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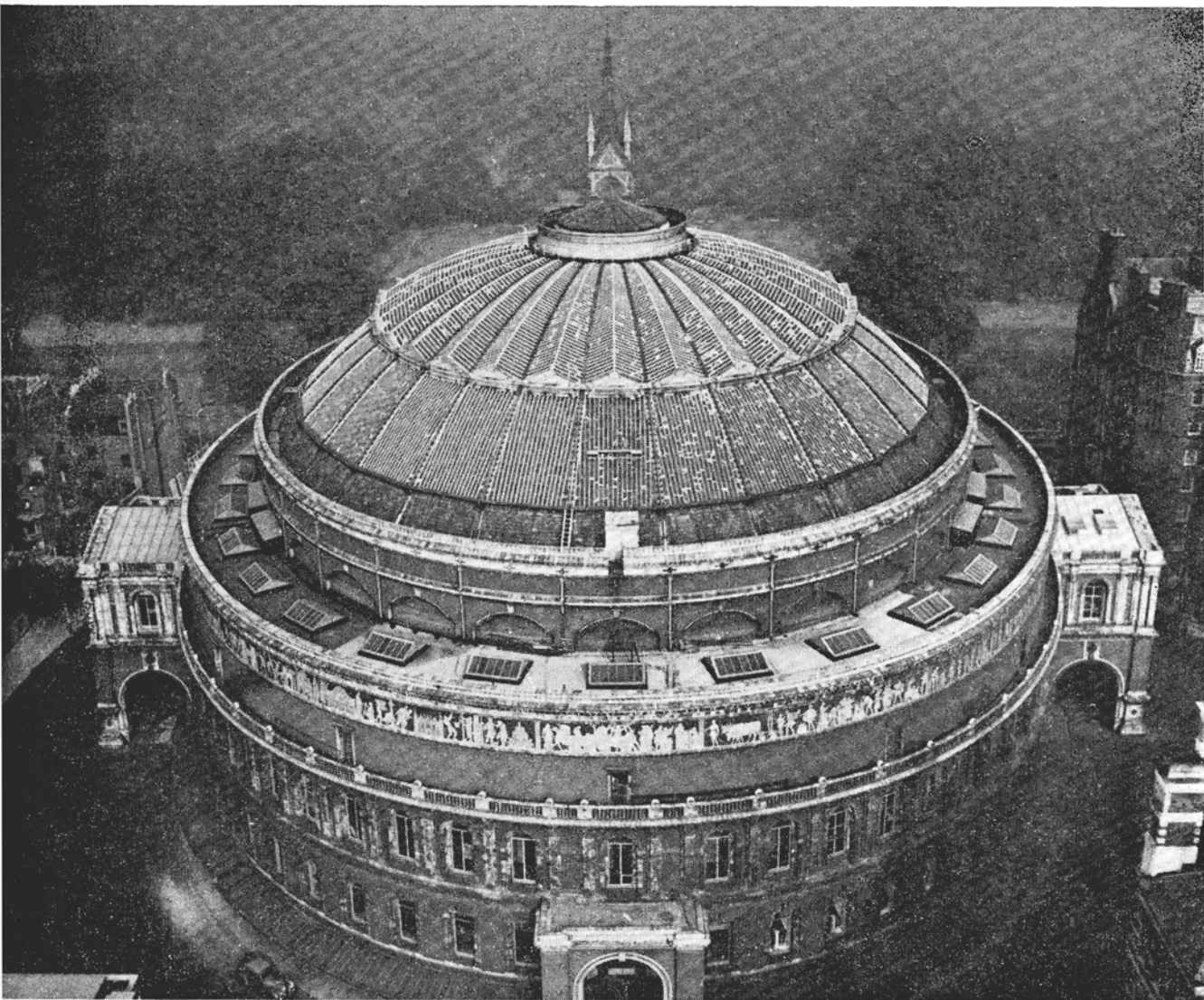
# *The* **Elim Evangel**

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

Vol. XLII. No. 10

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MARCH 11th, 1961



(By courtesy of

**AN AERIAL VIEW OF THE ROYAL ALBERT HALL**  
**Plan to join the great Elim family there on Easter Monday**

*The Times*)

# editorial . . .

## HOW THE UNIVERSE BEGAN

**Q**UITE a furore has been created by the recent announcement that a group of six British scientists have at last discovered one of the greatest secrets of the universe—the manner in which it came into being.

Professor Martin Ryle, of the Mullard Observatory at Cambridge, together with his five assistants, has spent nine years in probing into the depths of space with the world's most powerful radio telescopes, and in their search for the answer to this problem the team have made some one and a half million calculations. Their findings have now been made public, and are being hotly contested by those who hold opposite views.

For some time there have been two schools of thought among scientists concerning the origin of the universe. First there is the view that the universe is a steady universe, in which there is no drastic change, but new stars are constantly coming into being to take the place of those that fade out. According to this theory the universe has always existed in much the same form as we find it today. The other view is that way back, millions of years ago, there was a great "explosion" of a massive lump of matter, the particles of which scattered in all directions, forming stars and planets.

Many years ago Sir James Jeans propounded the theory that the universe was like a clock which is running down, and therefore there must have been a time when someone wound it up. Now at last Professor Ryle and his team have given us some positive proof concerning this matter.

Looking deep into space, they picked up the sensitive signals which are given out by stars, some of them billions of miles away from our solar system, and whose light and signals have taken millions of years to reach this earth, even though travelling at a fantastic speed. Thus they were able to look right back in time and obtain a picture of stars as they were millions of years ago.

They discovered that stars way out on the edges of the universe appeared to be clustered much more densely together and also displayed somewhat different characteristics from those nearer to us in space and time. Thus they have arrived at the conclusion that, far from being in a steady state, the universe is changing and continually expanding, and hence had a definite beginning at a fixed point in time and will eventually come to an end. If the steady state theory had been correct they would have found stars evenly distributed throughout the universe.

This discovery is of particular interest to Bible students, for once again the facts of science are seen to be in accord with the teaching of the Word of God. The Bible says that the world had a beginning and will have an end, and these latest discoveries of science harmonise perfectly with the simple biblical statement of Genesis 1:1: "In the beginning God created the heaven and the earth."

While our acceptance of the Bible does not depend on the discoveries of scientists, we rejoice in yet another evidence of the truth of God's Word.

## THE ELIM CHURCH

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

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

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

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## THE ELIM EVANGEL

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# PRAYER—THE ROYAL COMMAND PERFORMANCE

## (7) PASSION IN PRAYER

By Evelyn Green

*"Christ . . . in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears . . . was heard in that He feared" (Hebrews 5:7)*

**T**HERE is prayer which is as calm and quiet as the tranquil attitude of a satisfied babe lying in his mother's arms: prayer that is like the almost wordless communion of aged married lovers with whom long and intimate association has rendered speech almost unnecessary, so well does each read the other's heart. There is prayer which has all the serene brevity and simplicity of the plea of a little child to his father.

But all this has nothing to do with, is poles apart from, the cold, passionless praying that is the curse of Christendom; whether it be the mechanical intoning of set phrases in the alleged Divine worship of organised religion or the formal, arid lip-service of the individual in his personal devotions.

"Pour out your heart before Him" (Psalm 62:8) is not an invitation; it is a Divine injunction, an imperative command. Even allowing for differences in temperament and circumstance, bleak, tearless praying is a reproach to those who name the name of Christ and who profess to follow His steps, for *He* poured out His heart to God with loud crying and tears. And if any should proffer the excuse that *He*, our Saviour, was fulfilling a Divine mission and the burden rested heavily upon Him, to such comes the question: And what are Christians but a redeemed people with a mission to fulfil and a burden to bear? ("The vocation wherewith ye are called"; "We are ambassadors for Christ"; "Bear ye one another's burdens, and so fulfil the law of Christ"; "Praying always with all prayer . . . and supplication for all saints" [Ephesians 4:1; 2 Corinthians 5:20; Galatians 6:2; Ephesians 6:18]).

The Scriptures set before us many human examples of passionate praying, of praying that moved the heart and hand of God, of soul-outpourings that were to Him as sweet incense.

Moses, afraid of the Lord's wrath against erring Israel, was so moved that he neglected to eat or to drink for forty days as he pleaded with the Lord to spare His people. Thus a whole nation was saved.

David's prayer in Psalm 51, offered this time on his own behalf, that the mercy and forgiveness of the Lord might be extended to him, is a model of frankness and fervour.

Hezekiah, king of Judah, was "sick unto death." "Hezekiah . . . prayed unto the Lord . . . and wept sore." And God gave him a sign and he recovered from his sickness (Isaiah 38:1-9).

Nehemiah wept and mourned, fasted and prayed before God; and the man who had been the cup-bearer of the pagan king in whose country Nehemiah and his compatriots were captives was granted by the king leave of absence in order to go up to the ruined city of Jerusalem and rebuild its broken-down walls. Moreover, he was furnished with a royal passport to expedite him in his journey, and an escort of the household cavalry (Nehemiah 1 and 2).

The prayer of Daniel, given in the ninth chapter, is in its substance, though not necessarily in its length, a pattern for would-be intercessors with God. If ever a man obeyed the command "Pour out your heart before Him" this man did. In the original Hebrew the word is *shaphak*, which means "to cast up," "to gush out." It carries the idea of violent activity. In order to pour out the heart there must first be movement. After all, you cannot pour out the contents of even a full jug unless *it is tipped up*. Of course, if someone gave it a push some of the contents would splash over, but a splash is not an outpouring. An outpouring suggests no reservations, an unhindered outflow.

This is no mere sedate speechifying before the Lord; no tepid tabulating of our little requirements; no calm and conventional communicating of our ideas, intentions and inclinations. It is as distinctly different from the robot-like praying of some Christians as the Niagara differs in quantity, depth and productivity from the diminishing streamlet in some barren, scorching desert.

Now you cannot pour out anything that is congealed or set, any more than you can pour out from a jug or bottle that is stationary. This outpouring involves a liquefying of the contents and a loss of equilibrium on the part of the vessel.

One of the most remarkable of all our Lord's sayings was "I am come that they might have life, and that they might have it *more abundantly*" (John 10:10).

The striking thing about this is that the word used

by Jesus for *life* means *motion, activity* in the spiritual sense, not the physical. A learned Greek philosopher, who knew what he was talking about, long ago said of the human body that it is a collection and complicated system of atoms in *continual motion*. Health depends upon that constant activity; disease arises when the movement of those atoms ceases or is slowed up. The same can be said of the soul of man.

Bearing in mind that the Lord God of old employed the human organism in depicting Israel's spiritual relationship with Himself, i.e. the *wife* of Jehovah (Isaiah 54:5); and that the symbolism of a *bride* is used in the New Testament to depict the relationship between Christ and those redeemed by His blood, His declaration that He came that they might have *life, motion, activity* is most significant.

Disobedience had slowed up the operations of the soul of man. Impulses towards God, checked in their proper outgoing, found an unlawful direction or else were turned back upon themselves. The result was stagnation and eventually disease: the cancer of selfishness, the suppurating sores of hatred and greed, the unhealed wounds of lust, the dreadful blindness of unbelief. That is the awful diagnosis given by God in the first chapter of the book of Isaiah (vv. 5, 6).

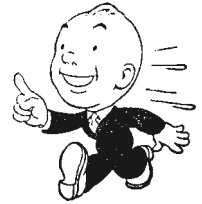
If, as children of the living God, we *cannot* obey His command to pour out our heart before Him, something is very much wrong somewhere. Heat applied to the human body will often release pent-up forces and set up a process of normalising the functions. It is possible that some of us need the spiritual equivalent.

Said John the Baptist concerning the Christ: "He shall baptise you with the Holy Ghost, and with *fire*." Do you know anything about this?

"Oh that *Thou* wouldst *rend the heavens*, that *Thou* wouldst come down, that the mountains might flow down at Thy presence," cried the prophet Isaiah (64:1). The Divine answer to that is "*Rend your heart*" (Joel 2:13). The Saviour *has* come down: the Holy Ghost, the mighty *fire* of God, came to the Church of Christ on the day of Pentecost. Let us make room for Him, *then* shall we pour out our hearts to the Lord.

*The March 25th issue of the "Elim Evangel" is a special holiday number, and contains a pull-out section, with useful information for those now planning their summer vacation. Don't miss it!*

# SUNSHINE CORNER



## THE QUESTION DADDY COULDN'T ANSWER

Hello Sunbeams.

I remember reading in a book when I was a little girl a poem like this:

Jack Tar, sailor man, can you tell me  
How much water there is in the sea?  
Yes miss! Yes miss!  
There's just as much as there ought to be!

Boys and girls are always asking questions, and some of them are hard ones to answer.

Michael loved to ask questions—which, what, why and how (but mostly why). One day he asked his mummy a question that was so hard she couldn't answer it, and do you know what it was?

"Mummy," he said, "what is the biggest number anyone can count up to?"

"I don't know dear," she replied. "You'll have to ask daddy when he comes home. He's much wiser than I am."

As soon as daddy came in Michael went up to him and asked his question. Daddy thought very hard and then said, "Well, it all depends on how clever you are. If you're clever enough you can go on and on, just counting and counting!"

Michael said "Oh!" in a surprised sort of voice and ran away to play with his toys. Daddy sat down feeling satisfied and pleased with himself for answering such a hard question, but very soon Michael was back. He had thought of a better question still. "Daddy," he asked, "what is the biggest number that the cleverest man in the world can count up to?"

Whew! That *was* a hard question! Daddy hadn't met the cleverest man in the world, and he just didn't know which country he lived in or where to find him. He couldn't answer the question.

Michael is quite a big boy now and he doesn't like sums very much, so it doesn't look as though he'll find out the answer. One thing daddy was able to tell Michael, though, was that there is Someone who knows how many hairs we have on our heads and how many grains of sand there are on the beach; how many birds in the air and how many fish in the sea. Our heavenly Father knows all about them and about us and He never forgets. He knows whether we love Him or not, too.

I wonder how far you can count. Perhaps it would take too long to find out, but we can be glad we don't have to count to find out how to get to heaven. We have only to answer one simple question: Are we willing to ask Jesus to come into our hearts and lives? Isn't it easy? If we say yes, Jesus comes to be our Friend and Helper. I wonder if you have said yes to Jesus.

'Bye till next week, and God bless you.

AUNTY DOROTHY.

# Leaves from a Minister's Diary

By T. H. Stevenson

WHEN I saw the bold title "The gift of tongues," I thought the book review in *The Times* was indeed putting Pentecost on the map. But there was no single reference to the subject or to the Scriptures. The writer was commenting upon Thomas Mann, the famous German novelist. The main point was an observation on the difficulty of conveying an author's true expression of thought when his work is translated into another language for another people. How incomparably greater the problem of conveying the mind of God to man; of expressing in any human language the deep mysteries of Divine truth. Yet God has done this—"Holy men of God spake as they were moved by the Holy Ghost." The Bible is truly a unique book.

Says the literary critic: "The novelist is trying to express a primary emotion; love, or fear, or desire. Is it inevitable that he do this in untranslatable terms only fully explicable to his own people? I fear it is likely to be so. Just as there are certain modes of thought shared to the full only by members of a family, so there are usages of language which obstinately refuse to travel." Here by contrast another wonder of the Bible arises. God has revealed His Word, imparting it to some forty writers through many centuries; and yet from the original Hebrew and Greek writings it is today translated into 857 languages by the British and Foreign Bible Society alone; and in any tongue the Bible successfully speaks from God to man.

Of Thomas Mann's book *Buddenbrooks*, the reviewer claims that in German it is acknowledged as a masterpiece, "whereas in translation it can only hope to be given the kind of respect which we accord to what we know we ought to admire but find very hard to love." The Bible is in another category here also. Few may be able to read the Bible in original Hebrew or New Testament Greek.

but in every language many are there who love the Bible in their native tongue. Indeed, I would say that probably the Hebrew or Greek scholar has profound admiration for the Bible in the original language, but, like the common reader, his love is for the Bible in the language of the people.

"Honeymooning in Holy Week is as out of place as rock 'n' roll at a funeral" says the vicar of Lye, Worcestershire. This surely started the ball rolling! Official statements made it known that neither the Church of England nor the Roman Catholic Church forbids marriages during Lent, but both strongly discourage such. The nonconformist churches have no directive to give. It remains with them an individual matter. Thinking of the writings of the apostle Paul, it seems obvious that in this thing—as I believe in others—he would be on the side of the nonconformists, even if he personally preferred the bachelor estate at any time of the year.

There is little difference in the names of Professors Hoyle and Ryle of Cambridge; and there is no difference in their interests, both being eminent astronomers. There is, however, a big difference between their respective views as to how creation came into being. A little time ago Fred Hoyle was hailed for his theory of creation that flatly contradicted the biblical conception. Now Hoyle is riled by Ryle, whose theory aligns closely to the Genesis account. And while the professors argue and theorise we still humbly accept Genesis as the basic truth of it all.

I listened while ministers of several denominations discussed a set Bible study: Jesus reading the prophecy of Isaiah, concluding with the words "This day is this scripture fulfilled in your ears." Some wondered whether it just happened that it was the set lesson for that day. No one seemed to notice the simple declaration that "when He had opened the book, He found the place." He purposely selected the passage for a select purpose: to declare His identity as the anointed One, the Messiah.

The evangelical Christians of Moscow invite and appeal to Christians to send representatives to the World Christian Congress for Peace, in Prague in June. I wonder if these very sincere and fine Christians are aware of Communism's systematic, subtle determination to crush Christianity wherever it can, as recent reports from Poland, Hungary, East Germany and even Russia itself reveal. A Christian peace conference in an atheistic-communist country seems incongruous.

# news of the elim family . . .

## FAREHAM

At the first of our monthly rallies in Fareham we were blessed by having the Portsmouth Crusaders and men's choir, who thrilled a congregation of seventy or more people with their lovely singing, and a testimony, was given by a young brother who has recently found the Lord Jesus Christ as Saviour.

Pastor A. A. Biddle was the speaker and we were thrilled as we listened to his lively message.

Rallies will be held in Fareham on the last Saturday in each month. This is a new young church and we all as members look forward to the day when we shall have a place of our own. Fields are white, labourers are few, but we can do all things through Christ our Lord.

## CONTINUED BLESSING AT SELLY OAK

Following the reported opening meeting, our silver jubilee celebrations continued for eight days with much blessing. The events included a message given by Mrs. Davies, wife of the late Granville Davies, a former minister of the church; a baptismal service during which fourteen members (including a whole family) followed the Lord through the waters; a visit by Miss Vera McGillivray, of Hong Kong, when we were blessed and challenged by the story told, accompanied by pictures; and, on the following Sunday, the joy of witnessing our pastor, F. Shadlock, give the right hand of fellowship to eight people on receiving membership of the church. God has promised to bless us, and He has honoured and is honouring His Word. Souls are being saved and practically every Sunday evening is "house full." We praise God for everything and pray that He will continue the work of saving and healing in this corner of His vineyard.

## EAST LONDON REVIVAL RALLY AT LEYTON

It was a most satisfying sight to see the church just packed right to the doors, with some standing.

Saturday. A. Whittall was chairman in the afternoon and was supported by Elim Bible College students. In the evening Pastor John Woodhead challenged his hearers and also prayed for the sick who were standing on their feet just where they were. One of the college students sitting in the congregation was baptised in the Holy Ghost.

Sunday. Pastor H. W. Greenway preached at the morning and evening services, concluding with a grand challenge to all believers to personal witness.

## NEW ELIM CHURCH IN PAISLEY

Seventeen months after it came to Paisley, the Elim Church, with Rev. Alexander Tee as its pastor, can claim to be putting up its own fabric for regular worship.

Building operations began this week at 22 Wellmeadow. The church will be a compact structure of brick, with seating accommodation for 400 in the auditorium and a minor hall which can be made into a gallery by means of a sliding partition. Apart from the platform and pulpit in the main part of the building, there will be additional facilities for a nursery for mothers with children, a vestry, ladies' and gents' rooms and a modern kitchen—able to cope with church functions.

It is expected that the building operations will take

from six to eight months and that the congregation will be "housed" in its own building before another winter sets in.

Meanwhile Elim worshippers are meeting regularly in Y.M.C.A. Buildings, and a really live nucleus of activity in many fields has been created in this town and district.

*Paisley Express.*

## PALMERS GREEN

On Sunday, January 29th, the ordination of Donald Hemingway, son of Pastor and Mrs. N. Hemingway, took place in the Elim Church, Palmers Green, London. Donald was on furlough from Samoa, where as a result of his visit there is a newly saved and baptised



*Donald Hemingway.*

company of believers with their own native pastor in charge, known as the Elim Fellowship. They use our *Redemption Hymnal* and Elim choruses and have ELIM EVANGELS sent to them weekly.

The two speakers at the service were Rev. E. J. Phillips and Rev. Samuel Gorman (Missionary Secretary). After prayer and laying on of hands the certificate of ordination was presented to Rev. D. Hemingway, who has now left for his second term of service among the South Sea Island peoples.

## *From our Postbag . . .*

Dear Sir,

I thought you might like to know that I have had several letters in response to my article in the last evangelistic number. Several of the writers were seeking spiritual help, but, most important, two wanted to know Christ as Saviour, including one young married man, a disillusioned Jehovah's Witness, who had come across that issue of the ELIM EVANGEL accidentally. I have tried to put them in touch with their local Elim churches and pastors.

This may encourage our Elim members to use the ELIM EVANGEL more for spreading the Gospel.

L. LAMBERT.

# “Go ye into all the world . . . !”

THE atmosphere in the Elim Church, Graham Street, on the occasion of the farewell service of Pastor Frank Newey, prior to his sailing for India, seemed to express the pleasure of God as another of His servants answered the call to the labour of foreign fields.

Perhaps one of the most remarkable things was the congregation of 500 that gathered on this Wednesday evening, as the suddenness of the way opening up for Pastor Newey to go had left insufficient time for the local churches to be notified officially.

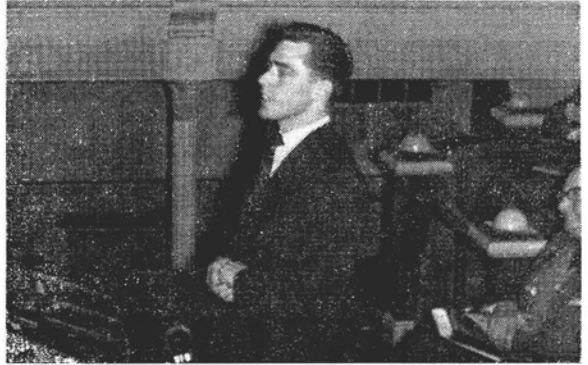
A feeling of expectancy prevailed as Pastor J. Osman, the District Superintendent, led the opening hymn, and this continued as the united choir sang so appropriately “All there is of me, Lord.”

Pastor E. Cole read the Scriptures, and an opportunity was then given for spontaneous tribute to Pastor Newey.

This was freely and quickly forthcoming, first from a member of the church at Hadleigh, his last pastorate, then from his home church at Yardley, from his former Sunday school teacher, and from two pastors who had shared his training year in the Elim Bible College.

As it had not been possible for Pastor Newey to tour the churches prior to his leaving, a special offering was taken up for him during the service, and this finally amounted to £83. Gifts were also presented to him from Yardley, Hadleigh and Weoley Castle. Pastor Osman expressed the good wishes and prayers of the presbytery churches and members.

Pastor Samuel Gorman, Elim’s Missionary Secretary, stood to introduce Pastor Newey to the congregation and spoke of the great sacrifice of the parents of our missionaries, and paid tribute to Mr.



*Pastor F. Newey addresses the congregation.*

and Mrs. Newey, who were present at the service, for the gift of their son to this work of God. He went on to say how gladly Pastor Newey had accepted this opportunity to go to India, a far harder country to work in than that to which he had originally been called, the door to which had now closed.

The service was drawing to its end as Pastor Newey stood to minister his last sermon in this land for five years. He took the text Acts 4:12: “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved,” and spoke of the reality of Christ as opposed to the emptiness of false religions.

Finally every minister in the building came to the platform to lay hands on their young colleague, and it seemed as if the hand of God rested with theirs as through the gifts of the Spirit came the message that this indeed was God’s good pleasure.

May God bless you, brother Frank, as you read this report in India. Our prayers bridge the ocean!

BRIAN GARRARD.



*Pastor F. Birkett presents a gift from Pastor Newey’s home church at Yardley.*

## ANONYMOUS GIFTS

We say “thank you” in His name to those who have so kindly sent the following anonymous gifts:

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0090	Maidenhead	2	0	0
0113	per F.B.P.	1	0	0
0134	Birmingham	8	0	0
0152	Birmingham	10	0	0
0180	Birmingham	10	0	0
0182	Ilford	50	0	0
0129	Maidenhead	1	0	0
0151	Ex-Clapham Crusader	1	0	0

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



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# INFIDELITY—

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ITS CAUSE

**I**NFIDELITY is the want of faith or belief in God or Christianity. Some infidels have a belief in some form of god, while rejecting Christianity; but here we shall consider the brand of infidelity which tends to atheism.

## I. ITS CAUSE

A remarkable scene was witnessed during the visit of Moody and Sankey to London in the year 1883-4.

A Monday evening had been set apart for an address to atheists, sceptics and free-thinkers of all shades. At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening and all the members to go and take possession of the hall. They did so, and 5,000 men marched in from all directions and took possession of every seat.

The meeting got well under way. Mr. Moody spoke from the text "Their rock is not as our rock, even our enemies themselves being judges." He poured in a broadside of telling, touching incidents from his own experience of the death-beds of Christians and atheists and let the men be the judges as to who had the best foundation on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest, most determined defiance stamped upon their faces, met this running fire, attacking them in their most vulnerable points, namely their hearts and homes.

At the close Mr. Moody said: "We will rise and sing 'Only trust in Him,' and while we do so, will the ushers please open the doors, so that any man who wants to leave can do so; then we can have the usual inquiry meeting for those who desire to be led to the Saviour." Instead of all leaving the building as one would have expected, the great mass of men, 5,000 strong, rose, sang and sat down again. Not one man left his seat.

Mr. Moody then said: "I will explain four words: 'receive,' 'believe,' 'trust,' 'take Him.'" A grin appeared on each man's face. After a few words on "receive" he made the appeal "Who will re-

ceive Him?" From the men standing around the edge of the hall there were some fifty responses, but not one from the mass seated before him. One man growled "I can't," to which Mr. Moody replied: "You have spoken the truth; listen and you will be able to say 'I can' before we are through." Then he explained the word "believe" and made his second appeal. "Who will say 'I will believe Him'?" Again some responded from the fringe of the crowd, till one fellow, a leading club man, shouted out "I won't." Mr. Moody, overcome with tenderness and compassion, broke into tearful words and half-sobbed: "It is 'I will' or 'I won't' for every man in this hall tonight."

Then he suddenly turned the attention of the meeting to the story of the prodigal son, saying: "The battle is on the will, and only there. When the young man said 'I will arise' the battle was won, for he had yielded his will, and on that point all hangs tonight. Men, you have your champion there in the midst of the hall, the man who said 'I won't.' I want every man here who believes that man is right to follow him, and to rise and say 'I won't.'" There was perfect silence and stillness; all held their breath till, as no man rose, Mr. Moody burst out: "Thank God no one says 'I won't.' Now who will say 'I will'?" In an instant 500 men rose to their feet shouting "I will! I will!"

The true cause of infidelity is saying "I won't" to God.

The apostle Paul, in his epistle to the Romans, shows us clearly the steps into infidelity; they are found in the first chapter.

There are two important things to notice: first the fact that God has made a revelation of Himself to man, and secondly what man has done with that revelation.

Paul tells us (Romans 1: 19, 20) that God has Himself plainly revealed to men His invisible nature, His everlasting power and His Divine being. So plainly and certainly have these things been made known to men through creation that all men everywhere are without excuse.

The apostle then tells us what men have done with

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# USE, CHARACTER AND CONSEQUENCES

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by Leonard Cowderly (*Minister of Elin Church, Blackheath*)

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this revelation, and in doing so points the way to infidelity. First, though knowing God, the infidel has refused to give God the glory, but has turned to futile speculations and, professing himself to be wise, has become a fool (Romans 1:21, 22). Secondly, the infidel, knowing the truth of God, has exchanged it for a lie, for that which is false (Romans 1:25). Thirdly, the infidel has disdained to acknowledge God, to give God any recognition, rejecting Him altogether (Romans 1:28).

The cause of infidelity is not a lack of knowledge, but a heart that is opposed to God. An infidel is so in spite of the fact that his conscience urges upon him the solemn truth that he is accountable to God, and that he should obey God.

Having stated the cause of infidelity we shall now proceed to see the character of infidelity.

## II. ITS CHARACTER

(a) **Infidelity is the spirit of absurdity**; it is a species of moral insanity; it is the perfection of irrationality. Infidelity is on the one hand ridiculous incredulity and on the other ridiculous credulity. Infidelity is ridiculous in what it refuses to believe, viz. that an adequate cause is at the back of the universe; it is ridiculous in what it professes to believe, viz. that all things have happened by chance.

That the material universe exists no sane person will deny. To deny its existence is absurd. Here we have our starting point. The universe has arrived in its present state after a series of changes, a series of events. Now it is a matter of fact, a first truth, that every event must have an adequate cause. To deny causality is to be absurd. If every event must have a cause there must somewhere be a first cause of the universe. Deny this and clear thinking is at an end. Now it logically follows that this first cause must be self-existent, independent and eternal.

Not only must every event have a cause, but that cause must be an adequate one. As I write, my pocket watch is ticking on the table in front of me. It had a cause, an adequate cause, a watchmaker. A child is capable of causing things to happen, but a child could not be the cause of a watch; only a

watchmaker could be an adequate cause.

The universe demands an adequate cause of its existence. The universe is inconceivably vast—the cause must be at least as great. The first cause then must be *vast*.

Think of the vastness of the universe, with stars far larger than our earth quintillions of miles away from us. Think of the millions of stars in the heavens. Think of all the energy involved in the universe. Then think of the adequate cause the universe demands.

Now let us go a step farther. The universe as we know it is a wonderfully articulated universe, governed by physical laws; a universe showing beauty, plan and design in myriads of ways. A beautiful painting demands a painter, and just as surely this universe demands a rational first cause. But, to go farther still, this universe contains personal beings who are capable of loving and hating, who exhibit a moral nature, reason, conscience and free will. The cause of such beings must be—the demand is irresistible—as personal as they.

The first cause of the universe then must be self-existent, eternal, vast, rational and personal. This cause is God. No honest mind can conceive of some impersonal force blindly pouring energy forth to bring into being and to maintain such a universe as this. What! A force that has no consciousness, a force that is unaware of what is happening, a force that cannot plan or design, a force without personality, emotions or reason, the cause of this universe, when every atom of matter, every cubic inch of space, every moment of time, every human personality cries out demanding a personal cause? Never!

Atheism demands a miracle of infinite proportions which cannot be conceived of by any rational mind as taking place, when the alternative is a personal God.

(b) **Infidelity is also the extreme spirit of reckless rebellion against God and against His authority.**

We are so made that we irresistibly feel that we are accountable to some person, some lawgiver, beyond human governments. The very laws of our nature, which are so plainly revealed within the reason, show to us a difference between right and wrong. Conscience applauds and commends that which is right, but heartily condemns that which is wrong. Conscience urges upon each one of us the solemn duty of serving God and right. Moreover, we are so made that if others around us do wrong we disapprove of their actions.

Whence, then, come these laws within? Are they

not from the God who made us? Infidels are not made differently from others. They too feel under a moral obligation to serve God; they too know that there is a difference between right and wrong and that they should follow that which is right. But so intense does their hatred of God become that they not only choose to rebel against Him, but also desire to blot His existence out of the universe.

Both experience and the Bible teach us that infidelity is a horrible state of rebellion against God. It repudiates God's sovereignty. It disregards His law, so plainly revealed. It condemns His authority. It spurns His mercy. It is an outrage upon God and the whole universe. To what can infidelity lead but endless damnation?

John G. Paton, when a city missionary in Glasgow, came across an infidel who became unwell and gradually sank under great suffering and agony. His blasphemies against God were known and shuddered at by all the neighbours. The man refused to hear one word about spiritual things, and foamed with rage. He even spat at Paton when he mentioned the name of Jesus. Paton visited the poor man daily, but his enmity to God and his sufferings together seemed to drive him mad. His yells gathered crowds on the streets. Towards the end Paton pleaded with him even then to look to Christ and asked if he might pray with him. With all his remaining strength, he shouted: "Pray for me to the Devil!" Reminding him of how he always denied the existence of the Devil, Paton suggested that he must surely believe in one now, else he would scarcely make such a request, even in mockery. In a great rage he cried: "Yes, I believe in a Devil, and in a God, and a just God, too; but I have hated Him in life, and I hate him in death!" With these awful words upon his lips he sank into hell. This story illustrates the deep-seated enmity of infidels towards God.

**(c) Infidelity is also a shocking spirit of hypocrisy and insincerity.** Infidelity is not only a tissue of absurdity, it is a tissue of falsehood, built upon a foundation of lies. What is hypocrisy if it is not cavilling at stubborn, undeniable facts? This is exactly what infidelity does. The infidel makes bold denials concerning the existence of God, a life after death, a future day of judgment, and does so, be it noted, in spite of irresistible evidence to the contrary.

The whole attitude of the infidel is that of resisting truth and embracing error and lies. He has falsehood in his heart; he stands upon falsehood; he lives for falsehood; he propagates falsehood. He is a liar in his heart, having embraced and sold himself to the greatest lie in the universe. When the character of infidelity is seen in this light it can only

be regarded with disapprobation, disgust and abhorrence.

**(d) The tendency of infidelity is to remove all restraint upon sin** and to open the floodgates of iniquity. It renders true virtue impossible.

Take away God, take away the fact that all are accountable to God, take away the fact that God will punish sin, and what have you? You have no restraint of any value upon sin. You unchain the tiger. You open wide the door to every species of sin.

Joseph Barker, a former member of the British Parliament and a former president of the British National Secular Society, said: "I have seen the dreadful effects which infidelity produces on men's characters; I have had proof of its deteriorating effects in my own experience; its tendency is to utter debasement."

Infidelity, as experience shows, saps the foundation of all morals, so that society could not long exist under such a licentious system, but would collapse in horrible ruins. Infidelity, if its wicked philosophy were seriously believed universally, would soon convert the earth into a pandemonium of evil, a hell of sin and misery. The immorality of this false system is equalled only by its absurdity. This horrid blasphemy, this foul, vile pseudo-philosophy, has ruined lives, blighted homes, blasted hopes and brought communities into despair and misery. Let the story of the French Revolution and its aftermath show to us the horrors to which infidelity leads.

**(e) Infidelity is also a despicable form of ingratitude.** The infidel is supplied with the necessities of life month after month, year after year; food, clothing and shelter. From whom do these things come? The infidel, as well as everyone else, knows that all good gifts come from God, who sends rain and sunshine on the just and the unjust, and has declared that seed-time and harvest shall not fail. But the infidel disdains to recognise God, although he is well aware of His existence, and so he greedily grabs at the gifts of God but refuses to thank the giver. He takes God's gifts with his left hand and attempts to blot out the existence of God with his right.

When the character of infidelity is seen in its true light it is seen as an insane, cruel, lying, depraved, death-dealing, thankless monster, which preys, like some hydra-headed octopus, along the shores of time, waiting to take in its slimy tentacles all who seek to run away from God, and to drag them into the abyss of hell.

*(To be continued)*



## Women's Column

By Gladys Gorton

### MOTHERING SUNDAY

"NO mother can foresee the future of her child, but by putting God first in her own life and taking His Word as her guide in her great task she will make no mistake." These words I read in a Christian periodical. The following *Advice to a mother* is interesting; the author is unknown.

1. First give yourself, then your child to God. It is but giving Him His own. Not to do it is robbing God.
2. Always prefer virtue to health—the honour that comes from God to the honour that comes from men. Do it for yourself. Do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.
5. Never allow your child to whine and fret or to bear grudges.
6. Pray with and for your child, often and heartily.
7. Encourage all attempts at self-improvement.
8. Never deceive or break a promise to a child.
9. Reprove not a child severely in the presence of strangers."

A mother moulds her children not only for time but for eternity. Hers is an inestimable task. Cherish it, value it and consider it a vital calling from God.

"I do not work with marble or with clay,  
 No peach-blown vase of mine will ever stand  
 As symbol of the potter's magic hand;  
 No Aphrodite will see the light of day  
 Because I freed her from her marble thrall;  
 And yet, perchance, mine is the finer art.  
 I work with mobile things, the mind and heart  
 Of ever changing childhood. Mine the call  
 To plant seeds, to pluck the tares I know,  
 That in each garden's nurturing the whole  
 Of life is the unfolding of a soul;  
 God grant me grace to give it room to grow."

*Winifred Hathaway.*

Great honour is given by the Word of God to mothers: "As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13). Importance is given to a mother's influence. "As is the mother, so is her daughter" (Ezekiel 16:44).

Church notice! Be square all week and be round for all the services.

★ ★ ★ ★ ★ ★ ★ ★  
FOR YOUR KIND ATTENTION . . .

## ELIM'S EASTER RALLIES

**Tickets** (for reserved seats)

*Afternoon youth rally*—boxes 1/6 each seat, stalls 2/6 each seat.

*Evening meeting*—boxes 2/6 each seat, stalls 3/6 each seat.

### Programme

(Hymn Book, Easter Choir Music)

This new and enlarged publication with photographs and review of Elim activities is an attractive souvenir—1/- each (you can order now).

### Publicity

Hand-out advertisement cards, car stickers, window bills can be obtained free of charge (write now).

All items obtainable from Elim H.Q., 20 Clarence Avenue, London, S.W.4.

### Day's events

#### 11 a.m. Trafalgar Square Open-air Gospel Rally

Conducted by Rev. H. W. Greenway. Speakers include the President (Rev. John Woodhead).

#### 3 p.m. Royal Albert Hall Youth Rally

Conducted by National Youth Director (Rev. J. Hywel Davies), featuring special youth demonstration with London Crusader Choir and Massed Youth Choirs and B.B.C. boy duettists Keith and Kelvin (Cardiff).

#### 6.30 p.m. Royal Albert Hall Evangelistic Rally

Conducted by Rev. H. W. Greenway, featuring testimonies, London Crusader Choir and Massed Youth Choirs and duettists Keith and Kelvin.

Guest speaker:

**REV. RAY H. HUGHES**  
(U.S.A.), President of Lee College

PLEASE PRAY FOR THE SALVATION  
OF MANY SOULS





**T**HIS is Brixton's day" said Pastor J. Hywel Davies at the special Sunday school rally at Clapham on February 4th.

It was indeed.

The Elim Church, Brixton (actually Brixton Hill), is just a small building, almost 100 years old, in a side street. It will hold, at most, seventy-five people (as it did on Sunday, January 29th, at the Sunday school prizegiving). The membership stands at ten, although the average weekly offering for the last two years has been about £6—£7! Like most assemblies it has had its ups and downs since it was founded eleven years ago, and in fact was almost closed three and a half years ago. Fortunately it stayed open. It is the nearest Elim church to Elim Headquarters and the Bible College, and every student of recent years must have attended at least one service there. As a result it is probably one of the best known churches among the ministers in Elim.

The Sunday school is unique in several ways. Only two young people come from Elim homes, and they are two primary children of two Sunday school teachers.

At least three of the scholars joined the Sunday school eleven years ago and have been coming ever since. Again, the Sunday school has more boys than girls—by almost two to one! And when we came to assess those eligible for prizes this year we decided



# BRIX

## YOUTH PAGE

Conducted by the  
National Youth Director

to raise the qualifying marks to make it harder, only to find that *every scholar qualified!*

So we come to the rally on February 4th. The object was to present the National Sunday School Shield to the Brixton Sunday school. The ever-popular hymn "I am so glad that Jesus loves me" made a grand start as the ground floor of the church filled up and folk began to enter the gallery. The first item was great. A young lady from Holland Park church recited, mentioning different countries, as young people from her church came in dressed to represent those countries. After this Linda from Carshalton recited, then two young people from Guildford, David and Rosemary, sang a duet, Rosemary playing the guitar (Brixton young folk thought this was jolly good). Some young folk from Croydon presented a dialogue after some difficulty in lighting a candle—which behaved itself in the end.

Then a wee Scots laddie came to play the piano, got stuck in the middle, but then was persuaded to start again and played perfectly. It was great. The little chap only looked about six years old. Brixton young folk thought he was fabulous! Holland Park appeared again at the end in a costumed presentation entitled *The Way*, recited mostly in the words of Scripture by six young people, with additional dialogue provided by a hidden narrator via a loudspeaker.

But without doubt it was Brixton's day, and their mime of Naaman was "original and imaginative," according to a Holland Park teacher. Geoff Cooper played a musical background on the organ as the narrator (hidden in the balcony) read the scriptures from 2 Kings 5. The characters portrayed the parts on the large platform of the church as the story was read. Naaman's chariot raised its intended laugh as two young people (Brixton youngsters don't reckon much on being called "children"! ) holding horses' heads were backed up by two others, bent over, with

*Photos: Top left—Brixton scholars with the shield. Top right—Pastor Davies makes a presentation. Bottom left—Alistair Keddie at the piano. Bottom right—Pastor Davies presents the shield. Photographs by Pastor H. W. Greenway.*

# TON'S DAY

## or what it is like to win the Sunday School Shield!

Described by **Bernard H. Norris**

long tails hanging out of the tops of the backs of their trousers. Behind them came two servants inside a curved structure on which was written the descriptive word "CHARIOT" in large white letters. From the loudspeaker came the rattle of horses' hooves as the chariot crossed the platform! When later in the story the chariot had to turn round and come back there was another laugh as on the other side was seen the description "SAME CHARIOT."

When they had finished they were called back on to the platform while Pastor Davies explained the South London Presbytery prizes. There was one for each section of the Sunday school examination (called competition at Brixton—they don't like exams!). Pastor Davies's next remarks brought loud applause when he said: "And here's the Sunday school which has *won the lot—Brixton.*" Then Pastor Davies went on: "It's Brixton's day today, for they have not only won the shield but also won every presbytery prize. And now I have pleasure in pre-



senting the shield—the *same* shield (and the joke was not missed!)—to the top boy and girl of the Brixton Sunday school." I have no doubt that Pastor Davies had also noticed that Brixton was the *only* Sunday school to appear on *both lists*—winners of the shield and eighth for the diploma!

Yes, it was their day, and a group of wildly excited young people enjoyed it all. They deserved their prizes, for they had worked hard. Extra studies had been held, mock examinations, special filmstrips, a visit to every parent, and I shall never forget those Sundays near the end when, after the usual morning Sunday school (for ours is held in the morning), eighteen youngsters came to our home in the afternoon for extra studies. As they ran down the road the long line of them stretched from the top of the road to our house! They poured into our living room and lounge, and overflowed into my mother-in-law's flat.

Ah well, they made it; from fourth last year, when just one boy was taken out by his awkward parents and so let us down, to top this year. The shield stands proudly in the Brixton church.

Oh, a special mention of the little Jamaican girl who joined us just when the examination studies began and achieved an honour.

By the way, who wrote in chalk on my car the words "SAME CHARIOT"?



## EASTER R.A.H. CHOIR REHEARSALS

The Director of Music and National Youth Director will attend the following places :

### SOUTH COAST

PORTSMOUTH AND DISTRICT PRESBYTERY  
Wednesday, March 15th, 7.30 p.m.

ELIM CHURCH,  
PARK ROAD,  
FREEMANTLE,  
SOUTHAMPTON.

BOURNEMOUTH AND DISTRICT PRESBYTERY  
Thursday, March 16th, 7.30 p.m.

ELIM CHURCH,  
HAWTHORN ROAD,  
WINTON.

### LONDON

NORTH AND SOUTH LONDON PRESBYTERIES  
Wednesday, March 22nd, 7.30 p.m.

ELIM CENTRAL CHURCH,  
CLAPHAM CRESCENT, S.W.4.

All Crusaders are requested to support these events.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by H. Burton-Haynes  
(Minister of Elim Church, Croydon)

**Monday, March 13th.** John 12 : 1-19.

"Then took Mary a pound of ointment of spikenard" (v. 3).

The story of the spikenard that filled the world with its fragrance is one of the idylls of the ages. Mary cherished in her heart a deep, reverent love for the Son of God and, sensing by some strange intuition the approaching tragedy of the Cross, sought for some practical expression of her devotion. How could she show her love to the Saviour? She was not eloquent in word like Miriam or eloquent of deed like Martha. What could she do for Jesus? She gathered up all her savings and poured them forth in a glorious act of consecration over the head of Him she adored. Love will always find a way to serve the Master.

**Tuesday, March 14th.** John 12 : 20-36.

"Except a corn of wheat fall into the ground and die" (v. 24).

What living energy lies imprisoned within a single corn of wheat! Within that tiny grain lies all the potentiality of the harvest field. But its latent potential can only be released through death. The same principle operates in the spiritual realm. Through Christ's death on the Cross, eternal life has become available to all who believe on Him and a great harvest of souls is ripening for the "harvest home." Similarly, through the believer's self-surrender, by his dying to sin and the world, he becomes a transmitter of eternal life and others come to share with him the risen life of Christ.

**Wednesday, March 15th.** John 12 : 37-50.

"They did not confess Him, lest . . ." (v. 42).

There were many secret admirers and followers of Christ who because of public opinion or the threat of persecution and loss remained uncommitted to His cause. Discipleship is a costly thing. We cannot escape suffering if we are out-and-out for Jesus Christ. "Safety first" is not the motto of the Christian soldier, but honour and loyalty and obedience. These qualities of character may not always win the approval of men, but they will receive heaven's commendation. Let us courageously, by God's abounding grace, give our wholehearted allegiance to the Captain of our salvation.

**Thursday, March 16th.** John 13 : 1-17.

"He took a towel, and girded Himself" (v. 4).

The towel girt about the loins was the sign and badge of slavery. Our Lord stripped Himself of dignity. He laid aside the insignia of eternal majesty and took the lowliest place of a slave to serve the highest interests of His followers. Thus by His own example Jesus has set the standard for Christian service. The theory of service is no use, it is its practice which is of value. Service for God must be rendered in a humble spirit of love to be acceptable. And who of us can serve in this manner unless we constantly draw upon His grace in prayer and communion?

**Friday, March 17th.** John 13 : 18-30.

"One of you shall betray Me" (v. 21).

The treachery of Judas stemmed from a divided heart. Judas never obtained victory in his life over an inordinate desire for gold. He had a twofold love: he tried to serve God and mammon. This sin grew until it drove him to commit this monstrous and unspeakable crime. The betrayal of Christ for thirty pieces of silver was the inevitable consequence of his divided allegiance. We stand on the edge of

a precipice, never knowing when the fall may come, if we do not give Christ our undivided heart.

**Saturday, March 18th.** John 13 : 31-38.

"I will lay down my life for Thy sake" (v. 37).

Peter's denial of Christ can be clearly traced to his boastful self-confidence. He imagined he could follow his Master in his own strength. This strong, forceful, masterful man had complete and perfect confidence in himself. But before that night ended this self-reliant man had denied his Lord thrice. His vaunted strength was his weakness, and when through his painful failure he made this discovery of himself he was led to rely only upon the all-sufficient strength of Christ. "I can do all things through Christ which strengtheneth me."

**Sunday, March 19th.** John 14 : 1-14.

"Let not your heart be troubled . . . believe also in Me" (v. 1).

The cure for a troubled heart lies in these precious words of Christ. A vital faith in Christ, a trustful dependence upon Him each day and a committal of ourselves and everything appertaining to our life will bring a deep, satisfying peace. This is evidenced by God's people in all generations. Constantly we stand within the active thought and purpose of God. He is always mindful of us. He gives personal attention to our wants, visits us with His tender mercies, proving again and again that not the smallest thing essential to our good is ever neglected or overlooked. As to the future, this too is secure: He is preparing a place for us.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### God answers a whispered prayer

There has been a fine response to my appeal for readers to send in answers to a whispered prayer when in danger. Here is an answer to prayer sent in to us by an Elim member in Birmingham.

"Some time ago, when exercising the dog before Sunday evening service, as I was returning in the dusk two hooligans cycled past me and laid in wait for me, spreading themselves and their machines across the narrow passage. Without hesitating I breathed a prayer for help. Either I must turn back and risk their following me along a very lonely road or I must go on. Without pausing I quietly and firmly edged my way between the two youths and steadily walked on, followed by them at a distance of several yards. God stopped their mouths and held them in check till I was at the corner of my own road, when suddenly they started shouting at me and the dog, but then they did not turn into my road.

"A few weeks later I had a similar experience. Again I breathed a prayer but did not hurry, and again after turning into my road they shouted and tried to catch my dog but did not enter my road. Praise God!"

We are so thankful to Mrs. Sanders for this testimony, and hope to print another wonderful answer to prayer this sister has sent to us.

### Prayer is requested for

Revival throughout Britain.

The meetings at Easter in Trafalgar Square and the Royal Albert Hall.

All Easter conventions.

A woman in a sad mental condition, that God will heal her.

A blind lady who lost her sight from an accident when a child, that she may be healed. She believes God can heal her.

A woman partly paralysed, that she may be saved and healed. Also for the salvation of her husband.

### Thought for the week

Faith is doubt turned inside out.

# COMING EVENTS

(Please pray for these services)

**BARKING**, Mar. 18-20. Elim Church, Ripple Road. Missionary weekend. Visit of Mr. F. B. Phillips. Sat. 7.30, Films; Sun. 11 and 6.30 p.m.; 8 p.m. Film: Mon. 7.45 Films.

**CANNING TOWN**, Mar. 14. 15. Elim Hall, Bethell Avenue. E.16. Visit of the President, John Woodhead. 7.30.

**COULSDON**, Mar. 18. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: W. R. Down (A.O.G.); Leader: J. Atkinson (Elim). Special singing items, etc. 7 p.m.

**DUBLIN**, Eire. Mar. 5-17. Pioneer Evangelistic Campaign in the Protestant Hall, 5 Northumberland Road. Evangelist: A. O. Johnson (Portadown). Suns. 7 p.m. Weeknights (except Sat.) 8 p.m.

**DUDLEY**, Elim Church, North Street, Mar. 11, 12. Idris Davies, Welsh Evangelist: 25-27. S. Gorman (Missionary Secretary). Sats. 7 p.m. Sun. 10.45. Weeknights 7.30.

**HOLLAND PARK**, Mar. 18. S. A. Hall, Norland Castle, Norland Road. Shepherds Bush, W.12. West London Pentecostal Rally, 7 p.m. Speaker: L. E. Lambert. Mar. 19. Elim Church, Holland Park Mission. Penzance Street, W.11. Minister's Anniversary Services. 11 and 6.30. Speaker: L. E. Lambert. Special Youth Item.

**HORNSEY**, Mar. 18. Elim Church, Duncombe Road, N.19. Re-opening of newly decorated church. Guest speaker: G. W. Gilpin. Soloist: R. Jenkin. Items by Elim Bible College Male Voice Choir.

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

**KIDDERMINSTER**, Mar. 16-20. Elim Church, Prospect Hill. Annual Convention. Speaker: J. A. Wright. Convener: G. Harper. Special singing items and testimonies. Weeknights 7.30; Sun. 11 and 6.30.

**LEICESTER**, Mar. 25. 26. Elim Church, Narborough Road Junction. Special visit of Mrs. Bull (Tanganyika) for Dorcas Class Weekend. Sat. 7.30. Sun. 6.30. Wed. Mar. 22. Miss Joan Caudell.

**LONGTON**, Mar. 19. Elim Church, Carlisle Street. Visit of J. R. Brown. 6.30.

**NEWCASTLE-ON-TYNE**, Mar. 7-12. Elim Church, Heaton Road. Visit of Rev. Felix Lloyd-Smith. Weeknights 7.30. Sun. 11 and 6.30.

**SPARKBROOK**, Mar. 18-23. Elim Church, Golden Hillock Road. Birmingham. Annual Spring Convention. Services for the deepening of spiritual life. Speaker: S. Beresford. Convener: J. Osman. Supporting choirs each evening. Sat. 7 p.m. Weeknights 7.30 p.m.

**SILVERDALE**, Elim Church, Albert Street, Mar. 4. 5. Deacons' Weekend. Mar. 11. Special "Youth for Christ" Film.

**WESTCLIFFE**, Mar. 21. Elim Church, Electric Avenue. Visit of Miss Vera McGillivray. 7.30. Easter Sunday, April 2. Eldin Corsie, 11 and 6.30.

## PRESIDENT'S TOUR

Mar. 11. Keynsham; 12. Bristol; 20, 21. Merriott; 22. 23. Yeovil; 25. Weymouth; 26. 27. Springbourne; 28. 29. Winton; 30. 31. Wimbourne; Apr. 1. Christchurch; 2. Salisbury.

## LONDON CRUSADER CHOIR

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

Mar. 11, 12. Derby; 19. Braintree; 26. Holloway Prison and Bermondsey.

## ITINERARIES

*Mr. A. D. Bull*, Mar. 11, Dundee; 12, Edinburgh; 13, Shotts; 14, Hartill; 15, Dumfries; 16, Carlisle; 17, Whitehaven.

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

*Miss J. Caudell*, Mar. 11, 12, Huddersfield; 13, Halifax; 14, Wrenthorpe; 15, Bradford; 16, Knottingley; 18, Rotherham; 19, Sheffield; 20, Beeston; 21, Loughborough; 22, Leicester; 23, Derby.

*D. C. Lewis*, 11, 12, Norwich; 13, Ipswich; 14, Clacton; 15, Ealing; 16, Letchworth; 18, Waltham Abbey; 19, Rochester; 22, Chesham; 23, East Ham; 24 Rye Park; 25, Hayes; 26, Holland Park.

*J. Smith*, Mar. 13, Abercynon; 14, Bridgend; 15, 16, Porth; 17-19, Hereford.

## EASTER CONVENTIONS

**CARLISLE**, Mar. 31—April 3. Elim Church, West Walls. Speakers: F. Frost and J. Taylor. Good Friday 7.30; Sat. 7.30; Sun. 11 and 6.30; Mon. 3 and 6.30.

**LEYTON**, Mar. 30—April 2. Elim Church, Vicarage Road. Good Friday 3 and 6.30 (cups of tea); Sat. 7; Sun. 11 and 6.30. Speaker: Pastor Tom Jones (Worcester).

**LONGTON**, Elim Church, Carlisle Street, Mar. 29. Two Biblical films—"Simon Peter, fisherman" and "Journey into Faith." Good Friday, 11. Communion: 7.30. Convention Service, Sat. 7.30; Sun. 11 and 6.30. Speakers: Students from Elim Bible College.

**SCARBOROUGH**, Mar. 30—April 3. Elim Church, Murray Street, Londesborough Road. Speakers: D. J. Ayling and J. Osman. Soloist: Mr. Roberson (Leeds). Convener: T. W. Walker, Thurs. 7; Good Friday, 11 and 7; Sat. 7; Sun. 10.30, 2.30 and 6.30; Easter Monday, 3.30 and 6.30.

**SOUTHEND-ON-SEA**, Elim Church, Seaview Road, Good Friday, 11 a.m., 3 and 6.30 p.m. (tea provided); Sat. 7 p.m. Easter Sunday, 11 a.m., 3 and 6.30 p.m. Speakers: Cecil Jarvis (Barking), Leslie Cairns (Witham).

**WIGAN**, Mar. 31—April 5. Elim Central Hall, Station Road. Speakers include George Backhouse and John Coleman. Convener: H. W. Fardell. Good Friday 7 p.m.; Sat. 7.15; Sun. 11 a.m. and 6.30 p.m. Easter Monday. Great Rally Meetings 3 and 6.30 p.m. (cups of tea available); Wed. 7.15 p.m.

## BETHESDA ELIM CHURCH Landscape Terrace, Belfast

March 11th—17th

# Special visit of PASTOR G. STORMONT

Saturday, 11th, at 7.30 p.m.: United Rally

Convener:

**Pastor T. W. Thomson** (Irish Superintendent)

Monday, 13th, to Friday, 17th: Studies on the Gifts of the Holy Spirit.

## CLASSIFIED ADVERTISEMENTS (continued)

### DEDICATION

**MOTTRAM**, On February 19th, at Elim Church, Harrogate; Deborah Jane. Officiating minister: Ray Hughes. C.18

### MARRIAGES

**CONNELL—BLUNDELL**, On February 14th, at Elim Church, Hove; Thomas James Connell to Ivy (Sunny) Blundell. Officiating minister: J. J. Way.

**GOLD—LARRETT**, The wedding is announced between Christopher Gold and Daphne Larrett, on March 18th, at 1.30 p.m. at Elim Church, Vicarage Road, Leyton. C.14

### WITH CHRIST

**BAYLEY**, On February 2nd, Winifred Bayley, member of Elim Church, Southport. Officiating minister at funeral: S. Homer. "Absent from the body, present with the Lord."

**BRUNT**, On January 28th, Mary Alice Brunt, in her 95th year, member of Elim Church, Southport. Officiating minister at funeral: S. Homer. "Absent from the body, present with the Lord."

**CHATTERTON**, On January 29th, John Chatterton, of Sheffield. Officiating minister at funeral: R. B. Chapman.

**CRAIG**, On January 31st, suddenly, Mrs. Minnie Craig, faithful and beloved member of Elim Church, Ballymena. Officiating minister at funeral: W. J. Martin.

**FISHER**, On January 23rd, Arthur Fisher, of Sheffield. Officiating minister at funeral: R. B. Chapman.

**MAHY**, On December 19th, 1960, Miss Emmeline Mahy, a faithful member of Eldad Elim Church, Guernsey. Officiating minister at funeral: John Gardiner.

**MCCLEAN**, On January 12th, Horace McClean, aged 48, member of Elim Church, Delancey. Officiating minister at funeral: J. C. Mulvagh.

**GRIFFIN**, On January 12th, Archibald Griffin, aged 62, beloved husband of Mrs. Griffin, of Elim Church, Kidderminster. Officiating minister at funeral: G. Harpin.

**HASLAM**, On January 13th, William Haslam, of Sheffield. Officiating minister at funeral: R. B. Chapman.

**MOVERLEY**, On February 4th, Clara Moverley, in her 91st year, member of Elim Church, Southport. Officiating minister at funeral: S. Homer. "Absent from the body, present with the Lord."

**OVERFIELD**, On January 25th, Trevor Overfield, aged 22, faithful and beloved member of Elim Church, Kidderminster. Officiating ministers at funeral: G. Harpin, L. Lambert, A. Caple and G. Taylor.

**ROBINSON**, On January 3rd, Sydney Robinson, of Leeds, husband of Vera Robinson (née Pike). Officiating minister at funeral: F. H. Coleman.

**TAPPY**, On February 9th, Mrs. S. Tappy, aged 76; a loyal member of Elim Church, Aberdeen. Officiating minister at funeral: W. S. Dempster. "Our loss, heaven's gain." C.19

**VALENTINE**, On February 6th, Turner Valentine, aged 91, of Elim Church, Kidderminster. Officiating minister at funeral: G. Harpin.



# 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 discount: 5 per cent for 6 insertions, 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

**BANGOR.** Co. Down. "Armachia" Guest House, beautifully situated on sea-front; central; superior accommodation, h. and c., all bedrooms; personal supervision. Inquiries: Mrs. Briggs, 32 Seacliffe Road, Phone 925 and 1225. C.11

**BLACKPOOL.** S. Adjacent promenade, Christian Guest House, for happy holidays; good food assured; lounge; h. and c.; O.A.P.s reduced terms May. Mr. and Mrs. Goacher, 5 Alexandra Road, Telephone 45843. C.467

**BOURNEMOUTH.** Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central, Brown, Crosbie Hall (EE), Florence Road, Boscombe, Phone 34714. C.456

**BOURNEMOUTH.** Welcome to "Ebenezer." Comfortable; good food; fellowship; near shops, buses, sea. S.A.E., 2 Arnewood Road, Southbourne, Phone 45122. C.464

**BROADSTAIRS.** Christian Guest House; bed/breakfast, and evening meal; close to sea. Young Christians welcomed weekends from March 3rd; 2½ guineas. Stamp for particulars: Mrs. Linsell, 18 Queens Road. C.470

**CARAVAN.** four-berth; sea breeze site, Hemshy, one minute from sea; all dates vacant except August fortnight; from £4 weekly. Apply: 5 Blomfield Road, Mile Cross, Norwich, Norfolk. C.20

**CLACTON-ON-SEA.** Large flat, overlooking sea, near town; easy reach of church and station; 8½ guineas to 12½ guineas according to period required, 51 Church Road. C.471

**CLEETHORPES.** Overlooking park, near Elim church, shops, sea and buses; children and pensioners welcome; happy fellowship with Elim members. Write: Mrs. Hickson, 27 Park View. C.480

**COLWYN BAY.** Pastor and Mrs. Garratt offer homely accommodation; near sea, shops, etc. Reduced terms for pensioners from September. Write: 17 Erskine Road. C.481

**COLWYN BAY.** N. Wales, homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, Stradella, Grove Park West. C.16

**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.433

**DUNFERMLINE.** Scotland. Christian Guest House; full board or bed/breakfast; near country and sea; moderate terms; s.a.e. Mrs. J. Schofield, "Gihon," 3 Broomfield Drive, Telephone 2593. C.1

**EASTBOURNE.** A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Phone 633.

**I.O.W.** "Salem" Christian Guest House, St. Lawrence, Ventnor. Ideal holidays on the beautiful undercliff overlooking sea. Warm fellowship; homely atmosphere; excellent food; children warmly welcomed. S.A.E. for brochure: Mr. and Mrs. S. Marsh, Phone 838. C.452

**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.434

**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.

**MUNDESLEY-ON-SEA.** Norfolk. For hire, modern two, three and four-berth caravans, 16ft., fully equipped, on small select site; modern conveniences; hot water; tradesmen's deliveries daily; fifteen minutes from beautiful sandy beach; nice town, seven miles from Cromer, easy reach of the Broads and many places of interest; ideal for restful Christian holidays. Vacancies, May 4-5 guineas, June 5-6 guineas, July 7-8 guineas; terms include gas, and car parking alongside caravan. Full particulars from: Miss Jane Markham, 252 Church Road, Thundersley, Essex. C.479

**OLD COLWYN.** N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

**PAIGNTON.** Accommodation for married couple; reasonable terms; parking space available; few minutes from Elim Church and shops. Falkner, 1 Jubilee Terrace. C.468

**PAIGNTON and TORBAY COURT** this SUMMER, where Mr. and Mrs. E. Maggs, senior, and Mr. and Mrs. D. Maggs, junior, will ensure you enjoy your HOLIDAYS to the FULL. We cater for all ages; sea, sand, at end of our road. Guest speaker: June 24th to July 1st, Rev. Dick Rees. **TORBAY COURT, STEARTFIELD ROAD, PAIGNTON, S. DEVON.** Telephone 57835. C.5

**SCARBOROUGH.** Lovely country and sea views; h. and c.; lounge. Great meetings at Pentecostal Fellowship Camp adjoining. Christian fellowship; excellent food; garage; free parking. Write: Mrs. Wartars, Roundhills Guest House, Burniston, Tel. Cloughton 276. C.430

**SOUTHPORT.** Sandsend Private Hotel (Christian Guest House): centrally heated; h. and c. water in all bedrooms; excellent cuisine. Early bookings advisable. Write: Mr. and Mrs. Oxley, 58 Queen's Road, Telephone 55977. C.483

**WALTON-ON-NAZE.** Great Summer Convention. Deepening of spiritual life; nightly rallies; speakers: Pastors Fletcher, Botham, Bolt (A.O.G.), Rev. W. Plowright (Elim). Particulars: May Jeffreys, Gothic House, Saville Street. s.a.c. C.484

**WEYMOUTH.** Junior Bible Camp (9-13 years old). An ideal holiday in ideal conditions: excellent food and conditions; expert supervision. Write (s.a.c.) Miss M. Stevens, 8 Hanover Road, C.476

## HOUSES, FLATS, ETC., FOR SALE, TO LET AND WANTED

**WANTED.** Girl student urgently requires lodgings or bed-sitter in Christian home, easy access London; preferably quiet area. Miss Morritt, 223 Earls Court Road, London, S.W.5. C.17

## SITUATIONS VACANT

**LINOTYPE OPERATOR.** Vacancy occurs in the typesetting department of Evangelical Publishers Ltd. Incentive scheme. Unusually good conditions in a Christian company. Write giving full particulars to: Managing Director, Evangelical Publishers Ltd., Clapham Crescent, London, S.W.4.

## BIRTHS

**GREENWOOD.** On February 3rd, to Mr. and Mrs. W. Greenwood, of Sheffield; God's gracious gift of a daughter, Julie; a sister for Christine and Mark.

**HANDLEY.** On September 17, 1960, to Mr. and Mrs. J. Handley, of Sheffield; God's precious gift of a son, James Edward.

**HICKS.** On December 5th, 1960, to Stanley and Hazel Hicks, Vazon; the gift of a son, Jonathan Howard.

**NORRIS.** On January 16th, to Jim and Helen Norris (née Blain), of Edinburgh; God's precious gift of a daughter, Fiona. C.15  
(Continued on previous page)

## "CROYLANDS"

**EXMOUTH (ISCA ROAD), SOUTH DEVON**  
A large Christian guest house in its own grounds. Few minutes from sands. Real fellowship. Very comfortable. Hard tennis court; tours arranged.

High season service at half rate till June 30th

C.474

## HALDON COURT

**THE CHRISTIAN HOLIDAY CENTRE**  
WITH AN OPTIONAL "ALL-IN PLAN"

PROVIDING ENTIRELY FREE

- \* Excursions \* Sea-front refreshments
  - \* Coach tours \* Sea cruises \* Taxis
  - \* Deck chairs \* Car parks \* Fishing trips
- and many other items

**NO PRICE CHANGE ON NORMAL HOLIDAYS**

O.A.P. WEEK, JUNE 10-17 at £3/17/6  
**HALDON COURT, EXMOUTH, DEVON**

## Cornish Youth Camp

Set in the unrivalled scenery and romantic district of Castle Gotha, Porthpean, Cornwall.

August 19th-September 2nd. Charges from £3/5/- to £3/15/- per week.

Note the special amenities

Five excellent meals per day, roomy tents with comfortable bedsteads, mattresses, blankets and pillows supplied, flush toilets, wash basins with running water, shower baths, etc. Safe bathing; all sports equipment provided including 24 canoes, free lessons, and above all a spiritual tonic! For fun, feasting and fellowship, it must be the Cornish Camp! Send s.a.e. for details to Rev. F. A. Hodge, 31 Langhill Road, Pevereil, Plymouth, Devon. C.472