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THE ELIM EVANGEL

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"The light shineth in darkness" — floodlit St. Philip's Cathedral, Birmingham.

Photo by Brian Garrard

READERS will find in this issue a number of features on the subject of Divine healing. First, there is an article by our esteemed brother Alexander Tee, whom God has used in this ministry of healing. We commend his forthright article, believing that he presents a balanced view on the subject. Then you will find an article by our brother Nelson Parr, minister of one of Britain's largest Pentecostal churches. His article is a reply to Pastor George Canty's earlier article, which again was a reply to the original article by Mr. Parr on some dangerous trends in American healing campaigns.

Lest readers may be confused by the apparently conflicting views on this subject we should point out that all our contributors are equally agreed on the truth of Divine healing, largely pioneered in this country by the Pentecostal movement, and clearly proved and demonstrated by reference both to Scripture and to the enormous weight of evidence in our times. That God heals today is beyond any shadow of doubt. That His Word promises healing throughout the Gospel dispensation is equally clear to all who rightly divide the Word of truth. Any divergence of opinion concerns mainly two points: (i) whether it is the purpose of God in this dispensation to heal *all*, and whether consequently lack of healing may invariably be attributed to lack of faith or sin in the life; (ii) whether certain methods which are not found in the Scriptures may legitimately be adopted, or whether they should be discountenanced.

We should like to make clear our own position—which is also, we believe, the view held today, as it has always been, by the majority in the Elim movement. (i) While we believe most wholeheartedly that all believers should seek and claim Divine healing, it is obvious, both from Scripture and from present-day experience, that God does not choose in this dispensation to deliver every child of His from every sickness. God's purpose is primarily to call out a people for Himself, and to prepare them to spend eternity with Him. Healing will always be subordinate to this main purpose. We have observed over many years that extravagant claims concerning Divine healing are not supported by a greater percentage of success, while the premature deaths of some of God's choicest saints, including some of our own ministers, even after incessant prayer, must surely temper the claims that are made. Claims must be substantiated both by exegesis and evidence. Neither supports claims to universal healing. (ii) While we acknowledge the Divine authority to break through all our ways and means, we believe that God's acts will always be consistent with the scriptural revelation of His nature and character. Regretfully we must confess that many aspects of the so-called "deliverance ministry" conflict with this pattern.

Let us keep to the Word, and to its clear, unequivocal teaching. Better to be too rigid in our adherence to what we understand of His Word than to open our doors to practices which are, to say the least, questionable. Meanwhile, let us not allow our disgust at human methods to obscure the radiant truth that God does heal—and that He heals today. This is a vital and oft-neglected portion of the totality of truth.

“ CHRIST DIED FOR US ”

2. The fact of suffering. Scripture readings: Luke 22:39-46; 23:33-46.

By H. PALLISER, MINISTER OF ELIM CHURCH, CARLISLE

“CHRIST also hath suffered.” No, to his dying day Peter could never forget the sufferings of his Lord. They were impressed indelibly on his heart and mind. In his letter he is constantly referring to them: 1:11; 2:21; 3:18; 4:1, 12; 5:1. The sufferings of Christ! What were they? What did they mean to Him? What do they mean to us? And where shall be our starting point as we begin to think of them?

(1) THE SUFFERER

Shall we not begin by thinking reverently of the Sufferer? And in this way—suffering is a relative thing. The measure of its acuteness and intensity is determined, among other things, by the refinement and sensitivity of the sufferer. Thinking of suffering on the human level, some people are more sensitive to pain than others, and according to the refinement or coarseness of our nature we respond to it. Furthermore, in any consideration of suffering we must not limit our thinking to terms of the physical. It is being more and more recognised today that suffering enters into the mental and nervous parts of our nature—for instance, into the realms of the aesthetic. To a person supersensitive to colour or music the slightest discord jars, hurts. Another person does not even notice! Now lift the matter of suffering to a still higher level—beyond the physical and the mental to the spiritual. Think of a man of God, dwelling in “the secret place of the most High,” a man “walking with God,” a man who, being “pure in heart,” sees God. Such a man suffers in heart and soul as day by day he is aware of the foul flood of sin which flows around him. So then, suffering may be on three levels—physical, mental and spiritual.

Let us apply this to the Lord of glory. In order to appreciate the sufferings of Christ let us begin by thinking of Him as the most refined and sensitive One who ever lived. On the physical level think of One whose body was fashioned by the Holy

Ghost, whose body was, *par excellence*, the “temple of the Holy Ghost,” and whose members were “yielded as instruments of righteousness unto God.”

Ascending to the mental level, we must think of One whose mental and intellectual powers were absolutely unclouded and unimpaired by sin; and therefore One whose mental appreciations were fine and acute to a degree unknown in all human history. Then, finally, we must consider One whose moral and spiritual nature was absolutely uncontaminated and untarnished by sin, and knew only the meaning of utter holiness and purity. It is of this One that Peter writes in wonder, love and praise, “He suffered for us.”

(2) THE SUFFERINGS

And so, let us approach the sufferings of Christ, but let us do so softly, reverently and thoughtfully, for we are on holy ground.

(a) *They were physical.* We are thinking particularly of His passion, and so when shall this begin? Suppose we start a clock at 9 p.m. tonight, and leave it ticking until 3 p.m. tomorrow. Why? Because at approximately 9 p.m. He will enter Gethsemane, and when He leaves there will be a patch of grass wet with blood and sweat, for “there burst His mighty heart.” Follow Him from Gethsemane to the Cross, and by the time it is all over He will have endured the full range of wounds known to medical science. There were *contused wounds*—bruises caused by fists or rods; *lacerated wounds*—the tearing of the flesh; and Jesus was so scourged that, in the words of Old Testament prophecy, His back was like a ploughed field. There were *penetrated wounds*—when the flesh is pierced as His was by the thorns; the *perforated wounds* caused by roughly made nails, i.e. wounds that went right through; and there was an *incised wound* caused by the spear. Add to this the agonising position of the Cross; every breath a pain; the excruciating pain of dislocated limbs; the burning thirst and the fierce heat of the sun.

Yes, Christ suffered! One little flash of relief in it all (will it bring any comfort to Africa just now?), a black man carried His Cross, But apart from just grinding pain:

ERRATUM. We regret that an error was made in the Family Affairs column in our March 9th issue. Our brother Pastor George Stormont was inducted at Bethshan, Manchester, on March 16th, not May 16th.

(b) *They were mental.* Now it must always be remembered that the physical sufferings of the Lord were the least of all. What of the mental pain? What of the wounds in His heart? Take a verse like this: "And one shall say unto Him, What are these wounds between Thine arms? And He shall answer, Those with which I was wounded in the house of My friends." This kind of suffering goes back a good way before the passion. Quite a while before He had tasted the bitterness of this—"He came unto His own, and His own received Him not." And for a long time He had known what it was to be "despised and rejected of men." He had gone about "doing good," and in return had known the cold shoulder, the locked and closed door, so that He once said: "The Son of man hath not where to lay His head"; He had known the cut of whispering tongues, of open slander and defamation, and even the questioning of His sanity by relations. But all this aspect of His sufferings was intensified during the last week. There was the betrayal for thirty pieces of silver and a kiss by Judas—"Yea, Mine own familiar friend in whom I trusted, who did eat of My bread, hath lifted up his heel against Me." There were the denials by Peter, and there was the desertion by the rest of the disciples.

How often in those days did Jesus read Psalm 55: "It was not Mine enemy that reproached Me; then could I have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him; but it was thou, a man mine equal, My companion, and My familiar friend. We took sweet counsel together; and we walked in the house of God with the throng." Use, as Dr. Alex Whyte would say, "a sanctified imagination" on all this, and the cry will be "Christ suffered."

(c) *They were spiritual.* But we pass on to the sufferings which were the most intense of all—the spiritual. And for my part, in approaching them I find myself baffled and bewildered. All I know is that in those closing hours He became the world's sin-bearer. On that Cross I see "the Lamb of God bearing away the sin of the world." On that Cross I see that "the Lord hath laid on Him the iniquity of us all." But it is Paul who makes the most staggering statement of all: "God made Him to be sin for us . . ." Says Dr. Campbell Morgan: "A man says I do not understand that. Neither do I. But there is a declaration, and in the hour of the Cross is the fact. On that Cross He was made sin, and therein He passed to the uttermost limit of sin's outworking. . . . Whose sin is this that He is made, and for which, He is forsaken of God? My sin, I can

say no other in the presence of that sublime miracle. Each must for himself stand there alone—*my sin!*"

Looking at that Cross I see the Substitute, the spotless One, taking to Himself our sin, *my sin*, and bearing the punishment. What does that mean? Now you have heard that sin separates, that sin cuts off from God, and that sin means isolation. Then come to Gethsemane. There the weight of the load begins to fall on His holy soul. Listen: "He began to be sorrowful and very heavy." A literal translation of the Greek would be: "He began to be desolate, and very homeless." He, the Son of God! Desolate! Homeless!

Let us take the next verse of Matthew's account of the garden of agony: "My soul is exceeding sorrowful," and here again a very strong word is used. It means "My soul is the centre of surging sorrows." Desolate and lonely in the midst of a sea of surging sorrows as sin, yours and mine, pressed down on Him. Then come to Calvary during the darkness when the cry "My God, why hast Thou forsaken Me?" went up. The lowest depths of suffering are being plumbed as He makes Himself the world's scapegoat. No wonder Professor Finlayson said: "There can be no favourites with heaven when justice is being meted out. And so the representative was struck by the rod of chastisement. Can we understand a thousandth part of what it meant for the heart of a beloved Son to be stricken? If He felt the taunts and mockery of men till He could cry, 'Reproach hath broken My heart,' even when the witness of His soul testified to His innocence, how much more was He hurt by the imputation of His God!" And Dr. Campbell Morgan: "It is the cry of One who has reached the final issue of sin. It is the cry of One who has fathomed the deepest depth of sorrow. It is the cry of One Himself o'erwhelmed in the mystery of silence. Sin, sorrow, silence. Sin at its final issue, sorrow at its deepest depth, silence the unexplainable mystery of agony, and agony of mystery."

There we must leave it, for at least this side of heaven we will never know "how deep were the waters crossed, or how dark was the night that the Lord passed through." All we can do is take up the words of Paul and say, "The Son of God loved me, and gave Himself for me."

"O Sacred Head, sore wounded,
With grief and shame weighed down!
O Kingly Head, surrounded
With thorns, Thine only crown!
How pale art Thou with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!"

THE GREAT COMMISSION

The concluding portion of this interesting article on Matthew 28 : 19

By DESMOND W. CARTWRIGHT
MINISTER OF ELIM CHURCH, ANDOVER

THERE are two more brief points that we must mention, and the first of these concerns

III. THE DOCTRINE OF THE TRINITY

It is our firm conviction that the sole aim and object of this pamphlet is to cast doubt upon the doctrine of the Trinity by suggesting that this verse in the end of Matthew is not part of the original text. Let it be said here that if this can be proved we must give up using the text altogether, though we may still retain the doctrine on other grounds. We do not believe, however, that an adequate case has been made out for the deletion of these words; we are glad to note that the translators of the Revised Version, Revised Standard Version and the New English Bible have all retained this verse, though doubtless they examined the evidence that was alleged to be against its retention in the common form.

Canon Liddon⁵ was called to task in 1881 by the Unitarian Dr. Vance Smith (who was one of the translators of the Revised Version) for using this text in his Bampton Lectures. This text has frequently been quoted in books and articles dealing with the subject of the Trinity. We have found it in Calvin (Inst. 1: 13 : 16) and in Bishop Pearson (on the Creed), and in a great many other writers too. The policy of non-Trinitarians is to try by various means to undermine the authority of the plain declarations of Scripture that are adduced as evidence of this doctrine. The linking of Matthew 28 : 19 with 1 John 5 : 7 (as was done by Bishop Pearson, who died in 1686) is not maintained by any informed Christian today. The verse in 1 John is, beyond dispute, of later composition and ought not to be used as evidence of the Trinity. On the other hand the evidence advanced for the rejection of the verse in Matthew has quite rightly deserved the rebuke of B. B. Warfield⁶. "A passage of such range of implication has, of course, not escaped criticism and challenge. An attempt which cannot be characterised as other than frivolous."

There is, of course, no formal statement of the doctrine of the Trinity contained in these verses; they are practical rather than deliberately doctrinal. The doctrine of the Trinity was formulated later, but it had as its basis this, and other statements of Scripture. We believe that this doctrine, and this alone, can give a satisfactory explanation of the reason why the Father, Son and Spirit are so linked together in this and other verses. It is on the basis of the divinity of the Son,

and the deity and personality of the Holy Spirit in the New Testament, together with the unity of God contained in both Testaments, that we build the framework of this doctrine. The best treatment of this subject known to us is that of B. B. Warfield in his *Biblical Foundations* (Tyndale Press, 15/-). "The revelation was made not in word but in deed. It was made in the incarnation of God the Son, and the outpouring of God the Holy Spirit. In a word, Jesus Christ and the Holy Spirit are the fundamental proof of the doctrine of the Trinity." "It does not begin with any intellectual formulation of doctrine, but with the self-revelation of God given in the form of mighty acts to which the Bible bears witness" (L. Hodgson).⁸

Our final point is on the subject of

IV. BAPTISM

At the beginning of the article we referred to some texts that ought to be examined more carefully, listing as an example Acts 8 : 37. This verse, which is quite rightly excluded from all modern versions, owes its existence to the practice of questioning converts before admitting them to baptism. It was introduced into certain manuscripts (but not all) possibly in the first decade of the first century⁹; its introduction into the Authorised Version was due to Erasmus, who included it because he thought that it had fallen out of the Greek manuscripts known to him. This addition, though not in the original text, most certainly represents a primitive practice. Before baptism, converts were required to confess their faith publicly, probably in answer to a definite question. The guiding principle in this was to be found in the example of the baptismal formula of Matthew 28 : 19. It was from this basis that the baptismal confessions and rules of faith, which gradually developed into creeds, were to spring. There are reflections of these early credal forms to be found in several other places in Scripture.

It is to be observed that Christadelphians, and other non-Trinitarians who practise baptism, place a great deal of importance upon the convert knowing what he, or she, is doing. They do this usually by satisfying themselves (those performing the ceremony) that the tenets that are to be accepted are clearly understood. The usual method by which this is ascertained is that of question and answer, the answers of course in the first place being strictly informal. Yet it is an observable
(Concluded on page 203)

PROVE ALL THINGS

Some further comments on unscriptural practices in healing services

By J. NELSON PARR, OF MANCHESTER

THE APPRECIATIVE remarks of Mr. Canty about my article are very gracious, and I am glad he thinks it will create a bit of good sense. The subject is of such paramount importance that perhaps you will kindly allow me to elaborate on one or two points.

We are all, I am sure, hoping for a phenomenal outpouring of the Spirit with amazing signs, wonders, miracles and healings, together with a flood-tide of salvation before the Lord comes, but we must be prepared to safeguard ourselves against false signs and wonders. My article dealt only with haloes, blood-red crosses on foreheads, exuding oil, diagnosing diseases and putting demons in bottles, and that is why it was stated that the Lord Jesus, the apostle Paul and the first thirty-five years of church history as recorded in the Bible should be the plumb-line for testing these or any other similar manifestations.

Mr. Canty writes: "The prophets not merely diagnosed but had prognosis—foretelling diseases." My defective knowledge of the Scriptures must be greater than I had thought, for I cannot remember reading of prophets diagnosing or foretelling diseases. Perhaps Mr. Canty would kindly provide me with the following information: one instance where a prophet diagnosed a disease in a particular person, or one instance where a prophet foretold a particular disease would come upon a particular person. I am well aware that Elijah pronounced judgment on Gehazi by bringing leprosy upon him, but, in my opinion, this was not foretelling a disease but a pronouncement of Divine judgment, just as Peter pronounced judgment upon Ananias and Sapphira.

Mr. Canty suggests that the tests for the miraculous are as follows: Is Christ called Lord? Does the vision come to pass? What are the motives of the miracle worker? Has the miracle any spiritual meaning beyond itself? Does it glorify God? Our brother has done well in calling attention to these tests and I am grateful to him for reminding us of them, but unfortunately there are people at the present time in the U.S.A. who would pass all the tests suggested above (they believe their motives are pure, they call Christ Lord, they believe the signs glorify God), but the manifestations seen in their meetings are absolutely outrageous and one hopes we shall never see them in this country; and I personally

would not tolerate them for one moment, neither would I be associated with those who accepted them, simply because they do not pass the infallible plumb-line of Holy Writ. Here are one or two of these signs: Liberating rattler snakes in meetings. If you take one up then it is a sign you have the baptism and are full of power, Oil on the hands is put into bottles and those who are anointed with it shall be healed. Extract from advert of revival and Divine healing campaign: "Signs, wonders and miracles are happening in our meetings and a white dove is appearing." Tape recordings of noises made by demons coming out of demon-possessed. Blood-red crosses on foreheads. Let me repeat that the people who allow these signs would pass all the tests suggested by our brother.

Mr. Canty also suggests that many things have happened which we all accept as of the Holy Spirit, and yet we cannot find their parallel at all in the Bible. It is a great pity he did not mention one or two of the *many* things, for once we take this path we are treading a dangerous road. I do not contend that we should have *precise duplicates* in the Bible, but I do contend that all phenomena should be endorsed by Bible *principles* or Bible *manifestations*.

May we be willing to "Let God arise," but may we also be willing to refuse anything and any manifestation which is not authenticated by Bible principles and Bible incidents. Dr. Dowie went wrong, Irving and his followers went wrong, and why? By simply deviating from Bible principles and Bible manifestations. The answer to our brother's query—how to use the Word of God to prove all things—is after all very simple. If there is no similar (I do not say *precise* in every minute detail) Bible manifestation or sign and wonder then we must reject it. That is the only reason why we must reject blood-red crosses on foreheads and the other unscriptural signs mentioned in this article. This is the only reliable path of safety. Here is the Amplified New Testament translation of 2 Timothy 3:16,17: "Every scripture is God-breathed; given by His inspiration and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline and for training in righteousness (that is holy living, in conformity to God's will in thought,

purpose and action) so that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work."

The passage I have quoted from the Amplified Testament shows very definitely and positively that the God-breathed Scriptures *alone* are profitable for *instruction, correction of error, training in thought, purpose and action, that the man of God may be proficient*. Since the beginning of this Pentecostal revival we have had to face several unscriptural signs and manifestations. During the first few years we were confronted with the following: set prophets; inquiring of the prophet (this includes inquiring of the prophet on marriage, business affairs and other personal affairs); appointment of men to office through the prophet or the gift of prophecy. The people who were responsible for propagating these practices were earnest followers of Christ and would pass all the credentials mentioned by Pastor Canty, but we rejected them for one reason only, and it was because they were contrary to the precepts and practices of the New Testament Church as recorded in Holy Writ. I am quite sure brother Canty and many other ministers would welcome a stupendous supernatural visitation of Divine power which would shake the godless out of their godlessness, the lukewarm out of their lukewarmness, and the frozen icebergs out of their petrified decorum, but like David let us say: "I esteem Thy precepts concerning all things to be right," and with all our hearts endorse the words of John Wesley: "We are in peril if we deviate in the slightest from the Word of God."

It is not generally known that the American A.O.G. General Presbytery in 1952 considered the apparently unscriptural, unethical and extravagant signs being manifested in "salvation, revival-healing meetings," and this very fine body of Spirit-filled men issued a report on their findings. For the benefit of your readers and Pentecostal pastors in this country I am giving below a few extracts from this very valuable document.

"One point of discussion centred round the practice of diagnoses of diseases and afflictions closely bordering on the occult. It is believed by the brethren that this should definitely be looked upon with disfavour and the practice discouraged."

Another extract: "The offering deportment in many of these widely sponsored programmes should not be condoned by any self-respecting God-fearing organisation. In a recent meeting the preacher gave the great audience his guarantee that everyone who would invest in his programme would get back one hundredfold from the Lord. Here is another well-

worn gimmick that is still paying off: 'You send me 100 dollars and I will pray for your prosperity.' Is selling prayers any more religious than selling indulgences?"

Further extract: "What should be done about the ever-increasing tribe of 'seers' who peer through flesh and bone to diagnose disease from public platforms? Should we be satisfied as long as credulous souls get glassy-eyed with wonder and amazement and cures are reported or should people be told the facts, known already by the well-read in our public, that this phenomenon, whatever it is, is centuries old—only its introduction in Christian circles is new? Do we want to go down this path at least as long as it has public appeal or should we pray and hope for some humble voice in the wilderness that will save our good people from further involvement with things foreign and even contrary to the precepts and precedents of the sacred Word? All such carryings on are so incompatible and incongruous that way-faring men, though fools, should not err therein."

Final extract: "Are we to endorse the position of Mary Baker Eddy because many are healed through Christian Science? Should we begin to organise pilgrimages to Lourdes, the Catholic shrine, where miracles have been reported over the years and all this attested ecclesiastically and medically? Should we endorse the claims of Father Divine because of the miracles seemingly in evidence? Verily we will be lost in a maze unless we keep to the *true light and balance that is found in the sacred oracles*. We believe this General Presbytery in session should voice itself concerning the unscriptural, unethical and extravagant practices which have been associated with the blessed truth of salvation and Divine healing such as:

- (1) Questionable methods of raising money.
- (2) Exaggerated reports and unfounded claims of success.
- (3) Diagnosis of disease.
- (4) Divisive measures used.
- (5) Unscriptural evaluation of leadership and success.
- (6) Exuding of oil and blood."

We in this country must take a firm stand against the irresponsible procedures which are gaining momentum and will, if we fail to rise to our responsibility, blunt the edge of our Pentecostal testimony in many cities and towns throughout the length and breadth of the land. Like our American brethren we must act without fear or favour and preserve our glorious Pentecostal testimony from all things which are foreign and contrary to the precepts and precedents of the sacred Word of God.

WHY ARE SO MANY CHRISTIANS NOT HEALED?

By ALEXANDER TEE, NATIONAL YOUTH DIRECTOR

THE BIBLE CHURCH has always believed that the inspired Word of God clearly teaches that Divine healing is for today. It is, however, very sad to see many good and sincere people going to various sources seeking Divine healing and coming away with nothing but sad disappointment.

There are many problems, however, I am convinced the hour has come to guide people by some clear teaching on the correct approach to this wonderful subject which is the legacy and inheritance of the redeemed children of the Lord today. Jesus said: "Go thy way; thy *faith* hath made thee whole." Again He said: "According to your *faith* be it unto you." On another occasion: "Oh, woman, great is thy *faith*; be it unto you even as thou wilt." The important word here is obviously *faith*. Faith is the key which opens the bank of heaven. It seems to me very clear that a correct understanding of what God demands by way of *faith* for healing is of vital importance.

FAITH FOR HEALING IS NOT TRYING TO FEEL in a certain direction. Many sincere believers come forward for special prayer so as to be healed; they shut their eyes tight and try in some mystical way to have faith. When they find that they have not been healed they usually tell themselves: I must go again and try to have more faith. This is a complete misunderstanding.

FAITH IS NOT AN EMOTION. Many people are easily swayed by a large crowd and others by an emotional preacher. At the close of the service they feel elated and on the crest of a wave, and so they go out for Divine healing. However, the next morning, after the preacher and the crowd have gone, they do not feel so sure, nor do they feel so much on top of the world or on top of their doubts either. No, faith is not an up-and-down emotion. James says: "He that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think he will receive anything of the Lord."

FAITH IS NOT HOPE. Here again many dear people

who think they have faith only have hope. They believe in the glorious truth of Divine healing, and because they believe in this they come forward for prayer, hoping that they will receive healing. However, believing in Divine healing and coming forward for prayer by a minister of God for your healing is no guarantee that you have faith. Therefore will you follow me as I try, with God's help, to give some vital teaching on correct faith for Divine healing?

THERE ARE TWO SIDES TO FAITH. There is a Divine side and a human side. Most preachers seem to put more emphasis on the human side, telling their people that they are simply to believe, to have faith, and because faith without works is dead they get the people to do various things, to which the people often respond; but, alas, so often at the end of the day they cannot genuinely say "I have been healed." The main reason is obviously that there must be another side to a full balanced teaching on faith for Divine healing. The all-important teaching of the Divine side to our having faith is so often omitted. May I submit to you three scriptures?

(1) "God hath dealt to every man the measure of faith" (Romans 12:3). So that it is God who causes faith to be given to us.

(2) "Looking unto Jesus the author and finisher of our faith" (Hebrews 12:2). So that it is Jesus who is the author or the beginner or the originator of our faith!

(3) Faith is one of the gifts of the Holy Spirit (1 Corinthians 12:9).

Therefore, beloved, *correct* Bible faith is born in the hearts of God's people by the triune God—God the Father, God the Son, and God the Holy Spirit. The Bible says that a grain of *this* faith can remove mountains. Thus it is not *more* faith we need, but *correct* faith. You see, faith is not born of our believing in a doctrine, nor of human desire or emotion, but here it is: *faith is born in a human heart when God reveals or speaks something to our*

inner spirit. Or, if you like, faith is the substance which creates assurance when God gives an inner witness or understanding to the soul.

IT IS SHEER FOLLY and presumption to do anything about Divine healing until we have had correct Bible faith born in our souls by an experience or a word from the living God. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Dear friend, has God given you a word? Has the inner ear of your soul received a word from almighty God which has given birth to an assurance which neither crowd nor critic can sway either one way or another? Christ never worked up a lot of emotional excitement. His teaching had such a masterly dignity that when He spoke His hearers opened the ears of their souls, and they knew without any shadow of doubt that what He had spoken would come to pass. Before I prove my point regarding Bible faith being a substance which only God can create may I turn for a moment to the human side of faith?

FIRST, THE MOMENT this Divinely created assurance has been infused into the soul, we, as God's obedient children, will not only be ready to be healed, but will hasten to be anointed with oil and have the laying on of hands, so that the moment God's representative does so and prays Divine healing *must* take place, for God will certainly be consistent and honour that which He has shown to you is now to come to pass. You see, with such an experience from the Lord there comes His covenant. How can it possibly fail if God has spoken directly to you and you simply obey? Behind the Word of God is the infallible almighty God Himself.

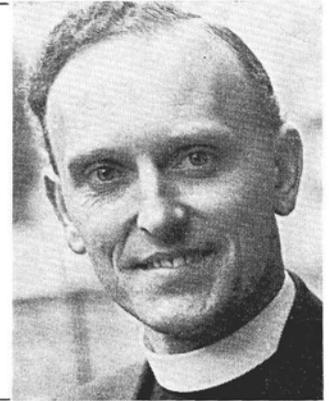
SECONDLY, HAVING FULFILLED the Bible procedure of being anointed (which, by the way, represents the coming upon you of God Himself), we will use our faith, use our God-given assurance, and step out in a sensible yet definite way and do what is the right and proper thing to do, knowing that faith without works is dead. Now whether you are healed immediately or gradually is in God's hands. Our part is to be consistent. "Be not slothful," says Hebrews 6:12, "but followers of them who through faith and patience inherit the promises."

BEFORE I CLOSE then, may I show to you from Scripture a number of cases which show clearly that unless the Divine and the human sides of faith operate we will be disappointed? You will agree that Paul was a man of great faith. Well, when he wanted the thorn removed from his flesh why did he not simply claim it by faith and have hands laid upon him by another servant of God for healing? Or why did he not try a bit harder to have this *more faith* we so often hear about? Or why did he not just read

Exodus 15:26: "I am the Lord that healeth thee," and then claim this as some people would tell us to do?

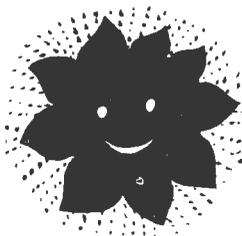
The answer is simple: Paul needed something from God before he could play his part in using the faith that God alone could create in his heart for this specific thing. Therefore we read: "For this thing I besought the Lord thrice that it might depart from me." Do you see the approach of this great man of God? He sought God to give him something direct which his whole soul could rest and act

*Rev. Alexander Tee,
the writer of this
article, will be
conducting special
Divine healing
services in London's
Metropolitan
Tabernacle on April
3rd, 4th, and 5th
at 7.45 p.m.*



upon. See him again as he stands among a group of hardened seamen with waves lashing their ship. He is telling these worried men of an experience he has had from heaven. Hear his words: "There stood by me this night the angel of God, whose I am and whom I serve, saying, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God that it shall be *even as it was told unto me.*" Do you see it? God had revealed the facts to Paul, and all the waves in the Mediterranean could not sink his faith!

NOW I AM AWARE that many signs and wonders often follow the preaching of the Word; these are in an entirely different category. God can confirm His Word with signs following and often does when we are out on pioneer crusade work. However, I sincerely encourage every sick brother or sister to ask God to give to you the inner witness, this Divine intuition, for I have no doubt that it is God's will to heal His people. However, it is only as you receive a cheque with your name on it from a rich man that it is of any benefit to you at the bank. God's Word is His cheque book. Seek His face diligently with clean hands and a pure heart until an infusion of heaven-born assurance comes within. You will then know that your name can be inserted into the promise. Then call for the elders of the church and be anointed. Let them pray over you, and there will be no doubt about what will happen.



SUNSHINE CORNER

Hello Sunbeams.

Jenny was excited about the wedding. Her bridesmaid's dress was hung in her bedroom just waiting to be worn. The house was in an uproar with people running up and down stairs and the doorbell ringing every few minutes. Mummy was busy with Sally as she was the bride, so no one bothered much about Jenny. She was told to be good and not to get into mischief and not to be out of the house in case she was wanted.

Jenny looked longingly out of the window. She wondered what Milly was doing. Milly was her very best friend, but she was just getting better after her illness and wasn't allowed out at all; she couldn't even come to the wedding, which was a great disappointment. She would most certainly have been one of the bridesmaids and Jenny would have liked that. Suddenly Jenny had a wonderful idea. She would put on her dress and go over to Milly's house to show her. It wouldn't take a minute.

It didn't take a moment to put on the dress and the head-dress. There was no one around as she crept downstairs and out of the house. She was just about to knock on Milly's door when she slipped and fell off the step right into a muddy pool. She picked herself up quickly and looked down at her dress. She was horrified to see the horrible black mark right across the skirt. Her eyes filled with tears; she thought of having to go to the wedding without her lovely dress. Mummy would be very angry, and whatever would Sally say? Milly's mummy saw at once what had happened and she quickly took Jenny into the kitchen. She worked hard for a few minutes and soon the ugly black mark had gone. You could not even see where it had been. Jenny thought of the story in the Bible about the man who hadn't a wedding garment. She had heard about it in Sunday school. Jenny wondered if he had spoilt his wedding garment. Jenny felt very sorry she had been so disobedient but so glad that the horrible black mark had gone.

Milly's mummy helped Jenny to get the dress home safely. Mummy was still busy with Sally, so they were able to put the dress back in the bedroom. Everyone said how lovely Jenny looked at the wedding. After it was over Jenny told mummy all about

it and mummy was very understanding. They read the story of the man without the wedding garment in Matthew 22. Mummy told Jenny that our sins looked horrible and black until Jesus came and washed them all away in His blood. When we are clean in His sight He gives us a robe of righteousness to wear so that we can go to the marriage in heaven.

'Bye now, sunbeams, God bless you all.

Lots of love, AUNTY DOROTHY.

A faithful pastor's wife laid to rest

THE MEMORY of the funeral service for Mrs. Miles will for all time linger with the large congregation that assembled on Saturday, February 23rd, in the Leeds church to show its respect and affection for a pastor's wife who had served her Lord and His people so faithfully. It seemed that everyone felt that the loss of the pastor's wife was a personal loss.

Pastor J. E. Moore, conducting the funeral service, paid a wonderful tribute to Mrs. Miles. He spoke of the thirty-five years of valiant service given to God's people in Leeds, of her deep spiritual life and godly example, also of the great support she had always been to her husband, Pastor O. G. Miles, in his long and faithful ministry, and of the blessing she had been to her family. Assisting Pastor J. E. Moore were Pastor J. J. Morgan, representing the Elim churches, Mr. J. Bundock, ex-superintendent of Leeds City Mission, and Pastor John Woodhead, of York. Other Elim ministers came from different parts of Yorkshire. While the service manifested the deep sorrow of the family and the Leeds church, it was a service full of hope, comfort and assurance as we were reminded over and over again that our sister, though absent from the body, was present with her Lord.

From the church the great congregation followed to Moretown cemetery. Standing by the open grave one could see the great throng of people stretching right back to the gates. The elders and church officers were there, standing with their pastor in his hour of need. Pastor J. E. Moore bade farewell to Mrs. Miles "until the dawn of the new day when Jesus comes again." As we walked away from the graveside it was with that great hope within our hearts. I am sure that the whole Elim family joins us in assuring Pastor Miles, his family, Pastor and Mrs. Moore and the whole Leeds church of our affection and prayer.

J. WOODHEAD.

THIRTY-FIFTH ANNIVERSARY CELEBRATIONS AT GRAHAM STREET

THE WEEKEND of February 16th and 17th was a very happy occasion at Graham Street, when Pastor E. F. Cole celebrated his thirty-fifth anniversary in the Elim ministry. Pastor J. C. Kennedy, who entered the ministry at the same time, was visiting Graham Street for the weekend and it was a great pleasure to welcome him and his wife to the celebrations.

The plans for the celebration had been a closely guarded secret from Pastor and Mrs. Cole, and it was a great surprise to them when they arrived to find the minor hall beautifully laid out for a meal, complete with a large cake, suitably inscribed, in the form of an open Bible. 174 members and friends, including Pastor J. Osman, the district superintendent, and his wife, sat down to tea. Great credit must be given to the sisters who worked so hard to provide the meal and to make everything look so attractive.

After tea Mr. V. Barnett, on behalf of the deacons and members, presented Pastor Cole with a cheque.

Pastor Cole, in replying, recalled memories of the days when he and Pastor Kennedy first entered the

Elim Bible College, and he gave glory to God for all His goodness and faithfulness. He also paid tribute to the help and inspiration he had received from Mrs. Cole.

There was great rejoicing when Mr. H. Wells, the church treasurer, announced that he had that morning received a cheque for £1,000 towards the building fund, sent by an anonymous donor in apprecia-



Pastor and Mrs. Cole cutting the cake.

tion of the ministry of Pastor and Mrs. Cole. Mr. Wells then presented Pastor Kennedy with a fountain pen as a small memento of the occasion.

The service which followed was a very happy one. Pastor Kennedy centred our thoughts on the words written by Paul to the Philippians (3:7-14). Sunday was another wonderful day spent in the presence of the Lord, with Pastor Kennedy ministering God's Word during the morning and evening.

PAT EMMS.



Some of the guests at the anniversary tea.

THE GREAT COMMISSION *(continued)*

fact that, while they do this to be in keeping with what they regard to be apostolic practice, they carefully avoid baptising in (or strictly "into") "the name of the Father, and of the Son, and of the Holy Spirit," which was practised from the earliest times.

⁵ *Divinity of our Lord*, 14th ed., pp. 254 and 551.

⁶ *Biblical and Theological Studies* (1952), p. 44.

⁷ *Op. cit.*, p. 34.

⁸ *The Doctrine of the Trinity* (2nd ed., 1955), p. 174.

⁹ F. F. Bruce, *Acts* (1956), pp. 185 and 190.

ANONYMOUS GIFTS

We gratefully acknowledge receipt of the following anonymous gifts.

Elim Missionary Society

Receipt No.		£	s.	d.
2443	Thank-offering from Woodford Bridge	7	10	0
2444	Elim Bible College student	4	0	0
2475	Anon, Aberdeen	10	0	0
2483	Anon, Petersfield	2	0	0
2488	Anon, Clapham, per Mr. Birkenshaw	1	0	0
2490	Thankful heart, Eastleigh	10	0	0
2491	A sister's serving effort, Coulsdon	3	2	6
2494	Anon, Swindon	5	0	0
Elim Bible College				
	Birmingham	50	0	0

N.B. Will readers kindly note that gifts for the Missionary Society or any department of the Elim work should be addressed to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.



Women's column

By GLADYS GORTON
NO COAL!

"HOW ARE they off for coal?" I asked my husband while we were having dinner. "They have plenty, fortunately," he replied. He had visited two sisters, "shut-ins." "I am glad they are all right and not in the same predicament that we are in. We can manage better than they could if they were without coal like we are," I said. We were sawing, chopping and burning wood, mixed with a little coke. Like you, no doubt, during the frozen spell we were waiting for it to be delivered. Actually I had three lots on order! How cheered we were to learn that lorries and trains would be bringing coal from the Midlands to the South during the weekend, and that morning three bags were delivered—the first instalment!

During the severe winter, when so much in our everyday life which we take for granted without thought was threatened, we fully appreciated our comforts: gas, electricity, milk, bread, coal, etc. We housewives say "thank you" to the men concerned with these commodities.

We had a letter the next morning from those dear "shut-ins," saying they meant to have offered us a box of coal before my husband left them, but it slipped their minds. I thought this was lovely of them, and offered in the real Christian spirit. "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6 : 2). Helping to bear another's burden links us to Christ in His ministry. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10 : 38). Jesus always responded to the needs and the burdens of others. We say, and prove, that "He is the best friend of all" and so we must express and exercise a friendly spirit. "A friend in need is a friend indeed," and when we visit the burdened, the tempted and tried, the sorrowing and suffering, we fulfil the law of Christ.

One of the Founding Fathers was reported to have said after the writing and the signing of the Declaration of Independence: "Now we had better hang together." Benjamin Franklin gave a wise answer: "If we don't hang together we'll all hang separately." And the Bible teaches our important responsibility one to another. "Pray one for another"; "love one another"; "dwell together in unity."

Thought. "A friend is one who walks in when the rest of the world walks out!"

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Guest speakers : REV. T. W. WALKER and REV. RON JONES

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YOUTH PAGE

Elim expects . . . every Crusader to do his duty!

ALL-LONDON CRUSADE and THE ROYAL ALBERT HALL

Conducted by the National Youth Director

THIS comes to you as a clarion call. Crusaders please rise to the challenge! We are about to launch a great crusade in the largest city in the British Empire, and it is to be followed by a great day of evangelism in one of the most famous halls in the British Empire. We are called Crusaders simply because our main task is to crusade for the Lord. Many of you will not be able to enjoy the All-London Crusade because you live too far away, but yet you might be able to have a vital part in it by praying every night this week and next that great healings and many converts will result in this united effort.

It may be that you will not be able to come during the week, but you may be able to come on the Saturday to the big youth rally, when a 100-voice youth choir will take part. On the other hand you may know of some living in this part of the country and you

could write to them and tell them to be sure and attend. Why, they might even get saved! We are going all out for signs and wonders to follow the preaching of the Foursquare Gospel just as they did in bygone days. If you can bring a sick friend along then by all means do so. The week-night services commence at 7.45, so that people living around the area will have time to get to the Metropolitan Tabernacle (Elephant and Castle) in time.

The whole crusade is but a build-up for one mighty day of blessing on Easter Monday. We are in for a glorious time this year, commencing in Trafalgar Square in the morning, then a great international youth rally in the Royal Albert Hall in the afternoon and a thrilling finale in the evening. Be sure you find your way into the choir and crusade for Christ.

SING TO WIN

for Christ
at Easter

Join
the
Choir

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

ELIM BOYS' NIGHT

(continued)

General activities

1. An exciting story to be serialised.
2. Treasure hunt. Hide small articles, showing a list on the blackboard; or hide pieces of paper on which are a chapter and verse which mentions an article.
3. Study photography. Each member to get a camera on loan. Prize for the best picture, etc. Bring in someone to lecture to the boys if need be.
4. Bob-a-job week. This brings in funds for various materials.
5. Filmstrips. Apply to headquarters for a list.
6. Mouth-organ band. This can be highly successful.
7. Serve the aged. Break up into small groups, each to go and have a short service in the home of a "shut-in."
8. Missionary letter. Give the address of an Elim missionary to each member. Warn them the previous week to bring a pen and an envelope. Supply the paper.
9. Visit the local fire station, nearby farm, police court, museum, any special building in the vicinity.
10. Compass reading. Get a compass; train the boys how to get to a specific point where treasure is hidden.
11. Highway code competition.
12. Stamp collecting and exchange.



THE FAMILY ALTAR

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

Monday, April 1st. Matthew 24 : 32-51.

"A faithful and wise servant."

Never, in His assessment of men, does the Lord give the slightest hint of favour towards the kind of high-pressure sales tactics and cultivation of suave personality-projection that are so much in evidence today. Nor does He particularly commend intellectual brilliance for its own sake. What the Bible calls "patient continuance in well-doing," devotion to Himself and devotion to His Gospel are rated higher by the One who sees and knows all the secrets of the human heart. "The Lord seeth not as man seeth . . ."

Tuesday, April 2nd. Matthew 25 : 1-13.

"Give us of your oil; for our lamps are gone out."

Those who had neglected to obtain oil found themselves in an embarrassing position. While the parable warns us principally of the necessity of preparing for the Lord's coming, the request for oil by those who had, until then, not thought it essential reminds us that there are those indifferent to the experience of the baptism in the Holy Ghost who will nevertheless welcome into service those who are possessors of the oil of the Spirit because of their zeal in the Lord's work. Why quibble about the method of obtaining the oil and object to the manifestations of the Spirit's moving? What matters is the oil.

Wednesday, April 3rd. Matthew 25 : 14-30.

"For unto everyone that hath shall be given."

One of the strangest verses in the Bible. Why should more be given to one who already has plenty and the little taken away from one who has little? The foregoing parable explains the verse and reveals that it is not a commendation of social injustice. God will entrust more to a man who has already demonstrated his faithfulness in that which has been committed to his charge. A man who has proved unworthy in the little that has been committed to his charge is unworthy to undertake further responsibility. God commits to us that which we are able to undertake.

Thursday, April 4th. Matthew 25 : 31-46.

"Inasmuch as ye have done it."

The parable has been said by many Bible students to refer to the Lord's judgment of the nations at His coming for the way in which His people, the Jews, have been treated. It has, however, a more personal application. There are those indifferent to human suffering and need. In their prosperity they do not see the naked and the hungry. True Christianity is positive and involves clothing the naked, feeding the hungry, visiting the sick and those imprisoned—in general, ministering to mankind. It is often well-nigh impossible to feed a man's soul until one has first fed his body.

Friday, April 5th. Matthew 26 : 1-16.

"Very precious ointment."

It was not only the commercial price of the ointment that made it precious, but the devotion of the one who had obtained it to anoint the Master. Judas valued it at three hundred pence, and the other disciples said "To what purpose is this waste?" God measures what we do for Him

in terms of the amount of our devotion, not in pounds, shillings and pence. The Lord has been prodigal in His love for us. He does not count Calvary a waste, nor can we place a price on its suffering. "Love so amazing, so Divine, demands my soul, my life, my all."

Saturday, April 6th. Matthew 26 : 17-30.

"Master, is it I?"

Judas merely wished to find whether the Lord knew of his perfidy. We must ask Him more earnestly. We are sometimes blind to our own faults and justify our conduct heatedly before others. A great preacher introduced the text "Is thy servant a dog that he should do this great thing?" and then added solemnly, "Dog or no dog, he did it!" When Nathan the prophet sketched the conduct of David in a parable, David could not recognise the evil monster as himself and cried in anger: "The man that hath done this thing shall surely die." Master, is it I?

Sunday, April 7th. Matthew 26 : 31-46.

"O My Father, if it be possible . . ."

No long, eloquent speech. No flowery words. His soul wrung by the inward agony that gripped Him. Jesus was God, but also man, and in His humanity He looked with horror into the depths of the bitter cup prepared for Him. On the morrow there lay before Him the cutting contempt of the soldiers, the humiliation of the spitting and the stripping; the mockery of a coronation with three-inch thorns for a crown; the long-drawn-out farce of a trial with its intrigue, false witnesses and blatant injustice carried out in the name of religion; the execution by slow torture. . . . "Lest I forget Gethsemane . . ."

Note. I am indebted to the late John Dyke for the thought on the "very precious" ointment. Having experienced its fragrance he will see His face.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

We should be definite in prayer. When we come before God at the throne of grace we should come with definite petitions. I have heard people in prayer meetings rattle off one petition after another just as the desire comes into the mind. The story is told of an old lady who hearing a man rattle off in prayer stopped him and said: "Call Him Father, and ask for something." Yet another is told of someone who when praying in a prayer meeting would spend some thirty minutes visiting all the countries of the world. Yes, we must be definite in prayer.

Elijah was definite in prayer. When he prayed a short, simple prayer on Mount Carmel it brought down the fire. Jesus was always definite in His prayers. So were the apostle Paul and others when they prayed. Our Lord has told us to believe we receive the things we ask for when we pray.

How difficult to believe when we ask him for a hundred and one indefinite things.

How definite and direct should be our prayer for revival. The promise is that water would be poured upon the dry ground. If you think we are living in a day of spiritual drought then ask the Lord for the latter rain. Let us be definite in claiming the promises of God.

Prayer is requested for

Revival throughout Britain.

All Easter services in Elim churches.

The great meetings in the Royal Albert Hall on Easter Monday.

Thought for the week

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah 4 : 6).

COMING EVENTS

BECONTREE. April 7, 12, 21, 28. Elim Pentecostal Church, Green Lane. Special series on "The ministry of the Holy Spirit," by Charles Kingston. 6.30 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.

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.

IPSWICH. April 6-11. Elim Church, Vernon Street. Visit of Elim Missionary Exhibition. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 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.

LONGTON. 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.

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. B. Gray (President).

EASTER CONVENTIONS

BIRMINGHAM. Graham Street, April 12-16. Elim Church, Graham Street. Speakers: J. Gardiner and A. Longley. Good Friday 11 a.m. and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

BURTON-ON-TRENT. April 11-14. Elim Church, Moor Street. Speaker: J. H. Sainsbury. Convener: K. Smith. Thursday 7.30 p.m. Good Friday 11 a.m., 3 and 7 p.m. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

CARLISLE. April 12-15. Elim Church, West Walls. Speakers include Richard Lighton. Good Friday 11 a.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m. (refreshments provided).

GOSPORT. April 12-16. Elim Church, Prince Alfred Street. Speakers: H. Kaye, F. Hubert and Mrs. Hubert (soloist), Canadian evangelists, and Jack Sands (U.S.A.). Good Friday 3 and 7.30 p.m. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 7.30 p.m.

SCARBOROUGH. April 11-15. Elim Church, Murray Street, Londesborough Road. Preachers: David and Kenneth Hathaway Thursday 7 p.m. Good Friday 11 a.m. and 7 p.m. Saturday 7 p.m. Sunday 10.30 a.m. and 6.30 p.m. Monday 3.30 and 6.30 p.m.

SOUTHEND-ON-SEA. April 12-16. Elim Church, Sea View Road. Speakers: Michael Fleming (ex-Editor of "The Challenge"), E. Garner and Peter Kingston (Wycliffe Bible Translators) with missionary film. Good Friday 11 a.m., 3 and 6.30 p.m. (buffet tea). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Tuesday 8 p.m.

SWANSEA. April 12-16. Elim Church, Alexandra Road. Speakers: John Smyth, Eric Lavender (A.O.G.) and A. J. K. Magee. Good Friday 11 a.m. and 6.30 p.m. Saturday 7.15 p.m. Sunday 11 a.m., 6.30 and 8 p.m. Monday 7 p.m. Tuesday 7.15 p.m.

WESTCLIFF-ON-SEA. April 14. Elim Church, Electric Avenue (corner of Fairfax Drive). Speakers: M. Fleming and E. Garner, 11 a.m. and 6.30 p.m.

PRESIDENT'S APPOINTMENTS

*March 30. Assembly Hall, Barking; *31, Watford; 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, Macclesfield; 23, Bolton; 24, Warrington; 25, Rubery Owen Ltd.; 27, Royal Albert Hall; *28, Croydon.

* Accompanied by the London Crusader Choir.

ITINERARIES

M. O. Thomas will visit the following churches: March 30, Yeovil; 31, Salisbury.

Miss S. F. Beardwell, Elim missionary on furlough from India, will visit the following churches: March 31, Clacton; April 2, Leyton; 4, Watford; 7, Rochester.

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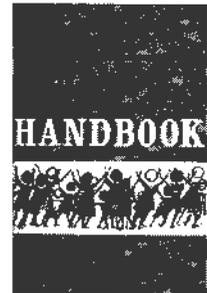
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A CHRISTIAN HOTEL, right beside sea; less than five minutes from Elim Church; central; level walk; excellent food; first-class amenities; Christian fellowship assured; reduced terms Easter and autumn. Brochure: William Scroggie, Fairhaven, Newquay, Cornwall, Phone 2979. C.553

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 Seaciffie Road. C.518

BOURNEMOUTH, "Ebenezer." Happy fellowship; good food; every comfort; set ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth, Phone 45122. C.486

BOURNEMOUTH, Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe, Phone 34714. C.504

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.e. Phone Colwyn Bay 55129. C.502

CLFETHORPES, Overlooking park; near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship; Elim members, Write Mrs. Hickson, 27 Park View. C.546

CORNWALL, Newquay, Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay, Phone 2526. C.476

EASTBOURNE, The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633. C.509

HALDON COURT

EXMOUTH, SOUTH DEVON

VERY REDUCED CHARGES FOR MAY AND JUNE

CHILDREN, YOUNG PEOPLE and OLD FOLK

CATERED FOR

FUN AND BRIGHT FELLOWSHIP

SUPER SANDS AND SCENERY

"THE HOLIDAY YOU CAN'T FORGET"

GUERNSEY, Udenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicole, "Sharolora," Westbourne Crescent, Dalgairns Road, St. Peter Port. C.503

HASTINGS ST. LEONARDS, Homely holiday accommodation; near sea; good food; h. and c.; separate tables; warm welcome awaits you. Mr. and Mrs. Stephens, Choumert House, 97 London Road, St. Leonards. C.537

ILFRACOMBE, Devon, Maranatha Christian Hotel, Torrs Park, Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

LONDON, "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed. Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4, Phone TULse Hill 3860. C.487

LOWESTOFT, "Bethany" Christian Guest House. Opening Easter; good food and happy fellowship; two minutes from Elim church. Mr. and Mrs. Griffin, 46 Alexandra Road. C.517

MARGATE, Homely accommodation; three minutes from sea; bed and breakfast £4.4-; bed, breakfast and evening dinner £6. Mrs. Hurren, Braemar Guest House, 18 Clarendon Road, Cliftonville, Phone Thanet 22584. C.554

PAIGNTON, Furnished rooms, near sea and shops; accommodate five people. Apply: Mrs. Davis, 14 Butland Avenue. C.555

PORTRUSH, Ramona Guest House. Open all year; h. and c. all rooms; booking now for season; parties and tours catered for. Mrs. Lavery, 8 Ramore Avenue, Portrush, County Antrim, N. Ireland, Phone 3101. C.551

SCARBOROUGH, Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking now for Easter and Whitsuntide. S.a.e. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

TORQUAY, Open all the year; central; good food and fellowship; h. and c. in all rooms; send s.a.e. for particulars. Mr. and Mrs. Sudworth, Salem, 57 Woodville Road, Phone Torquay 7383. C.552

FURNISHED APARTMENTS

TO LET: Furnished bed-sitter; use of kitchen and bathroom shared with middle-aged widow; last let 2½ years; easy reach of Croydon and London. Box 21, Elim Evangel., 66 Denbrook Avenue, Bradford 4, Yorks. C.556

MISCELLANEOUS

OBJECT LESSONS, Ten best 2/-; Gospel Nutshell 3/-; Gospel Hand 3/9; Gospel Umbrella 3/9; Gospel Rope-trick 7/6; paper illustrations; three circles; pilot wheel. C.E.F., 28 High Street, Wimbledon, London. C.532

ENGAGEMENT

CAPEWELL—ROGERS, The engagement is announced between Brian, eldest son of Mr. and Mrs. Capewell, Kingstanding, Birmingham, and Mary, only daughter of Mr. and Mrs. Rogers, of Sutton Coldfield. Both are members of the Kingstanding Elim Church. C.557

WITH CHRIST

LATHAM, On February 18th, Winifred Beatrice Latham, aged 65, wife of Mr. George Latham and mother of Mr. Cyril Latham, passed to her reward to be with Christ. Officiating minister at funeral: F. J. Day.

BRYN EIRIAS HALL HOLIDAY HOME ABERGELE ROAD, COLWYN BAY (Tel. 3524)

- * Open from April to November.
- * May 4th to 11th, Nurses' Fellowship Week.
- * June 1st to 4th, Whitsun House Party.

Happy holidays; fine food; warm fellowship; free car park; early and late rates; coach tours.

Write now for brochure, enclosing s.a.e., to
Charles Bowler, secretary.

ELIM BOYS' CAMP AN INVITATION

AUGUST

17th—24th

to join us for a week in fellowship and healthy activities for 70/-.

at PENALLY, near TENBY, PEMBROKESHIRE
Particulars from Mr. W. Price,
Rosherville, Grove Place, Birchgrove, Cardiff.

"SALEM" CHRISTIAN GUEST HOUSE

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For wonderful holidays on the south coast of
"THE GARDEN ISLE"

CHILDREN ALWAYS WELCOME

Send s.a.e. now for brochure to

MR and MRS. S. MARSH
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Write now for details of the

ELIM YOUTH CAMP AT CROMER

Rev. Seeman, 8 The Leas, Ingatestone, Essex.

ELIM CHURCH, GRAHAM STREET, BIRMINGHAM GREAT ANNUAL EASTER CONVENTION

April 12th to 16th

Speakers: Rev. J. Gardiner and Rev. A. Longley.

For times see "Coming Events."

Do not miss these great gatherings.