church)

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C.745

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Ilfracombe, Devon. Maranatha Christian Guest House, Torr Park. Home from home: happy Christian fellowship. Please write for our illustrated brochure. Mr. and Mrs. Puddicombe. C.623

DEDICATION

Cave. On June 1st at Elim Providence Chapel, Exeter; Ann Rachel, infant daughter of Douglas and Winnie Cave. Dedicated by A. S. F. Horne. C.890

FORTHCOMING MARRIAGE

Renshaw : James. On July 26th, at Elim Church, East Ham, at 2.30 p.m.; S. Alan Renshaw to F. Anne James (Elim Crusaders). Officiating minister, Harry Sbaw. C.894

WITH CHRIST

Morgan. On May 28th. Mrs. Laura Morgan, beloved mother of Mrs. M. Hughes and Mrs. Emily Addicott, Mountain Ash. Officiating minister at funeral at Glyntaff Crematorium, William J. D. Maybin. "At rest." C.889

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