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The

Elim Evangel

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

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*Summer suns are glowing
Over land and sea;
Happy light is flowing,
Bountiful and free.*

*Everything rejoices
In the mellow rays;
All earth's thousand voices
Swell the psalm of praise.*



Valley Gardens, Scarborough.

Photo by C. Bean.

ROME'S HEAVY ARTILLERY

By Joseph Smith

THOSE of us who occasionally visit the Roman Catholic open-air meetings in Hyde Park, London, are familiar enough with the sound of their heavy artillery.

BIG GUN No. 1. THE POWER OF THEIR PRIESTS TO FORGIVE SINS

In defence of this claim the following scripture is quoted:

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:23).

This scripture is reckoned to be one of the biggest guns in the artillery of the Church of Rome, and certainly they do not fail to use it (according to their interpretation) fervently and freely.

On one occasion an Elim minister stood listening to a Roman Catholic priest emphasising this scripture at an open-air meeting in Hyde Park. As an opportunity was given for questions, Mr. Mercer asked him why he did not forgive all the sins of all the people in the world, seeing he had this power. The priest replied that there were conditions to be met. Mr. Mercer asked him what the conditions were. The priest replied: “There must be repentance and faith.” “Then,” said Mr. Mercer, “you and I are one, for I also believe that if a man repents and believes I have the authority to pronounce his sins forgiven, so your power is only ministerial and not judicial.” This was a broadside which the priest had not expected, and he was completely bowled over.

Accepting all of the scriptures on this subject, we have it clearly stated that repentance and faith (as the Roman Catholic priest said) are essential conditions for the forgiveness of sins. But what a lame Gospel we would declare if we as ministers of Christ were not assured by our Lord Himself that when we presented the conditions of the forgiveness of sins according to His Word God in high heaven would on His part fulfil the message of the Gospel and pardon the sinner who repents and believes the good news.

But what right has any unconverted Roman Catholic priest to take upon himself such presumptuous power as to declare that these words have any reference whatsoever to his pretentious calling and claims as a minister of Christ. These words were

uttered by our Lord to men who were saved from sin, and made new creatures by the regenerating power of the Holy Ghost, had received eternal life as a gift, and were now being commissioned to go forth and preach the Gospel to others as soon as they received the promised enduement of power from on high. This is a commission given to the Church, which, according to the word of God, is a body of living saints (Acts 9:13, 32, 41; Romans 1:7; 8:27; 12:13; 15:25, 26, 31; 16:2, 15; 1 Corinthians 1:2; 6:2; 14:33; 16:1, 15; 2 Corinthians 1:1; 8:4; 9:1, 12; 13:13; Ephesians 1:1, 15, 18, etc.). The Church of Rome does not even claim to have a single living saint in her ranks. How then can she claim to be the one true Church? What right has she to lay claim to this scripture? Bible canonisation is set forth for us in 1 Corinthians 6:9-11.

Where do we read in the whole of the New Testament that the apostles to whom our Lord spoke these words recorded in John 20:23 ever once used them as they are used in the Church of Rome today? In response to the appeal of the convicted multitude on the day of Pentecost, as they cried out: “Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” He never once mentioned a word about coming to him to confess their sins that they might receive absolution. When preaching to the Gentiles Peter declared: “To Him [Jesus Christ] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.” Paul declared: “Be it known unto you therefore, men and brethren, that through this man [Jesus Christ] is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which you could not be justified by the law of Moses” (Acts 13:38, 39).

In the mercy and justice of God He has laid down irrevocable conditions, as here mentioned, whereby the sins of men may be forgiven, and no one can pronounce any person's sins forgiven apart from these conditions being complied with. I say it reverently, but God Himself cannot forgive any person his sins until that one has met the conditions

He has in mercy and righteousness laid down, because the Most High cannot do that which is wrong. No man is a fit subject for mercy unless he repents of his sins and accepts the substitute which God has provided: even Jesus Christ, who alone has made full atonement for sin. The demands of justice were met at Calvary, and through Jesus Christ, and Him alone, God delights to show mercy to every penitent soul (see Romans 3:23-26).

BIG GUN No. 2. THAT THEIR CHURCH IS THE ONE TRUE INFALLIBLE CHURCH

In defence of this statement their pet scripture is "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

This is one passage of scripture which Roman Catholic speakers are never tired of quoting in defence of an infallible church; and, alas, many of their Protestant listeners are almost as ignorant of the true meaning of this scripture as those who thus quote it. Roman Catholics claim that their church started at Pentecost, and as it never could fall away it is therefore the one true Church.

But what did Jesus mean when He said the gates of Hades should not prevail against His Church? He could not possibly refer to the Church in this world, because no one enters the portals of Hades until after death. The gates of Hades did prevail against the Old Testament saints because the gates of Hades opened only one way—inward. Never once in the Old Testament do we read of anyone who passed out of this world by way of death going into the presence of God. Every one of them, including Jesus Christ, went down to Hades. But of Christ we read: "His soul was not left in Hades." On the third day, when He arose a victor from the dark domain, "He led captivity captive" (Ephesians 4:8). As Zechariah 9:11 says: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." These were the Lord's prisoners, and not the prisoners of Satan, "which have no hope" (see also Isaiah 42:6, 7; 49:6-9; 61:1).

Ever since the resurrection of Christ, when His people die their spirits do not go down to Hades, but depart to be with Christ, which is far better (Philippians 1:23). With them it is "to be absent from the body, and to be present with the Lord." When Stephen was being stoned to death he "looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said . . . Lord Jesus, receive my spirit"

(Acts 7:56, 59). He did not go down to Hades, he went the other way—up.

Of course, the gates of Hades cannot possibly prevail against the Church of Christ. Never once have they closed behind a blood-washed, redeemed soul. How could they when the keys of Hades are in the possession of Jesus Christ, our Saviour, Lord and King, who reigns in our hearts and lives (Revelation 1:18)?

We know, all too well, that the Church of Christ can backslide. You have only to read the letters our Lord sent to the seven churches in Asia to prove this to be true. Starting at Pentecost, the Church continued in the main loyal and faithful to her Lord while suffering persecution at the hand of pagan Rome, but immediately following the reign of Constantine, when the emperor declared himself a Christian and when the persecutions ceased, the Church began to drift away from experimental godliness to formal godliness. As the centuries rolled along, the pace, ever downward, became swifter, and the night grew darker and darker. Councils met together not to repent of their sins, but to legalise the backslidden condition of the Church, and its ever-increasing erroneous doctrines. Seeing that they regarded the Church as infallible, the decisions of these councils were regarded as the infallible decisions of an infallible Church. There you have the secret of Rome's depraved condition as it is today.

THEIR CHURCH BUILT ON PETER

This is a further claim made by Roman Catholics on the strength of the verse quoted above: Matthew 16:18.

To any impartial reader who just takes the statement of Peter in conjunction with all of our Lord's remarks at this time it is evident that Jesus here referred to Peter's remarkable Divinely inspired statement, and not to Peter himself. Furthermore, it is a fact of 1,900 years standing that every sinner has been regenerated, redeemed, saved and made a member of the body of Christ by believing that Jesus is the Christ, the Son of the living God. Take for example the conversion of the Ethiopian eunuch in Acts 8:36, 37: "And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." I once asked a Roman Catholic "Upon whom was Peter built?" He had no answer.

(To be continued)

EDITORIAL —

UNIQUE PLANET

THERE has been much speculation in recent years on the question of whether there are any intelligent beings such as ourselves on any of the other planets, or even on planets surrounding other stars. Some have imagined that maybe, when the Lord returns, we shall be sent as missionaries to other worlds, to tell them of the Saviour. In this connection I was interested to read the following:

"There is a sure answer as to whether there are planets inhabited by others such as ourselves.

"In the beginning, after God had made this vast universe, the heavens and the earth, He said, 'Let us make man in our image, after our likeness' (Genesis 1:26). This implies that of all the forms of life that God made He had never before made a form in His image. This would imply that not only was this the one act in which man was made in God's image, but the only act. This creation is what we call the human race.

"When God made this as the platform of man's existence, in which He was to have fellowship with man and man was to glorify Him, it was only becoming as our infinite Creator that He should have surrounded it with so vast a creation. Moreover, it was on this planet that there was to be enacted that drama of God's love in the gift of His only begotten Son for this world's redemption.

"Notice that it is God's only begotten Son. Christ offered up Himself 'once for all' (Hebrews 7:27). God has no other sons dying for other races on other planets. This offering is given that those originally created in God's image and fallen might be brought into the image and fellowship of the sons of God and coheirs with Christ.

"Do not worry about what would happen if human life should be discovered on other spheres. It never will. Yes, some planets may have life—vegetable, even animal—there may be angels there, and there may be demons. But here on earth is where God made man for Himself. Here is where His Son is to be glorified."

Surely, we might add to this interesting cutting, there is even further evidence that although the earth may swing in orbit around the sun, and the sun around some distant galactic nucleus, and even this vast galaxy of the Milky Way around some even more remote focal point, nevertheless, spiritually, and in the great Divine economy, the world is the

centre around which the whole vast system of stars and galaxies is built. Did not God reveal that this is so in Genesis 1? There God said "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights . . . He made the stars also. . . . And God set them in the firmament of the heaven to give light upon the earth."

The immensities of inter-galactic space and the puny efforts of men to reach the planets and even stars must not blind us to the fact that Christ died for these mortal specks of dust on a planet so small that it is but a grain of sand on the shores of eternity. Remember that the Scriptures recorded long ago that the nations were but a drop in the bucket and like the small dust of the balance, but yet God so loved the world that He sent His Son to die on this planet, and in an obscure corner of it too. Far from ranging into space, He never left the shores of His native land. Yet His death and resurrection have assured these same mortal specks of dust that we shall live and go on living when the heavens have departed as a scroll (and they are already departing at close on the speed of light, we are told), outshining the stars in the radiance of His imparted glory.

Is God even now preparing a home for us in the planetary system of a star in some distant galaxy, where Edenic conditions will again hold sway—a new heaven and a new earth?

Letters on the subjects of our editorials are always welcome.

THE ELIM EVANGEL

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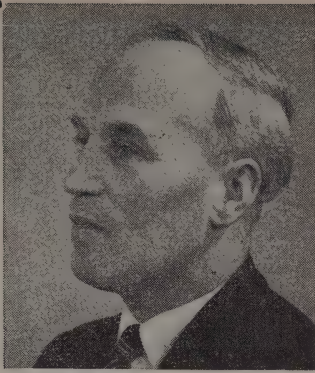
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From my Diary



By T. H. Stevenson

WITH much shorter sermons than Paul's famous all-night discourse at Ephesus, I suppose most preachers have noted a hearer fall asleep, without the preacher becoming unduly discouraged. I ministered in a church where a good brother said it made no difference to him who was appointed as minister. And no wonder; I doubt if he ever heard a sermon through. I wonder, however, what a Rev. Jackson Burns, of Iowa, thinks of his preaching. Having one of his sermons tape-recorded, he listened to it and preached himself to sleep!

☆ ☆ ☆

Dr. Donald Soper is no special favourite of mine. At a meeting in Westminster he said about Khrushchev: "I believe he is the leader of the world—and I have the profoundest admiration for his statesmanship."

About the same time, in Paris, Khrushchev was saying: "I don't agree with turning the other cheek. If I was struck on the left cheek I would strike the fellow back on the right and strike him so hard, what is more, that I would knock his block off." Ironically, Donald Soper had been eulogising Khrushchev at a disarmament meeting. Perhaps he should be called Dr. Soaper.

☆ ☆ ☆

In 1935 I first went to Ireland to minister in an Elim church, and remained for almost eleven years in the Emerald Isle. I have made frequent visits since, but it was a special pleasure to be preacher at our Irish churches' Easter convention in the Ulster Temple, a Mecca for Elim members from all over Ulster. How good to meet again so many who have loyally served in Elim through very many years, and encouraging to detect an inflow of new blood and young life also. (It required more time to get from one part of London to London airport than from the airport to Ireland.)

In the primaries of the U.S. presidential election, *Time* reports that John Kennedy "proved beyond doubt in the Wisconsin primary that an attractive Catholic candidate can count on a powerful Catholic vote that cuts across labour-union loyalties, the farm problem, and even party lines." It adds that his support from Wisconsin's large Roman Catholic population almost amounted to a block vote. In any country, wherever Catholics are numerically strong enough, every public issue is made a religious issue.

☆ ☆ ☆

It is said that it has been a tradition that the Pope should eat his meals alone, but Pope John enjoys company round the table. From the very beginning he expressed doubt that his spiritual life was enhanced by eating in isolation. "I tried it for a week," he lamented, "and I was not comfortable. Then I searched through sacred Scripture for something saying I had to eat alone. I found nothing, so I gave it up and it's much better now." If Pope John would only continue to search the Scriptures, many other Romish traditions would be scrapped also, for they likewise have no support whatsoever in the Bible.

☆ ☆ ☆

A report on foreign missions states that figures have reached an all-time high—38,606 Protestant missionaries as compared with 29,188 in 1925; 51,000 Roman Catholic missionaries as compared with 22,477 in 1925. (Almost 7,000 more Protestant missionaries in 1925 than Roman Catholic missionaries. Today, over 12,000 more Roman Catholic than Protestant missionaries.) Roman Catholic missions have been concentrating on training a native clergy. Protestants concentrate on education, medical training and evangelism, and are only beginning to set up seminaries to train native ministers. This report is revealing and challenging.

☆ ☆ ☆

Earlier this year New York City Council dealt with an item on the agenda—how to deal more quickly with the minutes. Eventually it took over seven and a half hours to decide about the minutes. With another Elim Annual Conference almost upon us, may all concerned take heed! If we were as expeditious in the early stages as we can be on the last day, we might even be able to be as leisurely on the last day as formerly in the early days of the conference.

A salvation testimony from the Kingston Elim Church

By F. J. Slemming (Minister)

WE would like to share with you our joy in seeing, during the last few weeks, an active member of the organisation of "Jehovah's Witnesses" entering into the joys of personal salvation by accepting Jesus Christ as His Saviour.

Mr. Bishop was working at the office of Special Commissioners of Income Tax. Mr. G. White, a member of our church, works in this same office. Recently they met, and Mr. White witnessed to Mr. Bishop and told him something of his testimony and the saving power of the Lord Jesus Christ. This testimony made a great impact upon Mr. Bishop. During the next few days, as Mr. Bishop moved from door to door for his organisation, he met one or two more of our faithful Pentecostal Christians, and they also impressed this man, who had not found soul satisfaction in his long quest for truth and reality even though engaged in religious activity. Mr. Bishop then telephoned me and asked if he could meet me so that we might talk together. (Let me add here that during these days we at the church had been praying that Mr. Bishop might be saved, and we backed home our brother's testimony with prayers).

It was a pleasure to meet our friend and to talk together. We did not discuss the errors of the Jehovah's Witnesses; we talked about the Lord Jesus Christ, of His great work of atonement, of His power to save, to change a life, to satisfy the hungry soul. This seeking soul then told me he had no peace in his heart, he had no victory in his living, no joy in his soul, and yet these are the very things that Jesus gives.

Eventually we knelt to pray and Mr. Bishop invited the Lord Jesus Christ to come into his life, and that night he was saved by sovereign grace. He is now worshipping with us and knocking on the doors with the Gospel of our Lord and Saviour Jesus Christ.

Here is a little of his testimony as he sent it to me a few days ago.

"Twenty-four years ago a mystic, holding my gaze, said quietly, 'You have no love in you . . . you have strayed far from the path'; then he told me to keep these words: 'Henceforth, I live, not I, Divinity lives within me.'

"It has been a long long journey. I strove! I tried! I worked! I searched! The instruments that God uses to achieve His holy purposes may sore perplex man's thinking and ideas.

"After a passionate blindfold search I joined the Roman Catholic Church; soon I was trying my vocation to monastic life as a lay brother. A dozen years later the organisation of Jehovah's Witnesses, by holding aloft the Bible, aided me to wrestle free and slip quietly out of Rome. I had always said in my heart's mind, 'If I could but touch the hem of His garment I should be healed,' but I did not know how to reach Jesus until God sent a faithful Christian brother who told me that Christ wanted to come into my life and was waiting at my heart's door.

"Eventually I knelt at the Cross and asked God for Christ's sake to save my soul and to come into my heart. Now I am healed! Now I am born again. Now I am saved. Oh the joy that floods my soul; I praise His wonderful name!

"I thank our heavenly Father for His lovingkindness to me, and for His free gift of salvation and the great blessing of friendship with Jesus."

BRYAN BISHOP.

FOUR GREAT MEETINGS

May 23rd to 26th

7.30 nightly

MONDAY—Induction of President
REV. JOHN WOODHEAD

TUESDAY—Ordination of Ministers
Preacher: REV. JOHN DYKE

WEDNESDAY—Missionary Rally
Preacher: REV. SAMUEL GORMAN

THURSDAY—Evangelistic Rally
Preacher: REV. GEORGE CANTY

Supported by Ministers' Singing Party and the Students' Choral and Instrumental Ensemble, conducted by Rev. Douglas B. Gray.

ROYAL HALL HARROGATE



Women's Column

By Gladys Gorton

THE ROSE-COLOURED THREAD

A PRISONER jailed for life had the daily task of weaving a coarse, dark khaki-coloured cloth without pattern or any kind of change. The task seemed unending, for there was no difference hour after hour, day after day, week after week, month after month and year after year. But one day the jailer came to him and told him that because he had worked so well he would be allowed now to weave in one rose-coloured thread a day. That coloured thread put new life into him. It gave him initiative. Into this common cloth of unchanging khaki he daily wove this one thread of rose. As he plied the shuttles with the rough cotton he no longer felt frustrated and hopeless, for he was watching for the moment when he would use the bright thread once more. It was like a ray of sunshine to him. That one thread which was given to him every day transformed the dreadful monotony of his life. When each cloth was completed, instead of casting it aside without caring to look at it, he now loved to look it over and over and think that the whole was beautiful because it was brightened by the warmth and vividness of the rose.

You may consider your life very dull and uninteresting. There is never any change from the same continual work or duty. The monotony is maddening at times. But really most of us lead this kind of life. The difference is that some go on from day to day accepting things as they are in a despairing, defeatist attitude, while others weave into the fabric of experience the rose-coloured thread called the will of God.

"I must live as unto Him. I must do my best" is

Next week—

ROYAL ALBERT HALL NUMBER

Recapture the thrill as you read.

the prayer of the dedicated Christian. Out of the ordinary fabric of the common day's work or duty the will of God brings an eternal pattern. The rose-coloured thread of His will weaves into the drudgery of life the glory of contentment and accomplishment. Some may consider the missionary's life glamorous—a glamour girl of Christian work!—when listening to results and seeing films of her labours, never considering the side which is never spoken of or shown, but which has demanded determination in plodding on, enduring irksome and utterly distasteful things.

Seek His will for your life. This will banish the sense of frustration which produces irritability, moodiness, an unkind manner and unkind words. Committing your life to God's will gives quiet confidence in the assurance that all is well. Nothing that is not God's will can come into the life of one who trusts and obeys Him. The rose-coloured thread makes a pattern for eternity. Omnipotence is working for you with nothing to prevent it if you are truly surrendered and believing. Your heart will praise Him daily. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

Thought. "The glory of tomorrow is rooted in the drudgery of today."

GOD'S HANDS

They made the high, majestic hills,
And clad each mountain white with snow,
They made the tiny rills and streams,
The great and mighty rivers flow:
God's hands.

They made the woods and forests gay,
Where tall and stately trees do grow,
They made the flourish on the bough,
The fruit, the flowers and grass below:
God's hands.

They made the sun to shine across
The blue, and make the world so bright;
They made the moon and stars to shine,
And guide the traveller in the night:
God's hands.

They made the woman and the man,
Each other's love and joy to share,
They made the sweet and tiny babe,
The buoyant youth and maiden fair:
God's hands.

They made all things so lovely, but
Man sinned, then God he could not face;
They sent a Saviour, Christ the Lord,
Who died to save the human race:
God's hands.

FRANCES MORRISON.

Heaps of over

By HAROLD HORTON

I HAVE been seeking recently (and so have you) for spiritual eyesight, that I might more clearly see the Lord and His doings and purposes. The desire was intensified as I read and read and re-read Mark 8 verses 14 to 28. There we see that after the Lord's wonderful miracle of feeding 4,000 desperately hungry followers His disciples were troubled because they had only one loaf of bread between the lot (just a dozen of them). They were bothered about that one loaf. Jesus, knowing their thoughts, gave them His right thoughts to correct their wrong ones. Jesus let them know that their understanding was limited because their *memory* was faulty. The understanding of God's way and works depends on our "forgetting not His benefits." If we forget His benefits (deeds) we shall never be radiantly sure that He "*healeth* all our diseases," as well as "*forgiveth* all our iniquities" (Psalm 103:3). These disciples had just beheld Jesus with His miracle-hands multiply seven loaves into hundreds of loaves, and yet it had not even occurred to them that He could now with infinite ease make their one loaf into a dozen, or a thousand. It was their memory that was at fault. "Do ye not remember?" said Jesus (verse 18). When we "forget to take bread" (verse 14)—that is, when we get ourselves into difficulties unexpectedly through the frailty of our natures—we should remember that

HIS MIRACLE-POWER

as of old can supply our every need.

Because they had already forgotten His mighty works, their reasonings were unreasonable ("Why reason ye, because ye have no bread?"); their perception was dull ("Perceive ye not yet?"); all their thoughts were on the earthly plane instead of the heavenly; all their desires were material instead of spiritual. They did not understand the difference between the material leaven in bread (which the Lord was not referring to) and the spiritual leaven of the Pharisees' formality and insincerity (which the Lord was referring to, in His desire to instruct them). The real trouble was in their hearts, which were so irresponsible ("Have ye your heart yet hardened?") that

everything else was awry. Their reasoning was wrong; their perception was dull; their understanding was clouded ("How is it that ye do not understand?")—all because their hearts were not yet fully open to Divine revelation and *supernatural* providences.

Indeed, the matter had a deeper root even than that. Everything was really wrong with them because they were trying to live by sight and feeling instead of by *faith*! That is why in the record of the same event in Matthew 16:8 the very first thing Jesus said to them, when He perceived their misunderstanding about leaven, was, "O ye of *little faith*, why reason ye among yourselves, because ye have brought no bread?" If we are out of faith we are out of everything heavenly: out of supplies, and also out of the true explanation of our lack. Every material problem has a spiritual cause and remedy. In His infinite mercy Jesus takes advantage of all our mistakes to instruct us. So on this occasion. He stirred up their memory first. To encourage them He reminded them of what they had forgotten—His marvellous miracles so recently wrought before their eyes in feeding the 5,000 (chapter 6) and the 4,000 (chapter 8). But in so doing He did not mention the tremendous supplies He distributed by miraculous creation: He referred only to the baskets full of *over-supply*—twelve baskets full and seven baskets full. Of course, He wanted them to learn that He had not only enough for all their needs at any time, but infinitely more than enough for every kind of need.

HEAPS OF OVER-SUPPLY

God is not embarrassed by our emergencies. He is often the Author of them. Neither is He embarrassed by our short supply. He does not need anything to begin with—not even one loaf. He is the Creator out of nothing as well as the Fashioner out of something. Even the something—the raw material of everything—He Himself creates out of nothing for His purpose. Strange that these Jewish disciples, with all the covenant advantages, should look askance at "one loaf" when just the other day

supply

(Mark 8:14-28)

(Mark 7:28) a Canaanitish woman, with no advantage at all, picked up not a loaf but a single fallen “*crumb*” of the Bread of Life, and trusted it to deliver her daughter from demon-possession! What faith in the Gentile, and what unbelief in the Jew! “Having eyes, see ye not? and having ears, hear ye not?” Eyes and ears that are not open to spiritual realities are to God as blind eyes and deaf ears.

It was here that Jesus arrested them with the sudden challenging question: “How is it that ye do not understand?” That question arrested me also as I read it. How dull of apprehension we often are, even after half a century of Pentecostal teaching and experience of the supernatural, when it comes to the wonder of Jesus and His present-day miracles, and the faithfulness of His astonishing promises! But Jesus teaches not by precept only, but also by action and miraculous intervention. Notice the wonderful order of the events in Mark 8. Immediately after Jesus’ searching questions—“Perceive ye not?”; “See ye not?”; “Understand ye not?”; “Remember ye not?”—we read in verse 22 that they brought a *blind man* to Him, and besought Him to touch him. Jesus surely intended the disciples to see that this blind man represented themselves. Jesus led the blind man out of the town (the town of Unbelief in the province of Ignorance, I think) and laid His dear hands on his eyes, and gave him sight—*half* sight to begin with. He saw men as trees walking. Half sight is better than none, but it is not enough. But then He touched him again, and gave him this time *full* and clear sight. He could now see plainly His wondrous Deliverer, and fully appreciate His miraculous workings in his life. Surely this is a parable. So many of us in early Christian experience fail to see clearly and understand fully the wonderful Lord Jesus, because we have only a kind of half spiritual eyesight. Then later in life Jesus comes again, by His Pentecostal Spirit and His wonderful miraculous touch, and we at last *see* as He intends us to see, clearly—*supernaturally*. The blind man was perfectly restored and “saw every man [as well as his Saviour and Healer] clearly” (verse 25). How many today, after His first

saving touch, see only a half Jesus—a Saviour but not a Healer! So that the Lord could say: “Having eyes, see ye not?” (verse 18). But after the Lord’s second touch, illustrating Pentecost, what a contrast! Such eyes now see *differently*, “*clearly*,” as clearly as God has designed human eyes may see on the earth plane, for Jesus has now completed His work by the Spirit. Different indeed! Seek your Acts-two-four Baptism and *see* for yourself! But “Touch me again, Lord, touch me again!”

Then notice that verse 18 says they had ears that did not hear. This is mightily significant, because the miracle immediately preceding this one in the Gospel of Mark (chapter 7:32-37) shows Jesus touching deaf ears and making them hear—and this perhaps only a day or so earlier. Clearly the incidents, following one another in this order, teach us that often we do not “understand” Jesus and His Word and ways because we have spiritual eyes that do not see, or only half see; and spiritual ears that do not hear, or only half hear; and hearts therefore that do not understand or only partly understand. Lord (may each of us humbly pray), fully open my eyes and ears, that I may fully see Thy wondrous glory and fully understand Thy marvellous love and power in all Thy works.

“Do ye not remember?” Jesus asks in verse 18. If we did not so often *forget His wondrous works*, His present-day miracles, we should not so often be dull of understanding. Or on the contrary, if we understood His almighty love for us we should always *remember* in our deepest need His continuous acts of mercy and His daily displays of miraculous power on our behalf. God said to His people of old, “Thou shalt not be afraid . . . but shalt *well remember what the Lord did . . .* which thine eyes saw, and the

SIGNS AND THE WONDERS

and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out” (Deuteronomy 7:18, 19). “Do ye not remember?” said Jesus. How easy it is to forget the mighty miracles we have seen and marvelled at in our own day. How many have forgotten them altogether already, and seem little concerned about it. That is why so many have eyes that do not see the purpose of His miracles, and ears that fail to hear the mighty import of His glorious Word!

It is forgetting His wondrous works, forgetting His miracles and deliverances, that has missed Pentecost through the centuries. You just cannot have Pentecost if you have forgotten His miracles and signs and wonders. That is what has happened many

a time in the past. That is what is happening today. It seems to be a fatal habit of the human makeup, even when saved and filled with the Spirit, to forget the mighty works of God. So often we read of the people of old that "they forgot his works"; "they believed not his wondrous works"; "they remembered not . . . when he delivered them from the enemy [*afflictions*, marg.]" ; "they soon forgot his works"; "they forgot God, their Saviour, which had done great things in Egypt." And even right up to New Testament times; for a day or two before the events recorded in Mark 6 we read that these same disciples, when on the rough sea, even after Jesus had displayed His glorious power in feeding the 5,000, were in terror, for "they considered not the miracle of the loaves." David saw the tendency of the human heart and determined for himself, "I will remember the works of the Lord; surely I will remember Thy wonders of old." For, said he in another psalm, "Thou art the God that doeth wonders; Thou hast declared Thy strength among the people."

Notice that before the deaf man in Mark 7:32 was touched by the Lord he had "an impediment in his speech." Because he did not hear he could not speak properly. But when at last he could hear "his tongue was loosed and he spake plain." If we do not hear plainly all the Word—including the supernatural works of God—we shall fail to speak plainly all the message of deliverance. What a lot of believers and preachers there are with an *impediment in their speech*, a hesitation in their utterance, when it comes to the full Gospel of salvation. So with the blind man: before the Lord touched him the second time he could only partly see; but afterwards he saw "every man clearly." To see the Lord plainly we must behold His supernatural works. To speak the Word clearly we must hear it *all*, even the supernatural glory of His healing and delivering miracles.

When Jesus had healed the blind man He expressly told him not to go back to his home town. "Neither go into the town." That is: Do not get again into that miserable place of ignorance and unbelief from which Jesus has fully delivered you.

"Lord, that I might *fully* receive my sight!" should be our daily cry. That I may clearly "see" and "remember" Calvary, that most wonderful work, that mightiest miracle of all, and "understand" that there Thou didst produce in dying agony and flowing streams of water and blood such abundance of over-supply that there is now holy blood *enough* and *left over* for sins like a mountain, and holy wounds and cruel stripes to spare for infinitely more diseases than the whole world has ever

known or experienced. Blood enough for each! Stripes enough for all! Hallelujah! All for us—all for you—all for me—all for everybody! Bless His name! Bread of life for all, and baskets-full to spare, for spirit, soul and body. "Grace there is my every debt to pay; blood to wash my every sin away; love to keep me singing day by day—in Christ for me!"

THE HAPPY MAN IN THE PSALMS

No. 1

By James McAvoY

THE book of Psalms is the Hebrew anthology, the hymn-book of the Old Testament. It is the model of devotion. The principal composer was King David, who had been a shepherd in his youth.

A devout scholar and student of the psalms said: "David yields me the most delightful hour; there is nothing to equal David, whom the God of Israel chose to praise Him."

This hymnal opens, like the Sermon on the Mount, with the word *blessed*, which means happy, very happy. This both directs our minds to happiness, which all mankind seeks, and points us to the true source of real and lasting comfort, which is the opposite to misery and distress.

This sweet singer of Israel introduces his ballads with a description of the *happy* man: "Blessed is the man that walketh not in the counsel of the ungodly," and that same word constantly appears in the psalms that follow.

How similar is the theme throughout the four Gospels. Christ's ministry began with the words of blessing. His first sermon contained eight beatitudes. We read: "He opened His mouth, and taught them, saying, Blessed . . ." In this famous talk, the longest and fullest discourse of our Saviour's, we have a guide to happiness if we will allow it to regulate our faith and practice.

From the Scriptures we learn that God's great purpose is that all humanity should be blessed in and through Jesus Christ our Lord. "In Thee shall all nations be blessed."

Peter, that fervent and outspoken disciple, said: "God . . . sent *Him* to bless you, in turning away every one of you from his iniquities."

Charles H. Hulbert, a Methodist minister who had the heart of an evangelist, expressed the desire to lie with his finger on his open Bible at the fifteenth chapter of Luke, "There is joy in the presence of the angels of God over one sinner that repenteth." Charles Hulbert preached his last sermon in silence.

Investments

By Olive Bishop Branch

MARK TWAIN, though a famous writer, was not an efficient business man. He sold many of his writings for very little. However, he still had a sizeable income from his books and lectures, but money seemed to run through holes in his pockets.

Desiring to insure his children's financial future, in 1880 he invested in a typesetter, an invention which James W. Paige had almost finished. During the following years he put more and more of his funds into the typesetter, which was always "almost finished."

At one time he and Paige had an opportunity to exchange half their interest in the Paige patent for a half interest in the linotype (which met with great success), but they refused.

By 1887 Twain had poured £50,000 into the type-setter and was putting £1,000 a month into the machine, some of it borrowed money. When he was forced into bankruptcy he still expected the type-setter to provide a way out.

The machine was finally tested in the plant of the *Chicago Times Herald*. It was a failure. The type-setter was useless because of breakdowns. The two working models were given to museums. Mark Twain's investment of £60,000 was wiped out. The typesetter was said to be "the costliest unworkable machine ever invented."

Possibly if you had the large income that Mark Twain had you would know how to invest it at an advantage and become wealthy. Most of us never have the opportunity to find out whether we would have the ability to handle great material wealth. The most important question in the long run is not whether you know how to invest money but whether you are investing wisely that which is far more valuable than an enormous fortune—your life.

Some people go through life investing their time, talents, influence and money in things as worthless as Mark Twain's typesetter. When they come to the end of life, they are disappointed to learn that the cause to which they have given their lives is a costly failure.

You have the privilege of investing your life for God and making it count for time and eternity. Mark Twain could have had an interest in the linotype machine, which became very popular and is widely used today. He turned down his opportunity

just as many people are turning down the opportunity to invest their lives for God. Too late, many will learn what a foolish thing it is to fritter away their lives on earthly things and come to the end of life spiritually bankrupt when they might have had riches in heaven.

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matthew 6:19-21).

How are you investing your life? Are you squandering it on earthly pleasures and selfish interests? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). This is a question each of us should ponder carefully.

Pentecostal Evangel.

Letter to the Editor

Dear Sir,

Our Sunday evening service is advertised as a Gospel service.

I always preach a Gospel message on Sunday evenings, even if only our own people are present who have a testimony of being born again.

I was preaching one Sunday evening in a certain church, under a mighty anointing of the Holy Spirit, and at the same time there was a suggestion that I was making a fool of myself (all present were saved). At the close of the message I tested the meeting with this remark: "There is someone not right with God; anyone in need of prayer, raise your hand."

All heads were bowed; we sang a chorus, "Just as I am," etc. To my great surprise, the door at the back of the church opened, and a waving hand was seen. I went quietly back to the door; there was a young man, twenty-three years of age, crying in the vestibule.

I asked him how long he had been there. "Ever since you started preaching." I said, "What do you want?" He said, "I want to be saved."

I led him to the front of the church, and he called on God to save his soul. We all praised God for His wonder-working power.

This young man had walked five miles to the church. He came to our meetings regularly afterwards.

"Woe is unto me, if I preach not the gospel" (1 Corinthians 9:16).

W. GEORGE.



DO YOU WANT THE GREATEST THRILL ON EARTH?

This article by Walter Wilson, which I read for the first time today, will show you how. It is one of the most instructive writings on how one should approach a non-Christian with a view to leading him to the Lord Jesus Christ. There can be no greater thrill on earth than the thrill of witnessing a person receiving the life of Christ, being born again by the Spirit of God. Read what follows, not once but many times, and ask God's help to apply it to your life.

SOUL-WINNING in its scope is gigantic and in its character is romantic. On every hand there are those who are in the dark, unsaved and ignorant of God's way of righteousness. On every hand there are those who know the way, who have received the Gospel, and who belong to God. These two should meet together constantly and the meeting should be profitable.

The point of contact is foremost and essential. How shall we begin to talk about the things of God? Usually there will be something about the person or something about his work which will serve as an opening wedge.

In each case we should seek to approach the friend through lines with which he is familiar. The red semaphore appeals to the engineer; wheat appeals to the farmer, and oil to the mechanic. All of these should be used merely to guide the conversation into spiritual channels.

A correct diagnosis can be made by observing the actions of the one with whom you are speaking. Note also his conversation, reasons, arguments. A correct diagnosis must be made or a proper remedy cannot be applied. Even the background of the person enters largely into the diagnosis. Those who have been reared in Catholic circles must be handled differently from those who have studied Christian Science. The man who believes in soul sleep must be dealt with in a different manner from the atheist or the agnostic. You will understand the condition of the friend much better if you know his surroundings and what produced his state of mind.

Never interrupt the friend when he wants to talk. The more he talks, the easier it will be for you to know his thoughts. If you are in the dark concerning his condition, ask him some wisely worded questions.

Much more can be ascertained in this manner than by long periods of conversation. Learn to be an expert diagnostician. Then it will be fairly easy to apply the remedy. By your questions you may discover that somewhere in the life there has been a bitter disappointment in Christian experience. It may be that he has come through a religious experience of some kind in a church or in a camp meeting or in some place where his emotions were aroused, and then he found, when the excitement passed away, that he had not been changed by the power of God. The soul-winner must be ready to handle every such case by a proper diagnosis and the application of the remedy, and oftentimes he must do it quickly.

The equipment of the soul-winner consists of a Spirit-filled life and a Bible. The Bible must be carried constantly in order to be available when needed. The fisher of men must know something about the fish, their habits, how to use the bait and the proper bait for each kind of fish. Having the Word of God with us makes it easy for friends to open their hearts to us. When you carry your Bible, hungry hearts who seek for peace will come at once for help. Thus you have drawn with no effort whatever those who want to know the Word of God and do His will.

The proper use of the Scriptures is next in order for those who would be fishers of men. There are scriptures for every situation. There are scriptures that apply to Christians in their various needs and other portions which apply to sinners in their various conditions.

There are stories in the Scriptures which illustrate graphically in many cases that we encounter from day to day. Let us learn so that we may use them quickly when the need arises. There are scriptures

which are most effective in dealing with the atheist, the infidel, the agnostic and the free thinker. There are scriptures of warning to be used for those who live indifferently in rebellion against God. In soul-winning there is no substitute for knowing what the Scriptures teach and where the passages occur. Much time should be spent in this particular study. The Christian must be able to find the scripture which will best suit the case in hand in order that the Word of God may accomplish His purposes.

The Holy Spirit is the Lord of the harvest; therefore we must look to Him definitely to show us the heart which needs the help we can give. The Spirit of God knows every heart. He is ready to lead the soul-winner to the seeking sinner. He did so with Philip. He restrained Paul from entering Bithynia.

The person who will be most used of God must be most yielded to the Holy Spirit. He will save many hours and many miles by directing you immediately to the proper person who needs and wants Christ. He may make you miss a train in order that you may talk to some special person. He will direct you to the right store to make your purchase because a certain clerk is seeking salvation. The Lord's business is more important than ours. He therefore sets aside our plans and arrangements whenever it is necessary for the salvation of a soul. Learn to expect His leadership and His guidance in reaching hearts. He knows how to prepare you for this ministry and how to prepare the sinner for your message. He knows how to give you the right words to get the immediate attention of the one whom you seek to win.

The soul-winner should profit by experience. Watch your failures if you would ascertain why the fish got away. Note carefully the questions which were asked and which you were unable to answer. Study the subject so that next time there will no inability to give the proper answer. Observe closely the reaction of the person. Note whether there is any hunger in the heart or any desire in the mind of the friend which would encourage you to believe that he would like to know the Gospel and be really born again. If there is no desire to know the truth, probably there will no response to the truth. You cannot make a horse drink water unless he is thirsty. When you find that one does not want what you have, either leave the person at once or see if there is some way of arousing a desire in the heart.

Let us remember that the Lord sends us out to win souls, not to win arguments. We will never catch fish by throwing stones at them to try to force them on to the hook. We must entice them, allure them, attract them, invite them and offer them that which

they like, even though the hook is on the inside. May the Lord enable each one to be a real soul-winner!

Calling BOYS AND GIRLS

By Bernard H. Norris

Hello again!

"Here Uncle Bernard." My friend Benny, a chunky British schoolboy of about ten years, was in a belligerent mood it seemed. "Where d'you get to on a Sunday afternoon? I've called sev'ral times lately, but you've been out!"

"Well, I've been away Benny. Since the week before Easter I've been visiting various churches. You see, it's Sunday school anniversary time. Of course, if you joined a Sunday school you'd understand."

Benny just sat and stared. He was fond of his "religious uncle," as he called me, but he "didn't go much on religion"!

"Our Sunday school at Brixton meets at 10 a.m. every Sunday."

"Uh huh" grunted Benny, his eyes having a slightly glazed look as he stared into space.

"Why don't you come along?" I suggested boldly. That was a mistake. Benny just exploded!

"W-h-a-t! 10 a.m. on a Sunday! Pooh, I'm still in bed. I don't get up till 'bout 12 on a Sunday. It's s'posed to be a day of rest isn't it?"

"Benny, listen. Sunday is the one day in the week that we have free to remember God. I think it's a poor do when a fellow can't spend a while in God's house on that one day. After all, God sends the sun and the rain to make the food grow. He gives us air to breathe. We'd be in a whale of a mess if He thought of us as much as some of us think of Him."

Benny shifted his feet rather sheepishly. He hadn't come for a "basin full of religion." I could see he was trying to think of a way to escape. "Orl right Uncle. It's right, I know. I'll come along—one of these days."

"Oh no you don't. That's not good enough. If you don't come next Sunday you won't come at all; I know. Just you settle in your mind on next Sunday."

"O.K." he said reluctantly. "Now what about THE OUTLAW?"

"Oh yes, you've come to hear part 14. Well, I'm sorry, but I haven't time now, but I'll tell you next week."

"Well!" exclaimed Benny, quite exasperated. "What a jolly swizz. I come all this way, an' all I get's a jolly . . ." His voice tailed off as he descended.

(Continued overleaf)

The Family Altar and Elim Prayer Circle

Scripture Union portions. Notes by Henry W. Fardell
(Minister of Elim Central Hall, Wigan)

Monday, May 16th. Jeremiah 37:1-21.

"Zedekiah . . . sent . . . to the prophet Jeremiah, saying, Pray now unto the Lord our God for us" (v. 3).

Zedekiah had sent in a most impudent prayer request. In verse 1 we are told that neither the king nor his subjects "did hearken unto the words of the Lord, which He spake by . . . Jeremiah." Zedekiah would not heed Jeremiah's preaching, yet he asked for Jeremiah's good prayers. How could the man who just would not listen to God reasonably expect God to listen to him? If only the king had sent for the prophet to pray with him rather than pray for him, he might have had all the help he needed from the Lord. With the help of God he could have beaten the enemy; without it he was beaten by the enemy. Happy is the soul who, having taken his place on the Lord's side, can say with assurance: "The Lord is on my side; whom shall I fear?"

Tuesday, May 17th. Jeremiah 38 : 1-13.

"Ebed-melech . . . let . . . down . . . cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put these under thine armholes, under the cords" (vv. 11, 12).

Lamentations 3 : 55, 57 tells us that while in the low dungeon he called upon the Lord to help him, and that the Lord drew near, and spoke to him saying, "Fear not." In our portion today we are told how his help came from the most unlikely quarter. A Gentile, a man with a black skin but a white heart, rendered help to a Jew. The kindness was shown by an anonymous man; all we know is his name, Ebed-melech, which means "The king's servant." What outstanding kindnesses have been done by anonymous persons! Naaman's maid, the lad with his loaves and fishes, etc. God has kept the records, and when the books are opened the names will be made public and the rewards given. How revealing it will be! Study to be a good Samaritan.

Wednesday, May 18th. Jeremiah 38 : 14-28.

"Zedekiah . . . said . . . I am afraid of the Jews. . . . Jeremiah said . . . Obey, I beseech thee, the voice of the Lord . . . so shall it be well unto thee" (vv. 19, 20).

Zedekiah was apprehensive as to the future, and pressed Jeremiah for information and the truth. The prophet repeated his prediction that the city was doomed to utter destruction but God had made merciful provision for him to escape. There was no other way of escape for him; it was God's one way out. The foolish king feebly excused himself from taking the step God asked of him on the grounds that he feared what the Jews would say and do as a result. If only he had taken God at His word and acted, he would not have met such an awful doom. There is always God's way out of every situation, so just ignore what others may think, say or do if you go God's way. The Lord who has delivered still delivers and will deliver those who obey His word.

Thursday, May 19th. Jeremiah 42 : 1-22.

"All the people from the least . . . to the greatest, came near, and said unto Jeremiah . . . we beseech thee . . . pray for us" (vv. 1, 2).

The very people who had slighted God's servant were now asking him to pray for them. How ready Jeremiah was to pray for those who had given him so much trouble! What a good thing for them that Jeremiah had maintained his

prayer life, and was in close touch with God. God kept the people waiting ten days for His answer. They were told that even now He was prepared to bless and prosper them, on condition that they would obey Him. It all depended upon the attitude to the Word of God. God will withhold His support and blessing from those who disobey Him, but what unspeakable blessing, what inestimable benefits, await all those who when they get to know just what the Lord would have them do simply do just that. So much depended upon the people themselves and their attitude to God.

Friday, May 20th. Jeremiah 43 : 1-13.

"So . . . all the captains . . . and all the people, obeyed not the voice of the Lord. . . . So they came into the land of Egypt; for they obeyed not the voice of the Lord" (vv. 4, 7).

When the people pressed the prophet to preach the truth, whatever it might mean, professing the desire for it and the determination to obey it, it looked as though revival had come. But the truth was distasteful to them and they attacked and abused the faithful preacher. They deserted the minister and went their own way, which was not God's way. Possibly Jeremiah felt discouraged at his apparent failure. Stephen may have wondered whether he had lived and laboured for God in vain as they battered him to death, but we know it was out of Stephen's martyrdom that Paul the apostle arose. So go on being faithful in all things; more than likely you will be found successful as well as faithful in the end.

Saturday, May 21st. Psalm 20 : 1-9.

"The Lord hear thee in the day of trouble" (v. 1).

We know that our Saviour had His days of trouble, and how He made them days of prayer. In the garden of Gethsemane what agony He endured, but how intensely He prayed! In answer to His prayer sufficient strength was given to Him and He arose from the dust a victor from the conflict. At Calvary God heard the prayer of the dying Saviour. What a mercy that we may pray in our day of trouble! Troubles may roar like the thunder, but the believer's prayer will be heard above the storm. So pray on and pray through, and you will find He will make your clouds His chariots.

Sunday, May 22nd. Psalm 21 : 1-13.

"They intended evil . . . they imagined a mischievous device, which they are not able to perform. Therefore shalt Thou make them turn their back" (vv. 11, 12).

The psalmist has good cause to be joyful. Having told something of what God actually means to him, he relates some of the great and wonderful things the Lord has done for him. How great, how good, how gracious the God he adores. Then he thinks of his enemies; he is fully aware of their vile intentions and sinister plans; their devilish forces are being mustered ready to attack and overthrow him. That enemy has a lot of power, but it is only limited power. So much the adversary has threatened and plans to do, but he is relieved by the thought "is not able to perform." That powerful foe, when he launches his formidable attack against God's child, must face the artillery of the omnipotent God, to his own destruction. No wonder David burst into song and praise about the power of the Lord.

Calling Boys and Girls

(continued)

the stairs and went out of the front door. Wumph! went the door as he left. But he'll be back next week. By the way, never mind if your friends are as difficult to get to church as Benny. *Keep on trying.*

Cheerio and God bless you.

UNCLE BERNARD.

PS. See you at Hove on Saturday and Brighton on Sunday.

COMING EVENTS

(Please pray for these services)

ABERYSTWYTH. May 14. Elim Church, New Street. Special visit of the Hon. Roland Lamb, M.A., showing slides of his I.V.F. Mission to Ghana. 7.

BLACKHEATH. May 15. Elim Church, Cardale Street. Sunday School Anniversary. Speaker: H. Shaw. 11, 2.45 and 6.30. May 22. Speaker: R. B. Chapman. 2.45 and 6.30.

CROYDON. May 14, 15. Elim Church, Stanley Road. Minister's Silver Jubilee services. Guest speaker: Samuel Gorman. Sat. 7, Sun. 11 and 6.30.

GRIMSBY. May 19-22. Elim Church, Tunnard Street. Four days Special Campaign, conducted by E. J. Thomas.

HARROGATE. May 21, 22. Elim Church, Park View (off East Parade). Special pre-Conference services. Speaker: H. W. Greenway. Convener: Ray Hughes. Sat. 7.30, Sun. 11 and 6.30.

ISLINGTON. May 15-19. Elim Church, Lennox Road, Finsbury Park. Bible Study Week, conducted by W. Millington (Dean, I.B.T.I.). Sun. 6.30, Tues., Wed. and Thurs. 7.30.

LEYTON. May 21, 22. Elim Church, Vicarage Road. Sunday School weekend. Speaker: Bernard Norris. Sat. 7, Annual Prizegiving and Demonstration. Sun. 11, 3 and 6.30, children's day. May 28. Saturday Night Special. Speaker: F. Coleman (District Superintendent) and team. 7.

LINCOLN. May 15, 16. Elim Church, Monks Road. Sisterhood Twenty-first Anniversary. Guest speaker: Mrs. Tranter (Barnsley). Sun. 6.30 Mon., Special Rally, 3. Tea provided (1/3).

SCOTLAND. May 14. St. Andrews Halls. United evangelistic rally. Speakers: J. Dyke, W. G. Hathaway, H. W. Greenway and J. Woodhead. This will be the presbytery's greatest rally for many years. Plan to bring an unsaved friend (over 2,000 seats available). 3.30 and 7.

WESTCLIFF. May 29. Elim Church, Electric Avenue (corner of Fairfax Drive). Visit of College students and Wesley Gilpin (Principal). 11, 3 and 6.30.

LONDON CRUSADER CHOIR

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

May 15, Ilford (all day); 17, Bloomsbury Central Church; 22, Wormwood Scrubs prison and Clapton; 28, 29, Bristol (Colston Hall and City Temple. B.B.C. Broadcast Sunday, 8.30 p.m.); June 4-12, Channel Islands (Guernsey).

WHITSUN CONVENTIONS

BRADFORD. June 4-6. Southend Hall, Leeds Road. Speakers: A. R. Boston and S. Gorman. Convener: A. D. Hathaway. Sat. 7, Sun. 10.45 and 6.30, Mon. 3 and 6.30. Cups of tea between services.

BURTON. June 4-7. Elim Church, Moor Street. Speakers: R. B. Chapman, J. Sainsbury and D. C. Lewis (India). Convener: K. Smith. Sat. 3 and 6.30, Sun. 11, 3 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Light refreshments between services Sat. and Mon.

GRIMSBY. June 4-7. Elim Church, Tunnard Street. Speakers: D. A. Jones and R. R. Taylor. Convener: J. McAvoy. Sat. 7.30, Sun. 10.45 and 6.30, Mon. 3 and 6.30, Tues. 7.30. Tea between services Mon.

LEIGH-ON-SEA. June 4-6. Whitsun Convention and 39th Church Anniversary. Speakers: John Woodhead (President-elect) and Evangelist and Mrs. Harold Sala (U.S.A.). Special musical items by Mrs. Sala. Sat. 7, Sun. 11 and 6.30 in Elim Church, Glendale Gardens. Mon. 3.30 and 7 in Wesley Church, Elm Road. Cups of tea provided.

LIVERPOOL. June 3-6. Elim Church, Jubilee Drive, Kensington. Services conducted by Wesley Gilpin (Principal of Elim Bible College) and 27 students from Britain, Kenya, New Zealand, Switzerland and Germany. Student choir. Instrumental accompaniment. Fri. 7.45, welcome service. Sat. 7.30, Sun. 11, 6.30 and 8.15, Mon. 3 and 6.30. Cups of tea between services Mon.

PLYMOUTH. June 4-8. Elim Church, Notte Street. Speakers: William Evans (Porth) and William Turney (Braintree). Convener: F. A. Hodge. Sat. 7, Sun. 11 and 6.30, Mon. 3 and 6.30, Tues. and Wed. 7.30. Cups of tea between services Mon. Visitors accommodated for weekend. Write: Secretary, Elim Church, Notte Street, Plymouth.

COLSTON HALL, BRISTOL A SYMPHONY OF PRAISE

presented by the

LONDON CRUSADER CHOIR

Saturday, May 28th, 1960, at 7 p.m.

supported by Bristol and
West of England Elim Choirs and Massed
Male Voice Chorus

conducted by

REV. DOUGLAS B. GRAY, F.R.S.A.

Guest musician:
MAISIE RINGHAM

Chairman and speaker:

REV. W. RONALD JONES, F.R.G.S.

Reserved seat tickets from Rev. W. R. Jones, 199 Bloomfield Road, Brislington, Bristol, 4, at 3/- and 2/6 each. Special party rates. Unreserved seats (free) are also provided.

B.B.C. BROADCAST (Light Programme and B.B.C. overseas networks) from the City Temple, Bristol, Sunday, May 29th, at 8.30 p.m. Sunday Half-hour. Singing led by the City Temple and London Crusader Choirs, conducted by Douglas B. Gray.

SIXTH WORLD PENTECOSTAL CONFERENCE Meeting, God willing, in JERUSALEM, ISRAEL Whitsun, 1961.

Parties are being arranged from the British Isles by the British Pentecostal Fellowship. Full details of tours by air and by sea can be obtained from the Secretary:

**Pastor George Stormont, 50 Medway Crescent,
Leigh-on-Sea, Essex. Write at once!**

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Large marquee, Poole stadium car park,
Poole centre.

conducted by **Rev. L. Lambert and Revival Party**
Weeknights 7.30 (except Friday). Sundays 6.30
and 8 p.m. Wednesdays at 3 p.m.

Please pray for us.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discounts: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

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Blackpool. Christian Guest House, adjacent promenade; highly recommended; excellent food, comfort, and Christian fellowship; lounge. Your happiness is our business. Mr. and Mrs. Goacher, "Hurstmere," 5 Alexandra Road. Tel. 45843. C.258

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Bournemouth. A 65-bedroomed hotel offers excellent cuisine; friendly atmosphere; resident directors Christians, Mr. and Mrs. John Yates; resident chefs, night porter; excellent squash bar, and every facility. Brochures sent on request. Mr. and Mrs. J. Yates, Westbrook Hotel, Christchurch Road, Boscombe. C.232

Bournemouth. "Ebenezer," 2 Arnewood Road, Southbourne. Phone 45122. Christian fellowship; every consideration; near shops and buses; sea eight mins. Misses H. Broomfield and L. Howarth. C.221

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.215

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Holidays with real fellowship. Delightful house; all modern amenities; near sea; good food. Holidays or residence. Also modern four-berth caravan on beautiful site overlooking sea. "Croylands," Isca Road, Exmouth, South Devon. C.278

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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.212

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Old Colwyn, N. Wales. Lovely surroundings; excellent food; grand fellowship; three minutes sea, shops. Open from Easter. Write: Pastor and Mrs. Gough, 25 Station Rd. C.244

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Junior Lady Clerk required by Victory Press for general office duties. Write, giving full details, to Managing Director, Victory Press, Clapham Crescent, London, S.W.4.

FOR SALE

500 Shares in Victory Press. Replies to Box 31, "Elim Evangel" Office. C.297

MARRIAGES

Judd : McMahon. On March 19th, at Elim Church, Pendleton; David Judd (late of Rye Park) to Marjorie McMahon (Salford). Officiating minister: Arnold Brooks.

Stephens : Sloane. On March 26th, at Elim Church, Pendleton; Norman James McNicoll Stephens to Edna Joy Sloane. Officiating minister: Arnold Brooks.

WITH CHRIST

Lark. On April 14th, Edgar Warden Lark, aged 80, of Hockley, Essex. Officiating minister at cremation: George Backhouse.

Pease. On April 21st, as result of an accident, William P. Pease, for many years secretary of Elim Church, Knottingley, and one of the founder members. Officiating ministers at funeral: R. R. Taylor and L. C. Quest. "At home with the Lord."

Wright. On April 17th (Easter Sunday), Mrs. Edith Wright (mother of Rev. Gordon Wright), member of Elim Church, Kingston-upon-Thames, passed into the presence of the Lord. Officiating minister at funeral: F. J. Slemming.

MISCELLANEOUS

Elim Evangelist Colin R. Younger is now free to conduct campaigns or weekend meetings, as engagements allow. 12 Lawson Avenue, Grimsby, Lincs. C.300

ARROWS OF DELIVERANCE

A new book by Harold Horton
A stimulant of faith for the needy

Price 2/9 (by post 3/1), from
Harold Horton, Flat 4, 14 The Avenue, Bourne-
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C.293

APPRECIATION

"Thank you very much for the very happy time we spent at Lascelles. We thoroughly enjoyed the happy Christian fellowship, and the devotional half-hour at the close of each day was a real time of blessing. We must also compliment you and your staff on the fine catering—the food was excellent."

For this year's holidays write today to Miss D. Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne.

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