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THE ELIM EVANGEL



Vol. XLIV No. 12 MARCH 23rd 1963 6d

FROZEN FOUNTAIN AT YORK

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council : D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

Editor : Aubrey Hathaway, B.A.

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COVER PICTURE

Frozen fountain in Rowntree's Memorial Park, York. Photograph taken by Charles Bean during this year's great freeze-up.

THESE LONG and dreary winter days have tried the patience of many. For some it has meant great hardship through burst and frozen pipes, with the consequent necessity of carrying all the water required from a water-cart or from a neighbour's house, while others have been cut off even from food supplies, and have had to depend on emergency measures to bring in vital stores. We felt especially for the village that was cut off for over two months, with the prospect of many weeks more before the great mountains of frozen snow could be shifted. How precious even the simplest of conveniences become when we lose them for a while. Water: do we realise the great difficulties that have to be overcome to bring it, maybe over many a mile, to our crowded cities? But let the supply be cut even for a day and we realise the enormous quantities we normally use without a thought. So it is with supplies of gas and electricity, apart from such vital commodities as coal, milk and bread. We owe a debt of gratitude to all those who through these difficult months have laboured and toiled to keep open the supply lines.

Confined to bed through an attack of influenza, it was our experience to realise too the meaning of being shut in and cut off for a while, however brief, from fellowship. Radio services, however good, make a poor substitute for the privilege of joining personally in worship. The sight of the same four walls, even for a week or so, becomes most monotonous. What a relief to be able to get out again—even in the bitter weather—and to sample afresh the joys of fellowship! We can appreciate a little of the feelings of many of our older members who have been confined to their homes during recent months. True, the minister will visit them, but maybe others too could take up this vital ministry and visit one or another whose seat has been vacant over recent months. How we shall rejoice when we are all able to gather together once more in His house!

Meanwhile the editor's thanks are due especially to his father, Pastor W. G. Hathaway, who, in response to an urgent telephone call, came post-haste from Bournemouth to take over the work and ensure that the ELIM EVANGEL should continue to come into your home on time. Thanks too are due to our printers, who have managed to keep to delivery schedules in spite of inevitable delays.

We extend our sympathy to all who have suffered through sickness and the severe weather, and trust that by the time you read this column these icy days will have given place to the warm breezes of spring. We look too for signs of a spiritual thaw, with streams of living water breaking forth on every hand as the sunshine of God's love melts the hardness of human hearts. Then our rejoicing will be complete.

Next week. Special articles on the subject of Divine healing and our attitude to the so-called "deliverance ministry."

“ CHRIST DIED FOR US ”

A series of meditations for the weeks preceding Easter

By H. PALLISER, MINISTER OF ELIM CHURCH, CARLISLE

1. The fact of sin. (*Scripture reading Romans 5 : 1-11*)

SOMEWHERE over 1,900 years ago a crucifixion took place near Jerusalem. It was not the first or last time such a death had taken place, but the striking fact is that every year since that death has been remembered. In fact, the death of Jesus Christ is the most celebrated death in all history. No other death has so often been the subject of book, sermon, hymn or canvas; and that instantly raises the question: "Why? What is there about His death which makes it so different, so unique?"

Various groping answers have been given. Some have said it was a gross miscarriage of justice, and that His followers "cashed in" on it, investing it with a melodrama and glory which would appeal to the masses. Others said that it was the death of a martyr who would not surrender the principles and convictions He held. Still others have seen in it a magnificent demonstration of the love of God for humanity—but nothing more. But all these ideas break down because they quite fail to meet the case and answer the question: "Why did He die?" For one thing, human experience, and by that I mean the experience of people who have known the power of redeeming grace, cries out "More! There is more to it than that!" Said Samuel Chadwick: "The Cross is never a difficulty to the penitent sinner. That is a remarkable fact beyond controversy. It is a difficulty to everyone else, but to the believing penitent it is the power of God unto salvation." Furthermore, the Bible, which, after all, is our only textbook, says "More! There is more to it than that!"

Our intention in this short series of meditations is to look at "the wondrous Cross on which the Prince of glory died," asking the question "Why did He die?" The basis of meditation is 1 Peter 3 : 18—a tremendous verse in which Peter declares four facts concerning that death: (i) The fact of sin—"Christ suffered *for* sins." (ii) The fact of suffering—"Christ *suffered*." (iii) The fact of substitution—"The just for the unjust." (iv) The fact of salvation—"That He might bring us to God." We now take the first fact—the fact of sin.

I. THE CROSS AND SIN

In order to understand the Cross we begin with the fact of sin because the Bible does; in turn the Bible begins there because it faces facts, and the Cross can only be understood in the light of all the facts. To put

it in another way, ignore the fact of sin and the Cross is not understandable and a needless tragedy. But place the Cross against the black background of sin and it becomes full of meaning. This is exactly what Scripture does. From first to last it explains the Cross in terms of relationship to sin. To quote Chadwick again—"Why did Christ die? The answer of the Scriptures is that 'Christ died for our sins according to the Scriptures.' That is the thing to be remembered, first, last and all the time, in every approach to the subject of Christ's death. There is no interpretation of Christ's death apart from the Scriptures." And so let the Scriptures speak: Matthew 26 : 28; Romans 4 : 25; 8 : 3; Galatians 1 : 3, 4; 1 Peter 2 : 24; 1 John 2 : 2, etc. There can be no mistaking the meaning of these and kindred verses. The Cross has no meaning apart from sin! The Cross is because of sin! The Cross is God's answer to sin!

II. THE DEFINITION OF SIN

But what is sin? What makes sin so deadly, so awful? What is its nature and essence? Why do I want to know? For one thing because I am a sinner, surrounded by sin, and I want to know what I am up against. "He that belittles the disease, belittles also the doctor," said Goodwin, and I dare not do that. In the words of Billy Graham, "It is of supreme importance that we all become familiar with the Biblical point of view on the doctrine of sin. We may try to take a light view of sin and refer to it as 'human weakness.' We may call it a trifle, but God calls it a tragedy. We would pass it off as an accident, but God declares it an abomination. Man seeks to excuse himself of sin, but God seeks to convict him of it and to save him from it. Sin is no amusing toy, it is a terror to be shunned. Learn, then, what constitutes sin in the eyes of God!"

And "to learn what sin is in the eyes of God" we will turn to a well-known scripture: "But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." In that diagnosis of sin the Holy Spirit uses four words—transgression, iniquity, dispeace, disease.

(a) *Sin is transgression.* What is transgression? The notice board says "No trespassers." If you go in you are a trespasser, a transgressor. You have defied

the notice board! Sin is transgression: God says "No!" but man says "I will!" One of the popular words of the day is "self-expression." In other words, "I am going to please myself!" Or—disregard the notice board . . . and the consequences. The matron of a remand home told me she was amazed at the number of young people passing through her hands who just did not know what it meant to say "No!" The Bible says "We have turned every one to *his own way*." That is transgression, and that is sin.

(b) *Sin is iniquity*. The Hebrew word here means "out of straight, crooked." A joiner cuts and planes a piece of wood for a special purpose, but some weeks later when he tries to use it he finds it warped and out of straight. Certain forces have twisted it. The Bible says sin is an evil force which twists and warps the character out of straight. The Rev. H. W. Cragg says: "If I understand the word aright, iniquity is the guilt which fastens upon the soul because of transgression. Like the English word *wrong* it means wrung or twisted, for sin makes the character crooked." And he goes on to say, "It is not what we have done, but what we have become by doing."

(c) *Sin is dispeace*. "The chastisement of our peace was upon Him." How progressive this is! Sin is first a rebellion. Then, a foothold secured, it twists the character out of straight, and the immediate result is loss of peace. That sin brings dispeace is a fact not to be denied. Some years ago a book by Prof. James of Harvard was published under the title *The Varieties of Religious Experience*. He first made clear his own position: "I am neither a theologian, nor a scholar learned in the history of religions, nor an anthropologist. Psychology is the only branch of learning in which I am particularly versed. To the psychologist the religious propensities of man must be at least as interesting as any other of the facts pertaining to his mental constitution." Then in the course of his lectures he said this: "There is a certain uniform deliverance in which all religions appear to meet. It consists of two parts: first an uneasiness; and secondly, its solution. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand. The solution is a sense that *we are saved from the wrongness* by a making proper connection with the higher powers." Both the Bible and the psychologist say the same thing—sin brings dispeace. "There is no peace, saith my God, for the wicked." No peace, but a sense of guilt, a sense that "something is wrong," or a sense of frustration and emptiness. But—no peace!

(d) *Sin is disease*. "By His stripes we are healed." There is the fourth picture—disease, and a situation demanding healing. Sin has infected the deepest part

of man, and thus diseased his whole being. Isaiah said as he described Israel: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." The Lord Jesus described His mission in these words: "They that are whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance." And James wrote tersely: "Sin, when it is finished, bringeth forth death."

So sin is rebellion, iniquity, dispeace and ultimately death! It is a gloomy picture! No wonder Archbishop Trench, when dealing with nine Greek words used to define *sin*, wrote in his *New Testament Synonyms*, "A mournfully numerous group of words, and one which it would be only too easy to make larger still."

III. THE LORD AND SIN

It is a dark picture of unrelieved gloom and human helplessness and hopelessness. But we repeat that it is against such a background the Cross must be placed and interpreted, for the Cross is God's answer to sin, and the situation created thereby. "When there was no eye to pity, and no arm to save, then His eye pitied, and His arm wrought salvation." Through Christ rebellion can be forgiven, the crooked made straight, peace restored, and the sin-wounded soul healed. Dr. J. S. Stewart in his book *A Faith to Proclaim* writes: "Faust, in the old story, gambled with his soul; and an artist has painted a picture—a game of chess: Faust at one side, and Satan at the other. The game in the picture is almost over, and Faust has only a few pieces left, a king, a knight, one or two pawns; and on his face there is a blank look of despair, while at the other side of the board the devil leers in anticipation of his coming triumph. Many a chess player has looked at the picture and agreed that the position is hopeless; it is checkmate. But one day in the picture-gallery a great master of the game stood gazing at the picture. He was fascinated by the look of terrible despair on the face of Faust. Then his gaze went to the pieces on the board. He stared at them absorbed. Other visitors in the gallery came and went, and still he studied the board, lost in contemplation. And then suddenly the gallery was startled by a ringing shout: 'It is a lie! The king and the knight have another move!' This we know to be true of the human struggle; this is implicit in our proclamation of God as the Father of Jesus Christ. No matter how apparently hopeless the position, *the king and the knight have another move*."

"O loving wisdom of our God!
When all was sin and shame
A second Adam to the fight,
And to the rescue came."

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL.

The gifts of the Spirit (*continued*)

(4) GIFTS OF HEALING (1 Corinthians 12:9)

When considering this gift we must bear in mind the fact that at no time has such power been manifested that any or everybody was healed. It is a mistake to imagine that when once a person receives the gift of healing that person can go around healing whomever he desires. Nor has it anything to do with surgery or psychotherapy, these are at the disposal of ungodly professional men. It is foolish to assert that modern medical missions are the counterpart of this first-century provision for the needs of the sick. Gifts of healing as witnessed in the Bible were miraculous, and therefore one of the sign gifts (see story of man at the Beautiful gate of the temple: Acts 3:9-11 and also 8:6, 7).

It does not necessarily follow that healings should always be immediate; there is ample evidence that some healings were gradual in their effect, others were spontaneous. Nor does it imply that God will heal through specially chosen channels irrespective of their spiritual condition. Paul said of the Corinthian church that they came "behind in no gift," yet owing to unspirituality some of its members were sick (1 Corinthians 1:7; 11:30).

There is a health that comes to the Christian as a result of consistency in keeping moral and hygienic laws; there is a health that comes by the sovereign act of God.

(5) THE WORKING OF MIRACLES (1 Corinthians 12:10)

The reader will notice that this gift is at the centre of the miraculous manifestations of the Holy Spirit, surely pointing to the fact that all the gifts are miraculous. And yet this is a distinctive gift. It might be argued that healing is a miracle, and that is true; but it can also be pointed out that a miracle could also be the very reverse, as for instance in the case of Elymas the sorcerer (Acts 13:8-11). When the Jews asked of Jesus a sign (John 2:18), He gave to them the witness of the miracle of the resurrection (vv. 19-22). Thus miracles are provided as signs of the supernatural power of God in addition to their direct value in the course of history.

That the Bible is a book of miracles no one will deny; it is therefore not unreasonable to believe that God, who is declared to be the unchanging One, should work miracles in the twentieth century. The days of miracles are only past for some because they themselves have ceased to believe in the power of God.

(6) PROPHECY (1 Corinthians 12:10)

Prophecy has played a large part in vocal ministry right through the ages. It simply means exposition by forthtelling or foretelling. The prophets of the Bible foretold the future, warned of wickedness and rebuked evil-doers, and taught the people the ways of God. They played an important part as vital witnesses, particularly in periods of declension.

We know that in the Old Testament there were the major prophets, minor prophets and schools of the prophets. The major and minor are only so called because of the length of the prophecies recorded; the minor prophets contributed just as important warnings and directions as the major prophets. When we come to the New Testament the voice of the prophet is still active, but the prophets do not have quite the same function as under the old dispensation. In the first place we do not read that the Church inquired of the prophet to know the mind of God. Then again the Word shows that prophets can make mistakes, for the person sitting beside the prophet is advised to judge the utterance (1 Corinthians 14:29). There is only one sure word of prophecy (2 Peter 1:19), it is the Word of God.

The scope of prophecy is defined by Paul: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort" (1 Corinthians 14:3). Moreover, Paul goes on in verse 22 to tell us that its direct use is for the Church: "But prophesying serveth not for them that believe not, but for them which believe." Unfortunately, many in the past have used this gift for personal profit, to achieve their own ambitions.

It will be seen by the scriptural definition that prophecy serves to build up—edify; to draw us near to God—exhortation; to meet our need when in distress or sorrow—comfort. But it can also affect the unsaved: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth" (1 Corinthians 14:24, 25). By this penetrating power ungodly men are made conscious of God in the midst of His people. Oh, what a need there is in these sceptical days for the operation of the gifts of the Holy Spirit. One can understand by this why Paul lays such stress upon this particular gift (1 Corinthians 14:1, 5, 39).

There are three sources from which utterance can come, which makes it essential to keep at a spiritual maximum: the Holy Spirit (2 Samuel 23:2, Jeremiah 1:9 and 20:9, Acts 19:6 and 21:11); evil spirits (Matthew 8:29, Acts 16:17); the human spirit (Jeremiah 23:16, Ezekiel 13:2, 3). Emotional stress may produce the latter, evil associations with demon power, such as is known at spiritistic seances, may produce spirit voices, deceiving and demoralising, but only the Holy Spirit can give forth the God-glorifying witness that exalts Christ as God.

(7) DISCERNING OF SPIRITS (1 Corinthians 12:10)

Far too many people seem to have read into this some kind of gift of criticism, and profess, by passing censure on their fellows, to be speaking as the voice of God. We must be careful to observe that it is stated to be a discerning of *spirits*. We do not require any assistance from the Holy Spirit in criticising the weaknesses or fallibilities of others; this gift is inherent in the carnal nature and is the cause of much unhappiness. Jesus warned us against this pose when He said, "Judge not, that ye be not judged."

It must be remembered that the Corinthian church was set against a background of paganism; demon power was strong in the oracles of Greece, and there

was a possibility that false teachers might come into the Christian assemblies to disturb and destroy by imitating the true work of the Spirit. This gift in the Church was a safeguard against such intrusions.

In these latter days, with the twentieth-century outpouring of the Holy Spirit, there has also been a revival of demonism, manifesting itself through the Spiritualists. There have been cases where these mediums have attended Pentecostal meetings in an attempt to confuse the work of God, and have been exposed by the Divine Spirit.

(8) DIFFERENT KINDS OF TONGUES (1 Corinthians 12:10)

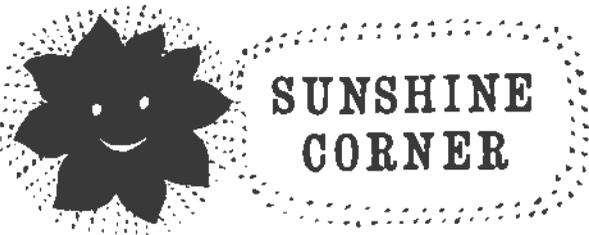
As this gift is such a matter of controversy, we have dealt with it in a separate chapter.

(9) INTERPRETATION OF TONGUES

(1 Corinthians 12:10)

This gift is obviously coupled with that of the gift of tongues and is essential to the harmonious operation of its companion gift. By the interpretation the tongue is made known in the assembly and the church edified. It is a tragedy that this gift is sometimes used to whip those who are not considered to be living as the interpreter would wish. This, of course, is an individual responsibility.

(To be continued)



Hello Sunbeams.

What an exciting week it has been: packing, unpacking, removal vans and train journeys and at last a new home in a new town. I hardly know where I am. Still I am glad to be here and there are lots of new places to explore. I shall even have to learn a new language because the dialect is quite different in Birmingham. They say "love" and "duck" whereas in Cornwall it was "me 'andsome" and "my lover," so I must remember to say the right thing if I want to be understood.

What a wonderful reception we had when we arrived here. We were met by car and there was a lovely cup of tea waiting for us and sandwiches too. The fires were lit for us and lots of people had been very busy. The floors were shiny and clean and there were lots of unexpected surprises; little parcels that were put there to welcome us and

to show that people were glad we had come. I felt very important, just like a queen or a princess, with such a royal welcome.

When we had unpacked and straightened things out a bit I began to think of a verse of Scripture. It is John 14:2 and 3: "In my Father's house are many mansions . . . I go to prepare a place for you." It was a wonderful experience to come into a house that had been lovingly prepared. The lovely cup of tea after a long journey and the beautifully prepared meal after the unpacking was finished spoke of the love of those who had thought of us. That is just how it will be when we get to heaven. The Lord Jesus has gone to prepare a welcome for us. At the end of our earthly journey He will be waiting for us with a home prepared and ready.

It is always very sad to say goodbye to old friends and old scenes. The Lord Jesus was very sad to leave His disciples. He promised them that He would come again to receive them unto Himself. What a wonderful day it will be when we see those heavenly mansions and we enjoy the wonderful welcome that Jesus has prepared for us.

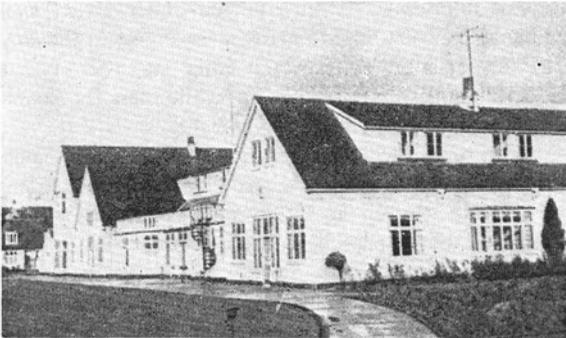
'Bye now, sunbeams, and God bless you all.

Much love,

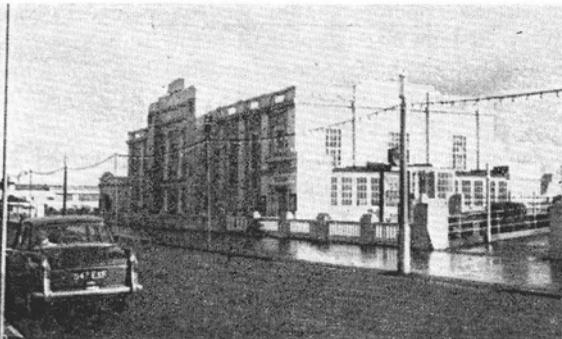
AUNTY DOROTHY.



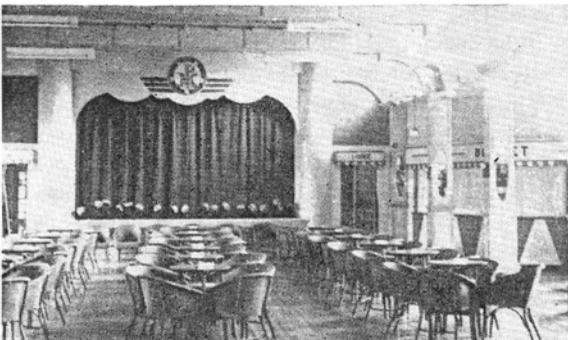
GENERAL VIEW OF THE Y.M.C.A. HOLIDAY CENTRE AT SKEGNESS



EXTERIOR OF THE LOUNGE



BUFFET AND PUBLIC ROOMS



EMBASSY BALLROOM, SKEGNESS, WHERE THE CONFERENCE SESSIONS WILL BE HELD

Photographs by H. W. Greenway



VIEWS OF THIS YEAR'S VENUE for the ELIM CONFERENCE MAY 27th to 31st



THE ELIM CONFERENCE comprises ministers and lay representatives from all Elim churches in the United Kingdom with Elim missionaries home on furlough. It is the only event in the year when an opportunity is given to Elim members to meet the whole of the Elim fellowship at one place, and to renew old acquaintances. It is, indeed, unique in the annual programme. Although the main purpose of the conference is to conduct the business of the churches on a national level, there are four public meetings (one for each evening), which include a united communion service.

Why not avail yourself of this year's unique opportunity to meet old friends and make new ones from distant places? The modest charge for accommodations and full board for the conference period £4/8/-. You can stay longer for a small additional charge. Write to:

**The Elim Conference Secretary
Y.M.C.A. Holiday Centre
"Woodside"
Grosvenor Road
SKEGNESS, Lincs**

THE GREAT COMMISSION

By DESMOND W. CARTWRIGHT

MINISTER OF ELIM CHURCH, ANDOVER

A thought-provoking article on the danger of the misuse of textual criticism, with particular reference to Matthew 28 : 19

RECENTLY there came to me through the post a pamphlet, dealing with the subject of textual criticism. I suspect that this same pamphlet has found its way through a good many other letter-boxes as well. My reason for writing is to point out that the pamphlet in question (its title being "A Collection of Evidence") is an example of the misuse of textual criticism. The writer of this pamphlet betrays a very decided partisan spirit, in spite of his claim that "this collection is concerned with the actual text of Scripture and not with any teaching arising as a result."

If the compiler's sole desire had been simply to expunge all spurious texts from Scripture, then there are several that we might suggest as more worthy claimants for his attention than the verse in question, Matthew 28 : 19, Acts 8 : 37, for example. However, this is not his real intention at all; his desire is rather to try to remove the admitted difficulty and embarrassment that the verse has caused, particularly on account of the support that it is alleged to give to the doctrine of the Trinity (a doctrine that he finds unacceptable).

While the pamphlet makes a great show of learning, its scholarship is clearly of a very dated nature. Apart from one or two quotations all the references are to works that are over fifty years old. We are of the opinion that the compiler has simply spent some time in a large reference library making a few notes upon the text, carefully avoiding pressing his inquiries too far. The whole work abounds in half-truths, quotations torn out of their contexts, and is quite deliberately partisan throughout. The writer seems unable to make up his mind whom he is addressing, Christadelphians (of which we suspect he is a member) or orthodox Trinitarians.

I. THE MANUSCRIPT EVIDENCE

The amount of evidence marshalled against this verse is, to anyone unacquainted with the methods of textual criticism, formidable. But to anyone with even an elementary knowledge of this subject it is

far less impressive. It must be remembered that *some* evidence can be offered against *every* verse in the New Testament; with some verses this may be of considerable bulk. On this occasion, while there is certainly bulk there is very little of any weight.

Some time after the appearance of the King James version in 1611, Dr. Richard Kilbie and a friend attended a church in Derbyshire where they were unknown to the preacher. The discourse that day was devoted almost entirely to the setting forth, by the preacher, of the reasons why a certain verse in the new version should be otherwise rendered. The reasons that were given were three. When the service was over the learned doctor sent for the young preacher and informed him that he and his fellow translators had considered all three reasons, but they had also found thirteen reasons for translating as they had done.

A great deal is made of the fact that there is a "gap" of three centuries between the writing of Matthew (85) and the earliest manuscripts. The compiler does not seem to be aware that the same, if true, also applies to the rest of the New Testament, including those verses in which he claims to find support for his own particular beliefs. We are then informed that the scribes who copied the New Testament often altered the texts, inserting others in their place. This is followed by the astonishing assertion that the text in question (Matthew 28 : 19) was deliberately inserted around the time of the Council of Nicca in A.D. 325 to give support to the case of Athanasius and the Trinitarians.

In the first place (and this is admitted by the compiler) the text is contained in all the manuscripts that have so far come to light; there is not a shred of evidence against the inclusion of the Threefold Name to be found in any manuscripts anywhere. It ought further to be pointed out that, while it is true that some manuscripts contain errors and that some have followed the errors of earlier manuscripts, there is no such evidence from any other source, neither

from versions based on manuscripts earlier than those that are now extant nor from any of the apostolic fathers.

A great deal of importance is attached to the fact that some of the copyists did, quite deliberately, alter the text in the process of copying. The reason for this is alleged to be doctrinal, though we are not given any proof of this, for clearly such proof, in the sense that the pamphlet intends, is entirely lacking. There were some errors caused through carelessness, others were more deliberate, but these were not for doctrinal reasons, at least not in the period that we are discussing. At times when the scribe was copying a particular passage he would, through his very familiarity with the sacred text, insert a verse that he thought belonged to this context, whereas the proper place of this verse was to be found elsewhere. An example of this is to be found in the insertion of the words "to repentance" in Matthew 9 : 13. This verse is not to be found in the best manuscripts so it was rightly omitted from the Revised Version in 1881; the same reading, however, is retained in its rightful place in Luke 5 : 32. W. F. Howard writes:¹

"Doctrinal interests have sometimes affected manuscripts, but have never succeeded in corrupting the textual tradition as a whole." It is quite impossible that any change, allegedly introduced at so late a date as A.D. 325, should become so firmly established as to leave no trace of any different reading in any of the textual "families" !

II. THE WITNESS OF THE FATHERS

Great care needs to be taken when endeavouring to establish the existence of any text, solely upon the grounds that the verse is quoted in a form different from that commonly received. It is true that a great deal of the text of the New Testament is contained in the writings of the various fathers, but it should also be remembered that they were not accustomed to quoting Scripture with the same degree of verbal exactness to which we are now accustomed. Franklin Johnson² quotes with approval the following: "The early fathers of the Church continued the custom of quoting with little reference to verbal exactness. Reuss says of their quotations: 'They are mostly only small fragments taken out of the Scriptures and applied to various uses in the later theological works; and these uses did not always require strict adherence to the original words, but permitted quotation from memory simply, which is oftener the case the farther we go back.' Hence, these quotations are of little use in establishing the text of the New Testament." We quote this, not because the exact words of the baptismal formula are entirely lacking from any writings earlier

than A.D. 325, but simply as a warning against endeavouring to prove too much from the appearance of any text in a different form in one of the early writers.

As far as the record of the Acts goes, it is certainly true that we are told that the converts were baptised in the name of Jesus; this is not recorded, however, as an exact reproduction of any formula spoken at the time. If I were to write and tell some friends that we had recently held a baptismal service and that someone whom they knew had been baptised, it is almost certain that I would say that their friend was baptised "in the name of the Lord Jesus," or "in the name of the Lord," though in actual fact I would have pronounced the formula "in the name of the Father, and of the Son, and of the Holy Spirit," at that moment, prior to immersing the candidate. "It is a common feature in human speech and documents to give at the first occurrence a full name, titles, or formula, and later to employ a contracted form" (G. H. Lang)³. This is precisely what was written about the subject of baptism in the apostolic era. However much some of us (who believe in baptism for believers by total immersion) may wish, there is no clear statement in the Scripture that the early converts were immersed, though we may fairly assume this to be so, at least by inference.

The earliest reference to the use of the Threefold Name, apart from that contained in the Gospel of Matthew, is a reference in the *Didaché*. This beautiful work is variously dated from the first to the fourth century. Bishop Lightfoot dated it between A.D. 80-100. The majority of scholars now fix its composition around A.D. 120. In this we read the following: "Now as regards baptism, baptise as follows. Having recited all that has gone before, baptise them in running water into the name of the Father and the Son and the Holy Spirit" (7 : 1).

Justin Martyr (A.D. 106-163) wrote: "Then we bring them to a place where there is water. For they then receive the washing of water in the name of God, the Father and Lord of the universe, and our Saviour Jesus Christ, and the Holy Spirit" (*Apology* 1 : 61, A.D. 147). Why does the writer of the pamphlet ignore these early witnesses? We are forced to conclude that he does so because he knew that their witness would destroy his case.

Again Tertullian is referred to, but he is not quoted, for his evidence is in favour of the traditional formula. "And who at the last gives them command to baptise into the Father and the Son and the Holy Spirit, not into one only" (*Against Praxeas*, 26).

With regard to the position of Eusebius of Cæsarea, it is alleged that he wrote a work entitled *Discrepancies*

in the Gospels and another work on *The concluding sections of the Gospels*. According to the editor of a Christadelphian magazine "the most serious of all falsifications denounced by him is without a doubt the traditional reading of Matthew 28 : 19." The compiler then adds the astonishing sentence: "Persistent inquiry has failed to trace the composition referred to, and Knupfer, the editor, has left his last Canadian address without trace." Anyone who thinks that such things can be quoted as evidence is really trying to force the facts to fit previously conceived notions. We too can testify that we have been unable to trace the alleged productions of the distinguished church historian, and we are strongly of the opinion

that he never wrote the alleged documents at all.

No one with any knowledge of church history would write of Eusebius "He was a Trinitarian." A. R. Witham⁴ writes: "He was really at heart an Arian, though he managed afterwards so to trim his course as to appear orthodox." This is just one example of the great many errors in this pamphlet.

¹ *The Bible in its Ancient and English Versions*. Ed. H. W. Robinson (1954), p. 78.

² *The Quotations of the New Testament* (1896), pp. 43-44.

³ J. Warn's *Baptism* (1957), note pp. 49-50.

⁴ *History of the Christian Church* (1931), p. 191.

(To be continued)



Women's column

By GLADYS GORTON

KEEP THE BABY WARM!

IT WAS the coldest day of the great freeze-up, and where I shopped, in the butcher's, the fish shop and the grocer's, small children with their mothers were crying with the cold. I gave a little girl in the fish shop a sweet to cheer her up, though I was feeling pretty sick with the cold too! "It's the old people and the children who feel it most," everybody said.

I have a friend who is matron of a children's home and she said that more babies die through the cold than old people. "It's no good wrapping a baby up if its body is cold," she said, "because it won't make it warm, and a good idea is to keep it in its pram in the warmest room rather than take it into another room with a different atmosphere."

I feel that every mother should use her own discretion and go by her own instinct as to what is the best for her baby. What suits another's baby might not agree with hers. Nothing strikes more alarm and uncertainty in the mother of a young baby than when she learns that another mother is doing something different.

Mrs. —, next door, takes her baby out regularly in the cold but should *she* take her baby out in this severe wintry weather, even if he is well wrapped up? She feels it can't be good to breathe very cold air. Then she wonders, because her baby hasn't been out in the air, whether this is the reason

for its loss of appetite! She puts on the electric fire an hour before her baby's bedtime and wraps him in a sleeping bag with three blankets and an eiderdown on top, and if need be keeps the fire on all night, but Mrs. — doesn't like sleeping bags and wouldn't *dream* of heating the room before she puts her baby to bed, *and* keeping it on all night!

Do what you feel is best for your baby and don't go by what others do. *Your* baby is *your* very own he's *your* vital concern.

Have you thought of this in the spiritual realm? It is not *only* getting decisions for Christ but *nursing* them which is your concern and mine. Are we keeping the young believers "out in the cold" or bringing them into the warmth of Christian fellowship? They can easily get chilled and die, but a little effort on your part and mine can *keep* them in the warm. Bring them to the fire and keep them there!

ROYAL ALBERT HALL.

* Elim Easter Rallies

BETTER

THAN

THE

BEST — NEXT EASTER

Reserved seat tickets : afternoon 2/- (boxes).

2/6 (stalls) ; evening 3/6 (boxes and stalls).

Available from Secretary, R.A.H. Ticket

Department, Elim Headquarters, 20

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THE COLLAPSE OF THE COMMON MARKET TALKS AND DANIEL'S PROPHECIES

By ARTHUR LONGLEY

"ACCORDING to the combined predictions of the image and the ten-horned fourth beast (Daniel 2 and 7) there will exist at the time of the end an alliance of ten European countries. . . . The most eminent exponent of European union was Mr. Winston Churchill. . . . In a speech at the University of Zurich in 1946 he advocated a formation of a kind of United States of Europe as a solution to the political and economic tribulation of the times. The idea materialised in N.A.T.O. . . . Besides this there was the Council of Europe and the Common Market." (*Modern world events in the prophecies of Daniel*, p. 33.)*

Britain's intention to join the "market" has now suffered a setback, at least for a time. Had the "talks" succeeded it would have meant "a major and decisive movement toward the United States of Europe, which is Daniel's prediction for the time of the end" (p. 37).

Two very important features of this development relative to Bible prophecy have now emerged. (1) It has again provided a warning against speculative extensions of prophetic passages. (2) It has also brought into public prominence the intense diplomatic feeling in Europe which conforms to Daniel's prophecies.

Regarding the first, I have used the word "again," having in mind the speculation arising out of the prophecies of Israel's return to their land. From the first stage of their fulfilment in 1921, when the modern immigration started, to their climax in May 1948, when the establishment of the modern State of Israel was declared, was about twenty-seven years. All this time was needed to complete these prophecies. Yet within a few years of 1921 many over-enthusiastic students were calculating dates for the return of Christ based on this "beginning" as if it were already complete. When the rate of immigration had slowed down considerably and these prophetic hot-heads had cooled off, the public reaction to their speculations was inevitably cynical. Later, some years before the second world war, the prophetic significance of Israel's return had consequently faded so much that even its climax in 1949, when Israel became a member of the U.N., received very little attention. When a superstructure of "prophetic" speculation topples to ruin even the true scriptural foundations become suspect.

Mr. Churchill's declaration in 1946 was the first important modern indication that Daniel's United States of Europe would appear. With the development of N.A.T.O. and the Common Market his prophecies reached a level of international importance in the modern world. Britain must be a member of his European federation. Her application to enter the Common Market seemed a momentous development toward the completion of this prophetic Europe. Then the French veto ended this move.

If we remember that the prophecies concerning Israel's return took twenty-seven years to complete we will not be disturbed by what diplomatic language describes as a postponement of Britain's inevitable union with Europe. It is appropriate to emphasise here that Daniel does not predict N.A.T.O. or the Common Market. These, with other forces in Europe and the U.S.A., are part of the process by which Europe is being shaped into the prophetic pattern.

Concerning the second feature: in one day the diplomatic feeling for European unity, usually reserved for the private conference, has burst into public view and can be seen by the whole world to be moving in the direction of Daniel's prophecies.

Replying to a question in the House of Commons, Prime Minister Harold Macmillan declared: "I do not think it is humiliating to feel that five out of the six countries are on our side and we have the sympathy and support of all Europe and of the free world." Dr. Erhard, German Vice-Chancellor, said after the final meeting that five of the six passionately wanted Britain to join. *The Guardian* makes the point: "For the United States, the grand design of a united Europe within the Atlantic Alliance is broken. This Europe has been an underlying objective of American policy ever since 1947, but more especially since the six grew together." *The Daily Telegraph* records: "The Kennedy administration still believes Britain will 'soon or later' join Europe." January 30th, 1963, the day when the world's press recorded in various ways the feeling after European unity throughout the western world, was a great day for the prophet Daniel, for he had predicted this "unity" 2,500 years before.

* By Arthur Longley, The Inspired Word Association, 7'6 post free.

CHURCH NEWS FLASH

Southport

Just recently six fine young people were converted, and are going on with God. Our Crusader branch has more than trebled its numbers and the young folk are being used of God. Even during this bad weather we have been "on the knocker," and many have been the opportunities to help folk in need. Besides giving them the Gospel we have been able to show some practical Christianity as well. We have also contacted the local welfare officer, and he has given us the names and addresses of folk living on their own, and these too we have been able to help. We have much to praise God for here in Southport, and are looking for even greater things.

Longton

In spite of the cold spell God has been blessing at Longton. The Longton Crusaders invited the young people of Silverdale and Hanley Elim Churches to share in the annual young people's party; this turned out to be a great success. When the cold spell was at its worst we commenced special meetings, conducted by Rev. Felix Lloyd-Smith. How heart-warming his messages were. The weather was kinder at the weekend, and a good crowd were in church on the Saturday evening when Mrs. Lloyd-Smith spoke, and John Talbot, from Crewe, sang. Sunday saw a definite move of God's Spirit; we were blessed as Neale Dixon, from Kingstanding, sang the Gospel, and Felix Lloyd-Smith preached under a powerful anointing. Praise God, there were three decisions for Christ.

Birmingham, Old Hill

The Lord richly blessed the recent second anniversary services of Pastor and Mrs. Crimp. Our guest speaker was Pastor Magee (Swansea), and indeed God truly anointed his ministry to our hearts. The Elim Bible College quartet also ministered in song and inspiring testimonies. It was a joy to have fellowship with our friends from the college. We praise God for His presence with us through the past years and the promise of His future blessings.

Sheffield

After five months of prayerful preparation in anticipation of the visit of the London Crusader Choir and their leader, Rev. Douglas Gray, the Sheffield church was greatly enriched by the choir's wonder-

ful singing and inspiring testimonies, given in the Victoria Hall (hired for the purpose) on Saturday, February 2nd. About 800 people were present, and some, we believe, were strangers to the Gospel.

The weather was far from congenial for traveling, and we wondered if they would make it, but true to Elim's Crusader motto: "God's best for us, our best for God," the survivors, as Pastor Gray called them, made a valiant effort, as over half of the choir were unable to attend owing to sickness and the inclement weather. Several pastors were on the platform, having brought coach-loads from the presbytery churches. Pastor Wynne Lewis (Derby) convened the meeting before handing over to Pastor Gray.

It was a delight for the Sheffield members to meet Mr. Gray again after several years, and all were thrilled by his wonderful conducting of the choir and his epilogue entitled "It is not in vain."

SYMPHONY OF PRAISE

in the

Assembly Hall, Barking

Saturday, March 30th, 1963, at 7 p.m.

presented by the

LONDON CRUSADER CHOIR

(Conductor: Douglas B. Gray)

supported by the Salvation Army

BARKING CITADEL BAND AND A

MASSED MALE CHORUS OF 100

VOICES AND OTHER GUESTS

including

ERIC BALL

Owing to the heavy demand for seating, admission is by ticket only, price 2/6, and obtainable from headquarters.

INTRODUCING OUR YOUNGER MINISTERS

I WAS only eight years of age when my parents took me to a special Gospel meeting. The speaker was a missionary who had just returned from the far-distant country of India. As he spoke on John 3:16 the Spirit of God began to strive with me in a very real and earnest way. For the first time in my life I realised that I was a sinner in the sight of God. But somehow the more I was convicted of sin the more I rebelled against the message. When this man of God had finished speaking he gave a very urgent appeal for all those who were outside of Christ to yield to His claims. By this time I had almost reached breaking point, but after a long, hard struggle with myself I raised my hand as an indication that I wanted to become a true, born-again Christian. That night in the vestry a little boy wept his way into the kingdom of God and became by faith "one of the redeemed."

Five years later I was attending a Crusader camp in the South Island of New Zealand, which was literally miles from any civilisation. It was there that I unexpectedly and unmistakably heard the call of God. Admittedly I saw no writing in the sky, and

5. D. C. Rees-Thomas



heard no thundering voice, but deep down within my heart I knew that God was calling me to full-time service.

Today I praise God that I am now in the Elim movement, serving the Master that I so dearly love, and my one driving passion is that I might win souls for Christ. Like Paul I can say "For me to live is Christ."

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

ELIM'S BOYS' NIGHT

(ages 11-15 years)

Procedure

Opening prayer and roll call (by a promoted member).

On hearing his name boy answers "Bible" or "No Bible" according to whether he has Bible with him or not. An additional point for having it, of course. Leader will now shout "Present . . . Truth!" Bibles will quickly be held high. Read a short portion, making a few mistakes, asking how many and where at the close.

Memberships. Special folding card—call it a passport. Each member to put his name, address, date of birth, date of conversion, then photograph (passport size) on it. This should be stamped each week at the close. A special mark for bringing a new recruit.

Teams. The element of competition is vital. Team leaders can be promoted to lead each team. Team names: Covenanters, Commandos, Adventurers, etc. Change leaders each month. Leaders are responsible to visit all absentees in their teams.

Activities. Remember expression, accomplishment, competition and excitement are vital with boys, but ever keep in mind that we want spiritual Christians at the end of the day.

Length. One hour to ninety minutes is excellent, although this might be extended on special occasions.

Close. Announcements, then the Lord's Prayer. Impress the importance of Sunday morning or Sunday evening attendance, or even make it compulsory. Some other activities can be held on a Saturday afternoon. This will help to keep the boys together.



THE FAMILY ALTAR

Scripture Union Portions, Notes by R. Jobling
(Minister of Elim Church, Weoley Castle)

Monday, March 25th. Matthew 22 : 1-14.

"Friend, how camest thou in hither not having a wedding garment?"

It is unlikely that those brought in from the highways possessed wedding garments. In all probability these were supplied by the king. It was a breach of etiquette and an insult to the king to appear at the wedding incorrectly dressed. Imagine appearing at a royal banquet in casual sporting clothes! The king who had made provision for him to get to the feast had, in all probability, made it possible for him to appear in the correct attire, but he wore his own old rags. The robe of Christ's righteousness is the only fit dress for us to wear in His presence. "All our righteousnesses are as filthy rags."

Tuesday, March 26th. Matthew 22 : 15-33.

"And unto God the things that are God's."

Men pay their dues to the state because they are required by law to do so and will otherwise incur the penalty of the law. There was a time when it was the law of the land to attend church once on the Lord's day and those who did not appear before the parson on Sunday would appear before the magistrate on Monday. Men and women rob God of His due because He invites their loving service rather than demands their obedience. Those who defraud God, however, ultimately defraud themselves.

Wednesday, March 27th. Matthew 22 : 33-46.

"Thou shalt . . ."

The law given by Moses was a catalogue of "Thou shalt not's." Jesus said "Thou shalt." One is negative, the other is positive. To refrain from doing things that are wrong or not glorifying to God is only half of Christianity. A block of stone does not drink, smoke, dance or play bingo, neither does it use bad language or sin in any way. It fulfils the requirements of what some seem to think is Christianity but it is still a lifeless stone. Jesus taught positive Christianity: "Thou shalt . . . love God with all . . . Thou shalt love thy neighbour as thyself."

Thursday, March 28th. Matthew 23 : 1-22.

"Woe unto you, scribes and Pharisees, hypocrites."

The word "hypocrite" is a Greek word which means "an actor." Our Lord used this word to denounce the antics of the Pharisees, who played the part of spiritual and good men like actors performing on a stage. They fasted, prayed and went about with a spurnously pious expression on their faces and even "disfigured" their faces to let people know they were fasting. It was not their prayers and fasting that angered the Lord but their shallow artificiality and superficiality. A man who strives to live a better life and to some degree fails is not a hypocrite even though he does not measure up even to his own standards. The Lord appreciates sincerity.

Friday, March 29th. Matthew 23 : 23-39.

". . . and ye would not."

Four of the saddest words in the Bible and in human history. God has gone to His extremity in proving His love for lost mankind. His love and friendship are offered to all who will accept the Lord Jesus Christ as Saviour. The words "ye would not" sum up all the pride, arrogant independence

and stubbornness of men. The Lord did not say "ye could not," but "ye would not." They would not, so they went on to a Christless eternity. When the redeemed have been caught up to be with the Lord and the dreaded machines of destruction have done their fearful work the epitaph of civilization may well be written thus: "Ye would not."

Saturday, March 30th. Matthew 24 : 1-14.

"The love of many shall wax cold."

Take a pan from the flame and the contents will cool rapidly. Love must be sustained by the heavenly flame to keep it warm. Many in our day are "cooling off" toward God, His worship and service. Jesus said that the time of His coming would be like the days of Noah. Only Noah and his family were sufficiently interested in the message of salvation to get into the ark. Only eight were saved; thousands perished in the flood of judgment. The spirit that characterises our generation in spiritual matters is one of casual indifference and God's children must guard against being influenced.

Sunday, March 31st. Matthew 24 : 15-31.

"Know that it is near, even at the doors."

At Christ's first advent, Bethlehem was full to overflowing with David's descendants, but no one had made provision for the long-promised "great David's greater Son." The wise men from the east arrived at Herod's palace in Jerusalem to find them unprepared and indifferent concerning the coming of the Christ. Yet the prophets had spoken of the manner, time and place of His coming centuries before. The scriptures were there for all to read. The Bible teaches us that in like manner many will be unprepared at His second coming. May we be ready and like unto men who wait for their Lord.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Can praying Christians change the course of history? I think to answer this question we must look back into history itself. The great world empire of the Medes and Persians laid down that when a decree was signed by the king no one, not even the king himself, could change it. We read in the book of Daniel that the king signed a decree that no one was to pray to any but to the king himself for a space of thirty days. When Daniel knew of this he continued to pray to God three times each day as his custom had been. We know the result. Daniel had to face the lions in their den. History would have been different if he had not.

During the last war a day of prayer was made in Britain just before the evacuation of the troops at Dunkirk. If prayer had not been made, if those troops had not been evacuated successfully, history as we know it today might have been very different.

This leads me to ask a second question. Can praying Christians bring revival to a nation? Surely the answer is yes. Evan Roberts did it at the beginning of this century. In a short while thousands were saved and added to the churches.

It was the writer's privilege to meet the minister of the Methodist Church where, after obtaining the consent of the godly servant of God, meetings were commenced. I was able to ascertain many facts through my meeting this aged Methodist minister as he told me about the wonderful revival.

Can we praying Christians bring about revival in our day? Surely the answer is yes.

Prayer is requested for

Revival throughout Britain.

The campaign in Beccles, Suffolk.

An old couple, that God will supply certain needs.

Thought for the week

Praying to change things.

COMING EVENTS

BECCLES, North Suffolk. Final week of Pioneer Crusade, conducted by Brian Garrard and party. Services held all this week in the new Elim Church, Alexandra Road. March 24. First communion service 11 a.m., crusade service 8.15 p.m. March 25-28. Crusade services 7.30 p.m. March 23. Induction service for new minister. 7.30 p.m.

BIRMINGHAM, March 23. Birmingham Town Hall. Great Youth Rally, sponsored by the British Pentecostal Fellowship (Birmingham area). Speaker: P. S. Brewster (Cardiff). United male voice choirs (guest conductor: Chris. H. Pearson). Soloist: E. Harman (Gornal). Testimonies by young people. 7 p.m.

BIRMINGHAM, Winson Green. March 25-30. Handsworth New Road School (100 yards from Elim church). Evangelistic Campaign, conducted by Ron Jones and party. Buses 96 and 11 outer circle to Lodge Road. Nightly 7.30 p.m.

BOURNEMOUTH, Springbourne. Continuing until May 9. Elim Church, Curzon Road. Studies on the second advent. Speaker: W. G. Hathaway. Thursdays (excluding March 28 and April 11) 7.30 p.m.

BOURNEMOUTH, Winton. March 24. Elim Church, Hawthorn Road. Visit of W. G. Hathaway. 11 a.m. and 6.30 p.m.

BURTON-ON-TRENT. April 6. Elim Church, Moor Street. Birmingham Male Voice Choir. 7 p.m.

COULSDON, April 3. Elim Church, Chipstead Valley Road. Women's Fellowship Anniversary. Speaker: Mrs. J. T. Bradley. Soloist: Mrs. T. Broomhall. Refreshments provided. 3 p.m.

LEIGH-ON-SEA. April 6. Elim Church, Glendale Gardens. Welcome service for new minister (Philip E. Stormont) and his wife. Service conducted by the Superintendent: Charles J. E. Kingston. 7.30 p.m.

LONDON, March 23. Metropolitan Tabernacle, Newington Butts. British Pentecostal Fellowship Rally. Speakers: G. Cauty and J. Averill (Australia). 3.30 and 6.30 p.m.

LONGTON, March 23, 24. Elim Church, Carlisle Street. Dresden. Special visit of Medcraft family, of Peniel Chapel, London. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. March 30—April 11. Youth Crusade, conducted by Evangelist Tony Stone. Weeknights (except Fridays) 7.30 p.m. Sundays 11 a.m. and 6.30 p.m.

MANSFIELD, March 30. Civic Theatre, Leeming Street. North Midland Presbytery Youth Rally. Guest speaker: Alex Tee (National Youth Director). Youth Workers' Conference 3.30 p.m. Rally, with United Youth Choir and instrumentalists. 7 p.m. Commencing March 31. Revival and Divine Healing Campaign, conducted by J. D. Ricketts and team. Nightly (except Fridays) 7.30 p.m.

PLYMOUTH, March 26-31. Elim Church, Notte Street. Special series by W. G. Hathaway. Sunday 11 a.m. and 6.30 p.m. Tuesday to Friday 7.30 p.m.

READING, March 23, 24. Elim Church, Waylen Street. Minister's fourth anniversary services. Special speaker: S. Penney (Winton). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

ROMFORD, March 30. Elim Church, Wheatsheaf Road. Saturday rally. Speaker: Joseph Smith. 7.30 p.m.

WOOLWICH, March 30. Elim Church, Crescent Road, corner of Burrage Road. Billy Graham colour film "Souls in Conflict." 7 p.m.

WORCESTER, April 6, 7. Elim Church, Lowesmoor. Special visit of London Crusader Choir. Saturday, Youth for Christ at Pump Street Methodist Church (kindly loaned). 7.30 p.m. Sunday, in the Elim Church. 11 a.m. and 6 p.m. Preacher at all services: D. J. Gray (President).

YORK, March 26-31. Elim Church, Swinegate. Return visit of Felix Lloyd-Smith.

PRESIDENT'S APPOINTMENTS

*March 24, Maidstone Prison; *30, Assembly Hall, Barking; *31, Walford; April 1, East Ham; 2, Clapham; *4, Metropolitan Tabernacle; *6, 7, Worcester; *12, Wandsworth Prison; *13, 14, Bournemouth; 15, Royal Albert Hall; 20, Southport; 21, Salford; 22, Warrington; 23, Bolton; 27, Royal Albert Hall; *28, Croydon.

*Accompanied by the London Crusader Choir.

ITINERARIES

M. O. Thomas will visit the following churches: March 23, 24, Wimborne; 25, Christchurch; 26, Winton; 27, Springbourne; 28, Weymouth; 29, Merriott; 30, Yeovil; 31, Salisbury.

Miss S. F. Beardwell, Elim missionary on furlough from India, will visit the following churches: March 24, Woolwich; 25, Letchworth; 26, East Ham; 27, Holland Park; 28, Ilford; 29, Rye Park; 31, Clacton; April 2, Leyton; 4, Watford; 7, Rochester.

Handsworth New Road School, Winson Green EVANGELISTIC CAMPAIGN

conducted by

Rev. Ron Jones and party

Monday, March 25th—Saturday, March 30th (inclusive)
Nightly at 7.30 p.m.

Begin now to pray for our

ALL-LONDON

CRUSADE

with its special emphasis on
DIVINE HEALING

in the
METROPOLITAN TABERNACLE
(Elephant and Castle)

Wednesday, Thursday and Friday,
April 3rd, 4th and 5th, at 7.45 p.m.

Enjoy three great rallies with
Rev. Alexander Tee and party

- * Pray for great power in healing!
- * Invite your unconverted friends, then introduce them to *your own* church.
- * Anyone may come for special prayer.
- * Enjoy Pentecostal evangelism.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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BANGOR. N. Ireland. Armachia Guest House: sea front: central: superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925—3925. Inquiries: Mrs. Briggs, 32 Seacliffe Road. C.518

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CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH
A WARM WELCOME, FOR AN INFORMAL CAREFREE
HOLIDAY NEAR EXMOUTH, LOVELY SANDS.
EXCELLENT REDUCTIONS FOR MAY and EARLY JUNE.
OPEN FOR HONEYMOONS.
CARAVANS ALSO AVAILABLE AT SANDY BAY

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