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The

Elim Evangel

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

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*GROUP AT FAREWELL SERVICE FOR PASTOR J. SMITH
(See page 604)*

THE DIVINE AFTERWARD

By E. C. W. Boulton

"Nevertheless afterward" (Hebrews 12:11)

After the lesson so hard has been learned,
After each bridge behind you is burned,
God's open door before you shall stand.

AFTERWARD! What a choice word this is, especially when spoken into the heart by the Holy Spirit! The "afterward" of affliction! The "afterward" of adversity! God's afterward! The blessed fruitage of obedience to the inward constraint of the Spirit. The spiritual sequence of suffering! Triumph after travail; conquest after conflict; strength after storm.

When we walk with God there is always an "afterward" to the apparently meaningless and purposeless things of life. The present is incomplete without God's "afterward." It is the flowering of the tree of Christian experience.

Who can tell what the morrow may bring
For you and also for me?
Some sweet surprise—some precious thing
Which today we cannot see;
Something the hand of God now holds—
To greater things the long-sought key!
Yielding such joy as its meaning unfolds,
Setting our captive spirit free.

What a blessed and unexpected "afterward" that was for Job! The night of painful and prolonged suffering and loss led to God's precious "afterward" of glorious deliverance. It has been thus with so many of the Lord's servants and saints throughout the centuries—the shadowed pathway becoming the highway to great things in their lives. In the forge of Divine discipline they were shaped into God's image—melted in the fire and moulded in the hand of the great Potter Himself.

Those two sisters Mary and Martha little thought of the "afterward" of miraculous deliverance which awaited them in the resurrection of their brother from the tomb. Plunged as they were into the depths of that tragic family bereavement, they were unprepared for all that the heart of God had planned for them.

Then greatest of all the Divine "afterwards" was that wondrous resurrection of the Lord Jesus Himself, that all-sufficient answer to the satanic challenge to God's redemptive plan—the thwarted thwarted! Those disciples knew not that they were moving to God's greatest display of power and triumph.

There is the afterward of harvest-tide, which in the history of the Christian Church has taken the

form of spiritual awakening; the long and apparently vain prayer period which has culminated in the far-reaching revival—revival which transformed the lives of whole communities.

How wise God is in His chastening love! His rod of fatherly discipline brings forth the best. Though the pruning is sharp and pierces deep into the life of the flesh, it prepares for the rich harvest to come, cutting away the superfluous growth that hinders the Divine purpose coming to pass. It is fruit for eternity that the great Husbandman desires, and those blemishes must be removed, that He may present it faultless in the day when He gathers the harvest of that new-covenant tree which He planted in the blood-soil of Calvary so long ago.

How blessedly the Divine sequel to suffering justifies God's methods of spiritual discipline in the lives of His children. There is no attempt to force growth, just that wise and careful removal of those things that prevent the development of the spiritual life, rendering it more capable of that effective ministry which God wants from His servants—that ministry behind which there is the driving power of a fully consecrated life. How much we owe to the pruning knife of circumstances which cuts down into the depths of the life of self, and frees the soul from bondage to the natural and carnal.

And how patient, too, as He waits for us to haul down the flag of our foolish resistance or blind misunderstanding of His will. While we are so impatient, and find it so hard to bow to the restraint of the Spirit, we so often forget that to tarry is to triumph. To stand still is to make way for God to move in us and through us. The testimony of the sealed lips may prove more eloquent than that of the passionate utterance. Full freedom is found in the acceptance of the yoke of the Lord—that yoke which binds us to Him.

Oh, soul of mine, if thou canst wait for God's "afterward" thou wilt find it so precious. Do not let impatience rob thee of that which is more blessed than gold. God's climax will more than reward thy faith.

If thou canst wait a little while,
The darkened skies will break into a smile,
And you'll be glad you went that extra mile
With God.

**From
my
Diary**



By T. H. Stevenson

WHEN the delivery of "man-produced" oxygen was stopped by the strike of a few hundred lorry drivers, industries were dislocated and thousands of men put out of work. It makes one wonder what would happen "if God forgot the world for just one day." A writer says: "You can't see, taste or smell oxygen, but there is more of it in and around you, and the earth you live on, than any other element. It forms nearly a quarter by volume of the air you breathe, nearly half by weight of all the rocks in the earth's crust, and eight-ninths by weight of water." Where would we be if God took strike action and cut off supplies ?



A London business man who has been wonderfully baptised in the Holy Spirit, though not a member of a Pentecostal church, tells me of a special morning prayer meeting in his office. A young Brethren man, a mission superintendent and a Baptist lay preacher desired to seek the Pentecostal fulness, and were gathering for this purpose. When my friend was telling me of it, an elderly Plymouth Brother who was with us also expressed desire to attend. It thrills one to know of believers of all denominations seeking and receiving the Holy Spirit baptism, even in an office, and outside the Pentecostal movement.



I see that a patented deaf-aid is advertised under the more polite description of a hearing corrective. It reminds me of the two witnesses in a Wimbledon court case. They described themselves respectively as "an officer of the Highways Committee" and a paviour. Both were employed on "re-establishment." Asked "re-establishment of what?" they replied "a telegraph pole." Questioned further, they said they were putting back paving stones around a telegraph

pole. But did not Sir Winston Churchill once speak of a "terminological inexactitude" when he really meant that the opposition M.P. was telling a lie? Perhaps one should not always "call a spade a spade," but I believe with Paul that we should use "great plainness of speech."



When their little boat was slowly sinking in the channel, a twenty-year-old girl knelt to pray. The crew of the German ship *Blexen* thought the young man and woman in the boat were fooling until, as the captain said, "I saw the girl kneeling and realised they needed help." Around that same time a plane was in difficulties over the Atlantic, and was forced down almost to sea level. In a remarkable way a miraculous escape was made. Said a passenger, "We prayed; everybody was praying." In each of these cases prayer was answered, but we trust that these people know that prayer is not reserved "for emergency use only," as so many think. To the Christian it is "the Christian's vital breath, the Christian's native air."



When Abraham, returning from battle, met Melchisedec he gave to him "tithes of all." This first reference to tithing is often brought to notice (Moses only incorporated into the law a recognised practice). But Abraham did far more. Read on. He took the remaining nine-tenths and gave all to the king of Sodom, leaving himself without a thread or shoe latchet of the recovered spoil. But read further. After these things God said to Abraham "I am . . . thy exceeding great reward." Abraham gave all and gained more than all. His giving was incomparable to his exceeding great reward. To Paul the loss of all things was useless rubbish compared with being able to win Christ.



Our American friend the Rev. Paul Peterson, author of *The Rise and Fall of the Roman Catholic Church*, professes to have spoken personally to hundreds of R.C. priests about their creed and the Gospel. I do not doubt this, and have seen him in action, noticing our brother in earnest conversation with a priest in a small café. Personal witnessing in any intimate way comes easily to a few people, and one can but admire and be grateful for one with such an unusual and important avenue of service. Nor must we put it off by saying "Some people have a gift that way," or "They must be given extra grace." Both are true, but let us admit that it also requires "guts," as courage seems popularly to be defined.

EDITORIAL

INSECURE SECURITIES

BANK robberies, pay-roll hold-ups, large-scale gem robberies—these are becoming so frequent these days that the headlines scarcely startle us any longer. Then the collapse of companies, the take-over bids and the rapidly rising and falling values of shares, together with gigantic examples of fraud and misappropriation—all these make one doubt the security of “securities.”

The words of the Master, spoken well-nigh twenty centuries ago when He pronounced the insecurity of worldly things “where moth and rust doth corrupt, and thieves break through and steal” and contrasted the gilt-edged security of “treasure in heaven,” have lost none of their force in these modern times.

Not many of us maybe will lose much sleep over the position of shares on the Stock Exchange, nor worry unduly concerning the loss of priceless gems and furs and objects of art, for our laid-up treasures on earth are probably few. But—how much have we laid up in glory? Have we been as zealous over our heavenly treasure as men of this world over their earthly possessions? Do we consider as diligently how we may amass and increase its store? Are we as careful lest it be whittled away? Are we so content with the security of our eternal *life* that we are careless of eternal *reward*, so sure that works cannot save that we forget that faith must produce works, or else win the verdict of death?

Lay up treasure, strive for the crown, run with patience the race—these are the injunctions of God’s Word. We may, like William Carey, have to cobble shoes for a living, but our vocation is to serve the Lord with diligence and zeal so that in that day when Jesus comes we may not lose our reward or be robbed of our crown.

Our treasure is safe in heaven—but how much have we laid up by our love for our Lord and our service for Him? The apostle Paul speaks of those brought to Christ under his ministry as his joy and crown. And what greater joy can there be this side of glory than that of winning others to Christ—what greater, what more rewarding, service than this?

Will there be any stars, any stars in my crown
When at evening the sun goeth down?
When I wake with the blest in that haven of rest
Will there be any stars in my crown?

Well, how much treasure have you laid up in the security of heaven’s bank?

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance
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YOUTH FOR CHRIST CHOIR FESTIVAL

THE second annual British Youth for Christ Choir Festival was held on October 10th at the Bermondsey Central Hall. Five different choirs from places as far apart as Sussex and Lancashire competed during the afternoon for the shield and silver cup, which were finally won by Woodford and Reading Youth for Christ choirs, with Swindon attaining third place. Other competing choirs were from Widnes (Lancs) and Newhaven. Judges at the festival were Frank Birkenshaw, Douglas Gray, F.R.S.A., of the London Crusader Choir, and Robin Sheldon, M.A., F.R.C.O., assistant organist at Eton College.

Over 600 gathered in the evening and heard a very moving and inspiring message by Rev. Sam Wolgemuth, overseas director of Youth for Christ International. He stressed the fact that the best people to reach teenagers with the Gospel were teenagers themselves, although the cost might be high, even to demanding their lives at some time in the future.

Denis Clark, the Y.F.C. European director, gave inspiration and vision to many during the evening meeting, when he spoke about the twelfth World Christian Youth Congress, to be held at Bristol next August.

YOUTH PAGE (continued)

For humour, essentially, is a sense of detachment; it is the ability to get off and look at yourself. And if you have a true gift of humour no one can seem as funny and absurd as you do to yourself. You may even learn, in time, to be that wisest of all persons, a critic of yourself.

—Selected.

LATE NEWS

500 ATTEND BAPTISMAL SERVICE IN PAISLEY SWIMMING BATH—A. TEE.

THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

U.S.A. statistics

Worship in the United States reached a record high during 1958, according to the report of the American Institute of Public Opinion. Dr. George Gallup, director, reported that 50,500,000 adults attended church and synagogue services during the average week. This was an increase of 2,000,000 over 1957. The figures are projected from a nationwide sample polled four times during the year. Forty-nine per cent of all adults attended worship in an average week compared with 47 per cent the year before. Except for a slight decline in 1956, there has been a steady rise in worship attendance in the U.S. since 1950, when only 39 per cent of all adults attended worship regularly. The proportion in 1940 was 37 per cent. In terms of the total number of persons worshipping regularly—37,400,000 in 1950 and 50,500,000 in 1958—attendance has risen 35 per cent over nine years ago. This compares with a population increase of fifteen per cent for that period.

Good going that! Wish we could produce records to equal theirs.

* * *

Christian broadcasts

The Protestant broadcasting station HLKY in Seoul, Korea, now beginning its fifth year of religious and musical broadcasts to Koreans and American servicemen, is installing a relay station in Taegu, 200 miles south of Seoul. Within a year, programmes prepared on tape in Seoul will be broadcast daily over a new 250-watt transmitter in Taegu to 1,000,000 potential listeners now cut off by mountains from broadcasts. The Taegu station HLKY will be the first of a proposed Christian network in Korea. As a first step in reaching villagers with few outside contacts, HLKY has distributed battery radios, "portable missionaries," to 90 country churches. Up to 30 persons gather daily in these listening centres to hear Christian programmes.

When broadcasting first began the Devil got all the credit and evangelicals were dubious about its use and influence. But now, in this changing world, the Christian Church is in on this without reserve, and is claiming this modern scientific marvel for the service of Christ and the Gospel.

* * *

Medical missionaries fighting malaria

According to the World Health Organisation (of the United Nations), two-fifths of mankind live in malaria zones. Up to ten years ago, 300,000,000 persons were attacked by malaria each year and some 3,000,000 died. But the malaria eradication campaigns of the past ten years have cut the incidence of the disease by fifty per cent and malaria deaths fell from 3,000,000 in 1955 to about 1,000,000 in 1957. In 1958, forty-six per cent of United Nations International Children's Emergency Fund's programme allocations were for malaria eradication. In many countries, Christian medical missionary teams have pioneered

in this battle against malaria; in others they have co-operated with W.H.O. groups.

Here again Christian doctors and medical missionaries have pioneered in this life-saving work.

* * *

Hong Kong

If anyone doubted the wisdom of our missionaries in concentrating so much effort in Hong Kong, due to its proximity to Red China, the following late report should allay his fears. The stability of the colony is shown by the amazing development programme under way by the British government. During the past year twenty-five new schools were constructed. More than £15,000,000 has been invested thus far in 1959 for commercial buildings, and a £7,000,000 airport for jet craft is being completed. Perhaps the most significant development is the new £10,000,000 water reservoir system, in view of the oft-posed threat that the Reds on the mainland control the present Hong Kong water supply. Missionary activity is being intensified while many opportunities for evangelistic endeavour still go begging.

This tiny spot on the map of China concentrates within its limited perimeter more refugees, more homelessness, more improvisations, more development, more opportunities, more desperate missionary endeavours, more sense of urgency, than anywhere else in the world. Elim is represented in this agglomerate mass of humanity by one woman, Vera McGillivray, a valiant soul trying to do six women's work with one pair of hands.

* * *

Violence in India's Communist state

In Kerala, India, the nation's only state to have a Communist government, a showdown has occurred between the ruling Reds and the Roman Catholic Church over the school controversy. The Catholics, who operate about 3,000 primary, middle and secondary schools in Kerala, object to the new Education Act, which says that private schools must appoint teachers from a list supplied by the Communist government. Rather than comply with the Act, the bishops said they would leave the schools closed. The Reds said they would confiscate the schools if they did not open. The showdown was due to come on June 1st, when the schools were scheduled to reopen for a new term, but the Reds postponed the opening date until June 15th. On June 16th, when Roman Catholic and Nair leaders refused to reopen their private schools, violence broke out. Eleven were killed, fifty-nine injured, and many arrested according to first reports. The Communist government of Kerala had ordered the schools to reopen, but the religious leaders refused in retaliation for new government measures to control teaching personnel. Thousands of schools are involved in the dispute. Certain political groups and Moslem leaders joined school sympathisers in mass demonstrations in an effort to overthrow the Communist government. The

state of Kerala is the only part of the world where Communists control the government by virtue of a free election.

Just an example of what happens when Communists are in the majority.

* * *

Elim Church, Dundee

It was a joy to Rev. F. F. Frost, the minister, to be invited to visit Lord and Lady Kinnaird and to find born-again Christians who were so keen on the subject of our Lord's return.

The congregation in the Elim Church were thrilled the next Sunday when both Lord and Lady Kinnaird attended the morning worship service.

* * *

Japanese translations

Three groups of theologians and linguists in Japan are currently working on the Japanese translation and publication of collected works of John Wesley, Martin Luther and John Calvin to mark the commemoration of the centennial of the missionary work of the evangelical church in Japan.

* * *

Voice of the Andes

Voice of the Andes has presented petitions to governments in the Middle East and western Europe for permission to establish high-power stations in order to reach their heavily populated areas of the world with the Gospel.

Here is missionary propaganda in reverse, with this powerful South American radio station seeking now to reach Europe. Well done! This is a great effort, and may God prosper it.

* * *

Chinese and Christianity

The governments of Red China and North Korea are trying to wipe out Christianity with gruesome torture and murder of Christians, five Asian church leaders recently told the American House Committee on Un-American Activities. The five, all escapeses from the Communists, told of dismemberment, water torture and horrible killings when describing the treatment of Christians at the hands of their atheistic masters.

Rev. Peter Chu Pong, general secretary of the Hong Kong international Christian leadership, said that the only Christian churches in Red China were run by the government to indoctrinate the people or serve as "showcases." Rev. Tsin-tsai Liu said that Christians were compelled to attend self-confession classes to expose themselves to violent brainwashing techniques. Said Liu: "They stop the noses of the people and pour water into their mouths. Every time the person breathes he swallows water. After he swallows enough water his stomach swells up and then they stand on it."

Rev. Samuel W. S. Cheng told the committee that since 1949 the Communist government of China had confiscated more than £7,000,000 of church property, about 140,000 mainland Christians had been killed, 5,000,000 Chinese had fled as refugees to Hong Kong, Formosa and other areas and over 30,000,000 Chinese had been killed or persecuted.

Rev. Shih-ping Wang, East Asia director of the Baptist Evangelisation Society International, described the atrocities of the communes and said that all elderly people over sixty were put in "happy homes" and given shots "for their health," which usually killed them within two weeks.

Here is a story to make angels weep. These atrocities are being carried out in a deliberate attempt to wipe out the Christian Church. The martyrs whose souls are under the altar cry "Lord, how long?"



STORIES OF OUR GREAT HYMNS AND THEIR TUNES



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

LIVING WRITERS : L. F. W. WOODFORD

L. F. W. WOODFORD has greatly enriched the *Redemption Hymnal* in contributing some eighteen hymns—words and tunes. Mr. Woodford is the Missionary Secretary of the Assemblies of God in Great Britain and Ireland and we welcome him to our series of reviews on hymns and their tunes.

Mr. Woodford was born in London, and brought up in a Christian home, both father and mother being Baptists. He was saved as a Sunday school scholar on October 29th, 1911, baptised in water when fourteen years of age and joined the Baptist Church at that time. He was baptised in the Spirit at Whitsuntide 1916, entered the Civil Service and later resigned to enter the Pentecostal ministry, taking his first pastorate in 1920. After a number of years in pastoral ministry in Scotland and then in England with Assemblies of God, he was appointed to missionary service with Assemblies of God in 1936 in a secretarial capacity and has continued in this to the present time, having been a member of its Overseas Missions Council since 1938.

Mr. Woodford says: "I have always had an interest in music, my father having been at one time a church choirmaster and leader. Possessing a rich bass voice, he was trained as a young man to sing the bass solo parts in oratorios. My mother had musical ability; my eldest sister had G.S.M. letters and was a Congregational church organist. As a young man I served as assembly organist for several years.

"I took a particular interest in hymns from the time I served with the committee for *Redemption Tidings Hymn Book* (1938-9) and, later, on the *Redemption Hymnal* committee. As a schoolboy I was interested in verse composition, but did not pursue it seriously. I began to make contributions of poems and verses to *Redemption Tidings* magazine in the 1930s, and this continued from time to time. Some of the contributions have been included in our present *Redemption Hymnal*, and maybe the following stories of their origin will prove helpful and uplifting to your readers.

"No. 225, 'O gladsome day of praise,' was a Whitsuntide piece that first appeared in *Redemption*

Tidings at Whitsun 1937. It was revised for the hymnal, with the addition of verse four.

"Nos. 237 and 242 were written to help fill the need for hymns on spiritual gifts in the hymnal. No. 237 was based on Mark 16:15-20 and No. 242 was based on 1 Corinthians 12.

"No. 290, 'There is joy in the presence of the angels in heaven.' I was ministering at Croydon, and during the afternoon was meditating in the garden of the pastor's house. The Scripture verse quoted, came to mind in a fresh way and the lilt of the words, with its theme of joy, caught my imagination. The verses followed in simple sequence: joy to the Father, to the Son (Shepherd), to the believer, with the concluding appeal. I wrote the tune because I knew of no existing tune to fit the words, and I also wished to express the words in music that would bring out to my satisfaction the abounding joy of the Gospel message.

"No. 291, 'Come thou with us . . .' (Numbers 10:29). I was not aware of any hymn of Gospel invitation based on these words. The hymn was written during the long night fire-watching hours of wartime. I wrote the tune to it, as the hymn is of irregular metre. The verses are, of course, based on the wilderness journey of the Israelites from Egypt to Canaan.

"No. 494, 'Firm are the promises standing.' I first heard this hymn sung in Swedish by a Norwegian brother and was attracted to it. He told me that it was one of the most popular Pentecostal hymns in Scandinavia, the words and music having been written by Lewi Pethrus. Obtaining with care the precise meaning of the Swedish, I put the hymn into English verse to the Swedish tune. Lewi Pethrus graciously gave his approval to the version and to its appearing in this form in *Redemption Hymnal*.

"No. 572, 'Burn, fire of God.' The verses were written while in evening meditation on this theme along the field paths close to Leagrave, Luton, where I lived during the years 1940-45.

"No. 726, 'Thy Name, O Lord, we bless,' was written in August 1940. I was at that time leading a small assembly in north London and was due to

take a service of dedication. The limited range of hymns for the dedication of infants constrained me to write these verses for the occasion. They were duplicated and copies were distributed to the congregation, the tune used being *Quam Dilecta*. The hymn was sung with much blessing. (The baby then dedicated, Miss Anne Figgett, has now grown into womanhood and is a baptised believer.)

“Nos. 735 and 736, ‘O Saviour Christ, at Thy behest’ and ‘Our blessed Lord, in this Thy presence sweet,’ were both written to meet the need for hymns on Divine healing, for the enlarged edition of *Redemption Tidings Hymn Book* (1939). The first was originally produced in leaflet form (words and music); the second was based on James 5:14-16.

“No. 741, ‘From out the splendour of His Throne,’ was written in December 1942, and appeared in *R.T.* the following February. Again, the motive prompting me to write these verses was the feeling that we needed some fresh missionary hymns and, as a missionary-hearted people, we ought to try to produce some. As Missionary Secretary of Assemblies of God I made this effort. I selected the tune *Rex Regum* as being the most appropriate to express the nobility of the theme.

“No. 774, ‘Father, Thou God of tender love and grace.’ In an air raid on Bristol on Good Friday evening, April 11, 1941, Pastor W. R. Knight (of the Assembly of God, Ivy Church, Bristol), his mother, his church pianist, a church elder and another friend were all killed by a direct hit upon the house where they were staying. These lines were written a week later, suggested by the tragic event.

“No. 563. This tune was written for the words because the hymn book committee favoured the words but did not like the original tune to which they were set.”

We know that readers will have been enlightened, informed and blessed in learning of the circumstances and influences that give birth to these pæans of praise and hymns of worship.



Calling Boys and Girls

By Bernard Norris

Hello again!

Benny had no bangers on Guy Fawkes night. Good for him. He said he enjoyed it all just as much, and I'm sure he did.

Now here are the names of the competition winners last month: Miss J. Davies and Miss J. Buckley (sorry, cannot remember your Christian names), Peter Sargent, Kathleen Davey, Gwen McDowell of Banbridge, Shirley Whitehead of Eastbourne, Gillian Reeves of Birmingham, John Halloway of Cardiff, Elizabeth Craig of Randalstown and Rosemary White of Caerphilly. Theirs were the first ten answers received which were correct.

If you were too late last time, or did not send in, try again now. This time we have six painting booklets and five scripture pencils as prizes for the first eleven correct answers received. Write your answers on a sheet of paper and add your name and address and the church you attend, plus your age, then post to me at the Elim Publishing Co. Ltd., Clapham Crescent, London, S.W.4, marking your letter “Personal—Competition.” Oh, and please enclose a 3d. stamp so that I can send you your prize. Thank you.

Here then is the competition. From this square of letters make up at least ten Bible names. You may

P	R	H
M	L	K
S	N	T

only use the letters in the square once in each word, but you can use as many vowels as you like and also the letter Y. Simple, isn't it? I wonder who will send in the longest list.

The answers will be given next week, and the winners' names next month.

Cheerio, and God bless you.

BERNARD.

IBRA RADIO

Radio Africa, Tangier

“This is Life” programme presented by the Elim Church

WEDNESDAY, NOVEMBER 11th, 1959, at 9.15 p.m.

(Short wave : 19.6, 25.00 and 30.8 metres)

Subject : “MEN OF DESTINY”

Music by John Gustafson (tenor) with orchestra
The Capella Radio Choir

Programme produced and announced by
DOUGLAS B. GRAY, (Director of Music)

Listeners are invited to join the I.B.R.A. Listeners' Federation. Write today for full particulars. We enjoy hearing from our listeners and ask for your continued prayers for this world-wide missionary enterprise. Kindly send gifts towards the Elim radio ministry to the Elim Music Department at Headquarters—thank you.

THOSE who have taken notice of the prophetic Scriptures will be well aware of the awful character of the last days. The Word declares that they will be "perilous days" (2 Timothy 3:1), days of peculiar danger because "men will become utterly self-centred, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of 'religion,' but their conduct will deny its validity" (2 Timothy 3:2-5, Phillips). This expression "perilous days" and these eruptions of the cesspool of human wickedness describe the state of our society today! It is a society overshadowed by the threat of sudden and catastrophic destruction because of the inventions of men of corrupt minds, who with devilish skill and in the sacred names of "science" and "progress" produce weapons for the annihilation of mankind and then speak glibly of "turning them to peaceful uses." Surely they have adopted the immoral argument: "Let us do evil, that good may come" (Romans 3:8); but Paul added concerning such, "whose damnation is just." As a result of these things many people want to cast off all restraint, and have accepted the pagan philosophy, "Let us eat, drink and be merry, for tomorrow we die"; consequently violence and vice, lust and sheer thuggery are rapidly increasing in our nation—neither children nor old people, neither men nor women are safe from molestation, injury and death. I know that some may produce figures purporting to show that things are no worse today, and that "all things continue as they were from the beginning of the creation" (2 Peter 3:4); but there is something they do not point out. In past ages men were without the education of which we boast, and to a degree had no sure employment; so they regarded crime as a way to make a living. Today we have universal education and full employment, and the dreadful things that men do cannot on any pretext be called necessary, but are simply evidences of a perverted desire for excitement, pleasure, notoriety and easy money. Education is good, but it is dangerous to believe that it can make a sinner into a saint, and the condition of people today shows its limitations. Ours is also a society dominated to an incredible degree by the new god "TV," which produces in many of its devotees alternate periods of elation and depression, high excitement and deep

SIGNS AND THE LA

Matthew 24

By F. Lavender (Minister)

anxiety. One of our ministers was recently asked a challenging question by a doctor: "Mr. So-and-so, can't you do something for the people who crowd into my surgery nearly every day?" When the minister inquired what was meant by this question he received the answer that most of these patients suffered from one complaint only—depression, caused by watching programmes that strained their nerves to the limit or that produced in them symptoms which they thought were similar to those described in programmes concerned with some dread disease. The doctor added: "Your people have the answer to this problem."

Was the doctor right? Have we the answer to

THE NEED OF THIS GENERATION?

Yes, most certainly we *have* the answer in Jesus Christ; but the trouble is that we cannot make people listen. This is the great problem facing the Church today. The command of the Lord Jesus, to us as to the first disciples, is: "Preach the gospel to every creature"—but how can the men of our generation be persuaded even to hear the message; how are we to make people listen? They are so used to excitement and entertainment that it is exceedingly difficult to get them to stop for a moment to think of the way in which they are going, and while a few respond the great majority are quite indifferent to the Gospel message. As I look at the age and at the Scriptures which describe it, it is clear to me that only one thing will cause people to come to decision, and that is God-given signs and wonders such as will startle men out of their indifference. The question we must answer is whether any indication is given that such miracles can be expected in the last days, and it is to this matter that I would now turn your attention.

It is evident as we study the Bible that in the last days there will be many signs and wonders, that these will be of three different sorts, and that the object will be either to deceive or to win men. First there will be satanic signs and wonders performed by false

WONDERS IN THESE DAYS

22; Acts 2:19

St. James Church, Loughborough

Christians and false prophets (Matthew 24:24), the object of which will be to draw the worship of men to the powers of darkness, whom so many have served in ignorance. These lying wonders, as Paul calls them in 2 Thessalonians 2:9, will be so apparently genuine that there will be a real danger of believers being deceived by them, and it was for this reason that the Lord gave His warning (Matthew 24:25). The word spoken by the Lord Jesus is being partially fulfilled in the demon manifestations of spiritism, and I feel that this vile sect is greatly underrated by the Christian churches; you rarely find spiritualists going from door to door or standing in the open air to declare their message, yet they are multiplying rapidly in our land because of their personal witnessing! There are so-called "Christian Spiritualist" churches which even blasphemously claim to "produce" the Lord Jesus Christ at their seances, though it is nothing but demon impersonation. Let me, therefore, remind you of the word of the Lord Jesus to those in the last days who witness these events: "Wherefore if they shall say unto you, . . . Behold, He is in the secret chambers; believe it not" (Matthew 24:26); have no dealings with these missionaries of Satan! Second, there will be man-exalting signs and wonders as are described in Matthew 7:22. This verse states that certain men will actually perform miracles in the name of the Lord Jesus, yet He will reject them as workers of iniquity! Why is this? Here I can only give what seems to be a reasonable explanation from the words used. We know that there is great power in faith and in the name of the Lord Jesus, and it appears that these men will make use of this power, but not to glorify Him. Their words show that they will really seek to exalt themselves, for they will say: "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" It is evident that instead of their being instruments by which the Lord can glorify His own name they make the power of His name the instrument by which they can glorify

themselves. It seems, therefore, that the acid test of a professedly miraculous Christian ministry is not so much whether miracles are performed but whether the man unfailingly gives glory to God, publicly and privately, or whether he seeks instead to use the miraculous to exalt himself and obtain the praise of men. Let us never be afraid to ask the question "Does this glorify the Lord Jesus Christ, or a man?" Third, there will undoubtedly be truly

GOD-GIVEN AND CHRIST-EXALTING SIGNS

and wonders as described by Peter, under the compulsion of the Holy Spirit, in these words: "I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19, 20). Certainly these words originally uttered by Joel had a partial fulfilment on the day of Pentecost, but Peter made it clear that their final and supreme application is to the period immediately before the great day of the Lord. These words declare the Divine intention to manifest His mighty power in the overwhelming judgments which will end this present age—wonders so terrible that the very powers which hold the universe together will be shaken (Matthew 24:29; Haggai 2:6, 7); the earth will "reel to and fro like a drunkard" (Isaiah 24:20) and be removed out of its place (Isaiah 13:13); so dreadful will be those days of Divine wrath that man, who now exists in thousands of millions, will become more rare and precious than fine gold (Isaiah 13:12), and will only be saved from extermination by the shortening of the days for the sake of God's elect (Matthew 24:22). In that day the ones who now scoff and say "Where is the promise of His coming?" (2 Peter 3:4) will cry to the mountains and rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6:16). Yet we understand that before these signs and wonders of His wrath are manifested the Lord intends to give many miracles of mercy in conjunction with a final outpouring of His Holy Spirit; for Peter declared that God would pour out His Spirit upon all flesh, and that supernatural signs would accompany that outpouring even as they did when the Spirit was first given (Acts 2:17, 18). We who have shared in the latter-day Pentecostal revival have begun to witness the fulfilment of the promised "signs and wonders," and have rejoiced at those revelations of God's power and glory which we have been privileged to see; yet I believe that the

hour of this nation's visitation has scarcely begun, and that, through those who believe, God will work such mighty miracles that the nation will be shaken right out of its indifference. I do not, of course, mean that the signs and wonders will compel men to believe on the Lord Jesus Christ for salvation, but that they will be constrained to make a decision concerning Him even though it be "I will not have this Man to reign over me!" In other words, the latter-day outpouring of the Spirit will ripen both the

GRAIN FOR HARVEST

and the tares for the fire!

We understand from the Word that before Israel was delivered from Egypt Jannes and Jambres withstood Moses with lying signs in the presence of Pharaoh (Exodus 7:11; 2 Timothy 3:8). Paul warns us, however, that the Church is to endure a similar

trial of faith before being caught up to meet the Lord in the air (2 Timothy 3:8, 13). We need, therefore, to pray that we may have wisdom from God to discern the true from the false, perhaps by a more widespread manifestation of the gift of discerning of spirits (1 Corinthians 12:10); and to pray, also, that, as Aaron's rod swallowed up the rods of the magicians (Exodus 7:12), the lying signs will be "swallowed up" by the glorious power of the risen Christ. One final word. As it is clearly the Divine will that this age shall close amid dramatic displays of His power, let us co-operate with Him in His purpose by earnestly seeking that these desperately needed signs and wonders may be manifested in our own nation and locality, in order that men and women shall be aroused from their sleep of indifference and brought to decision concerning Christ.



Women's Column

By Gladys Gorton

NOTHING BETWEEN

THE lovely summer of 1959 is now a glorious memory. What vivid scenes must be painted on the minds of thousands—bathing and swimming in the sea, riding and hiking in the country, enjoying God's pure air to the full. As never before the British people have eaten out of doors—picnics galore. Housewives must have cut scores of sandwiches and filled dozens of flasks with coffee or tea.

With folk visiting us and for our own holiday I made my share of sandwiches and packed the picnic basket. (I must say I am glad I do not have to pack sandwiches every day like some of you must do for your families. You have my sincere sympathy.) But the effort was well worth it—there did not seem to be the flies and midges about like other summers, so eating was a pleasant repast.

"While I fill the flasks and pack the cake and fruit, you do the sandwiches Gladys," said my friend May one morning. "Here's the meat all ready mixed in this basin." I steadily piled up the sandwiches. "Oh," she exclaimed, noticing a little of the meat left in the basin as I finished. "I meant you to put it all in."

Later, "What's in these sandwiches May?" asked Arthur.

"Meat, Gladys made them. I told her to use it all, but there was some left in the dish." Then she laughed at his expression and began to sing lustily, with the others quickly joining in, "Nothing between . . . Nothing . . . be . . . tween."

With that there were some wisecracks from the men. "Nothing between" was the great joke of that day, but we did indeed meditate and enlarge on the thought—nothing between my Lord and me. Do you know the hymn?

"Nothing between, Lord, nothing between;
Let me Thy glory see,
Draw my soul close to Thee,
Then speak in love to me—
Nothing between, nothing between."

A barrier can so soon and speedily be erected. It must ever be the desire and purpose of Christians to strive to have nothing between them and their Lord.

Another day we heartily enjoyed the sandwiches which May and I prepared together—ham and tongue. Something between! That became a catch phrase. Our parting words were, "There's something between"—love and fellowship.

Unity, grace and love were so very evident in the early Church, that something between which is so essential in the Christian life. "Let there be no strife . . . between me and thee . . . for we be brethren" (Genesis 13:8).

"Behold, how good and how pleasant it is for brethren [sisters] to dwell together in unity!" (Psalm 133:1).

News from the Churches

INDUCTION SERVICE AT HOLYHEAD

On Sunday, September 27th, we said goodbye to Pastor Le Page, who left us to go to Scotland, and on Friday evening we welcomed into our midst our new pastor and his wife and their little daughter Pamela. A good number of members and friends gathered. This was a great encouragement to Pastor Ray Hodge, our new minister. Pastor Arnold Brooks, our district superintendent, had travelled from Manchester to lead this service.

Mr. W. Roberts, the Holyhead church secretary, gave a word of welcome to Pastor Hodge on behalf of the church members. This was followed by a few short words of encouragement by Pastor Brooks. After this, Pastor Hodge was presented to us and he passed on a few thoughts which were promises the Lord had given him a few months ago; now he saw how they were fulfilled. Pastor Hodge ended the service with the hymn "Launch out into the deep."

WATFORD CHURCH ANNIVERSARY

A very happy week-end was spent by all in the Watford church when the anniversary services were held in September.

We commenced with a women's united rally on Thursday afternoon, Mrs. Boyle (A.O.G.) being the speaker, when there was a good attendance of sisters from surrounding churches.

Saturday evening brought much encouragement to our hearts when our church was filled. Coaches and cars brought folk from some of the nearer Elim churches to join in fellowship. Musical items rendered by the Heavenly Gate Trio and our own guitar group were much enjoyed and the ministry of Pastor F. Coleman will assuredly live long in the memories of us all.

The Secretary-General, Pastor H. W. Greenway, truly fed our souls on the finest of the wheat when we gathered together on Sunday. Our hearts were encouraged and greatly blessed under his ministry.

GLASGOW

It is with deep gratitude and praise to God that we report times of much blessing. The meetings are well attended and the numbers have been increasing. Recently thirteen new members have joined the church and several souls have been saved. Our young people's work is also being blessed. The numbers are increasing. Some have been saved and are joining

the church, and others have been baptised in the Holy Spirit.

A week ago a sister suffering from severe nervous trouble for a year managed to come to the meeting. At the close of the prayer meeting the pastor prayed for her and she was completely healed.

The Bible study is well attended. These studies are most instructive, and we praise God for the faithful ministry of our pastor.

HELEN HILLIARD.

CITY TEMPLE, HULL

Once again the time came round for our annual convention at the City Temple, Hull. Our visiting preachers this year were Pastor E. Scrivens (Oxford) and Pastor J. Lancaster (Eastbourne). They were newcomers to Hull, but soon found a warm welcome from the Yorkshire folk.

The convention was richly blessed of God. On the Wednesday evening our young folk gave various items, and it was a joy to see Pastor C. Davies (Driffield) and a number of friends with him. Pastor Harries, from our Mason Street church, Hull, also supported this service.

Immediately following the convention was a missionary week-end, when we gave a hearty welcome to our sister Elsie Wriglesworth from India. Her ministry throughout the Sunday both to adults and children was enjoyed.

L. PINCHBECK.

FAREWELL SERVICE OF PASTOR AND MRS. E. J. THOMAS AT LURGAN

On Monday evening, September 28th, a large congregation gathered to say farewell to Pastor and Mrs. E. J. Thomas, Paul and David.

Three things summarise the occasion. First there were *presentations*. The church elders presented a wallet containing a monetary gift to the pastor and a gift of linen to Mrs. Thomas. Paul and David each received a fountain pen. The Crusaders gave Mr. Thomas a "Thomson Chain Reference" Bible. Other presentations included a Royal Winton coffee service from the Sunday school and Bible class and a box of linen handkerchiefs from the Sunshine Corner. Paul and David were the recipients of writing cases from the Sunday school.

It was also an occasion for *praises*. Mr. J. Cope-land, on behalf of the Irish Executive Council, spoke appreciatively of Mr. Thomas's work and com-

mented on the great potentiality of the church's future.

In reply, Mr. Thomas expressed heartfelt thanks for all the gifts bestowed upon himself and his family, adding that in his final service on the previous evening he received a yet greater reward when a young man was gloriously saved.

Mr. S. Smith, church secretary, who convened the service, also spoke very highly of Mr. Thomas and his work in the church.

Finally the *preaching*. Pastor F. S. Bristow, Armagh, ministered the Word acceptably, taking as his subject "Pentecostal preaching."

WM. H. HOLOHAN.

FAREWELL SERVICE FOR PASTOR JOSEPH SMITH

ON Saturday, September 12th, special services were held in the Ulster Temple, Belfast, to mark the retirement of Pastor Smith from the office of Irish Superintendent and from full-time ministry in Ireland. It was thirty-nine years ago that Pastor Smith, then a young man, having returned from the U.S.A., where he had been working, met the Elim Evangelistic Band and at the call of God gave up his secular career and entered the ministry. Since that time he has served the Elim Movement as pastor of several assemblies in London and the south of England and for the past twelve years in Ireland, and as a member of the Executive Council. For almost ten years he was Dean of the Elim Bible College and has served two terms of office as President of the Movement. Although past the normal retiring age, Mr. Smith has continued to work with unabated zeal and an energy that has surprised many of his younger ministerial colleagues. He recently felt that the time had come to relinquish a full-time position in the Movement and at the leading of the Lord to offer himself for special meetings and campaigns to assist the churches. Before his leaving to take up residence in England it was decided by the Irish Executive to mark the occasion suitably and show appreciation for all the magnificent service Pastor Smith has rendered to Elim in Ireland during the twelve years he has served as Superintendent.

A tea, to which all the ministerial friends of Mr. and Mrs. Smith and members of Church Sessions were invited, was held. After the tea, speeches were made by many Elim friends and visitors from other denominations. Messages of greeting from the Belfast City Mission, Ravenhill Presbyterian Church, Youth for Christ, the Evangelical Protestant Society, the Congregational Church Home Missions Board and a Baptist minister were read. On behalf of the Elim ministers in Ireland, Pastor A. Wilson presented Mr. Smith with a leather brief case.

Following the tea a public service was held, attended by a large crowd of people. During the

service Mr. George Gilpin, of Bangor, who has served the Elim Movement almost since its inception, spoke words of appreciation on behalf of the Irish churches and then presented a cheque to Pastor Smith. Mr. J. Copeland, of Portadown, a member of the Irish Executive, spoke of the hospitality extended by Mrs. Smith to the Executive at its monthly meetings and then on behalf of the Executive presented her with a gift of Irish linen. This was followed by a message to Christopher, the only son of Mr. and Mrs. Smith, who was to enter the Elim Bible College to train for the ministry, given by Mr. F. H. Burke, the superintendent of the Ulster Temple Sunday school, who also presented to him a travelling clock on behalf of the school. After each had responded, Rev. John W. Young, minister of the Mountpottinger Methodist Church, with whom Mr. Smith had worked in close co-operation, commended them in prayer to the Lord.

The final message was brought from the Scripture by Pastor T. W. Thomson, the new Irish Superintendent. Speaking on the words of Scripture from which our Movement derives its name, "And they came to Elim, where there were twelve wells of water and three-score and ten palm trees," Mr. Thomson addressed his message mainly to the younger generation. He reminded us that Pastor Smith represented the generation of early Pentecostal pioneers who are gradually passing from us, and he made an earnest appeal for young lives to catch the Pentecostal vision of these pioneers and carry on the great work that they have accomplished.

Two nights later a crowd gathered at the quayside to bid farewell. Before going aboard Pastor Smith told us how his last act in Ireland that day before leaving for the boat had been to point a woman to Christ. As the ship moved away the crowd sang the twenty-third psalm. We thank God for the work and ministry of Pastor Smith in Ireland and pray that God will richly bless him in his new sphere of service.



HOW TO TAKE CRITICISM

"You will be judged by the standard you judge by" (Matthew 7:2, Goodspeed).

IF you live in the midst of human beings you are sure to be criticised. And if you are human you won't like it. No matter how much you may say you welcome criticism, what you generally mean is that you would welcome any other sort of criticism than the kind you get.

However, it does come. Gently or roughly, kindly or cruelly, the critics will have their shot at you. It may be your inferiors, your equals or your superiors, your family, your boss, your public, your rivals, your customers—somebody is sure to think you less than perfect and will not mind saying so.

How will you take it?

Take it without hysteria.

Don't get "steamed up" about it. If you are in public life being criticised is part of your job. This particular bit of criticism may be true or false, justified or not; but you can't tell which until you stop breathing so hard and glaring through your spectacles. Get yourself together now. If you are in a lowlier position—road sweeper, cook or office boy—criticism is part of your wages. Didn't you ever hear of "supervision"? If you have a boss you have a critic. Criticism may be worth more to you than your pay packet.

Take it without hatred.

Don't leap to the conclusion that everybody who criticises you hates you. The person who loves you most dearly and has the highest hopes for you may be your severest critic—and why not? Indeed, the Bible teaches us that the One whose love for man is greatest is also the One who never spares the lash. And even when criticism is inspired by hatred, jealousy or meanness, as it often is, it will do you no good to hate back. Even when it is inspired by your worst enemies, if all it does is to make a hot hater of you your enemy has had his way with you. He has made you worse instead of better.

Take it without humiliation.

Don't feel crushed by unfavouring words. All good people, all great ones, have been criticised. You are

no outcast. If you were, no one would bother to point out your faults. To have failed once does not mean you are a failure. You can hold up your head again. Take it without humiliation.

Take it with humility.

To resent criticism means that you like to think of yourself as perfect. Well, you're not. And as long as you think you are perfect and unimprovable you will never be better than you are. You will never learn anything if you won't be taught. You will never climb any ladder if you mistake the bottom rung for the top.

Take it with honesty.

That is, look squarely at it. Don't look the other way and try to think of something else. Look at it; analyse it. Consider the sources. Maybe the critic really didn't know what he was talking about. Maybe he "has it in" for you and would call you names no matter what you did. Maybe what he says is completely "off the beam." Very well, then you can cheerfully and honestly forget all about it. But if you are honest you will be willing to admit that some of your critics do know what they are talking about. They are experts, and have the right to judge. Their motive may be love for you, or they may be in love with perfection. Be thankful for this. The poorest friend in the world is an easy-going critic.

Take it with humour.

Jesus set the example when He dealt with His critics, the Pharisees. Much of what He said in reply to them is tinged with humour—His remarks about the splinter and the plank, about swallowing camels, about blind men leading the blind, about well people needing no doctor, about the city of Jerusalem outside of which no prophet could die. . . . Of course, Jesus was dealing with mean and unfair criticism. But even when the critics are neither mean nor unjust keep your sense of humour. It will not only cushion the shock of vicious detractions; it will help you see the rightness of a fair verdict against you.

(Continued on page 596)



THE FAMILY ALTAR
and
ELIM PRAYER CIRCLE

Scripture Union Portions. Notes by R. B. Chapman
(Minister of Elim Church, Sheffield)

Monday, November 9th. Romans 8 : 28-39

The providence of God (v. 28). Even unjust, hurtful and calamitous things God will providentially weave into the perfect pattern for our good.

The predestination of God (vv. 29, 30). Our future is wrought out under the good hand of an almighty and all-seeing God. Remember this predestination is founded on God's foreknowledge of our decisions.

The provisions of God (vv. 31, 32). All things are freely supplied in Jesus so that, with God on our side, we may prevail.

The protection of God (vv. 33, 34). God protects from man's accusation by His justification and from man's condemnation by Christ's intercession.

The predominance of God (vv. 35-39). God's superiority is made known in His love in Christ, from which no earthly power, other than our own stubborn will, can separate us, but thereby we can gloriously conquer.

Tuesday, November 10th. Romans 9 : 1-18

Three chapters now deal with Israel's relationship to God. The first (9) opens with **Paul's passion**, the next (10) with **Paul's prayer**, the third with **Paul's predictions** for Israel. Verses 1-3 reveal the heartache as Paul recognised her rejection of Christ, wilful disobedience and selfish national pride, and this in spite of her enormous privileges (vv. 4, 5). The depth of Paul's love is touching. "I have reached the pitch of wishing myself cut off from Christ if it meant that they could be wor. for God" (Phillips). Have Christians now so deep a love for the lost? Would we be prepared to endure perdition personally that others may enter paradise? Pray for this deep passion for souls.

Wednesday, November 11th. Romans 9 : 19-33

Paul now reasons concerning the **righteousness of God's sovereignty** (vv. 19-23), not in the sense of arbitrary domination but from the view that He is our Creator, knowing the end from the beginning, possessing wisdom and skill far beyond our finiteness. He winds up the chapter reasoning for the **righteousness of Gentile salvation** (vv. 24-33), which had been predicted by the prophets, was obtainable through faith in the One who had become a "rock of offence" to Israel and was being enjoyed by those Roman readers who had not been ashamed to believe.

Thursday, November 12th. Romans 10 : 1-11

Yesterday's reasoning in favour of righteousness by faith is here further elaborated and the folly of human effort to build up one's own righteousness is emphasised as an ignorant and futile struggle. It is not the zeal of the works of the **hands** (as with the Jews), nor the attainments of the wisdom of the **head** (as with the Greeks), but it is the simplicity of the belief of the **heart** that makes a man righteous in the sight of God (vv. 9, 10). Thus believing one is not ashamed, and therefore gladly makes confession with the mouth, and others come to know of life and salvation in Jesus. Confess Christ continually to your companions.

Friday, November 13th. Romans 10 : 12-21

Much has been said in preceding verses of God's predestination, choice, calling, election, sovereignty and power; and lest some, in the reading, should feel excluded, forsaken, unworthy, rejected and left out, it seems that the Holy Spirit has graciously extended limitless hope by using the all-embracing word "whosoever" with regard to this salvation (v. 13). This great work of grace is not for some select few, some exclusive company, some privileged race, but is open to all who, seeing their need, are prepared to believe and willing to call upon the Lord Jesus for salvation.

Saturday, November 14th. Romans 11 : 1-12

We are reminded here (v. 5) that God always preserves a remnant as a faithful witness to Himself. In spite of the general rejection of Christ by Jewry there was a true nucleus which answered the call of grace. This has been the mystic truth down through history—God is never left without a witness. Sometimes you may be tempted to despair in this decadent day and feel like a lone voice crying in a worldly wilderness. Take heart at the remembrance of Elijah's day—7,000 souls who had not kissed the lifeless pontiff of the Zidonians. You are not alone, but one of a countless number forming God's faithful remnant in an ungodly age.

Sunday, November 15th. Romans 11 : 13-24

A resounding note of warning is brought to us in these verses. Carelessness, pride, wilfulness and unbelief cause privileged Israel to be cut off. Paul warns the ingrafted Gentiles to beware and watch their ways with humble, reverential care lest they too imperil their future (v. 21). The secret of continued safety in God's goodness depends upon continuity in the ways of God, "If thou continue . . ." (v. 22). See also Colossians 1 : 21, 22. Do not let disappointments deter, hardships hamper, riches retard, pleasures paralyse or comforts make careless. Pray for grace to continue in the race, enduring to the end, being faithful unto death.

ONE-MINUTE SERMON

By Selwyn Hughes

THE other day I watched an eclipse of the sun.

It was a most interesting sight, but what I was most interested in was the fact that during this period a strange coldness settled upon the locality. This, I read afterwards, was typical of such an event. I read too that during an eclipse Einstein confirmed his theory of relativity. It was only when the sun was blotted out that his prediction concerning the bending of light rays from the stars was seen to be true. He became sure of this when the sun was shaded.

Helium too, I understand, was discovered during an eclipse. When the sun is blotted out and the darkness falls we sometimes too easily think it is the time for bowing down the head. But look with me for a moment at a scene in the Scriptures where a young man hangs dying upon a cross. Darkness mantles the scene. Yet from that darkness comes the thrilling discovery that sin can be forgiven and salvation is within the reach of men and women who will simply trust in the Redeemer's precious blood. Out of darkness comes light. From the shadow of the tree come healing and salvation to all who will believe. That, my friend, is a discovery worth noting.

COMING EVENTS

(Please pray for these services)

BALLYMONEY. November 7-12. Elim Tabernacle, Edward Street. Minister's third anniversary services. Speaker: Arnold Brooks (Salford). Convener: Keith Harris. Sun. 11.30, 3.30 and 6.30, week-nights 8.

BELFAST. November 8-15 Ulster Temple, Ravenhill Road. Evangelistic campaign. Speaker: Evangelist Gordon Cove. Suns. 11.30 and 7, week-nights (Friday excepted) 8.

FINCHLEY. November 14. Elim Church, King Street. Great Finchley Special. Speakers: F. J. Turley and Youth Team. Convener: J. G. Cooper. 7.

HADLEY (nr. Wellington, Salop). November 4-19. Elim Church, Haybridge Road. Evangelistic and Divine Healing Campaign conducted by A. J. Chuter. Soloist and song leader: Alan Caple. Suns. 6.30, week-nights (except Fri. 13th) 7.30.

ILFORD. November 14. Elim Church, Scrafton Road. Monthly rally. Speaker: J. C. Kennedy. 7.30. November 21-23. East London Revival Rally. Speaker: J. Gardiner (Halifax). Sat. 3 and 6.30 (Newpark Hall Male Voice Choir 6.30), Sun. 11 and 6.30, Mon. 7.30.

LEYTON. November 6, 7. Elim Church, Vicarage Road. Twenty-fifth Church Anniversary. Speaker: John Dyke (former minister). Sat. 7, Sun. 11 and 6.30 Cecil Jarvis. November 6-15. Inter-church campaign. Suns. 11 and 6.30, Tues., Wed. and Thurs. 7.45. Sat. 14, at 7, Norman and Eddie Lay (guitarists).

LONGTON. November 7. Elim Church, Five Ways, Lightwood Road. Latest documentary film of Billy Graham's Australian Crusades, "Southern Cross Crusade." 7.30.

SOWERBY BRIDGE. November 14-16. Elim Church, Willow Street. Church Anniversary and Convention. Speaker: the President, H. Burton-Haynes. Sat. 7, Sun. 11 and 6.30, Mon. 7.30.

SWANSEA. November 7-9. Elim Church, New Orchard Street. Church Anniversary services. Preacher: T. Stevenson (Ilford). Sat. 7.15, Sun. 11 and 6.30, Mon. 7.15.

MISS JEAN AYLING'S ITINERARY

November 14, Hove; 15, Hastings; 16, Eastbourne; December 19, Letchworth.

MISS F. GROSSEN'S MISSIONARY ITINERARY

November 7, Stoneyburn; 8, Shotts; 9, Coatbridge; 10, Edinburgh; 11, Dumfries; 12, Carlisle; 13, Whitehaven.

MISS E. WRIGLESWORTH'S MISSIONARY TOUR

November 7-9, Oxford; 10, Faringdon; 11, Reading; 12, Banbury; 13, 14, High Wycombe.

MISS M. PAINT'S MISSIONARY TOUR

November 18, Southampton; 19, Romsey; 20, Canada; 21, Eastleigh; 22, Petersfield (11 a.m.), Ryde (6.30 p.m.); 23, Gosport; 24, Portsmouth; 25, Andover.

LONDON CRUSADER CHOIR

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

November 7, Ilford; 21, Nunhead; 22, Epping Prison and Rye Park; December 4, Walton-on-Thames; 5, Croydon (Spurgeon's Tabernacle); 6, Maidstone Prison; 16, West End (Thos. Cook's); 19, FESTIVAL OF CAROLS, Friends House, Euston Road, London, N.W.; 20, Wormwood Scrubs Prison; 27, Holloway Prison; 1960: January 2, Dollis Hill; 10, Broadmoor; 17, Clapham (31st Anniversary service); February 6, 7, Southend and Westcliff-on-Sea; 13, Tunbridge Wells; March 5, 6, Worcester; April 15-17, Bournemouth; May 28, 29, Bristol.

J. SMITH'S TOUR OF DEVON AND CORNWALL
November 14-19, Exeter; 21, Bodmin (Presbytery rally); 22-26, Falmouth; 28—December 3, Plymouth; 5-10, Newquay; 12-17, Torquay and Paignton.

MISS W. LOOSEMORE'S MISSIONARY TOUR

November 7, Nottingham; 8, Giltbrook; 9, Sandiacre; 10, Long Eaton; 11, Burton; 12, Ashbourne; 14, Beeston; 15, Loughborough; 16, Leicester.

MR. F. B. PHILLIPS'S TOUR

November 8-10, Selly Oak; 11-13, Kingstanding; 14-16, Smethwick; 17-19, Sparkbrook; 21-23, Graham Street; 24-26, Blackheath; 27-29, West Bromwich; December 2 and 9, Coulsdon.

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(100 voices)

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Portsmouth Male Voice Choir

London Crusader Choir and Ladies' Chorus

Programme devised and conducted by

DOUGLAS B. GRAY (Director of Music)

Rev. H. Burton-Haynes (President) will conduct the epilogue.

Rev. H. W. Greenway (Secretary-General) is chairman.

SATURDAY, DECEMBER 19th, 1959

in the

FRIENDS HOUSE (main auditorium)

Euston Road, London, N.W.1, at 7 p.m.

Reserved seat tickets from Headquarters (2/6 each). Special rates for parties of ten or more.

BOOK EARLY

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Christmas House Party at "Salem." You are invited to join us at the "Salem" Christian Guest House, St. Lawrence, Ventnor, I.O.W. Write for particulars to: Mr. and Mrs. S. Marsh. C.186

Continental holiday for all Crusaders; 10½-13 gns. (first week in July). Prices fully inclusive from London. Write the leaders: Rev. and Mrs. G. Jeffreys Williamson (A.O.G.), 355 Rochdale Road, Bury, Lancs. (Phone 959.) C.184

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

Ifracombe, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.18

It is seven weeks to Christmas and your 1960 holidays will soon be here. Book now at Torbay Court, Paignton. E. J. Maggs, Torbay Court, Steartfield Road, Paignton, Devon. Phone 57835. It is an ideal spot for conferences. C.173

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

SITUATION VACANT

Young woman required for telephone and reception duties at Elim Church Headquarters; age 15-18. Write the Secretary, 20 Clarence Avenue, London, S.W.4.

BIRTH

Tate. On October 17th, to Mr. and Mrs. R. E. Tate (née Jacqueline Northcote); God's gift of a daughter, Karen Georgina. C.187

MARRIAGES

Ede : Keen. On September 26th at Oxford Road Methodist Church, High Wycombe; Kenneth John Ede to Daphne Gillian Keen. Officiating minister: J. Nicholson.

Haggar : Smith. On October 17th at St. Nicholas Congregational Church, Ipswich; William Ronald Haggar to Ena May Smith. Officiating minister: J. H. Sainsbury.

ENGAGEMENT

Mr. and Mrs. Morris, of 12 Chestnut Avenue, West Wickham, Kent, announce with great pleasure the engagement of their eldest daughter Barbara to Mr. Norman Kippax, of the Boma Hotel, Porth, Newquay. C.188

WITH CHRIST

Beecroft. On October 6th, Mr. Beecroft, beloved member of Elim Church, Ipswich. Officiating minister at funeral: J. H. Sainsbury.

Henson. On September 20th, Frances Henson, aged 86, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

Reeder. On September 18th, Emily Elizabeth Reeder, aged 86, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

Townsend. On September 25th, John Henry Townsend, aged 80, of Elim Church, Croydon. Officiating minister at funeral: H. Burton-Haynes.

FOR SALE

500 shares in the Elim Publishing Company. Replies to Box 22, "Elim Evangel" Office. C.189

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