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The ***Elim Evangel***

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

Vol. XLII. No. 8

PRICE 5d.

FEBRUARY 25th, 1961



By courtesy of

SUNDAY SCHOOL OPEN DAY AT WEYMOUTH
(Report appeared in our January 28th issue)

Salisbury Journal

FOLLOWING IN THE SAME FOOTSTEPS!

FOLLOWING closely upon the announcement of Dr. Ramsey's appointment as the next Archbishop of Canterbury, in succession to Dr. Fisher, there comes this suggestion in a monthly leaflet recently issued by the future Primate: "Since the visit of the Archbishop of Canterbury to the Pope much prominence has been given to the subject of our relation to Roman Catholics. That visit was called a courtesy call. But the act had the effect of suggesting to many people that there was room for other courtesy calls which had never been made before: the vicar on the Roman priest; the Roman priest on the vicar. And a thousand courtesy calls can add up to a volume of friendship." So it seems that Dr. Ramsey will certainly be following in the footsteps of his predecessor . . . only maybe even faster!

Somehow we feel that there has been a move towards such a *rapprochement* for a long time—only the move has been entirely on the side of the Anglicans. A visit to many an Anglican church, especially in the country districts, will reveal that the local vicar is only a step away from Rome. There are the candles, the confessional, the incense burning, the reserved sacrament, the little booklets describing the mass, worship of the saints and other Romish practices. The only barrier which seems to separate some of these from Rome is the doctrine of the infallibility of the Pope. Maybe a few courtesy calls will even break down this barrier. But—and here is the point—where is there the slightest glimmer of hope that in any way Roman Catholics have veered away from their tenaciously held doctrines—doctrines which are contrary to the clear teaching of Scripture?

Today, after 350 years, there is a move to replace the Authorised Version of the Scriptures, of which we wrote recently, by the new version shortly to appear. Maybe the preface to the King James version would cause embarrassment to the prelates of today, for it warns of the danger of being "traded by Popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, *whom they desire still to keep in ignorance and darkness.*" That same preface contains reference to the "Man of Sin." There may be some argument as to whether this refers to the Pope or to the Devil! Perhaps this will not matter now to some of our Anglican friends, for the Pope and his priests are to be espoused as friends, while the Devil has been deposed from the catechism!

Meanwhile we rejoice in the elevation to the Archbishopric of York of Dr. Coggan, Bishop of Bradford, who is known to be evangelical in his outlook. We wish him well, and trust that in his new office he may be instrumental in bringing about an evangelical awakening which shall extend beyond the confines of his diocese. While our own distinctive testimony may keep us apart in organisation, it is our desire to pray for and co-operate with all who are truly seeking to spread abroad the Gospel of our Lord Jesus Christ and His redeeming grace.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

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Editor: Aubrey Hathaway, B.A.

Terms: 28/- for one year or 14/- for 6 months, post free to any address.

Published every Saturday by Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4.

Quantities: 5/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances should be addressed to Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and cheques made payable to Elim Publishing House.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 66 Denbrook Avenue, Bradford, 4, Yorks. Headquarters Office: 20 Clarence Avenue, Clapham Park, London, S.W.4.

Telephone Nos.: Publishing Dept.: Macaulay 2981, Headquarters and Editorial Offices: Tulse Hill 2227. Elim Woodlands: Tulse Hill 3860.

Telegrams: Publishing Dept.: "Vicpres, London-S.W.4." Headquarters and Editorial Offices: "Elimchurch, London-S.W.4." Cables: "Elimchurch, London."

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Why Christians go bankrupt

By W. Glyn Evans

Spiritual assets, like those shown in your bank book, cannot be built up overnight

ONE night, just after my easy chair had reclaimed me from another busy day, the telephone rang. It was the turnkey at the city jail. A young girl had been arrested and wanted to talk to me.

A few minutes later at the jail I entered the cell block and sat down at a small table. A young girl came out, pale and distressed, and with a few nervous gestures told me her story.

She was twenty-one, separated from her husband and left with the care of her small child. Her husband refused to support her, and in a moment of panic she wrote a few bad cheques. Before long she found herself behind bars with her baby taken from her, her family shocked, and without a friend to whom she could turn.

It was the first time in her life she had been in such trouble. Tears poured down her face as she cried to me: "To think that I would wind up in a place like this."

Then she told me why she called me. Could she have a Bible? She wanted to read it, study it and live by it so that this dreadful experience would never be relived. She wondered if God would forgive her and if her parents would accept her again.

As she chokingly presented her story and her needs, I saw a pathetic picture I had seen many times before. This girl was trying to stock her spiritual bank full of assets after the bank had collapsed. There was help for her, of course, but not in time to forestall the distress she had already brought on.

Years in the ministry have taught me that many Christians make the same serious and often disastrous mistake. They wait for a catastrophe before calling on the Lord's resources. If we did the same thing in the economic world we would soon be selling apples on the corner. It is the same as waiting until we lose our jobs before we take out unemployment insurance or waiting until we have a jarring car accident before we take out comprehensive insurance.

For the one who has accepted the Lord Jesus Christ as his personal Saviour, spiritual strength

accumulates very much like a savings account. It is the little bit, faithfully stored each day, that comes in mighty handy when the storm strikes. Of course, with a good store of spiritual resources we have more than just something to fall back on in time of crisis. We also have a daily joy, peace and effectiveness of service which we do not have without this reserve of spiritual strength.

Now when I talk about

ACCUMULATING SPIRITUAL RESOURCES

I do not mean a process by which we build up some kind of merit. I am referring to the continual, day-by-day waiting on God for His strength, fellowship and counsel which slowly develops our Christian character and makes it rock-like. Then, as our Lord describes in the parable, when temptation or disaster strikes we are prepared. Then we stand—to His glory and praise. A woman whose husband died suddenly of a heart seizure told me recently: "Had it not been for the Lord's presence I never could have taken it." How had she been assured of that presence? By the continual cultivation of it in the years preceding the heartbreak.

Faith's enrichment, like accumulating interest, increases slowly, surely, unnoticeably. It takes trouble and distress to show that faith is there. But how did it get there? By continual replenishment.

There is the story of an old Scotsman who was painfully enduring his final illness. The minister came to read the Scriptures and pray with him in his last hours. After a few minutes of reading, the old cottager turned a wrinkled face toward the clergyman and said, "Na, na, that's enoof! Read na more! I've thatched ma hoose in fair weather, and na's the storm is up I'm safe awright."

Long before the experience of death the old man had faced its possibilities. It was then he thatched his roof, strengthened his timbers and bulwarked himself against the inevitable. Its eventual coming found him serene, secure and trusting.

The most prevalent concept in our country today is "security." This is what motivates stock investors, labour unions and insurance companies. Our government is committed to its preservation. It is the

watchword of the day and the goal for the future. And yet, amazingly enough, we shun the real security which neither moth nor rust can corrupt and which thieves cannot break through and steal.

There is no guaranteed security in any realm of life except the spiritual. This is the message of the book of Job. Job's faith in God plus his earthly wealth was grand, but Job's faith in God after his earthly possessions were swept away was unspeakably magnificent.

We often miss the rest of the story. Job went on to become wealthy again—in fact, twice as affluent as he was before—and yet the real wealth was that which neither storm nor Sabeen nor fire nor Chaldean could take away. This, his spiritual wealth, had fortified him in the hour of adversity.

Why do we neglect our

SPIRITUAL BANK ACCOUNTS ?

Probably the main reason is our materialistic environment. We are surrounded by a materialistic, fleshly atmosphere. Today's standards place the emphasis on things—the cars we drive, the homes we own.

Give-away programmes arouse the feeling that the highest achievement is to become the proud owner of a new car or a mammoth deep-freeze. Our best sellers are seldom books which satisfy spiritual hunger. Our spiritual radios, tuning in with God, are jammed by the never-ceasing clatter of the world's appeals to the secular, the economic and the physical.

Another reason for our neglect of our spiritual bank accounts is sheer laziness. No one is ever "carried to the skies on flowery beds of ease." True enough, a mere look of faith, sincere and genuine, which embraces the finished work of Christ is sufficient to bring us salvation. But the life of faith is more than a start, more than a beginning.

The Christian life, said Alexander Whyte, is a "sore fight to the end" against the blandishments and allurements of the world, as well as a firm determination to walk with God. The saint is the real hero, the strong man, the overcomer. It takes a great deal of will and courage to stand against the world's secularising and sensualising. Make up your mind to put Christ first and you will have the evil one to pay, literally.

NEXT WEEK :

SPECIAL MISSIONARY NUMBER

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One woman who recently made her decision to become a Christian said: "I've never had it so hard since I took Christ." Of course not. For the first time in her life she realised how easily she had been drifting the wrong way.

What is the remedy for this spiritual bankruptcy we may be building for ourselves ?

Determine to

PUT FIRST THINGS FIRST

This means that the spiritual must take precedence over the material. It is useless to convince ourselves that we ought to be in the Lord's house on Sunday morning or in prayer meeting on Wednesday night unless we are convinced that by being there we are preparing our hearts for stormy days. In this way fellowship with other believers becomes more than a "keeping up with the Joneses" or a veneer of respectability. It becomes the normal expression of a life lived daily unto the Lord.

Make a daily routine of Bible reading, meditation and prayer. Physicians tell thin, undernourished patients: "Eat more, and the more you eat the more you will want to eat." The advice is good for spiritual malnutrition also.

Commit your life to service for Christ and testimony for Him. Remember, however, that mere activity is not service. Real service comes when you carry out the Lord's will as the Holy Spirit reveals it to you. Serving Christ does more than provide an outlet for spiritual reserves. The great responsibility which is yours as you serve Him should drive you constantly to your knees as you recognise your great need.

Finally, note well these words by Oliver Wendell Holmes: "Just so sure as you keep drawing out your soul's currency without making new deposits, the next thing will be: 'No funds.' Soul deposits and cheques must more than balance if we are to be spiritually dynamic."

Moody Monthly.

ELIM ON THE AIR

Readers will be interested to know that our Elim Radio Department has been asked to supply IBRA Radio with recorded sermons by Elim ministers for transmission over Radio WIVV, Puerto Rico, on Thursday evenings at 7.30 p.m. local time.

This station reaches all the English-speaking Lesser Antilles Islands. Radio WIVV claims 85 per cent of the listening population. Radio preachers from England and from the different Pentecostal bodies share the ministry in these programmes.

Please remember these broadcasts in your prayers.

Leaves from a Minister's Diary

By T. H. Stevenson

THE omission of the words "The devil and his works" from the proposed revised catechism of the Church of England has caused amazement and amusement, according to the seriousness of thought or lack of it which men give to the existence of Satan, or even some reference to him in the catechism. One thing remains: Dan Crawford, the Scottish missionary, was abreast of and ahead of his time when he wrote:

"And now they've voted the devil out;
And of course the devil's gone,
But simple folk would like to know
Who carries his business on."

☆ ☆ ☆

Rev. H. S. Box, of Bexhill, has expressed concern about the new catechism retaining the Ten Commandments, and thus continuing to attempt teaching "Christian morality by the means of the Decalogue." According to Mr. Box the Old Testament moral law went out with the ceremonial law. The commandments "seem quite unsuited to be a means of expressing a rule of conduct for Christians," says the vicar. No doubt the New Testament is adequate for Christians, but do we suppose that we live in a nation of Christians? The moral law expressed by the Ten Commandments is very much needed for multitudes who are not Christians. People must be taught "Thou shalt not" as well as "You ought not."

☆ ☆ ☆

"Who is he that keepeth the law, but he that is under grace," Paul declared, alluding to the moral law as distinct from the ceremonial law. But as the law of commandments was given to Israel as a nation, so those same commandments are needed today by the nations of the world. Unlike the Anglican vicar, Rev. J. Stuart, of Aberdeen, rightly pleads for a return to "the morality of our forefathers,

based upon the Ten Commandments." A little girl had been murdered near his church. It is when the tragic effects of lawlessness face us that people realise the need of Divine law for all men.

☆ ☆ ☆

Here in Essex a young man was before the magistrates for hitting a workmate on the head with a shovel during an argument on religion. Argument about religion can more easily lead to such incidents than to conversion. "Pure religion and undefiled" is of an altogether different brand from this. I would agree that the young man could rightly use his shovel to good effect to prove the sincerity of his religious conviction, but this would be by shovelling, not by discussion in his master's time.

☆ ☆ ☆

President Kennedy's State of the Union message struck solemn notes. How true are his words: "It is one of the ironies of our time that the techniques of a harsh and repressive system should be able to instil discipline and ardour in its servants—while the blessings of liberty have too often stood for privilege, materialism and a life of ease." The contrast between the demand and effect of communism and democracy upon their respective devotees is largely illustrative of the contrast between false religions and the Church of Christ. We easily forget the words of Jesus Christ: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

☆ ☆ ☆

Through the years, like most ministers I presume, I have frequently put my hand in my pocket after listening to a pitiful story of need, even if often I have somewhat doubted the story or suspected the cause of the condition. When unsolicited promises have been made to repay, I have never yet known this to be fulfilled by a type that regards a minister as an obvious target. But I have had a surprise. I had forgotten the incident of many months before until returning home one evening, when I learned that a man had called to repay a few shillings I had given him when he came a stranger to the town. Now he was on the move again. In addition to his "debt," he left a little money for the "collection," and "something for the parson to buy himself a drink"! Evidently we each had unjustified ideas of each other's character which made us kind of "quits."

PRAYER—THE ROYAL COMMAND PERFORMANCE

(6) POSTURE IN PRAYER

By Evelyn Green

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting"
(1 Timothy 2:8)

TO speak of the posture of the body in connection with prayer may seem to some to border upon frivolity. Yet, strange as it may sound, this very subject has been largely, and it must be confessed often heatedly, debated upon in ecclesiastical council chambers. The practice of merely bowing the head in prayer shortly after entering church has been viewed by some with vast disapproval, they themselves favouring the kneeling position. Others have been even more scandalised by the fact that another religious fraternity *sat* to pray; they themselves *stood*, with necks craned heavenward.

Prostration face downwards upon the ground, a common custom in certain religious circles, has been both censured and approved. There are some in whom a deep sense of unworthiness dictates that they crouch before the Almighty, in the endeavour to make themselves as small as possible; others there are, with an erroneous idea of reverence, who fold themselves up almost like a jack-knife.

What say the Scriptures? They make it plain that there is no right or wrong bodily posture in prayer, as we shall see.

The godly Hannah *stood* in prayer before the Lord (1 Samuel 1:26), and the context implies that our precious Saviour *stood* as at the grave of Lazarus His friend He prayed to His Father (John 11:41, 42).

David, the king of Israel, came and *sat* before the Lord and prayed (1 Chronicles 17:16), and our blessed King-Advocate, the Lord Jesus Christ, is *sitting* at the right hand of God, perpetually interceding for us (Romans 8:34).

Ezra the priest and scribe and David the psalmist at times *knelt* in prayer (Ezra 9:5, Psalm 95:6), and Jesus in Gethsamane *knelt* in prayer (Luke 22:41).

Joshua, the leader of the children of Israel, prayed on one occasion *face* downwards upon the ground (Joshua 7:6), and the suffering Son of man in His soul-agony in the garden "*fell on His face*, and prayed" (Matthew 26:39).

Even by these examples it will be seen that the posture of the body when praying is quite immaterial.

The fact that both Daniel the prophet (Daniel 10:10, 11) and John the apostle and disciple of

Christ (Revelation 1:17) were encouraged to abandon their prostrate position, and that the prophet was exhorted to "stand upright" to hear the message of God, clearly shows that there is no *virtue* in the attitude of the body (though it is perfectly understandable that extreme humbleness of mind or an overwhelming God-consciousness is conducive to such prostration), nor should we mistakenly think that God is flattered thereby.

On the contrary; for sometimes such deep abasement is the very reverse of God-honouring. Consider the instance of the women disciples whom Jesus met as they left the empty sepulchre, and who, with the other disciples, had been by Him expressly told to meet Him in Galilee after His resurrection. Not one of them had done as He had bidden them. Instead, they had dallied in Jerusalem. And the women were even worse than the men, for with the exception of Mary (who had anointed His body for burial even while He yet lived [Mark 14:8]) they went to the tomb in unbelief, armed with spices with which to anoint His *dead* body! When therefore they came face to face with the risen Lord they fell at His feet—in worship it is true. But notice that despite their lowly position and the homage they were anxious to lavish upon Him *He* said: "*Go tell My brethren that they go into Galilee, and there shall they see Me*" (Matthew 28:10). They naturally had much to say to Him; but if they were supposed to be awaiting Him in Galilee, flattening themselves on the ground in Jerusalem was not only useless, it was in fact reprehensible. That was no substitute for obeying His command.

The Lord God Himself, in speaking to hypocritical Israel who were substituting outward and elaborate ceremonial for the true worship from the heart, made this pithy allusion to bodily posture in praying: "Is it such a fast that I have chosen? a day for a man . . . to bow down his head as a bulrush?" (Isaiah 58:5), referring, of course, to Israel's practice of making deep obeisance or bowing from the hips as they prayed.

Ah, no, God is not gratified by our assuming this bodily attitude or that; nor, on the other hand, will He be affronted if lying upon a bed of pain we

make our prayer to Him. It is the condition and attitude of the heart which matters to Him. "I will . . . that men pray everywhere, lifting up holy hands, without wrath and doubting": clean hands, symbolising righteous deeds that spring from a heart that is clean through the purifying of the blood of Christ and the water of His Word.

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord (Psalm 24: 4, 5).

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THE LORD OPENED PRISON DOORS

INTO Gloucester prison are brought convicted prisoners from Gloucestershire, Herefordshire and Worcestershire. Several times over the years the Gloucester Male Voice Choir has been allowed to render music in the chapel, but usually with long periods between visits. On one of these visits Rev. George Canty was allowed to speak briefly and twenty-three men made open decisions for Christ.

About a year ago a fresh opportunity was given. The attendance at this musical hour is voluntary for all men in the prison, but we had a good audience. We rendered what we keep on calling "Elim music"—simple Gospel pieces, arranged as imaginatively as possible. This invitation has been followed by four visits within the year. The news has got around among the prisoners and each time we go the attendance is better. Last Sunday the chapel was jammed with a very attentive audience while by song and comment we told about the saving love of God. The increasing attendances are evidence enough of appreciation.

It is not easy to get reactions from behind the stout walls, but those whose work takes them within have come out this week with stories of a deep impression created by the fifty-one Elim singers and musicians who were counted into (and out of!) the stern doors of this famous prison. One who "goes in" to teach music there has asked us "what on earth we put on" that everybody is so enthusiastic about it.

Besides these visits other doors are open, and Pastor Canty is a frequent speaker for the nurses' school ser-

vice and the Hospital Nurses' Fellowship. But last week, in addition to the prison service and an address in the hospital to the staff, he was invited to talk about Pentecost to a group of over-twenty-ones in the Church of England. Half of these were teachers, and they had forty minutes of intelligent questions to ask. A happy reaction to our Pentecostal movement was evident despite the frankness of the pastor's answers, especially on such questions as separation from the world and the use of aids to worship. The pastor was thanked and referred to as "the most inspiring speaker we have had."

BRITISH PENTECOSTAL FELLOWSHIP

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in the

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Saturday, March 11th, at 7 p.m.

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Supporting items:

DR. PETER DAVIS, B.Sc. (Lecturer, Swansea University)

RUSSELL EVANS, B.Sc. (Swansea University)

IRENE GILES and LILY MOODY

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THIS problem, often presented to me for my answer along with its parallel, "Did Jesus keep the sabbath day?" is one to which I must certainly give answer in the affirmative, because He lived as a true Jew of His day should.

In contemplating both problems there is a glorious New Testament fact which must be noted. Jesus lived at the close of the legal era and also at the commencement of the day of grace, and in consummating the one while inaugurating the other He took many of the legal obligations of the divinely appointed code and gave them *a new significance*. He crowned them with a new glory; inspired the respect for them with a new motive; enhanced their values, rather than depreciating them, by adding thereto a threefold testimony:

- (i) The endorsement of His cultural upbringing.
- (ii) The endorsement of His custom, or practices.
- (iii) The endorsement of His doctrine, or teachings.

Truly, Jesus did not always keep to the letter of the Pharisaical demands as to their additions and interpretations of law keeping, for hereupon we often read of their accusations, their open challenges and conflicts with Him. He Himself described these "interpretations" of how the law of the Lord was to be observed as "traditions of the fathers," and claimed that it was the teachers of His day who were *transgressing* the commandment of God because of their traditions (Matthew 15:1-3); also that the scribes and Pharisees were burdening the people with loads which they themselves were not prepared to bear (Matthew 23:2-4).

But concerning the truest sense of keeping the law and its divinely appointed principles He was blameless, for Jesus believed in and practised a disciplined life. These two above-mentioned queries revolve around what we might call "the twin principles of regularity": the cycles of the "seventh" and of the "tenth."

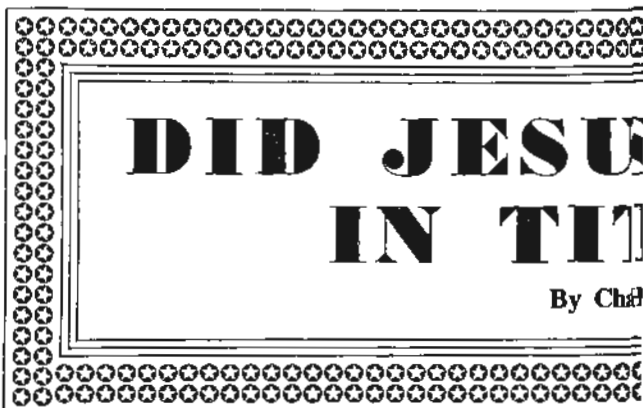
In the worship of God throughout Old Testament times we find Him enduring great trouble with His people and their lack of respect for His order. They neglected the matter of the sabbath of the land (its rest every seventh year) and He kept a precise account of how many such occasions were to be recompensed for. Accordingly He banished them from their promised and holy land for seventy years: a year for each year of transgression.

As a God of order He required that His people should not become irregular and haphazard. The Divine laws of the seventh and of the tenth are comparable. If worship must be regular, so must giving, in order to be well-pleasing to God. The Israelites were granted six days to themselves and

one for God, nine-tenths to themselves and one for God.

Now Jesus lived under the law of the sabbath day and did of course properly keep it as a day for worship. He respected the Divine principle of the cycle—six days for man's needs and one for the Lord's honour. In New Testament times He had the day changed to the first of the cycle of sevens—the Lord's day—but while sojourning here upon earth we read of His going sabbath by sabbath to the synagogue (house of the Lord) "as His custom was." To Him, one day in seven was "holy unto the Lord" even if the other six were perchance employed in a carpenter's shop, as is usually conceded.

Is it not interesting to note the apostle Paul's asso-



ciation of Christian giving with the Lord's Day (1 Corinthians 16:2)? We know that he was instructed of the Lord Himself regarding church doctrine. Christ gave him these things by revelation and he, in conference with the other apostles, found them to be precisely the same as what Acts 2:42 calls "the apostles' doctrine."

If the Lord's day has passed on into secular history as a necessity for believers in order to maintain their status and spiritual blessing, how much less could we esteem the right proportionate use of our increase "as the Lord hath prospered us"?

As the editor of the *Pentecostal Pulpit* asked some nine years ago, "Why should we hesitate to believe that Jesus practised tithing?" He gave it the following threefold endorsement.

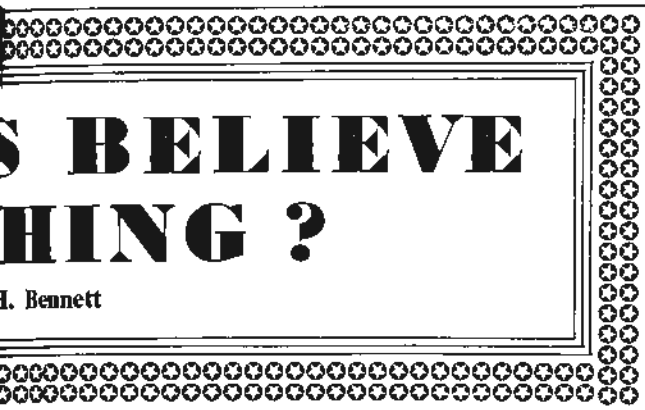
1. THE ENDORSEMENT OF HIS REARING

Jesus was a Jew. He was reared in the home of His mother, Mary, and Joseph, his foster father. What kind of a home was this? What was the training of His early years? We know what kind of a woman Mary was. The angel said "Thou hast found

favour with God." Matthew bears testimony that Joseph was "a righteous man." In the Jewish conception that meant a man who kept the law. Joseph did keep the law (Luke 2:21-24, 39-41, etc.). Can you think other of Joseph than that he also kept the law of the tithe and taught it to his household as was required by the law? Jesus was reared in that atmosphere and He was obedient to His parents (Luke 2:51).

2. THE ENDORSEMENT OF HIS PRACTICE

Until He was thirty years of age we understand that He worked in the carpenter's shop. If He worked He must have had an income, especially dur-



ing the years between twenty and thirty. If He had an income He tithed it. I cannot think of Jesus living in open disobedience to one of the laws of His Father, which had been in force well-nigh since the foundation of the world. Can you?

If we say that it was not necessary for Him to tithe because He *gave Himself* upon the Cross, we might as well argue that He was not baptised because it was not necessary. But He was baptised. Even He, the spotless Lamb, in whose sunlit character there was no flaw, came to the waters of the Jordan, saying "*Suffer it now; for thus it becometh us to fulfil all righteousness.*" I venture to say that that same Jesus paid the financial requirements of the law. Can you imagine Him trying to evade them on any pretext?

But we are not left to guess at the matter. Matthew 17:24-27 settles the question: "They that received the halfshekel came to Peter, and said 'Doth not your teacher pay the [didrachma] halfshekel?' He saith, 'Yea.'" Notice he did not say "I think so," or "I suppose so," but "yea." This was the annual tax for the upkeep of the temple, imposed by the law of Moses on every male Jew over twenty

years of age (Exodus 30:11-16). Jesus seems to infer that perhaps it could be argued that He would not have had to pay this because He was the Son of God (see Matthew 17:25-27), yet He paid it as a matter of expediency. This was the rule of His life. This is why He was baptised. He paid it, lest He "cause them to stumble." Would this same reason not hold good for His paying the tithe?

If He had not paid this requirement of the law, how the Pharisees would have used it against Him! They who accused Him of breaking the Sabbath would have said, "O you, who claim to be the Son of God, but will not keep the law of God. O you, are you greater than our father Abraham, who paid the tithe to the priest of God most high? Are you greater than our father Jacob, who made the tithing vow when on the way to Haran?" How they who tithed mint, anise and cummin would have made slander out of it! Many times they accused Him of not keeping the sabbath, but did you ever read anywhere of their accusing Him of not paying the tithe? Is this not one of the strongest proofs that He paid it? But a stronger proof is that He taught men that this they "ought to do." Therefore He Himself did it. He not only preached, but He practised what He preached.

3. THE ENDORSEMENT OF HIS TEACHING

Jesus endorsed tithing on at least two occasions. Six months before the last Passover He dined at the house of a Pharisee (Luke 11:42). Here He said: "Woe unto you, Pharisees, for ye tithe mint and rue and every herb, and pass over justice and the love of God: but *these ought ye to have done*, and not to leave the other undone."

Almost six months later, or five days before Jesus' last Passover, He again addressed the Pharisees. This time it was in the temple. "Ye tithe mint, anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith, but *these ye ought to have done*, and not left the other undone." Thus twice Jesus emphatically said "Ye ought to tithe, but not to leave the other things undone."

If it is objected that this was said to a Pharisee and not to a Christian, we reply that the golden rule, also the law (Matthew 22:34-40), "Thou shalt love the Lord with all thy heart," has no application to us. Nearly all the teaching of Jesus was given to Jews, but is also fundamental to the Christian conception.

Above are two unmistakable endorsements by Jesus of the tithe. How many more do we want to

know it to be His will? The golden rule is given but twice, and that we accept as obligatory.

In Matthew 22, we read how the Pharisees took counsel how they might entangle Him in His talk. Therefore they asked: "Is it lawful to give tribute unto Cæsar? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. . . . Whose is this image and superscription? They say unto Him, Cæsar's. Then . . . render therefore unto Cæsar the things that are Cæsar's; and unto God *the things that are God's.*"

There is a tribute to be paid to the government according to civil law. Jesus said "Pay it." There is a tribute to be paid to God, viz. the tithe. Jesus said "Pay it," for "the tithe is the Lord's." Jesus used this occasion to emphasise the fact that it is as necessary to pay the tithe to God as the tax to Cæsar.

Jesus differed from Moses on many subjects, in that He enlarged, went deeper (Matthew 5:17-19, 21, 22, 38, 39, 43, 44). When He came to the subject of the tithe did He go forward or backward?

Jesus not only endorsed the tithe but went beyond it. To the rich young ruler He said, "Sell all . . . and give."

Jesus went beyond the tithe in His endorsement of the widow's action (Mark 12:41-44). "*And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites. . . . And He called unto Him His disciples, and said, Verily I say unto you, That this poor widow hath cast more in than they all. For they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*"

Those who cast in much of their abundance did not get any special praise from the Master, because they were just paying their debts. A man deserves no special credit for that, "for these *ought ye to have done.*"

The tithe is a debt: it is what we owe. Often we should give more. The tithe is the minimum. Every case of *giving* mentioned in the New Testament is mentioned because it went beyond the tithe.

The widow put in more than the tithe. She gave all. Jesus does not note how much we cast in, but what proportion. He still sits over against the treasury and takes note of the proportion we give.

How can we please Him if we pay in any smaller proportion than was required of the Jew? Our righteousness is to *exceed* that of the scribes and Pharisees (Matthew 5:20).

The Comforter.

WOMEN'S COLUMN

By Gladys Gorton

THE HAND IN THE GLOVE

FOR some considerable time I have used rubber gloves when doing my washing. Detergents ruin the hands. One has to get accustomed to wearing gloves, but what a save they are on one's hands—a real boon! My rubber gloves are a noble help to me in cleaning the kitchen sink, flushing the drain, scrubbing the floor, washing the bath, etc., and even in weeding the garden.

These gloves are not meant for show—they are made for grimy, hard work! They are made solely for the purpose of doing the "down-to-earth" jobs. The surgeon draws on his rubber gloves and performs a very tedious and delicate operation and a patient's life is saved. A lovely young girl has her appendix extracted by the hand in the glove. A woman undergoes a hysterectomy operation and all the corroding corruption is gently pulled away and cut out by the hand in the glove.

The nurse puts on her rubber gloves and goes about her work, doing the most menial and nauseating tasks. Without the hand within it, the rubber glove is absolutely useless. It receives its ability to become a useful servant by a power apart from itself, but which is in fact within it—the hand in the glove!

My rubber gloves can easily be washed in clear water, dried and put aside until needed again. I get ready for out of doors and put on my fur-backed kid gloves. The fur glove turns up an aristocratic nose and sneers at the rubber glove. "When my lady goes out and wants to look smart it's *me* she chooses—*me* who keeps her hand warm. I'm so important. Don't I look swell?"

"Don't you *kid* yourself. You are only for show, but I know that you keep her hand warm. When there's work to be done *I'm* the one who counts. The hand which you manage to keep warm wouldn't look extra without *my* aid."

"I want to be like Jesus," we say; "to be more and more like Him each day. I want His love in my heart, His compassion for others." But we are not prepared to be "rubber gloves" for Jesus, that is too irksome and dislikeable. We much prefer the "fur-gloved" way, the place of show and ease.

Jesus showed the better way by taking a towel and washing the disciples' feet. "I am among you as He that serveth" (Luke 22:27). My rubber gloves are in this place of humility and do me a useful and splendid service. Can we be a "rubber glove" for Jesus Christ? Duty demands it; the Church requires it; the world needs it. When His hand is within a glove He can do anything with it—all that He wants. "Nevertheless not *My* will, but *Thine*, be done" (Luke 22:42).

"It takes Almighty God incarnate in us to do the meanest duty to the glory of God. It takes God's Spirit in us to make us so absolutely humanly His that we are utterly unnoticeable. The test of the Christian life is not success, but faithfulness in human life as it actually is. The aim is to live the life hid with Christ in God in human conditions. Our human relationships are the actual conditions in which the life of God is to be exhibited."

All things for the Christian's good

By C. Grayson (Minister of Elim Church, Burnley)

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

IT is quite true to say that a Christian will encounter temporary setbacks, difficulties and sorrows during his earthly pilgrimage. He will also experience fatigue and weakness. It has been recorded that David, in the heat of battle, waxed faint and I feel quite sure that those who follow the one true and blessed God will have similar experiences. The Christian may say with confidence that he is a child of the light, yet on occasions he may walk in tenfold night. The strong are not always vigorous, the brave are not always courageous, the joyful are not always happy, the wise are not always ready. If you are passing through some trial, do not think that some strange thing has come upon you.

Let us consider for a moment the truth of this text. Notice it says "*that all things.*" Consider all things in heaven: we have our heavenly Father, who loves us with an everlasting love; we have Jesus, who ever lives to make intercession for us; we have the Holy Spirit, the One who comes along and gives us help; we have the ministering angels, who are sent forth in the earth to minister to and for them who are the heirs of salvation. Now consider "*all things in the earth.*" We have a wonderful creation and we benefit from most of the things which come within its domain; we have within our grasp the word of God, which is food for our souls; then there are Christian friends who are able to give us a word of encouragement, who pray for us, who remember us before the throne of grace.

Notice now the universal harmony referred to: "*all things work together.*" For instance, in an orchestra there are many different kinds of instruments, yet when they are played together the sound is harmonious. Look at a watch for another example. It is made up of wheels, some large, some small; there are some rotating in one direction and others in the opposite direction, yet they are all working together that the correct time may be recorded. The human body has many different parts, all of which have their different functions, yet they are all working together that life may be sustained.

Observe now the final end declared: "*all things work together for good.*" We often imagine that all

things do not work together for good; this is the statement we make when in the midst of difficulties, but afterwards we can see that it was for our good. Is not the scripture true: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11)?

The most important word in this text is the word "afterward." It points to the future—after we have finished the race. Then, as we look back, we will see that all things did work together for good.

If at any time you feel like giving up or dropping out of the race, think of Jesus, "who for the joy that was set before Him, endured the cross, despising the shame" (Hebrews 12:2). If you really love God, I can assure you that all things will work together for good.

Help!

...that is what we want from you in reaching those *outside* and bringing them *inside* to Elim's Easter rallies at the Royal Albert Hall.

...window posters, leaflets, car stickers, coach labels, all announcing the Easter Monday meetings, may be obtained from

**Elim Headquarters,
Publicity Department,
20 Clarence Avenue,
London, S.W.4.**

...free of charge!

Quickly!

SUNSHINE CORNER



HOW SALLY SPIDER SERVED THE GREAT CREATOR

Hello Sunbeams.

Do you remember the story of Wriggly the worm and Sally the palace spider? Here is another story about Sally, who was quite changed after her meeting with Wriggly. Sally saw how silly she had been and determined to follow Wriggly's example and serve the great Creator.

"What can I do?" Sally asked Wriggly. "There must be some way I can serve Him." Wriggly told her that she must wait and listen and the great Creator would tell her when the time came.

One day Sally and her friend Archie the ant were visiting their relations in the royal palace. They often went there because both Sally and Archie were palace insects. Their great-grandparents were mentioned in the royal book called Proverbs. At one time everyone read this book (written by King Solomon) and other books like it, but the present king seemed to have forgotten all about them.

Sally was very distressed to hear that the king was sick. All the great doctors had come and had done their best. Many wonderful things had been tried, but all had failed. "The king needs a new interest," they said, but so far none had been found and the king seemed to be getting worse.

"Archie, we must do something," said Sally. "The king mustn't die."

"It's all right saying we must do something," replied Archie. "No one will take notice of us; we are too small."

"Well, we must try anyway, and I have a wonderful idea," answered Sally. "We must try to remind the king of the book. It's all about the great Creator, and if the king reads it again it is sure to do him good."

Archie hadn't thought of that, but he was ready to try anything, so he and Sally set off to see the king. It wasn't easy, because the palace servants didn't like ants or spiders, and several times they were nearly swept away. At long last they found the king's room. Sally decided she would spin a web just near the king's table and Archie would stand by and warn her if anyone was near.

It seemed ages before the king noticed them, but suddenly he looked up and saw Sally busily spinning her web. "The spider taketh hold with her hands, and is in kings' palaces" he murmured. "The book—bring me the book." Sally and Archie were delighted when they heard that the king wanted the book. They realised that he would find all the help he needed. They felt they had really been able to serve the great Creator and were so glad.

Yes, sunbeams, Proverbs is part of our wonderful book, the Bible. Many people have forgotten all about it, and they are sick too. Just as Sally and Archie helped the king, we can help them by reminding them that the Bible tells of the love of the Lord Jesus for us. Bye bye for this week and God bless you all.

Lots of love.

AUNTY DOROTHY.

CHURCH NEWS FLASH

MERTHYR

For the first time in ten years a baptismal service was held at the Elim Church, Merthyr, on January 1st, 1961, when five young people were baptised in water by Pastor D. A. Davies. Two ladies were also baptised in the Holy Ghost in a recent meeting.

LURGAN

The Elim Church, Lurgan, held its annual convention on January 7th and 8th. The ministry of God's word and the fellowship were a real tonic to the large numbers who attended. The speakers were Pastors J. A. Wright, G. Hills and C. Thomas, and Mr. W. Carson. The soloist was Mr. J. McRoberts. Pastor Wright continued to conduct a Bible-teaching campaign for two weeks, taking as his main theme "The Holy Spirit." His teaching on this important truth was received with blessing.

WORTHING

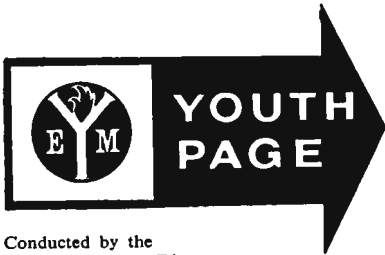
"Worthing choir lands in jail." This was how one local newspaper described the visit. "But that was their intention" concluded the report. And so it was; although it was dark and dismal outside, the choir took sunshine and gladness inside to the 400 men who gathered for the afternoon service of song.

The choir have just completed another year of successful evangelism, having travelled far and wide to take the Gospel message to eventide homes, hospitals, approved schools and prison. There have been some conversions and the converts have been contacted and helped after discharge.

Pastor and Mrs. L. Tranter have joined the choir, and enthusiastically share in the ministry of sacred song.



Worthing choir outside Lewes prison.



Conducted by the
National Youth Director

CRUSADERS,

GET

READY!

OUR R.A.H. Easter youth choir is on the up-and-up, and we are quickly heading for the pre-war numbers in the Royal Albert Hall Easter rallies.

Pastor Douglas B. Gray, Director of Music, accompanied by the National Youth Director, will be visiting the towns and cities mentioned on this page to conduct rehearsals for the Royal Albert Hall massed choir. It must be 1,000 this year. So, Crusaders, get ready!

The attractive and stimulating music, which will be a pleasure for you to sing, is now ready and can be obtained by writing direct to the Youth Department. Send your postal order when ordering, as this also saves work. Price 9d. each, but for orders of 12 and over there is a third discount.

This form of Christian service in the choir at the Royal Albert Hall is of far greater value than many young people believe it to be. Time and again we have heard of the blessing this ministry has brought to the thousands present, the contribution to the spiritual tone of the rallies, and the invaluable support it gives to the speakers and conveners. One great American preacher visiting our great meetings was so impressed that he ordered tape recordings for use in the U.S.A. He confessed that there was "nothing like it" in his country, where many imagine there exists the slickest, cutest, most polished presentation of the Gospel in song.

Do you want this year's Royal Albert Hall Elim youth choir to be the biggest?

You can see this take place. Make your presence in the choir on Easter Monday No. 1 priority.

Do you want the choir to be at its best?

Well, here are three easy stages to success—for you.

1. Order your copy of the R.A.H. music now.
2. Practise your part regularly and "pester" your Crusader secretary for practices after each Crusader meeting—weekly!
3. Look for the nearest R.A.H. rehearsal to your home town and get there at all costs.

Many folk are saying that the young people of today are insipid, drifters, and lack conviction. Well, what about you? Here's a worth-while job, and you do not need a magnificent voice as long as you use "your head" and follow the conductor's instructions. So, Elim Crusaders, put your backs into this great mission for Easter Monday.

EASTER R.A.H. CHOIR REHEARSALS

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

MIDLANDS

BIRMINGHAM AND DISTRICT PRESBYTERY
Wednesday, March 8th, 7.30 p.m.

ELIM CHURCH,
GRAHAM STREET,
BIRMINGHAM.

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 J. Osman
(Minister of Elim Church, Sparkbrook)

Monday, February 27th. John 8 : 1-20.

"Neither do I condemn thee: go, and sin no more" (v. 11).

Jesus, the spotless One, was the only One in a position to condemn. He had said "With what judgment ye judge ye shall be judged." Thus these self-accused men slunk out when faced by the challenge of verse 7. Human malice was overcome by Divine mercy. This, however, did not condone the woman's sin or render it a matter of no importance. So the Lord, while freely showing His pardoning grace, added the pointed admonition which is also a warning: "Go, and sin no more." Compare John 5 : 14. Freedom from sin does not allow freedom to sin. "Even so consider yourselves also dead to sin, and your relation to it broken" (Romans 6 : 11—Amplified N.T.)

Tuesday, February 28th. John 8 : 21-30.

"Whither I go, ye cannot come" (v. 21).

This saying of the Lord Jesus posed a problem for the Jews. Their darkened minds could not take in the fact that He spoke of heaven, and that it was their rejection of Him that would render it impossible for them to follow Him. In their puzzlement they thought He must be going to commit suicide. But his death, while voluntary, was fixed by the "determinate counsel and foreknowledge of God." The Jews conveniently overlooked His warning that they would die in their sins. What a fearful thing that must be! How fortunate we are to have been redeemed from our sin, so that no such fearful thing can happen to us.

Wednesday, March 1st. John 8 : 31-47.

Jesus here reveals some of the misconceptions of the Jews. (1) In claiming descent from Abraham, and thereby possessing freedom from bondage. **Historically** they had been in bondage to many nations. **Morally** they were in bondage to sin, and freedom could be given only by the Son, whom they sought to kill. **Physically** they were Abraham's seed, but **spiritually** they had nothing in common with Abraham. (2) In claiming spiritual descent from God (v. 41). Jesus declared plainly that their father was the Devil. So much for the theories of those who declare the doctrine of the universal Fatherhood of God. How can a man possibly have both God and the Devil as his father? Have you been born again into God's family?

Thursday, March 2nd. John 8 : 48-59.

Christ's answer to the unfounded gibe that He was a Samaritan and had a devil (v. 48) contained more surprises for these blind and insolent Jews. They probably expected Him to revile them as they reviled Him, but instead He claimed to impart eternal life, thus making Himself greater than Abraham who had died (v. 53). But He was not only greater than Abraham but older too. His hearers would understand His use of "I am" (cf. Exodus 3 : 14). He possessed a timeless existence before Abraham was thought of, Abraham saw the day of Christ in the sacrament when he met Melchizedek (Genesis 14); in the suffering He endured (Genesis 15); in the miraculous son of promise given (Genesis 21); in the substituted sacrifice provided (Genesis 22). "He saw it and was glad."

Friday, March 3rd. John 9 : 1-12.

"Who did sin, this man, or his parents, that he was born blind?" (v. 2).

This coldblooded speculation is in contrast with the pitying eye of the Lord Jesus, who saw not a case for argument, but for compassionate healing. While it is true that all the misery of the world has its source in sin, it is harsh judgment that condemns the one in trouble. The writer has known sick Christians who have been brought near to heartbreak by insinuations of secret sins. Beware of such unchristian judgment. Compassion, comfort and sympathetic help are much more fitting.

Saturday, March 4th. John 9 : 13-25.

The prejudice of the Pharisees had set them against Jesus Christ. They had written the conclusion before the introduction, the conclusion that He was not of God (v. 16) and that He was a sinner (v. 24). Their arguments were transparently stupid, as the healed man, though ignorant, was quick to see. He showed some commendable traits: obedience in following the Lord's instructions; common sense in answering the Pharisees' cross-examination; courage in face of their intimidation. His experience of healing put him in a position of advantage, and he was not at the mercy of those argumentative theorists. The same certainty can be shown by the most recent convert when confronted by theological speculators. "One thing I know, that, whereas I was blind, now I see."

Sunday, March 5th. John 9 : 26-41.

"For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." This is the twofold result of Christ's coming. There is always hope for those who confess their ignorance, darkness and need. On the other hand, there is little hope for the person who professes to see, know and understand everything. These Pharisees, proud of their spiritual knowledge and insight, as witnessed by their treatment of the healed man (v. 34), could not be instructed. There will be some new light, new revelation or new instruction for us today as we attend God's house. Let us make sure that we are in the right attitude to receive it.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Praying for your enemies

There is a desire in the hearts of all truly born-again believers to be like their Lord and Saviour. If we are to be like Him we must learn to pray for those we do not like and even those who may be our enemies. When nailed to the Cross, after receiving those awful nails through hands and feet, He prayed, "Father, forgive them, for they know not what they do."

The Lord Jesus was filled with the love of God. Love will always find an excuse to pray for one's enemies, and Christ found an excuse to pray for those who had nailed Him to the Cross. If you will look, you too will find an excuse to pray for those who hurt you and say unkind things about you.

Pray for the unconverted, the sad, the lonely and the disappointed. Those who pray for such have learned something of the heart of God in the school of prayer.

So often those who are unconverted and who receive great benefits, who are recipients of the blessing of God because you prayed, may never return to thank God, yet we must not become discouraged or even embittered. Love hopes on and love will be rewarded.

Prayer is requested for

An outpouring of God's Spirit upon Britain.

All Elim youth meetings.

A woman suffering from fits.

A woman with spinal trouble.

A mother, that God will heal her and give her peace.

Thought for the week

God sends the rain upon the just and the unjust.

COMING EVENTS

(Please pray for these services)

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

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

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

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

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

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

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

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

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

SCARBOROUGH. Mar. 1. Elim Church, Murray Street, Londeshorough Road. Sisterhood Anniversary. Speaker: Mrs. Helen Matthews. Convener: Mrs. E. R. Walker. 3 and 7 p.m. Tea provided

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.

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

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

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

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

PRESIDENT'S TOUR

Feb. 25, Loughborough; 26, Leicester; 27, Long Eaton; 28, Nottingham; Mar. 1, Mansfield; 2, Lincoln.

LONDON CRUSADER CHOIR

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

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

ITINERARIES

Mrs. A. D. Bull. Feb. 25, Barking; 26, Ilford.

Mr. A. D. Bull. Mar. 1, Kirkintilloch; 2, Greenock; 3, Clydebank; 4, Coatbridge; 5, Glasgow; 6, Paisley; 7, Motherwell; 8, Alloa; 9, Aberdeen; 11, Dundee; 12, Edinburgh; 13, Shotts; 14, Harthill; 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. 4, Scarborough; 5, Malton; 7, York; 8-10, Hull churches and Scunthorpe; 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. Mar. 11, 12, Norwich; 13, Ipswich; 14, Clacton; 15, Ealing; 16, Letchworth; 18, Waltham Abbey; 19, Rochester.

Miss V. McGillivray. Feb. 26, Carshalton; 28, Thornton Heath, 7.30.

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

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

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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.434

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

BIRTHS

FACEY. On January 8th, to James and Eunice Facey, of East Ham; God's precious gift of a daughter, Janice Dorothy; a sister for Keith.

LEPAGE. On February 2nd, to Walter and Josephine LePage. Vazon: the gift of a daughter, Margaret Anne.

DEDICATION

WOOD. On February 5th, Jonathan Kevin Wood, son of Mr. and Mrs. A. Wood, was dedicated unto the Lord in Elim Church. Hove. Officiating minister: J. J. Way. C.2

WITH CHRIST

BOVINGDON. On February 3rd, Nurse Flora F. Bovingdon, aged 81; a beloved member of Elim Church, Westcliff. Officiating minister at funeral: George Daekhouse.

STEWART. On December 11th, 1960, Mrs. Anna G. Stewart, in her 84th year, of Ulster Temple, Belfast. A faithful member of Elim since 1920. Officiating minister at funeral: Gerald L. W. Ladlow.

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