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The **Elim Evangel**

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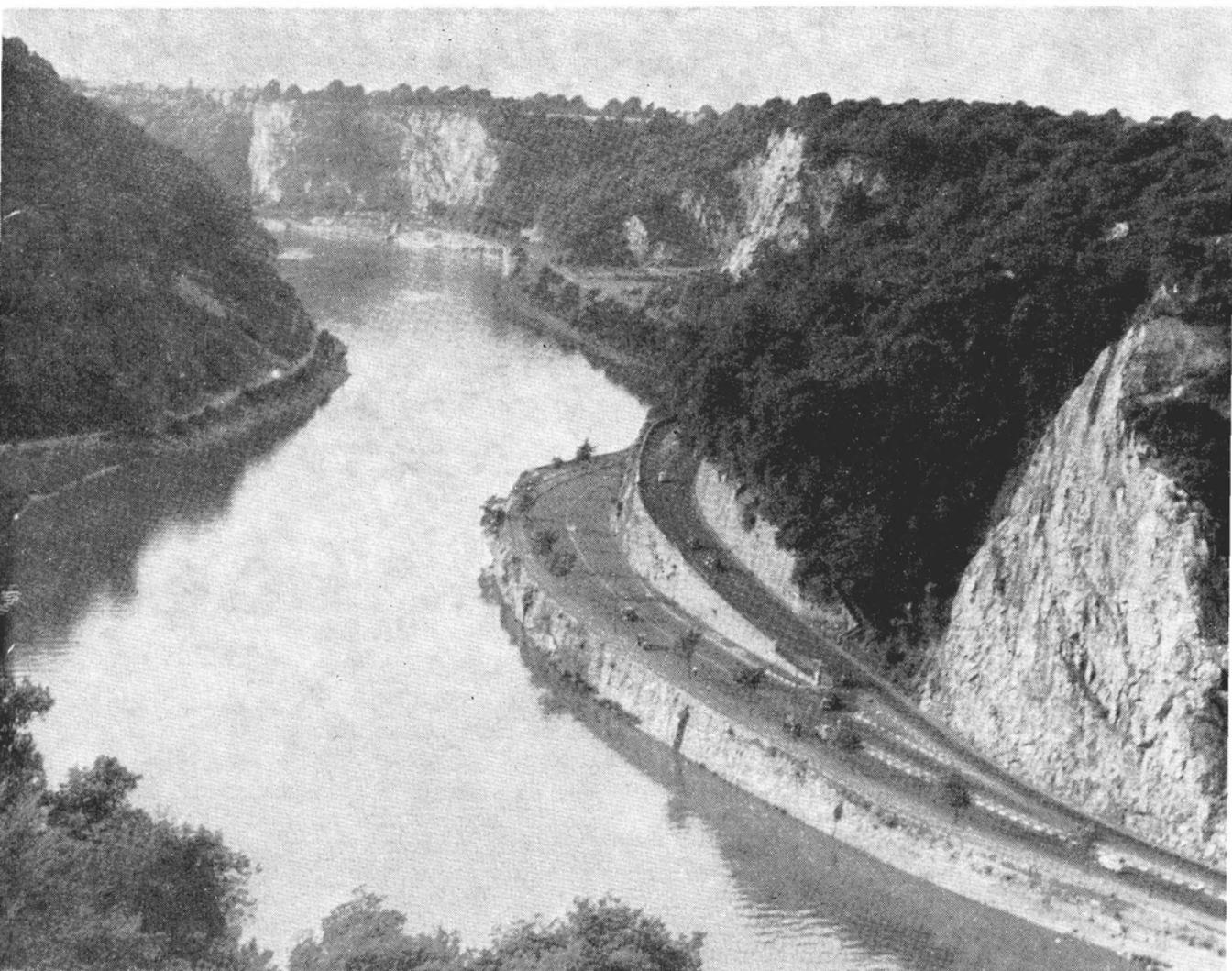


Photo by

THE AVON GORGE FROM CLIFTON SUSPENSION BRIDGE

Brian Garrard

SPECIAL EVANGELISTIC NUMBER

editorial . . .

SOARING CRIME WAVE

OVERSHADOWING the life of Britain today is the terrifying rise in cases of murder, especially sexual murder. Only recently Scotland Yard had so many unsolved cases on its hands that there were insufficient investigators to cope with them. Particularly frightening is the number of cases involving children. Fear and terror stalk the streets and lanes of villages and towns where these crimes have been committed.

There are many who believe that an answer is to be found in a revision of the Homicide Act, making such murders capital crimes. Certainly we feel that today there is too much emphasis on the *treatment* of criminals, suggesting that crime is simply the result of mental or psychological sickness; hence the criminal is to be pitied rather than punished. Sometimes, when the initial revulsion against the crime has subsided, there is more pity extended to the murderer and his relatives than to those bereaved by his crime.

Many are the causes blamed for this increase in crime, especially of the brutal kind. Foremost in our mind, however, is the abandonment by so large a proportion of the community of the Word of God and the house of God. Sunday school attendance is at an all-time low for this century, the authority of the Bible is undermined in our schools and the minds of the masses are conditioned by the sensational Sunday press and the television screen.

There is only one answer to the problem of our community—it is a return to the Bible, to the house of God, to a wholesome fear and reverence of God and to the scriptural teaching that crime is not a disease that human methods can cure, but sin which can only be cleansed by the precious blood of Christ. Nor is it only the obvious criminal who is guilty, but all the world is guilty before God, for all have sinned and come short of the glory of God. To deal effectively with the problem we must find the answer not merely to the end effects, but also to the root cause. That answer is Christ, who by His sacrifice on Calvary has made possible a salvation that can transform the sinner into a saint. Neither deterrents nor human remedies can provide an effective alternative.

D. L. Moody's memorable ministry in Chicago resulted not only in the conversion of phenomenal numbers of people, but also in the closing of saloons and the virtual emptying of the city's jails. May God grant us such a moving of His Spirit in our land today—it is our greatest need.

Meanwhile, as we pray incessantly for a mighty move of God, may we not neglect our own individual witness. Despise not the day of small things, but be ready to proclaim Christ in season or out of season. Why not make a start by passing on this evangelistic issue of the **ELIM EVANGEL** to a friend or neighbour?

And you, dear reader who have never accepted Christ as Saviour, need Christ's free offer of salvation just as we did—and just as much as the sinner of deepest dye, for "there is none righteous, no, not one." Come to Him now, confessing your sin, and ask Him to cleanse and forgive you. He will save you from sin, give you His peace and joy, and the assurance that you have passed from death to life.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain sacraments which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

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“SQUARED UP” ?

By **R. A. Gordon** (Minister of Caterham and Coulsdon Elim Churches)

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matthew 5:20).

HOW long is a piece of string? The classic Joadian reply would be: “It all depends . . .” A poser like this was once set two boys who were arguing vociferously with each other as to who was the taller. Their wise mother, seeing an opportunity presenting itself to teach them a lesson, intervened by suggesting that instead of standing back to back and speculating on the matter they should settle it by fetching a stick with which to measure each other. When asked “Which stick?” the mother nonchalantly replied, “Oh, any stick will do.” So one lad fetched a crooked stick from the garden, and the measuring commenced. But as the mother ascertained that one boy was one-and-a-half crooked sticks tall and the other about one-and-five-eighths, the boys asked the question simultaneously: “But how long is a crooked stick?” The mother, applying her lesson, said: “Ah, how can we tell that?” and they soon realised that a yardstick was the only correct measure by which they could judge, and not a stick from the yard.

Life is much the same. Most people use a crooked stick at some time or other in an endeavour to measure and justify themselves. Which thought brings us to our first consideration:

MAN'S STANDARD OF MEASUREMENT

This is usually an “it all depends . . .” standard, allowing for need, conditions, feelings and many other things. The Bible says of some: “They measuring themselves by themselves, and comparing themselves among themselves, are not wise” (2 Corinthians 10:12). A common phrase so often heard is “I’m as good as the next.” But how good or bad is the next? By what standard of measurement can one assess the goodness or badness of one’s fellows or oneself?

A very rich young man once confronted Jesus with the question “What must I do to inherit eternal life?” and had a shock when his self-righteousness was declared deficient, for Jesus said to him: “One thing thou lackest,” even though he had paraded his virtues and finished by saying “What lack I yet?” Another very busy woman whose hands were full of good works found that she needed one thing

more, and that at the appointed time that was more needful than anything else. She was Martha, the sister of Mary who sat at Jesus’ feet. The Pharisee who prayed in the temple, despite all his splendid deeds of devotion and charity and his contempt for the poor sinful man who was also praying to God nearby, did not go to his house justified as did the sinner. He thanked God that he was not as other men, but he could not “square up” to the true standard of measurement. Belshazzar was another who was “weighed in the balances, and found wanting.” A wonderful car is virtually useless unless you have the petrol and oil to make it “go.” It falls short of the standard.

There was once a time in a great nation’s history when they had no king, and it is recorded of that time that “every man did that which was right in his own eyes.” What a chaotic state of affairs must have existed then! And what would happen today if that were so? The present-day attempts by thugs and international outlaws to ignore and nullify the law are examples of what would abound if there were no controls, laws and set standards of behaviour. Life would be more perilous than it is at the moment. “One man’s meat is another man’s poison” would very much apply, because all men have different ideas of what is right or wrong. So a standard must be fixed, and men stand or fall accordingly.

A very foul-mouthed, evil-living woman once saw a Christian brother on his knees scrubbing the floor of his shop. Standing in the doorway, she called out jestingly: “Say one for me while you are at it!” Quickly, and evidently with convicting power, the man retorted: “I will; you need it!” This aroused the woman’s ire, and amid a mouthful of nasty language she said: “I like that! If all the people in — [naming the town] were as good as I am, — would be a better place than it is.” She had a certain standard by which she measured herself, and to her she met its requirements; but the brother was living by a different standard. How true are the words: “There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Proverbs 14:12). We now come to

GOD'S STANDARD OF MEASUREMENT

Says Paul: "But we will . . . boast . . . according to the measure of the rule which God hath distributed to us . . ." (2 Corinthians 10:13). God's standard measure is Jesus Christ. "Man looketh upon the outward appearance, but God looketh upon the heart." Some particulars of that Divine standard of measurement are given in such passages as: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"; "If any man have not the Spirit of Christ, he is none of His"; and "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Our Lord sums up the whole matter in the words: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," and "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

For our souls' sake we must be saved. The stark, terrible alternative is to be lost eternally. We are saved by a name—the name of Jesus. "There is none other name under heaven given among men, whereby we must be saved." Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Many years ago it was discovered that the British standard measure had shrunk 215 millionths of an inch! As the world's standard of measurement is set by the British master-mould, it had to be re-cast in material that would never be affected by weather or other conditions. If the "powers that be" were so fastidious then (and in some respects they are still today), dare we suppose that God is not, or that He once was particular but is not so now? "With Him there is no variableness, neither shadow of turning."

This principle is perhaps harder to accept when one has done the best one can than when no effort has ever been made to better oneself. Usually an out-and-out scoundrel or criminal knows that he has missed the mark and often cares nothing for these things. But it is rather galling to have tried so hard and to have become satisfied that all is well and then to discover that you have missed the mark by only a fraction. Yet this clearly is the case with most people, for the average person is thoroughly decent and respectable and often quite religious. It is known that a man must be a required height in

order to become a guardsman or a policeman. A short man would not even attempt to apply for such a position. All he could hope for would be to be reborn, and this time to grow taller! But an applicant may be but an inch or less short of the necessary height and fail to get "in." Nothing can be done about the matter. He has just "had it." The same applies spiritually. Out-and-out sinners often are not even interested in God and salvation. But Mr. and Mrs. Everyman often become genuinely concerned about the matter. Their consciences are not seared; their emotions still play a big part in their lives. Humanly speaking, they are very near the mark. But the Divine and official measure discloses that they are short of it. The Bible says: "There is none righteous, no, not one . . . for all have sinned, and come short of the glory of God." Look once more at the words of Jesus. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Were these people righteous? They certainly were, but it was self-righteousness. Paul could boast: ". . . as touching the law, a Pharisee; . . . touching the righteousness which is by the law, blameless." But he was proved a sinner, having missed the mark; indeed, he declared himself the "chief of sinners." and he only "squared up" to the Divine standard when he became a "new creature in Christ Jesus." He then could write: "But what things were gain to me, those I counted loss for Christ, Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This is the righteousness which exceeds that of the scribes and Pharisees. How do we acquire it? By the new birth. By the rejection of self and the acceptance of Christ as Saviour, Substitute and Sovereign. "For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Three questions remain. Can you square up with God's standard of measurement and be found not wanting? Good for you if you can! If you cannot, will you take Christ and be found in Him? And lastly, if you did once square up in God's own way, are you keeping up to the standard by daily living, moving and having your being in Him? Remember the danger to which the Galatian Christians were exposed. Just let Christ be all in all.

The masks of man

By Hugh Sawyer

“NEVER judge the chocolates by the picture on the box” is a worldly witticism, containing in itself a wealth of wisdom. Never should we blindly accept people or anything at face value. The words of Jesus when sending His disciples to preach among the Jews are recorded for our guidance and profit. “Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men.”

“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” warns Paul. Do not our thoughts immediately pinpoint that arch-deceiver Satan, whose cunning tongue was first instrumental in making us, through mother Eve, children of disobedience?

Let us put this Christ-vanquished but still very dangerous enemy of mankind upon the stand for all to see and to beware. Known as the archangel Lucifer before his fall from heaven, he was perfect in his magnificence, blameless in all his ways, wiser than all the angels. But beneath his beautiful exterior iniquity abounded. Jealousy seared and blackened his heart, and in his boasting he would set himself above Almighty God in His heaven. Together with a third of the angelic host deceived into supporting his cause, he was hurled from heaven, setting up his kingdom betwixt heaven and earth, from whence, with his demons, he wages non-stop war against man, often in the guise of an angel of light. Remember his deception was as deep as his intellect was brilliant, that even today he and his can fool the very elect if they are off their guard.

Another whose face was a mask hiding a treacherous heart, whose following of Jesus was a scheming masquerade, was Judas Iscariot—the Devil’s disciple, for he was never Christ’s! He was a deceiver of his fellows, but never of his Master, holding the party funds in one hand and the fate of Jesus in the other. Apt to be mentally pictured as a Dickensian “Fagin,” shifty and repulsive, surely the opposite extreme was more probable, A hearty, hail-fellow-well-met type, a convincing conversationalist, did he not have kingly ambitions for Jesus and probably a rosy future for himself if his fancy schemes materialised? Would he not be a charming individual, exuding confidence and an

apparent asset to any party? No, the villain rôle must be discarded. Who could have faith in such a character? That he was appointed treasurer and had sole possession of all the finances of the disciples showed their absolute trust in him.

Pontius Pilate, sixth procurator of Judæa, noble in appearance but ignoble at heart; arrogant in manner but indecisive in being; outwardly cruel but inwardly craven; a hater, an insolent Jew baiter, whose justice scales were soapsuds; immortally responsible for the savage treatment meted out to Jesus—it was not chance that *he* conducted the trial of Jesus to his eternal discredit. Neither he nor Judas was *destined* to enact a rôle leading to the death of Jesus. They were what they were from free choice; wicked men.

God knew æons before that both these miserable wretches of their own free will would be on hand at the appointed hour, at the destined spot, to accomplish the Divine plan. No man is individually fated to be accursed, all being equal in His sight and having free will to accept or reject Him.

With stumbling gait, the splintery, roughened cross biting deep into lacerated stooped shoulder, came One towards Calvary’s execution hill. His face, once so calm, composed and fearless, was now a repelling mask, a horror of congealed blood which had trickled into His fair beard from His thorn-crowned brow; matted sweat clotted with dirt stirred up by countless shuffling feet along the dusty way, and through it all pain-tormented eyes made silent appeal. “His visage,” says Scripture, “was so marred more than any man’s.”

The Divine drama was nearing its appointed end. The wicked had apparently triumphed. They were sin-rotten to the core—their victim personified purity to the very marrow. To show His love for mankind Jesus gave His life for their sins, bearing uncomplainingly the fiendish tortures of His captors, and even at the height of His suffering made a last plea for them. From His sagging cross He cried to Almighty God, “Father, forgive them; for they know not what they do.”

Things are not always what they appear to be, so put not your faith in princes, neither in the sons of men; but look unto Jesus, because salvation for you can come by no other.

WOMEN'S COLUMN

By Gladys Gorton

DISAPPOINTMENTS

A NON-CHRISTIAN woman confided to me: "She was my best friend for years. I loved her and trusted her until I found that she had a flair for my husband. To think that she—*my best friend*—would do this to *me*! What a disappointment!" And another woman confided: "I've let my flat now, but if I had received a message an hour earlier it would have changed the whole situation. I waited days for this message, but my married daughter forgot to phone me. She had friends who wanted the flat and they were so nice; just my type. I'm so disappointed I could cry!"

Disappointment is one of the hardest things to bear. It can embitter and madden. Most of us do not get very far in life without some crushing disappointment, which, if allowed, can eat into one's soul. So much human nature can accept and "take in its stride," circumstances, conditions, heart-rending experiences, etc., all borne with courage and oft-times cheerfulness; but disappointment finds one unbraced to meet it. It takes the wind out of one's sails. Who has not muttered "Marah" over some well in the desert which one has strained to reach and found to be bitterness? Alas, many stay at Marah and drink the waters of bitterness for the rest of their lives; but happy are they who determine to arrive at Elim, where there are twelve wells of water and threescore and ten palm trees (Exodus 15:27).

But slay. At Marah the Lord showed Moses a tree which when he had cast it into the waters made them sweet (Exodus 15:25). "This tree typifies the Cross (Galatians 3:13), and when our Marahs are so taken we cast the 'tree' into the waters" (Scofield). Nothing less than the power of the Cross can turn our bitter waters (disappointments) into sweet water (His appointments).

"O Marah pool, set in the desert sands,
How can we drink, how can we drink of Thee?
But Moses cried, and he was shown a tree.
Did ever heart in vain Thy grace intreat?
Touch of the tree made bitter waters sweet.

So, blessed Lord, in all our Marah days,
Show us the tree; one thought of Calvary's Cross
Makes bitter sweet, discovers gain in loss.
Let not your heart be troubled, Thou didst say
Long, long ago, It is Thy word today."

(AMY CARMICHAEL)

See the two on the way to Emmaus, most probably, as some commentators suggest, Cleopas and his wife; bitterly disappointed. Their hopes were high; they thought to see Jesus crowned King in Jerusalem, but He was dead. They had watched His crucifixion and their hopes were blighted. Dejected and disappointed, they travelled back to Emmaus. Since then, metaphorically speaking, many have journeyed along the Emmaus road. "And it came to pass, that, while they communed together and reasoned, *Jesus Himself drew near, and went with them*" (Luke 24:15). Your disappointments are known to Him—He draws near. Harken—it is the Lord!

SUNSHINE CORNER



GRANDMA'S STORY

Hello Sunbeams.

Elizabeth went to see grandma one afternoon when she was getting better after she had had chicken-pox. Grandma told her a story about a little boy called Billy, and it's such a nice story that I'd like to tell it to you. Billy loved flowers and wanted to pick a bunch for his mummy, but there were no flowers in his garden and he wasn't allowed outside. "Perhaps mummy wouldn't mind if I went out to pick just a few and came straight back," he thought and so off he went.

He had a lovely time picking flowers and had gathered quite a big bunch when he saw a big shaggy dog following him. The doggie wasn't a fierce one and it didn't growl or bark. Billy was a little frightened at first, but soon he became so busy that he forgot the doggie and even forgot where he was. He reached out for some flowers and suddenly found himself falling. He had wandered too near a lake and the water was deep. Just when he thought he was going to drop right into the water there was a tug on his jersey and he felt himself being dragged to safety. Looking down at his jersey, he saw that it had been seized by the doggie and that he was being pulled back by the doggie's strong teeth. Billy thought it was time he went home now. The doggie trotted by his side all the way, and Billy was glad it was there because he was feeling cold and lonely and it was getting dark.

Billy's mummy and daddy didn't know where he was and were beginning to get worried. Then they heard a dog barking just outside their door and they went to see what all the noise was about. Billy's doggie friend led them right to where he was and then ran off, nobody knew where. Billy had some tea and then after a warm bath he went to bed. Next morning he told mummy how the doggie had looked after him and had saved him from falling in the lake. "I think, mummy, that the doggie must have been an angel in disguise," said Billy.

"Do we really have angels looking after us, grandma?" asked Elizabeth. "Yes, indeed we do," answered grandma, opening her Bible. "You read what it says here." Elizabeth put her finger on the words and followed them as she read. "Their angels do always behold the face of My Father which is in heaven." "I'm glad Jesus loves me," said Elizabeth, "and sends His angels to look after me, yes, and His doggies too."

I hope you like grandma's story, sunbeams: and you won't forget that Jesus sends His angel guards to care for you, will you?

Goodbye until next week, and God bless you.

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THE GREAT DIVIDE

by STEPHEN E. SLOCUM

HIGH in the Canadian Rockies, where towering snow-capped peaks keep silent sentinels, the tourist trail winds through the Kicking Horse pass. At the crest of the pass the roadway is spanned by a great wooden arch. On the eastern approach is the name Alberta, and on the western side British Columbia, for it stands on the boundary between these two provinces; but its real purpose is to mark the watershed of the continent, and across the top it bears the sign "The Great Divide." On one side of this crest-line the waters flow eastward to their final destination in Hudson's Bay; on the opposite side they flow westward to the Pacific. The melting snows from the peaks which in summer feed these rushing mountain torrents are the same on either side, but their destinations are diametrically opposite, for they have no choice but to obey the law of gravity.

Tourists who speed through the pass are thrilled by the sign over the arch, for they are riding on top of the world; but perhaps the thought never crosses their minds that there is another Great Divide which separates humanity into two streams, flowing in opposite directions, to destinations as far apart as the east is from the west. Yet sometimes as they rush over the trail, conscious only of the rugged grandeur of this land of the sky, they are abruptly halted by a terrible reminder that at the end of the trail they must meet God. A piercing scream, a sickening crash, and death stalks the highway! The silent forms on the roadway, a few moments ago in the full bloom of life, have suddenly reached their destination. On which side of the Great Divide had they chosen their course through life—toward the sunrise of eternal day, or toward the sunset of eternal night?

The Great Divide which determines the direction

in which your life is channelled is plainly marked by the Cross of Christ. It was set up nineteen centuries ago on the hill Calvary, and its light encircles the world. Yet men pass it by as carelessly as the tourist skims through the pass. The wise motorist carries a map, but the mass of humanity that throngs life's highway rushes on heedless of God's Word, careless of its destination. Yet no one can ignore God, for, unlike the streams from the hills, each life must determine its own choice of the way. There are only two ways: *God's and man's*. You cannot remain neutral. The choice is yours but it must be made.

The world is full of dead men—the walking dead—engrossed with worldly affairs but without God, without Christ, without hope. The terrible tragedy of these walking dead is that they deliberately ignore the way of eternal life. When at last you stand before the great white throne in the presence of God, the question which will determine your eternal destiny will be: *What is your relation to Jesus Christ?* No evasions, no excuses will avail. The matter must be decided now while you have the power of conscious choice.

Are you one of the walking dead? If so, the matter is urgent, for "now is the accepted time." Mental acceptance of Christ's claims is not enough. He must be received as your personal Saviour, for "as many as *received Him*, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). Life begins when you are born. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14).

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IF YOU COME!

1. "WHO THEN CAN BE SAVED?"

WHAT about the angels? They need no salvation, for they have not sinned but serve God day and night. What about the Devil and his demons? They cannot be saved, for no salvation has been provided for them. God in His wisdom has not seen fit to provide one for them. What about those who have died rejecting Christ? God, speaking to us through the Bible, clearly reveals that there is no salvation for any Christ-rejector in the life hereafter. What about those who will not trust in Christ, but trust in their good works? There is no salvation for them, for all their good works become as nothing while they refuse to commit their lives to Christ.

Who then can be saved? All men everywhere, if they are willing to accept Christ as Saviour. The Bible tells us that God is not willing that any should perish, but that all should come to repentance; it tells us that Christ died for the sins of the whole world and that through believing on Christ one receives the gift of eternal life. All can be saved, even the worst. Matthew, the swindling, cheating tax-

with first-degree murder and sentenced to twenty years in Sing Sing jail.

In prison Billy began to think things out: twenty years in Sing Sing, fifteen years in California—thirty-five years locked up. Then he had committed the unpardonable sin and he was going to hell for ever. What did it matter if he met the Devil a few years earlier? Why not commit suicide? So he planned to climb the steeplejack's steps up the smoke-stack and dash himself to death on the stone flags in the prison yard. To get to the first step, set in the brick chimney of the power house, he needed to be raised two or three feet. There were no step-ladders lying around, but he saw an empty box and kept his eye on it during the afternoon. The final whistle would blow at 5.15 p.m. for all men to march in and be locked up for the night. At 5 o'clock he reconnoitred in the neighbourhood where he had seen the box, only to find it occupied by a man sitting on it, and as he approached he saw the man reading a book. When near enough he asked the man what he was reading.

"It is the New Testament."

THREE BIBLE QUESTIONS CONCERNING

"Who then can be saved?" (Mark 10:26)

"Are there few that be saved?" (Luke 13:23)

By Leonard Cowdery (Minister of Elim Church, Blackpool)

gatherer, was saved; the woman of the streets was forgiven by the Christ; Saul of Tarsus, the ruthless persecutor of Christians, was changed and became Paul the apostle; Peter, who denied his Lord with vile curses and blasphemous oaths, found mercy and a new start.

Billy came from below the "Dixie" line in the south of the U.S.A. Shortly after leaving high school he commenced a life of crime and lived successfully in this fashion for fourteen years. Then the law caught up with him and he was sentenced to fifteen years in prison. He escaped from San Quentin jail and made his way across to New York. When Billy started out on his life of crime he resolved that he would never commit murder, as to him that was the unpardonable sin with no hope of forgiveness. He took up his residence in an hotel and had a casual acquaintance with a Jew. Knowing that he was wanted in California, he had to watch his step and his fingerprints. However, one night after drinking heavily, he choked his card-playing friend and robbed him of a case of jewels and diamonds. Trying to get rid of the jewels, he was caught, charged

"Do you believe in that book?" asked Billy.

"Why, yes, I believe what is in this book."

"Do you believe God forgives sins?"

"Yes," said the man on the box, "He has forgiven my sins."

"And what did you do to get here?"

"I killed a man!"

"You killed a man! And do you mean that God has forgiven you for murder?"

"Yes, that is what I mean. It says in this book (holding up his New Testament) 'Him that cometh to Me I will in no wise cast out.' I came, and Jesus not only forgave me for murder but has forgiven all my sins!"

Light shone on Billy; he asked where he could obtain a Testament, was saved, lived a changed life, and was freed after ten years. The Californian authorities, hearing of his changed life, forgot all about the fact that he was a wanted man.

Yes, there is salvation for all, even the worst.

2. "ARE THERE FEW THAT BE SAVED?"

This question was asked of our Lord during His

earthly ministry. This is a speculative question, and we may speculate about it as long as we like, but about the answer of Jesus there is no room for doubt. In the first place Jesus gave no direct answer to the *question*, but let it be well understood that He did give an answer to the *questioner*—a very illuminating answer indeed. To the questioner Jesus said in reply: "Strive to enter in by the narrow door."

The reply given by the Lord to the question "Are there few that be saved?" was in effect: "Don't waste your time debating that question—look at yourself. Are you saved?"

The unconverted mind, alienated from God and utterly prejudiced against Him and His Word, is very fertile in the bringing forth of all sorts of excuses for remaining outside of the kingdom of Christ. Moreover, the unsaved man allows himself to be so easily side-tracked into considering such questions as this that somehow the question "Are you saved?" seems to be passed by.

In his reply Jesus continued: "For many, I say unto you, shall seek to enter in, and shall not be

EARLY SALVATION

"What must I do to be saved?" (Acts 16:30)

(hath)

able when once the master of the house is risen up, and hath shut to the door."

Our Lord here says that opportunity to enter the door and be saved is limited; there will come an hour when the door will be closed. The Master will rise up and the chance to be saved and enter in will be for ever gone.

By His answer Jesus warns us not to waste our time speculating as to whether few or many will enter the door, or whether our neighbours will be saved, but to make sure that we are saved and enter in.

3. "WHAT MUST I DO TO BE SAVED?"

In the first place the answer to this question is nothing. There is nothing we can do that will bring us salvation. What say the scriptures? "By grace are ye saved." My sins are forgiven by God because Jesus Christ died on the Cross of Calvary and paid all my debt there. My tears, my works, my prayers, my sacrifices could never have paid the debt incurred by sin. Tears might swell the ocean, works uplift humanity, prayers bring angels to the rescue, one's

body might be given to be burned, but none of these could ever cancel out the sin of a human heart.

A young Russian army officer had gambled everything away; his debts were too heavy to pay, so he decided to blow his brains out and end it all. He wrote out a list of his debts and added at the bottom the words "Who can pay so much?" Then, after brooding over the words he had written for a long time, he fell asleep with his head on his arm on the table.

This particular night, the Czar at that time visited the barracks and came across the sleeping officer. He tiptoed to the back of the chair and looked over the man's shoulder, saw the list of gambling debts, the words "Who can pay so much?" and the loaded revolver. The Czar at first decided to report him, then, remembering that he was a friend of the young man's father, changed his mind. Stooping over, he took up the pen and wrote against the question "Who can pay so much?" the name "Nicholas."

Presently the officer awakened and picked up the revolver to end his life; but just as he was about to pull the trigger his eyes fell upon the name "Nicholas." In amazement he dropped the revolver from his hand; with great joy he realised that here was someone who would pay his debts. And the Czar did pay those debts, for next day a bag of money was sent to the young officer.

Here we have an illustration of what Jesus Christ has done for us; as the Bible says, He bore our sins in His own body on the Cross. Christ has done what had to be done for our salvation.

But there is also a second answer to the question "What must I do to be saved?" There are two things I must do to be saved, summed up in the words "Repent!" and "Believe!"

To be saved we must repent. God commands men everywhere to repent. Remorse or a sense of guilt is not repentance. Hell is full of remorse, unutterable and eternal. Regret is not repentance; conviction of sin and strong fears of hell also do not constitute repentance. Repentance is a change of action and feeling towards God and sin, a change of mind and conduct, a turning away from evil to the things of Christ.

Again, to be saved we must believe. When we believe on Christ as the Bible commands us to do, we are expected to trust God and have confidence in Christ, and commit our whole selves, body, soul and spirit, to Him, accepting His Word as truth, trusting in His mercy, and receiving from Him as a gift eternal life.

Reader, you can be saved if you will. Make sure of your salvation now—repent and believe on Christ.

SAVED FROM A LIFE OF CRIME

"He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap"
(Ecclesiastes 11:4)

It was dark, cold, discouraging weather in the east-coast town of Grimsby. Winter was at work, and provided much material for the Devil to hinder a small band of Elim Crusaders holding open-air in the Old Market Place.

However, these young people, on fire with the Holy Spirit, set out with limited experience to do their best, determined by all means to win some. They met the challenge. The Lord worked, and as they sowed they reaped.

One of the many touched by the venture of faith was a young man by the name of Arthur King (who, incidentally, is now happily married to one of the group), a young man who today goes on well for God, sharing the zeal and passion of those who directed him to the Lord. He is a real soul-winner.

One finds it difficult today to imagine that during the time we were dealing with Arthur he threatened to put a bullet clean through one of our Bibles. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ" (Ephesians 2:4,5).

At this point let us introduce brother King to you, and he will relate to you a little of his experience which was published in *The Flame*, official organ of the Church of the Nazarene, a short time ago.

"Looking back to the life which I once lived, I cannot praise God enough for the deliverance He has effected in my life.

"As a youth I rebelled against all thoughts of godliness. I looked upon Christian people with contempt and called them 'goody-goodies.'

"While only a youth I stole six motor-cars, and as a result was detained in a Borstal institution for three years. Upon release I entered still further into a life of crime, breaking into offices, shops and houses. More often than not I carried firearms. My reward for such stupidity was another four and a half years in jail. After escaping twice I was declared to be a public menace.

"At this stage in my life I received an invitation from a young woman who, along with others, was holding an open-air meeting. I responded and went along to the service. That night I publicly

acknowledged my need, and sought God's salvation through Jesus Christ [under Pastor F. Byatt's ministry]. From that time my life was completely changed. As I studied the Bible it became a new book to me."

At this point brother King goes on to tell how he was led to discover the truth of progressive sanctification, which he called "a second stage of salvation." Unfortunately, his discovery was belittled by older, misguided Christians, and these described it as a foolish notion. Frustrated, and completely off balance, he fell away.

In spite of the fact that he had received the Holy Spirit with the sign of other tongues following, the young convert lost his spiritual equilibrium. He goes on to say, however: "During that time I did many unwise things and brought much trouble into our home.

"In the mercy of God, I have since been restored and ultimately I heard the scriptural truth of entire sanctification (1 Thessalonians 5:23). This I recognised to be what I had previously termed 'a second stage of salvation.' Realising my need, with the help of God's people I made a complete consecration, claiming also the promise of God's infallible Word for the sanctifying blessing.

"Praise God for His wonderful keeping power in the life of one who was a lazy, despised, unworthy criminal."

What was that you said? "A good testimony; we must do more outdoor work when summer is here"? Friend of mine, remember the text! Remember that this story began in the winter time, and remember too that by God's grace and help brother and sister King and their child will be out every Saturday among the milling throngs of Grimsby's shoppers *open-airing*. God willing, when not campaigning, I will be with them in this "extension year."

COLIN R. YOUNGER.

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THIS CHANGING WORLD

Clippings and Comments by W. G. Hathaway

Stairs Discovered in Pharaoh's tomb

The discovery of a second flight of stairs in the tomb of Pharaoh Seti I in the Valley of Kings, near Luxor, has given rise to expectations of a greater buried treasure than that uncovered in the tomb of Tutankhamen. Dr. Anwar Shukry, an Egyptian antiquities official, has announced that the second flight of steps is about twenty-seven feet from the flight of forty-one steps discovered earlier. At the time of his announcement six steps of the second flight carved in a strong bed of clay had been uncovered. In order to pump fresh air to the workmen in the excavated tunnel, an electric compressor with a 300-yard-long tube was set up outside the tomb.

More gold digging for buried treasure!

* * *

Statue of Christ on Mount Olivet

The Jordanian government has approved plans to erect a large statue of Christ on the Mount of Olives, at the spot marked by tradition as the place where He returned to heaven. The site commands a view of Jerusalem and overlooks the Jericho road. The originator of the idea for the statue is America sculptor Avarad Fairbanks, creator of public monuments and fountains in many U.S. cities. Dr. Fairbanks, born in Utah sixty-three years ago, will start a fund drive to cover the cost of the project.

Well, they will have to hurry up with the project or Christ Himself will be there first; then there will be no need for a statue of Him.

* * *

Chinese Reds name new "bishop"

Communists have appointed a new Catholic bishop of Shanghai without the approval of the Vatican. He is Chang Chia Shu. He replaces Bishop King Ping-mei, who has been jailed by the Reds.

Ha! So here it is. The biblical

forecast of the coming liaison between the Roman Catholic Church and Communism. Is this the pattern of the coming co-operation, when the Communists take over and appoint their own bishops? Makes one think!

* * *

Some project!

The building site was about 170 yards long by 125 yards wide, and a number of buildings were erected. Nearly 200,000 workmen were employed on the building project and one building alone took seven years to build. Some of the foundation stones were about fifteen feet long and logs were brought from the mountains over 100 miles away. The labour charges (at today's rates of pay) for the whole project would be several hundred million pounds, and the gold, silver, brass and jewels alone used in the construction of the one building mentioned were worth several thousand million pounds. A description of some vast modern building project including skyscraper buildings? No; just some of the details of Solomon's temple and Solomon's royal buildings on Mount Moriah, the modern Haram-es-Sherif, built about 3,000 years ago!

Some capital outlay! They'll have a bit of a job if they start digging up the ruins of that building in the hope of finding treasure. All the secrets of that wonderful building are locked up in one person—the Lord Jesus Christ.

* * *

Greek evangelist on proselytism charges

A Protestant evangelist was sentenced by the court of Neapolis, Crete, to five months' imprisonment and a fine of 3,000 drachmas (£17) on a charge of proselytising. He is Michael Markogamvrakis (55), head of the Greek Free Evangelical Church in Heraklion. The evangelist appealed against the decision to a higher court.

He was charged with distributing

evangelical pamphlets free to Orthodox people, a practice frowned upon by the Greek Orthodox Church. Travelling throughout the island of Crete, preaching the Gospel and selling Bibles and books, he has organised three congregations.

Well, what can you expect with a Greek Orthodox president? This is the liberty of the new republic of Crete when the liberty is in the hands of tyrants.

* * *

New search for Dead Sea scrolls

Two members of the archaeological team headed by Dr. John Allegro, of Manchester University, which is to seek further Dead Sea scrolls, have arrived at Amman with scientific detecting equipment.

The Department of Antiquities confirmed the arrival of Dr. Allegro. King Hussein will offer the use of his helicopter to help in aerial surveys of valleys.

The team will search for the scrolls—2,000-year-old fragments of biblical texts—in the area where the first were found in 1947 by a Bedouin boy.

The party will also look for 200 tons of gold and silver, mentioned in deciphered scrolls as being buried at a place between Jerusalem, Jericho and Nablus.

What a fascinating search! Who would not like to join them in their task? Amazing what treasures there are for the discovering.

* * *

Egypt intensifies Islamisation

Cairo Radio, which is conducting a campaign for the "complete Islamisation of Sudan," reported that a large number of Moslem religious preachers have been sent to southern Sudan to work for conversions. This follows reports in Sudan of "mass conversions" to the Islam religion, and action by the Sudanese government in expelling many foreign Christian missionaries. Sudanese authorities earlier rejected applications from several religious organisations in the United States for permission to send missionaries to Sudan. Since April 1957, when the country's mission schools were nationalised, the Arab government has made it increasingly difficult for Christian missionaries in Sudan.

We shall have to look to our laurels if we are to be found faithfully carrying out the command of our Lord in evangelising the world with the message. Moslems and Buddhists are taking a leaf out of Christian books, and evangelising the Christian way.



REV. H. W. GREENWAY (*Secretary General*)

writes to youth

POISED FOR CONFLICT

A challenge for youth evangelism

Conducted by the
National Youth Director

FROM east and west come statements by world leaders that challenge the Christian youth of our generation, one by its dark presentiment of the fate awaiting any impatient politician and his people, and the other by its appeal to the potential lurking within the hopeful nations of the western hemisphere. At a gathering of Communist propagandists Mr. Khrushchev said that 20,000,000 people would be killed in Britain if four megaton bombs were dropped on London, Birmingham, Lancashire and Yorkshire. He then added a quotation from an American scientist, Dr. Linus Pauling, to the effect that in sixty days from the moment of the atomic attack 500,000,000 to 750,000,000 people would perish. Over against this comes the quotation from the new President of the U.S.A., who, in his inaugural speech, said: "Ask not what your country will do for you. Ask what you can do for your country."

The warning of Mr. Khrushchev's sabre-rattling oration has a frightening likeness to certain forebodings of the prophetic scriptures relating to the great tribulation. We will quote from a passage in John's apocalyptic vision, which, while we would not dare to make any literal or positive interpretation, certainly points to astronomical casualty figures resulting from a terrible world upheaval.

"And the sixth angel sounded, and I heard a voice . . . saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand [myriads of myriads, margin]. . . . By these three was the third part of men killed" (Revelation 9:13-16, 18).

A third of the world's population is in the region of the number given by Mr. Khrushchev in his statement.

It is quite clear that the latent image on the sensitive page of Holy Writ bids fair to become the positive picture of a world in mortal combat on the actual stage of our twentieth-century civilisation.

The casualty lists given by the apostle, once rejected as the ravings of a wild visionary, are becoming more and more real against the scientific tapestry of our modern age. Science moves with increasing speed, carrying humanity down to the dread vortex of death.

Can we hope that the warnings of God's Word will be heeded? The recurring cycle of history encourages no such optimism. Warning voices have been raised from ancient to modern times without effect on the hearers and resulting in ever-increasing bloodshed and destruction. It was so in the case of Israel, a nation threatened again and again with impending invasions, yet ignoring the merciful interventions of Jehovah. It was so in World War II, which had been forecast by politicians who could see the coming storm. And now the voice of Britain's famous war leader reverberates with grim forebodings. In a speech to the House of Commons in

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February 1945 he warned: "Sombre indeed would be the fortunes of mankind if some awful schism arose between the western democracies and the Russian Soviet Union, if the future world organisation were rent asunder, and if new cataclysms of inconceivable violence destroyed all that is left of the treasures and liberties of mankind." Couple this with Winston Churchill's reference in *The World Crisis* and there is heard a fearful echo of doom: "Death stands at attention, obedient, expectant, ready to serve, ready to sheer away the peoples *en masse*; ready to pulverise, without hope of repair, what is left of civilisation."

If ever there was a time to heed the warning cry it is today. We must cast aside dull sloth and the selfishness that cries for security, and brace ourselves to the task committed to us by our Lord and Master. Not that we need fear a lack of volunteers. In all times of crisis the best temper of the human spirit has countered the flood of evil that threatened the existence of liberty. And it is with this assurance that we make this present plea to our young people. We must rouse ourselves from the lethargy of our comfortable pews and institutional religion. Now is the hour for battle against the dark forces of the prince of the power of the air. Now is the time to declare unflinchingly the evangel of deliverance from sin and the tyranny of the Devil. Now is the moment to abandon our love of ease and luxury and commit ourselves to Christ's programme of redemption, renouncing our personal claims to take up the cross He places upon us. It was when Churchill called the British nation to fight the invader with every ounce of strength and from every possible vantage point, even to the loss of everything we held dear, that the people responded with vigour and determination.

President Kennedy calls the American people to abandon the desire for gain at the expense of the state and to contribute something themselves to the welfare of others.

If such a demand is made on behalf of a secular society, what can we not do for the wider interests of the kingdom of God? Men are dying all around us and our world is drifting to chaos; we must stop bleating for someone to help us and turn to find some needy soul we can help to get acquainted with the Saviour. Too often we hear, yes, and from ministers together with their members, "What has the Church done for me?" "What has Elim done for me?" Surely the time has come for us to say "What can I do for Thee, Lord, to build up the work of God, to win souls ere the opportunity is gone for ever?"

Nowhere in the Bible is salvation offered as a guarantee of a life of comfort. It offers adventure in the service of others, and it is only as we fulfil the claims of Christ in this direction that we discover life's supremest joy. May I make this personal appeal to every Crusader and youth worker to become a soul-winner? Will you endeavour to bring someone else into the experience you have found? Communists today bang the big drums of imperialistic pride and inspire their followers to daring deeds: this was once the prerogative of the Church. The time has come to take the offensive.

"Dear Lord, I ask for the eyes that see
Deep down to the world's sore need,
I ask for a love that holds not back,
But pours out itself indeed;
I want the passionate power of prayer,
That yearns for the great crowd's soul,
I want to go 'mongst the fainting sheep
As proof that my Lord makes whole."

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LLANDUDNO



THE FAMILY ALTAR

Scripture Union Portions. Notes by J. Osman
(Minister of Elim Church, Sparkbrook)

Monday, February 20th. John 6 : 28-40.

This portion contains two demands: (1) **For direction** (v. 28). "What shall we do?" they cry. "Believe," comes the reply. Verses 28 and 29 wonderfully teach the great doctrine of justification by faith. The first step is always faith. (2) **For demonstration** (v. 30). They sought a sign, referring to Moses, who had also fed them with bread from heaven—not for one day only, but for forty years. Our Lord's reply shows (1) that the manna was Divine provision, not given by Moses (v. 32); (2) that it was only a figure of the true Bread, which was fulfilled in Him; (3) that this bread would not simply preserve or sustain life but would impart it; (4) that it was not limited to the Jews but would be available to the world (v. 33).

Tuesday, February 21st. John 6 : 41-59.

"He that eateth of this bread shall live for ever" (v. 58). The Jews obviously failed to comprehend that Jesus did not mean literal participation, for they questioned "How can this man give us His flesh to eat?" The believers in transubstantiation fall into the same error. Verse 35 makes it abundantly clear that our Lord meant coming to Him and believing on Him. Others made the same mistake: Nicodemus thought in terms of a rebirth on a physical level; the woman of Samaria wanted a drink of the magical water; and here the Jews question the business of eating Christ's flesh, not realising that all these things have spiritual significance. Two principles are seen in religion—the flesh and the spirit; that which is carnal and that which is spiritual. Jesus sums it up in verse 63.

Wednesday, February 22nd. John 6 : 60-71.

"From that time many of His disciples went back, and walked no more with Him" (v. 66).

It is a sad moment when such a thing takes place, and yet many have seen professed disciples come to such a crisis, and with aching heart have watched their departure. When the Devil uses such a time to try to discourage the faithful, it is an encouragement to know that the Lord has suffered in the same way. **Discontent** (v. 60) led to **doubt** (v. 64) and finally **desertion**. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Hebrews 10 : 39).

Thursday, February 23rd. John 7 : 1-13.

"Where is He?" (v. 11). It is difficult to ignore the Lord Jesus Christ. His unbelieving brethren considered that the feast of tabernacles was the ideal time for the Lord to declare Himself. They could not let Him alone, but urged Him to go to Jerusalem. The Jews, full of hatred, obviously expected Him and sought Him at the feast, partly from curiosity, partly from hostility, and certainly contemptuously. The question quoted above is translated sometimes "Where is that fellow?" There was among the worshippers much discussion regarding Him, with some taking sides for Him and some against Him. There comes a time when those who have heard of Christ and discussed Him must come out openly on His side or take sides against Him.

Friday, February 24th. John 7 : 14-24.

Many of the people with whom our Lord had to deal were full of bigotry, pride and prejudice.

Bigotry condemned Jesus for healing on the sabbath (v. 23). Jesus exposed the inconsistency of this by referring to their practice of circumcising on the sabbath. Pride and prejudice declared that He was the son of Mary and Joseph, a mere carpenter's son (6 : 42, etc.) and therefore could not qualify to be the Christ (v. 27). An unbiased examination of the life and teachings of the Lord Jesus Christ will convince the student that He is the Son of God, the Saviour of the world.

Saturday, February 25th. John 7 : 25-36.

No one could touch the Lord until the time appointed. Luke records how the mob from the synagogue in Nazareth, infuriated by His sermon, would have thrown Him to His death over the nearby precipice, but He passed through the midst of them and went His way (Luke 4 : 29, 30). A strange power preserved Him, so that none harmed Him until permission was given. Then He allowed them to take Him with wicked hands to crucify and slay; but never forget that no man took His life. The power was His to avoid the Cross, yet for our sakes He allowed and endured it.

Sunday, February 26th. John 7 : 37-53.

"If any man thirst, let him come unto Me, and drink." It was on the last day, that great day of the feast, that Jesus uttered this sublime promise of the **infilling** and **outflowing** of the Holy Spirit. This was the day when the ceremony of the pouring of the water was observed. A golden pitcher was filled at the pool of Siloam; with much ceremony it was carried to the altar of the temple and poured out with rejoicing, whereupon the Hallel (Psalms 113-118) was sung. This symbolic act is fulfilled in Christ, as every Pentecostal believer can testify. The well of water received at salvation (John 4 : 14) has become a river at the baptism of the Holy Ghost. Covet the experience, but not for selfish ends, for it flows out that others may receive its life-giving power.

PRAYER AND PRAISE FELLOWSHIP Conducted by F. H. Coleman

Untold Riches

I heard someone say the other day that he did not have a rich aunt who would die and leave him a fortune. Nor may you have such an aunt. Maybe you will not be able to leave a fortune to your children and others when you depart this life. But you can see to it that you pray for them day and night. Then you will leave them a legacy of answered prayers, which will follow them all the days of their lives.

Recently I read the story of a lonely woman who began to realize she would not be long in this life. She went to a Christian neighbour and told him she had £300 and asked whether he would take her into his home until she died. He refused. Later she went to a Christian farmer and made the same request. He told her she might live long and be ill, and so cause much expense. She told him she had prayed and asked the Lord not to allow her to be ill but to take her to her heavenly home suddenly. The farmer took her in, and she helped in the farmhouse and never had a day's illness. One morning she did not appear for breakfast; she had died in her sleep.

She did not pray that she might escape sickness from a selfish motive; it was to spare the good people who took her in the trouble which any illness would entail.

God answers prayer at all the ages of our lives.

Prayer is requested for

Revival throughout Britain.

An Elim pastor undergoing two operations.

An Elim member of twenty-one years' standing who is now suffering with nerve trouble.

A man with varicose veins and nervous debility.

Another Elim pastor who is unwell.

Thought for the week

Because you prayed . . .

COMING EVENTS

(Please pray for these services)

BECONTREE. Feb. 25. Elim Pentecostal Church, Green Lane. Special missionary film, "Holland Wonder." 7 p.m.

CLABBY, Co. Tyrone, Com. Feb. 5. Revival Gospel Mission, conducted by Miss M. J. Linton. Suns. 8.15 p.m.; weeknights (except Sat.) 8 p.m.

CLAPHAM. Feb. 25. Elim Church, Clapham Crescent, London, S.W.4. British Pentecostal Fellowship (London Area) Rally. Speakers: 3.30, E. R. Corsic; 6.30, F. R. Barnes. Conveners: W. Richards and S. Gorman.

CROYDON. Feb. 23. Elim Church, Stanley Road. Missionary films. Speaker: Miss Vera McGillivray, 7.30.

FAREHAM. Feb. 25. Elim Church, Red Cross Hall, Quay Street. Rally, 7 p.m. Speaker: C. Brookes, with Southampton Crusaders. Solos, duets, testimonies.

HOLLAND PARK. Mar. 4. West London Christian Fellowship, Penzance Street, Holland Park, W.11. Presbytery Youth Rally.

HOVE. Mar. 4. Elim Church, Portland Road, Sussex Presbytery Rally. Business meeting 2.30; Rally 7 p.m. District Fellowship with the Field Superintendent, J. J. Morgan.

ISLINGTON. Mar. 11-13. Elim Church, Lennox Road, Finsbury Park. East London Revival Rally. Speaker: J. J. Way. Sat. 3 and 6.30; Sun. 11 and 6.30; Mon. 7.30.

KINGSTON-UPON-THAMES. Mar. 6-12. Elim Church, Thames Street. Gospel Campaign conducted by S. London Area Evangelistic Team, Sun. 6.30 p.m. Weeknights 7.30 p.m.

LEYTON. Feb. 19. Elim Church, Vicarage Road (High Road). Missionary Sunday. Mrs. D. E. Bull (Tanganyika). Feb. 25. Saturday Night Special, directed by Chris. Gold. 7 p.m. A filmstrip of local interest.

SWINDON. Mar. 4. Elim Church, Osborne Street. Festival of Music with choir of 150 voices. Guest speaker: John Woodhead, well-known evangelist, this year's Elim President. We invite you to the Presbytery's greatest event. 3.30 and 6.30. Cups of tea provided.

WATFORD. Feb. 25—Mar. 2. Elim Church, Douglas Avenue. Special series of meetings on the Second Advent, by W. G. Hathaway.

WESTCLIFF. Feb. 25, 26. Elim Church, Electric Avenue (corner Fairfax Drive). Sunday School Anniversary. Sat. 7. Prizegiving. Neville West as guest. Sun. 11, 3 and 6.30. Convener: W. Loveland (S.S. Superintendent).

WIMBLEDON. Mar. 4. Trinity Hall, adjoining Trinity Church, Broadway, Wimbledon, S.W.19. South London Presbytery's Great Youth Rally. 7 p.m. Speaker: Charles Brookes, with the Southampton Choir. Items by youth. Full programme. Business meeting 3 p.m.

PRESIDENTS' TOUR

Feb. 18, Rotherham; 19, Sheffield; 20, Barnsley; 21, Ashbourne; 22, Burton; 23, Derby; 25, Loughborough; 26, Leicester; 27, Long Eaton; 28, Nottingham; Mar. 1, Mansfield; 2, Lincoln.

LONDON CRUSADER CHOIR

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

Feb. 19, Slough; 25, Tunbridge Wells; Mar. 4, Surbiton; 11, 12, Derby; 19, Braintree; 26, Holloway Prison and Bermondsey.

ITINERARIES

Mrs. A. D. Bull. Feb. 18, Hornsey; 19, Leyton; 21, Wood Green; 22, Hendon; 23, Woolwich; 25, Barking; 26, Ilford.

Mr. A. D. Bull. Mar. 1, Kirkintilloch; 2, Greenock; 3, Clydebank; 4, Coatbridge; 5, Glasgow; 6, Paisley; 7, Motherwell; 8, Alloa; 9, Aberdeen; 11, Dundee; 12, Edinburgh; 13, Shotts; 14, Harhill; 15, Dumfries; 16, Carlisle; 17, Whitehaven.

Miss V. McGillivray. Feb. 19, Clapham, 11 and 6.30; 21, Kingston, 7.30; 22, Aldershot, 7.30; 23, Croydon, 7.30; 24, Bermondsey, 7.30; 26, Carshalton; 28, Thornton Heath, 7.30.

J. Smith. Feb. 18-23. Mountain Ash; 25, Treharris; 26—Mar. 3, Dowlais; 4-12, Brecon; 13, Abercynon; 14, Bridgend; 15, 16, Porth; 17-19, Hereford.

D. C. Lewis. Feb. 18, Merthyr; 19, Hereford; 20, Brecon; 21, Barry; 22, Cardiff; 23, Pontypridd; Mar. 11, 12, Norwich; 13, Ipswich; 14, Clacton; 15, Ealing; 16, Letchworth; 18, Waltham Abbey; 19, Rochester.

Miss M. Cooper. Mar. 18, Eastbourne; 19, Hastings; 20, Worthing; 21, Preston Park, Brighton; 23, Newhaven; 25, Hove; 26, Chichester.

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DEDICATION

RAMMELL. On December 23rd, to Peter and Elsa Rammell, a daughter, Christina Elizabeth; a sister for Clive John. Dedicated at Elim Church, Graham Street, on January 29th. Psalm 103:2. C.482

WITH CHRIST

SMITH. On January 31st, James Smith, aged 60, member of Elim Central Hall, Wigan. Officiating minister at funeral: Henry W. Fardell.

WHITTAKER. On January 28th, Martha Whittaker, aged 72, faithful member of Elim Church, Bradford. Officiating minister at funeral: A. D. Hathaway. "With Christ, which is far better."

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