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CALVARY

Recent broadcast address by Pastor John Dyke on the Midland Home Service of the B.B.C.



I WANT YOU TO CONSIDER with me this morning part of a verse taken from our Lesson. These are the words: "And when they were come to the place which is called Calvary . . ." (Luke 23:33).

Calvary! that word will always be associated with pain and sorrow, and we often use it to denote some crisis in life which is accompanied by personal suffering and humiliation. We must be careful, however, in using the term, not to confuse our personal experiences with the awful sufferings of our Saviour. His cross, the historical Calvary, will never be repeated. Our Lord will not again be called upon to pass through such shame and humiliation. His sinless offering of Himself was and is sufficient for the complete redemption of mankind. Nothing we can do can add to His finished work. The woe He endured; the dreadful and unutterable loneliness He experienced; the spiritual and physical pain He suffered and the wrath of God He bore, are unique to Him. When we as Christians speak of our Calvaries, we refer to the lesser, personal sufferings which in themselves have no redemptive qualities beyond those of the development of character.

We love to meditate upon the Cross. Bethlehem, the place of His birth, has its own charming simplicity and Galilee its peculiar interests. Indeed,

every place in Palestine is made sacred through its association with Christ, but Calvary is supremely sacred because it was there the Son of God purchased our redemption. We must all visit Calvary! Of course we are not expected to make the long journey to the near east. That would be unnecessary and a waste of time and money. Even if we did make the journey we would see no Cross! Indeed, we would probably see and hear things which are divorced from the true spirit of the Cross.

How then can we visit Calvary? In what sense are we to come to the foot of the Cross? The historic Cross was erected near the great highway which led from Jerusalem to the north. Men on their journeys could observe the details of the crucifixion. They turned aside to contemplate the sufferings. The Cross, in a spiritual sense is erected very near to us. It is close to us in our business as well as our worship. It towers over the mundane in life as well as the religious.

Paul the apostle, writing some thirty years after the crucifixion to a people living far away from the religious influences of the Holy City, declared that the Gospel had been so powerfully preached among them that they could be described as witnesses of the sufferings of our Redeemer. Whenever and wherever the Gospel of God's grace is preached, the

Holy Spirit makes real the salient features of the crucifixion and invites all of mankind to draw near to behold the mystery of the dying Saviour. The Cross is not a mere historic point or a topographical adjunct! It is a present day reality!

We can come to Calvary. That is definite! But why should we come? That is the question I am endeavouring to answer. We should come because the Cross is the place of repentance! For centuries the Jews met around the ruined walls of their ancient capital and wept for the dimmed glories of their dispersed nation. The huge stones were literally worn into hollows by the foreheads and hands of successive generations of mourning pilgrims. But sorrow for vanished national glories need not necessarily be a sincere repentance for the sin which caused those glories to vanish. The place of true repentance is the Cross, and the prophetic scriptures speak of the time when this people so hardened against Christ, will look upon Him whom they pierced. The result will be a repentance and turning to God in true humility. The vision of the Crucified produces genuine repentance and melts the hardest of hearts. Many of the spectators of His agony smote their breasts and even the centurion in charge of the executioners, a hardened man, glorified God saying, "Certainly this was a righteous man."

My mind goes back to one who worshipped with us in this church until God took him to heaven. He was hardened in sin and experienced in crime. Many years he served terms of penal servitude. It seemed no power in earth could change his ways or tame his wild nature. One night he attended a Gospel service in this city and heard the message of the Cross. For the first time he realised that the sufferings and death of Christ were for his sake. Immediately his heart was melted. Tears flowed down his cheeks. He there and then repented of his past life and accepted Christ as his personal Saviour. A revolutionary change was the result! For years he lived a life of gentleness, virtue and goodness; honoured and respected by all who knew him and a wonder to those who knew his previous behaviour. The Cross had broken his heart!

Furthermore, we should come to the Cross because it is the place of love. Here the love of God towards ourselves and all mankind is manifested. It is here that His love for others is awakened in our hearts.

As long as the record of the crucifixion is inscribed in the good Book, there is an enduring testimony of the love of God towards a needy world. God's love is a universal love! None can claim a monopoly over it. It overflows every national boundary, sweeps aside man-made divisions of creed, colour or class;

destroys favoured nation complexes and makes each individual feel he is the peculiar object of this overwhelming affection.

My soul thrills at the thought of the last verse of our previous hymn. The words were found written on the walls of a cell, where for long a poor soul had been incarcerated. Imprisoned though he was in body, that man knew the love of God in redeeming power. Listen again to the words:

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;

To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

The man who wrote those words was not a prisoner, He was free!

Again, it is at the Cross we are taught to love others. We live in a world which is burning and smouldering with hatred. Suspicion and envy poison relationships in the social realm. In domestic circles, in national and international spheres; fear and frustration create unbridgeable chasms. The combined efforts of lovers of peace seem unable to prevail. It is at Calvary these burning bitternesses are dispelled and new relationships created between peoples. If the nations would allow the spirit of Calvary to permeate their dealings with other nations, endless bickerings would cease, colossal preparations for war, with proportionate impoverishment of national economies would end. Men cannot stand at the foot of the Cross and nurse the serpent of animosity in their hearts. The overwhelming sacrifice of Christ contemplated there, subdues and subordinates every alien thought and feeling, producing respect and tolerance for others.

Maybe there is domestic strife in your home. The worm of jealousy is gnawing at the root of mutual affection and the sweet harmonies of marital happiness are drowned by the discords of strife. Re-adjustment of each life to God will lead to readjustment to each other. The Cross is not only the place of reconciliation with God, but it also provides the means of reconciliation between warring individuals. The blood and sweat and agony of the Saviour can be the foundation of a happier and more tender relationship. Why not build a new life upon it?

And let each of us who name the name of Christ remember that it is here at the Cross our fellowship with one another is created. However we may differ on the non-essentials of dogma, church government or procedure, we are united at the Cross. Here is

fellowship which is vital and fundamental. Christian fellowship is not the creation of man or of angels or it would soon perish. Its bonds would be unable to stand the strain which diverse temperaments would put upon it. But our fellowship is God-made! Its chains were heated in the fires of Divine Love and each link was forged by the Wounded Craftsman upon the anvil of His cross. Therefore it will endure to embrace each believer for time and eternity. What purely human society could produce such a fellowship?

This brings me to yet another thought: The Cross contains the assurance of a future life! Humanity is still deeply troubled about what lies beyond the grave. Philosophy can shed no more light upon the problem today than it could in days of old. The curtain still refuses to be lifted by the hand of unbelief and will not yield to the touch of the curious. Where the light of Christ is refused, fears and uncertainties yet linger in the human breast. What utter hopelessness is expressed in the words of the sceptic when face to face with life's crowning sorrow. In vain do we look for comfort and assurance in them. Here are the words of Colonel Ingersoll as he stood by the graveside of his brother. Uttered in the presence of death's power they lay bare his suffering soul and expose the emptiness of his philosophy: "Whether in mid-sea or among the breakers of the further shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love and every moment jewelled with joy, at its close becomes a tragedy, as sad and deep and dark as can be woven out of the warp and woof of mystery and death. . . . Life is a narrow vale between the barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry." What despair, hopelessness and tragedy! And this is the best that scepticism can offer.

But how refreshing and stimulating to turn to Christ! With confidence He approached the river, the murmur of whose current filled mankind with apprehension. With perfect knowledge of what lay beyond, He breasted the dark waters. Death to the Saviour was no mystery. He took no fearful leap into the dark, nor did He dissipate into nothingness. His was not the wailing cry of despair but that of joyful apprehension: "Father, into Thy hands I commend My Spirit!" With these words, uttered at the close of His long period of sufferings, the Saviour bade farewell to this world and welcomed the next. He anticipated heaven and the Father's welcome, not for Himself only but for all who

believe in Him. Later He commanded Mary saying: "Go to My brethren and say unto them, I ascend unto My Father and your Father; to My God and your God." With these words He linked them to Himself and to the heavenly Father. He looked beyond the "narrow vale" and saw not a "barren peak" but a home. Heaven is not a place of strangeness and loneliness but the peace, love and fellowship of a family circle. "Let not your heart be troubled . . . in My father's house are many mansions . . . I go to prepare a place for you."

Finally, we must come to the Cross for forgiveness! The sacrificial death of Jesus Christ provides the ground upon which God can justify as well as mercifully forgive and justify us. In this respect the Gospel is vastly superior to every religion, whether it be ancient or modern, eastern or western. The forgiveness of our sins can be a matter of fact and certainty and not one of mere theory. We admit the doctrine of forgiveness is circumscribed with many theories, yet there is no other doctrine more capable of demonstration in human experience, if we will but fulfil the simple conditions laid down in the New Testament. I have found it so in my own case, anyhow. As a young man I lived a life of frustration, selfishness and sin. I was quite out of alignment with God and righteousness, and my life was empty and dissatisfied. Repeated attempts at self-reformation failed to produce the inward stamina which would have enabled me to live a life of goodness. But on October 30th, 1922, something happened! A radical and fundamental change took place in my nature which completely altered the course of my life. This change was so complete that I can only describe it as revolutionary—"Old things had passed away and all things had become new." It was a new birth indeed! The reason for this alteration was my personal acceptance of Christ and a realisation of the forgiveness of sins. At that moment Calvary was a very real and sacred place! Hallelujah!

Mere emotionalism, you say? Well, if a sense of forgiveness accompanied by inward peace, pure happiness and a changed life is mere emotionalism, I agree! But this has lasted for thirty-five years and

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EDITORIAL



TIME FLIES



How poignant with meaning is the saying "Time Flies," especially does it appear to do so in these days of hustle and bustle, and even more so as one grows older does this seem to be the case.

We have not long crossed the threshold of 1957, and we should resolve to obey the injunction of the scripture which exhorts us to redeem the time (Eph. 5:16). Literally, this means buying up every opportunity which time presents to us, just as when in a market we seize any chance to make a good and satisfactory purchase. As Christians we are to buy up time, to seize it, in order to set it free for service to the Master and our fellows. None of us can look back upon the past year, or the yesterdays of our Christian experience, with complete satisfaction, for there is the vivid remembrance of mistakes made, frequent shortcomings and failures, and unrealised opportunities. How often it has been said, "I expect to have more time later to do all the things that should be done," but time has proved it to be a false hope. It is a risk to carry the duties, obligations and opportunities of today into tomorrow, for the chances are it will be so full in itself, so overcrowded, that it will be impossible to get through everything, and again there will have to be a further postponement of the things that should be done. And so it could go on *ad infinitum*. Today's time must be used effectively for God, other-

wise the service the Lord expected of us may never be done or only partially carried out. We must keep in mind that we are stewards of time. Christian stewardship in this connection is the recognition and fulfilment by us of our personal privilege and responsibility for the administration of the whole of our life in accordance with the will and purpose of God for us. Our personality, talents, material substance and our time are all His to use as He chooses and directs.

Our Lord and Master, the One we should endeavour to emulate, absolutely used time fully and effectively, for He filled each day with effort of a high, holy and noble quality—He redeemed the time. We, too, must see to it that we make an effective use of time. We must not merely wish to do things for God and the good of mankind, for mere wishing is futile and ineffective. We must translate the wish into definite action and victorious achievement for the Lord's glory. After all, it is the proper utilisation of time, among other things, that is at the back and basis of achievement, such as, for instance, the great bridge that spans the river or chasm, the vast building that rises in lovely majesty, and the aeroplane that swiftly sweeps the sky. Behind these were endless details of mathematical calculations, mechanical designs, factory schedules, and the almost perpetual work of the skilled craftsmen and artisans, all of which utilised a vast amount of time. In order successfully to redeem time, let us make the most advantageous use of it by dedicating ourselves unreservedly to the Master and the extension of His kingdom, and even though it may appear that "Time Flies," we shall have the consolation of knowing that we have used it for God's glory and the good of humanity.

THE ELIM EVANGEL

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Children's Strip

Conducted by Paul Service.

Have you ever heard of a Whipping Boy?

Hello Boys and Girls,

It's nice to be writing to you again, and I hope you will soon be writing to me.

You have already read the question at the top of this letter and I am wondering whether your answer is "Yes" or "No." Up to a week ago I had never heard of a Whipping Boy, and then one afternoon I was browsing amongst the books in the library when I suddenly opened one and found out all about this kind of boy, and my, wasn't I surprised! It appears that round about the beginning of the 16th century every young prince had a Whipping Boy. He was usually a choir boy who belonged to the choir of the Chapel Royal, which was the chapel in the palace. He did his lessons with the prince, and whenever the prince did something wrong and deserved punishment the poor Whipping Boy was given the thrashing instead of him. So it worked like this: If young King Edward slipped off to play tennis (yes, they did play tennis in those days) instead of getting on with his lessons, when his tutor found out, Barnaby Fitzpatrick who was his Whipping Boy got a whipping, or if Charles I. misbehaved in any way, Master Murray, his Whipping Boy was cruelly punished instead of him. When I read of these poor boys who were the victims of such a cruel practice, I suddenly thought of another Prince who hadn't a Whipping Boy Himself, but instead became a Whipping Boy. All His Father's subjects had sinned and disobeyed His Father's laws, and because of this they had to be punished. But this young Prince loved every person in His Father's kingdom and because of this said, "Father, let me be punished instead of the people, and then if they are sorry for their wrong doing forgive them for my sake, seeing I have been punished instead of them."

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Women's Column

By

Gladys Gorton

CONSECRATED LABOUR

About a hundred years ago a special business men's hymn was composed by the Rev. John Ellerton, and was used at midday services in cities and business centres. One Sheffield business man declared that the hymn seemed to consecrate all labour as a part of God's work, and he used to repeat it as he travelled to his factory, especially meditating on the lines,

"Around us rolls the ceaseless tide
Of business, toil and care . . ."

The opening verse runs as follows:

"Behold us, Lord, a little space
From daily tasks set free,
And met within Thy holy place
To rest awhile with Thee.

Though this is called the "business men's prayer," women in every sphere of life can dwell upon it with equal benefit. Oswald Chambers writes: "Sometimes it is not difficulty that makes me think that God will forsake me, but drudgery." Therefore consecrated labour lifts one above the fear and thought of drudgery. Doing the things that we dislike with courage and joy makes one realise the depth of one's spirituality. "The act of being happy is the act of discovering the depths that lie in the common daily things" (Brierley).

There is a task that I loathe. To me it is tedious and laborious. Every time it had to be done I fumed inwardly and thought of all the reasons **why** I detested it. Then, one day, I decided to do it for **Jesus' sake** and thoroughly enjoy it the same as I would an afternoon's ride or ramble in the country. And I **did!** This attitude of mind put an entirely different complexion on the work.

I saw this poem hanging on the wall of someone's dining room and copied it for this column. You may have it in your home:

A HOUSEWIFE'S PRAYER

Lord in the daily round and common task
The little niggling needs that each day brings,

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Music and Radio Review

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



Prophetic Comment

By F. J. SLEMMING

CONGREGATIONAL SINGING

One of the outstanding and impressive features of our services has been the enthusiastic and spontaneous outburst of praise and worship in congregational singing. Elim congregations have deservedly become known and "marked out" as knowing how to lift heart and voice in praise, and in telling forth the message of redeeming grace through song. May we ever retain our fervour and spiritual impetus to "make His praise glorious."

There are, however, some aspects of our congregational singing which, I feel, need thinking around. Enthusiasm or even spiritual fervour are not the only requisites for the highest form of worship or praise. They are vital, of course, and nothing can substitute the quality and impact of vocal expression from hearts and voices on fire for God, however lacking, may be, in fullest musical qualities. Nevertheless, our congregational singing lacks some essentials. Firstly, we hear too much **unison singing**. Development of part singing even within our congregations should be encouraged. In so many cases it is certain there are those in our congregations capable of giving us the beauty of the parts, particularly from the brethren of our churches. Many of the hymns in their melodic pitch make it difficult for some men's voices comfortably to reach the range demanded; consequently they are frequently **not heard** and so often it tends to drift mainly into a **ladies'** sing! No reflection of course on the sisters, but we do like all the musical ingredients. Brethren can do so much to accomplish this. The acquisition of the music edition of the *Redemption Hymnal* by members of our congregations would move towards this cherished fulfilment—that is, Elim congregations in fuller harmony and presenting music and worship with even greater and grander glory.

Another point under observation is the question of tempo of many of our hymns. Far too many of our congregations tend to "lag." Variations are of course permissible and subject to a number of factors: the atmosphere of the service, the people present, the character of the hymn, etc. Whilst all

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Peter tells us in his epistle (2 Peter 3:4) that the scoffer manifests his unbelief in the second coming of the Lord Jesus Christ in the question he asks: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Today the scoffer still says the same thing; how blind he must be. The believer, the discerning Christian, sees unmistakable signs that the world is being carried along on the swift current of events toward the consummation and ultimate victory of our Lord and Saviour Jesus Christ. He sees that all things are not continuing as they were in the past. He sees Israel as a nation once more gathering in the land of Palestine. He sees tremendous apostasy in large sections of the professing church. He sees a great movement toward a world church organisation. He sees signs in the pattern of events which on every hand appear to be preparing the minds of men and women for the rule of the antichrist. He is aware of the horrors of modern warfare, the continuation of the rise of militant communism all over the globe. He reads and hears of the fearful inventions of cruel, death-dealing weapons. He is very aware of the fear that fills the hearts of men and women in this day and generation. He sees that man has turned from dependence upon God, to a pathetic dependence upon man, that is his only alternative, and what a broken reed man always shows himself to be. To illustrate the truth of what I have just said, let me quote some words spoken by a former Premier of Belgium, Mr. P. H. Spaak: "The truth is that the method of (international) committees has failed. What we need is a person; someone of the highest order, or great experience, of great authority, of wide influence, of great energy. Let him come and let him come quickly—either a civilian or a military man, no matter what his nationality, who will cut all red tape, shove out of the way all the committees, wake up all the peoples, and galvanise all governments into action. Let him come quickly, this man we need and for whom we wait, who will take charge of the defence of the

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1957 A Year Of Pentecostal Evangelism

By GEORGE STORMONT

AT THIS YEAR'S Annual General Meeting of the British Pentecostal Fellowship I was asked to write an article to follow up the one I wrote a year ago to remind our good friends throughout the British Pentecostal Movement that 1957 has been set aside as a year of Pentecostal Evangelism. This I gladly do.

It would hardly seem necessary to refer to the need for Evangelism. That is so apparent. But may I stress it just a little? We have heard of the "un-churched masses"; we have heard that over 90 per cent of the people of these islands do not attend church; we have heard that our country's population is increasing faster than the Christian Church; we have heard these things till possibly they cease to register, cease to stir, cease to challenge. It is tragically possible to grow used to the spiritual tragedy that is all around us! May we reflect together on the position for a while?

First, let us ask ourselves, what is the influence of our local churches on their own communities? So very often the size of the Pentecostal church is pathetically small in comparison with the population of the town and district, with consequent limitation of the evangelistic effectiveness. Are we adequately meeting the need of our own town? Are we satisfying God's heart in our evangelistic achievement? Then, what about our districts, areas and presbyteries? The same questions could well be asked. Brethren, it is not merely a question of increasing the size of our churches and Movements—though there's nothing to be ashamed of in that!—but of answering the tremendous challenge of the Cross.

Lord, crucified, give me a heart like Thine,
Teach me to love the dying souls of men;
And give me love, pure Calvary love,
To bring the lost to Thee.

Inspiration soon evaporates unless it finds expression, and that expression must be practical and within reach. If it is, then inspiration will be maintained and will even increase. It will, of course, rest with us in our various Movements and as individuals, to plan as we feel best, and in this article I do not presume to specify particular programmes. But it will help to consider the main divisions of the task.

1. NATIONAL PLANNING.

This is the task of Executives, and of the appropriate Committees for Evangelism. New towns are developing (and what a difficult problem they present); there is the shifting of population resulting from major industrial developments; there are many large towns and cities without a Pentecostal witness. What a challenge to spiritual leadership!

2. PRESBYTERY PLANNING.

In our Presbyteries, Districts, or Areas, we are closer to the problems that our National Committees face. From our more intimate knowledge we may make suggestions to the National Committees, that is where for financial or other reasons their help would be necessary. We can also plan for presbytery efforts in towns and villages not yet reached, and by enthusiastic co-operation overcome the lethargy that so often limits these. Similarly the strength of the presbytery could be lent to help build up weaker churches.

3. TOWN AND CITY PLANNING.

The reflection I suggested earlier may have brought home the comparatively small influence of our church on our town or city. Is it not possible to increase that influence through branch Sunday schools, missions and churches? Is there not here a golden opportunity to use the talent in our churches and to rescue ministries that are being lost for want of opportunity? An advantage of opening new branches is that the area of direct influence is greatly increased and evangelistic possibilities are multiplied.

4. LOCAL CHURCH PLANNING.

It is my conviction that the greatest evangelistic possibilities lie within the local church. In personal evangelism by church members is the secret of our greatest possible evangelistic advance. This is the greatest means yet devised for soul-reaching, soul-saving and church building. It was initiated and commanded by our Lord Jesus Christ. We despise or ignore it to our own cost and loss.

If every member of a Pentecostal church would determine by God's grace and enabling to **wim at**

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SANCTIFICATION (I).

Having elected us, saved us and justified us, Christ desires to present us to Himself a spotless Church (Eph. 5 : 27). Paul tells us that we have been **chosen** for this purpose (Eph. 1 : 4), and **called** to holiness (1 Thess. 4 : 7). Thus the Bible presents sanctification as the will of God for us : "For this is the will of God, even your sanctification" (1 Thess. 4 : 3). We are often perplexed over the will of God for us, but there is no perplexity here : God wants us to be a holy people. When we generalise and speak of sanctification in relation to the Church, few questions arise, but when we speak of sanctification in relation to the individual, questions fall over one another in their eagerness to be answered. How is God to achieve this? Will it be a crisis or a process? Will God do it alone or will He need our co-operation? Will it be completed in this life? What happens if we fail to rise to the standard of perfection? These questions will be answered in the course of our study, but we must not run too quickly. We must first know :

(I) WHAT IS MEANT BY SANCTIFICATION

We are first introduced to the word in the Old Testament where it is translated from the Hebrew "qadash." Its primary meaning is to consecrate, dedicate, set apart. This explains its use with inanimate things. The sabbath was sanctified, it was set apart for God (Gen. 2 : 3). Holy things were set apart for the Levites (Neh. 12 : 47). The Tabernacle was set apart as God's dwelling (Exod. 29 : 43, 44). It is also used in this sense of persons : "Sanctify unto Me all the firstborn" (Exod. 13 : 2. Also see preceding ref.). These are but a few of the numerous examples from the Old Testament where the primary meaning is attached to "sanctify." However, "qadash" also means to make holy, and to cleanse : "And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them" (Exod. 19 : 22). "Sanctify yourselves against tomorrow : for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel" (Josh. 7 : 13).

In the New Testament, "sanctify" is a translation of the Greek word "hagiazō." It is often translated "holy" and "holiness." It is written of our Lord : "I sanctify Myself" (John 17 : 19 ; 10 : 36). Christ set Himself apart or consecrated Himself to the work of redemption that we might be consecrated to God and cleansed from sin : "I sanctify Myself, that they also might be sanctified through the truth" (John 17 : 19). Only the primary meaning can be attached to the word when used in reference to

Christ. Our chief concern in this study is on the cleansing aspect, and many scriptures will follow where the meaning is obviously that of cleansing from sin.

(2) THE STANDARD GOD REQUIRES OF US

"As He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Pet. 1 : 15, 16. Cited from Lev. 11 : 44). The standard is perfection as God revealed to Abraham : "Walk before Me, and be thou perfect" (Gen. 17 : 1). In the sermon on the mount, Jesus said : "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5 : 48). If we are tempted to think the standard is rather high, let us remind ourselves that in the very nature of the case it could not be otherwise : a holy God cannot be satisfied with anything less than absolute holiness. The standard cannot be lowered to suit the weakness of the flesh. Paul did not quibble about the standard,

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No. 5.—SANCTIFICATION

he did not complain that it was beyond us, but he prayed that we might attain unto it : "And the Lord make you to increase in love . . . to the end He may establish your hearts unblameable in holiness before God" (1 Thess. 3 : 12, 13). Let us, like Paul, pray for one another that we might be holy.

(3) SOMETIMES SANCTIFICATION IS PRESENTED AS A PAST EXPERIENCE

Paul spoke of some as being already sanctified : "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which **are** sanctified" (Acts 20 : 32 ; 26 : 18). Paul referred to all Christians in Corinth as being sanctified : "Unto the church of God which is at Corinth, to them that **are** sanctified in Christ Jesus" (1 Cor. 1 : 2). Notice that both clauses refer to the same people. Again, Paul said : "We speak wisdom among them that **are** perfect" (1 Cor. 2 : 6). Peter said we **are** a holy priesthood" (1 Pet. 2 : 5). All Christians are called **saints** in the New Testament which is literally **holy ones**.

When Paul spoke of some as being already sanctified, did he mean they were already perfect? Turn back to 1 Corinthians 1:2. After calling them "saints" and "sanctified," he proceeded to mention divisions among them which were unjustifiable (vv. 10-13). Paul called the Colossians holy, then proceeded to speak of their quarrels (Col. 3:12, 13). Now look at 1 Corinthians 6:11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." Yet the previous verses in that chapter refer to existing sins. It is quite obvious from the foregoing that the scriptures which speak of all Christians in a community as being already sanctified do not mean that they are perfect, but rather that the work of sanctification has commenced in their life. In other words, there was a moment, a crisis when the work began. When did the work begin? Turn again to 1 Corinthians 1:2. It is stated that all who belonged to the Church of God in Corinth were sanctified. By the expression "Church of God," Paul was not referring to an outward fellowship, but to the people who by con-

their sanctification (v. 17). The work had commenced, and the Lord prayed that it might continue. Paul speaks of our need to preserve ourselves from corrupting influences (2 Tim. 2:21). "These" refer to the vessels of dishonour—people like Hymenæus and Philetus (v. 17) who have a corrupting influence on others. To be sanctified, Paul also stresses that we must avoid sinful practices (v. 22).

The cleansing of the Church by the Lord is represented as a progressive work, that of washing (Eph. 5:26). The translation of Heb. 10:14 by the Rev. W. J. Conybeare, M.A., and the Rev. J. Howson, D.D.—two authorities on the life and epistles of Paul—points to a progressive work: "For by one offering He hath perfected for ever the purification of them **whom He sanctifieth.**" Furthermore, sanctification is progressive because our knowledge of holiness is progressive. At different periods of our life our attitude towards a specific action varies. At one time we perform a given act without a qualm, at another time we are horrified at the thought of performing such an act. So because of our fluctuating desires, because we are contaminated by corrupting influences, and because of our limited knowledge and imperfect judgment as to what is right and wrong, holiness is progressive.

By Pastor **GORDON WRIGHT, A.N.E.A.**

version belonged to the spiritual Body of Christ. Notice the expression "sanctified in Christ Jesus." "In Christ" is a New Testament expression denoting the relationship between Christ and man created by conversion. Furthermore, as we have seen, every Christian is called a saint. We become saints when we are converted, so the work of sanctification must commence at that moment. Thus sanctification is not only spoken of as a crisis.

(4) SANCTIFICATION IS ALSO PRESENTED AS A PROGRESSIVE EXPERIENCE.

Some Christians believe that the crisis of sanctification takes place subsequent to conversion, but there is no indication of this in the Bible, though we acknowledge that **many** crises may be passed after the initial crisis at conversion. Experience proves that there are seasons when the Holy Spirit makes real to us the need for a deeper life with God, but we must stress that it is not the design of the Holy Spirit, but our fluctuating desires which are responsible for the work being seasonal. Though the disciples had been converted, and so were sanctified in the sense that the initial crisis had passed (John 17:16), the Lord Jesus prayed for

(5) SANCTIFICATION IS BOTH A CRISIS AND A PROCESS

It refers to the initial cleansing at conversion, and to subsequent cleansings as the need arises. Though Paul spoke of Christians as being already sanctified, his epistles are full of exhortations to holy living (1 Thess. 4:3-7; Tit. 2:1-12; 2 Cor. 7:1). Israel was called **holy** as a nation (Deut. 7:6), but her purity of life depended on her **daily walk** (Deut. 28:9). So having been cleansed at conversion, we are exhorted to give attention to our daily living: "Follow peace with all men, and holiness" (Heb. 12:14). We are not permitted to make excuses for our temper, pride, our critical attitude, or whatever might be our besetting sins—we are to overcome them.

This crisis and process were pictorially depicted in an action-parable of our Lord. There was a deeper significance to the washing of the disciples' feet than that of giving them an example. Peter was told that he could have **no part with Christ** if he refused to allow the Lord to wash his feet (John 13:8). Surely Peter would not have been denied a place in the apostolate on refusing to allow the Lord to do this if Jesus had in mind only bodily

(Continued on page 28)

A YEAR OF PENTECOSTAL EVANGELISM

—Continued.

least one other to Christ and to church membership in 1957 our Movements would be revolutionised. May I urgently appeal to every Executive member, to every Council and Committee member, every pastor, elder and deacon to lead our members in a Year of Personal Evangelism. And to every member I appeal. This is a job you can do. Go to it, and God bless you.

There is much more that could be said, but I have no wish to trespass on the space our good editor is so kindly affording me. Yet in closing there are some points which cannot be left without brief comment.

You will notice the title. This coming year is a year of PENTECOSTAL EVANGELISM. Let us look steadfastly to the Lord to confirm His Word with signs following, **both in campaigns and in our local churches.**

There is the problem of evangelists. We have some fine men, but not enough. Others will have to "do the work of an evangelist." One evangelist whom God is greatly blessing today told me that he wasn't always an evangelistic preacher, but he saw the need and set himself by God's grace to become one. God honoured his determination.

The question of finance is always with us. So much more could be done if we had the resources. Here is a simple idea that I believe could solve the problem. If every church member would give only £1 more this coming year and earmark it for Evangelism, the need would be met. There are very few who could not do that, and most could give even more. Pentecostal folk have a name for generous giving, and will not fail if given the lead.

Finally, prayer! This has been in my thinking all the way through. Nothing can be done apart from it. As we plan in prayer, and proceed in prayer, we shall prosper. My own heart prayer is that the Lord will give these thoughts favour with all who read them, and that in His mercy and by His power we shall see a great advance in our Pentecostal work in 1957. To God be all the glory!

MUSIC and RADIO REVIEW—Continued.

these and other considerations are accepted there is a limit to varying tempo. The accompanist can play an important part (good and bad) in this respect. He or she should play the opening verse of each hymn as correctly in tempo as possible for the benefit of the congregation. It must never be a tug of war between the accompanist and the congregation, or with the song leader. Complete understand-

ing and co-operation is essential. Whatever we do, avoid extremes. Whilst passing let us remember the good work of our accompanists, and those who are gifted with the ability to extemporise are a great asset to any church or choir. We already have in this column mentioned the matter of extemporisation on the "ivories" or the "manual," and we hope those in such work will seek to progress and broaden out in this attractive and worthwhile study. Well, space prevents more on this subject. So much could be voiced—but more later on. Meanwhile, what think you on this subject? Write me—I welcome your comments.

PROPHETIC COMMENT—Continued.

West. Once more I say, it is not too late, but it is high time."

Listening to some conversation about the sad state of the present times, an old lady was heard to say, "If something doesn't happen soon, something will happen."

ELIM RADIO BROADCASTS

WEDNESDAY—16th January, 1957

Radio Station	Programme
IBRA RADIO, AFRICA Tangier 26.1 and 33.6 metres short wave.	9.15—9.45 p.m. The service is conducted by Pastor K. Matthew, who will also give the address. The Ladies Chorus of the London Crusader Choir sing: "The Lord, my Shepherd." The London Crusader Choir sing: "My faith looks up to Thee" and "How great Thou art."
Broadcast from the Elim Central Church, Clapham, London.	

.....
"Men and their Message" every Tuesday at 9.30 p.m.
15th January: Pastor G. A. Wright (Eastbourne)
22nd January: Pastor W. J. Maybin (Mountain Ash)
Preceded by a programme of Gospel Music.

.....
Produced by Pastor Douglas B. Gray (Director of Music)

.....
**WE STRIVE TO REACH THE WORLD
WITH CHRIST'S MESSAGE—WILL YOU HELP US?**

Send your gifts to the Radio Department,
20, Clarence Avenue,
Clapham, S.W.4.

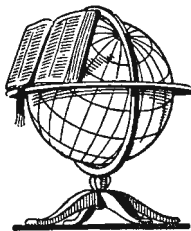
Transatlantic Newflash

Just as this issue goes to press three members of the Executive Council, Pastors John Dyke, H. W. Greenway, W. G. Hathaway, and their wives, are travelling to the U.S.A. for a brief visit. We invite you to join us in prayer for them.

Photo and news report in next week's issue.

World Religious Digest

By F. A. HODGE



Israel Rice

Israel farmers have made a successful attempt to grow rice in the Huleh Valley. It is expected that there will be increased planting as the climate is quite suitable and sufficient water is available.

—*Prophecy.*

Nehru and Christianity

Though not a Christian himself, Nehru declared his views on Christianity in India in a recent letter, stating that Christianity is not only professed by a very considerable number of people in India, but was also respected by others.

—*Prophecy Monthly.*

India Again

Recently a certain political party in India announced a month's special "Foreign Missionaries QUIT INDIA" campaign. Public meetings were to be held to "draw the attention of the people to the menacing activities of foreign missionaries" . . . and demonstrations would be made in front of Mission premises, etc., Attempts were to be made also to "bring back as many Christians and other non-Hindus within the Hindu fold."

—*Redemption Tidings.*

Hebrew Documents Turned Up in Moscow

A treasure chest of old Hebrew documents has been turned up by an American rabbi visiting Moscow's huge Lenin Library. The rabbi, one of the five Orthodox U.S. rabbis who toured Russia, described the volumes (found in Russia's equivalent to the Library of Congress) as a "tremendously valuable collection of ancient Hebrew books and manuscripts."

—*Pentecostal Evangel.*

Men, Do you Want to Live Longer?

The life expectancy for women is 71.5 years ; for men, only 69.9. Dr. E. V. Cowdry told the Missouri State Welfare Conference why he thinks women live longer than men. One reason : three times as many women as men go to church, deriving consolation and peace of mind.

—*Pentecostal Evangel.*

Christ and the Modern Jew

Fifty years ago most Jews would spit at the very mention of the Saviour's name. But today He is

regarded by an increasing number as one of their greatest prophets. The Jewish schools in Israel have begun to teach the scholars "The Life of Jesus." A recent immigrant to Israel writes, "Many liberal Jews here revere Jesus as a great son of Israel, highly vested with the Holy Spirit."

—*Prophecy Monthly.*

GOD MOVING IN THE CITY OF WELLS

Recently a good company of members and friends gathered at the Elim Church in Wells, for a baptismal service. This was the first for several years. A young married couple and three other young Crusaders were the baptismal candidates. Four of these were recent converts, while the fifth had recently been restored from backsliding to a very real fellowship with the Lord. Great rejoicing filled all hearts as each candidate, after giving a few words of testimony sealed his or her allegiance to the Lord in this way. The congregation sang with fine feeling the old hymns of discipleship, and it was evident that many were determining afresh to walk with Him. The baptistery was beautifully decorated for the occasion, and one of the photographs taken appeared upon the front page of the local paper.

This service was a fitting climax to a very blessed period in this church. A few weeks previously a large number of members and friends, both past and present, had gathered for the Silver Jubilee tea. Pastor J. F. Hardman (ex-minister) who was the guest speaker gave of his best as he ministered to friends old and new. Mrs. Gottlicher, home on furlough from India, also ministered with blessed result. She had the joy of pointing two young ladies to the Saviour on the Monday evening.

We are looking forward with great anticipation to the next few weeks as we feel that there are wonderful blessings in store. We are going to face the future with the confident knowledge that God never fails.

—Reg. Thorne.

A THREE-FOLD HONOUR

The believer is called to be a **co-witness** with the Holy Spirit (John 15 : 26, 27).

The believer is called to be a **co-sufferer** with Christ (Rom. 8 : 17).

The believer is called to be a **co-worker** with God (Cor. 3 : 9).
G. H.



The Family Altar and Elim Prayer Circle

Scripture Union Portions. Notes by Pastor T. H. Stevenson.

SUNDAY, January 13th. Joshua 8: 14-23.

"... the ambush arose quickly ... and they ran" (v. 19). Yesterday we observed Joshua's long hours of labour. Today we see him matched by his army's swift and immediate response, "As soon as he had stretched out his hand"—the signal to attack Ai. Paul could claim "I was not disobedient to the heavenly vision." After his conversion, "Straightway he preached Christ." Do we as readily obey the Captain of our Salvation?

MONDAY, January 14th. Joshua 8: 24-35.

"The spoil ... Israel took for a prey" (v. 27). After the fall of Jericho, Achan was punished for having taken a spoil, which God had forbidden. Now, at God's invitation Israelites enriched themselves by the spoils of Ai. The spoils of Jericho, the first captured city, were consecrated to God, that of succeeding victories was the people's. Achan lost all, and his life by covetousness. Others gained by their obedience and contentment.

TUESDAY, January 15th. Joshua 9: 1-15.

"Asked not council at the mouth of the Lord" (v. 14). The speeches and impoverished appearance of the Gibeonites impressed and deceived Israel. God was not enquired of; human judgment seemed enough, but proved otherwise. God waits to be enquired of, to guide us in all our decisions, our actions, our intentions. Even the most favourable circumstances or inviting tokens are no substitute for the guidance obtainable at the throne of grace.

WEDNESDAY, January 16th. Joshua 9: 16-27.

"At the end of three days" (v. 16). It is easy to be wise after the event, and often very quickly so. After three days Israel learned their great mistake, but pledged to keep their promise to the Gibeonites. In later history Saul broke this pledge, and it took three years of famine to show David that Israel's pledge was inviolable (2 Sam. 21: 1). A wrong decision or choice may be binding and costly. Be careful.

THURSDAY, January 17th. Joshua 10: 1-15.

"There was no day like that" (v. 14). The forces of nature are usually impartial. Whether hail or sunshine the elements treat the just and unjust alike. Each comes to both. But here the supernatural operated, with the hail of judgment upon the enemy, and the sun as an ally to Joshua's victory. Tares may enjoy mutual benefits with the wheat, but at harvest one is burned and the other garnered.

FRIDAY, January 18th. Joshua 14: 1-15.

"The Lord hath kept me alive, as He said" (v. 10). Caleb waited for forty-five years to possess his promised heritage, and at eighty-five was as fit physically to enjoy it as when first he spied the land. The faithful Caleb lost nothing because of the faithless spies' evil report, with its long and sad consequences. "Ye have need of patience, that,

after ye have done the will of God, ye might receive the promise" (Heb. 10: 36).

SATURDAY, January 19th. Joshua 20: 1-9.

"... cities of refuge" (v. 2).

The land was equally divided on each side of Jordan, so that a city of refuge was available within one day's journey for any refugee. Good roads led to them, with signposts at crossroads. Helpers were available if needed. The city gates remained unlocked at night, and the refugee was safe even as he stood "at the entering of the gates of the city" (v. 4). We flee to Christ for refuge (Heb. 6: 18).

CHILDREN'S STRIP—Continued.

Do you know who this royal Whipping Boy was? Yes, He was Jesus, who came to this earth and died for our sins on Calvary so that we might go free. Have you said thank you to this wonderful Prince, and told Him you are sorry for your sins which caused Him to be punished in your place? If you have not, will you kneel at His feet in love and gratitude and make Him the King of your life.

Goodbye and God bless you,
PAUL.

WOMEN'S COLUMN—Continued.

Give me a spirit that will rise, I ask,
Above the tyranny of little things.
Of little things, the petty jars and frets,
The trivial cares that make a woman's day,
The disappointments and the small upsets
That prick the nerves, and tongue and temper fray.

Give me, O Lord, that vision that can see
Beauty in the homely tasks, in work well done.
Give me the courage that will cheerfully
Accept my lot, nor wish an easier one.
Give me perspective, that the little things
May keep their little places, nor verbear
The faith and hope that are the 'spirit's' wings
To rise in Thee, dear Lord, grant this my prayer.
—Florence Reddaway.

FUNDAMENTALS OF THE FAITH—Continued.

cleansing. The deeper significance shines through verses 10, 11. Jesus was thinking not merely of bodily cleansing, but of spiritual cleansing. The disciples had washed so they needed only to give attention to the feet which had become defiled in their walk. At conversion we were washed, but we need to give continual attention to the defilement we pick up along the way.

In our next study we will consider the assistance God gives us, and will answer the important questions: Does God's assistance make human effort unnecessary? and What happens if we fail to reach the standard?

We are
Crusading
for Christ

Elin Youth Page

We "Fight
the good
fight"

Conducted by Pastor J. HYWEL DAVIES (National Youth Secretary)

DISCIPLINE IN YOUR SUNDAY SCHOOL

"We will commence by . . ." His voice was lost in the chatter and laughter of mischievously busy boys and giggling girls, and no one seemed to be taking the slightest notice of his announcement.

He was the superintendent of the Sunday school. He was also perplexed; the latter was obvious, if not the former. Frowning somewhat, he tried again. "We will . . ." He got no further. The volume increased. Suddenly, there was a sparkle in his eye. Another approach! "Can I hear someone talking?" he enquired in the direction of the greatest volume. The noise continued unabated. Another try. "Can I . . .?" I found myself at bursting point, and just as I arose from my seat to shout in his ear, "Of course, you can. Now do something about it," I awoke!

Discipline—it's a problem, we will agree on that. But how to obtain it, is where many people differ.

In the first place, perhaps we should consider its merits. Discipline is akin to the word, disciple, i.e. "a learner." The dictionary defines discipline as "education, to train to obedience or effectiveness." We are responsible for the training of scholars, hence discipline is an unwritten item in every Sunday school curriculum. "Instruction without discipline is largely a waste of time." "Go as you please" theories have no place in the Christian life, or spiritual instruction.

What causes indiscipline?

1. Lack of interest which leads to frustrated boredom. This may be the result of the teacher's incompetence through failure to master his subject or give thought to its presentation in an interesting manner. Another example is the teacher who breaks his lesson to find a pencil, or make a frantic search for a promised picture which cannot be found. The interested class is the disciplined class.

2. Lack of outlets for activity. Young people are essentially active and their vitality demands expression. Constant demands for your scholars to "keep still" only tend to aggravate restlessness. Class sessions should never last more than twenty minutes, and opportunity for scholar activity should be considered when planning your lesson. Make your Class work, finding Scriptures, answers to simple questions; for the younger such activities as drawing and models should be used.

3. What of the unruly scholar (when the others are interested) who exercises a disturbing influence. This will be considered in the succeeding paragraphs.

How to maintain discipline.

If we have satisfied ourselves that items 1 and 2 have been fulfilled, and are faced with the problem set out in No. 3, what procedure should we follow?

1. Let us first deal with the general condition of the school. The Superintendent is the person mainly responsible. Here are a few recommendations.

- (a) Scholars should not be allowed to enter an unattended building. If it is impractical for them to be kept waiting outside the school, there must be adequate adult supervision available early. The teacher should be present to receive his scholars.
- (b) The leader of the school should give his full attention to the scholars, and not engage in conversation with any individual. His order of service must be prepared beforehand and not last minute guess work.
- (c) The type of choruses chosen have much bearing on the minds of the scholars. Too many boisterous and noisy choruses tend to over excite the children. There should be a sensible proportion of the boisterous and the quieter type.
- (d) Young people readily respond to a plan and a well organised march to the respective class places is recommended.

(e) The class positions of the teacher and scholars should be thought out. The scholar should be able to see the teacher with ease, and vice versa. An excellent position is for the teacher to look out on to the open school and the scholars with their backs to the school.

2. The superintendent and teacher should exercise **firmness** and **clarity** as these win the confidence of their pupils. Two things in this connection should be remembered: (i) Meekness is not weakness; (ii) Strength must not be confused with bluster.

3. The youth worker (superintendent, teacher, etc.) must have a code of behaviour and stick to it. C. A. Joyce (Approved School Headmaster) writes, "You cannot say with your mouths one thing, and with your hands another, without injury to the cause you serve." You must keep to your work, and that means that your words must be confined to the realms of possibility, i.e., do not threaten a punishment which cannot be fulfilled.

4. If a scholar persists in unruliness after you have reasoned with him, you should consult the superintendent. If the superintendent fails to correct the scholar, a visit to the child's parents may find the answer.

5. If No. 4 fails, the scholar should be warned that persistent unruliness will mean expulsion from school. Many will argue against this, but if the choice is to train five effectively or to exist with six scholars under a pretence of training them, you must decide.

An alternative for the expulsion of problem children is to form a special class under a special teacher.

Your questions are invited. Send them to:—National Youth Secretary, Elim Youth Movement, 20, Clarence Avenue, Clapham Park, London, S.W.4.

WHEN ELIM TOOK OVER!

Although many a College in England has a Christian Union, it is not every College Christian Union that has its weekly meeting in an Elim Church—nor is it every Christian Union that has Elim Crusaders for its President and its Secretary.

Three years ago a certain College in Rochester had no Christian Union at all. It all began when a Church of England boy in the 4th year decided to start one, making it part of the nation-wide "Colleges' Christian Union." Young people are always attracted by something new and for a time the Union flourished. However, one by one the students lost interest. Even the Christian students seemed un-

enthusiastic. Presidents came and went—students just went!

It was then that Elim stepped in. The Lord so organised it that the new elected President was an Elim Crusader. For her part it was an answer to an earnest prayer that her sphere of service should be widened. But Satan did not approve! Before long the College Principal forbade the existence of the Christian Union in that it was not allowed a room in which to meet. But Elim is a praying Movement. Every morning before classes the four true Christian students met for a time of prayer in whatever room they could find. "Oh Lord, undertake and find us a meeting place," they prayed.

With an Elim Crusader as President and an Elim Church five minutes from the College an answer was not long in coming.

Two years have passed. If you stood at the bottom of Star Hill, Rochester, at five o'clock on a Friday evening you would see a group of students of every denomination, between the ages of eighteen and twenty-two years, carrying Bibles. If you followed them you would find them turning into the Elim Church. Perhaps this is the only College in the country which plans its Christian Union meetings along the lines of a Crusader meeting. The long Bible-reading and short prayer time are things of the past. Bright singing of Elim choruses and hymns and individual items intersperse the times of discussion and Bible-study. Testimonies have been an encouragement to all. Yes, prayers have been answered. Although the numbers are small there have been two decisions for Christ, the re-dedication of a Christian who had slipped, and a deepening in the spiritual lives of every member during the last year . . . But—this is not all. You can't hold a meeting in an Elim Church without interest being created in the church itself. At first one or two came on a Sunday night. Now, the C. U. secretary is not only an Elim Crusader herself, but has been received into fellowship at the church. She too has accepted the challenge of the E.Y.M. Another student too wants to "join Elim," and in her own words has "never met Christians like Elim Christians." Both girls want to come to camp next year.

Yes, Elim is on the warpath in Rochester—so keep praying Crusaders. The Lord can use you and me to reach Britain's youth.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).—Helen Inwood.

COMING EVENTS

(Please pray for these services)

BARKING. Jan. 13. Elim Church Ripple Road. Visit of Donald Gee. Sun. 11 and 6.30.

BLOOMSBURY Central Baptist Church, London, W.C.2. March 16. Public Rally of British Pentecostal Fellowship (Area 23).

BOWNESS-ON-WINDERMERE. July 20-27. Braithwaite Fold corner of Glebe Road. Annual Convention sponsored by British Pentecostal Fellowship. Speakers include Pastor John Dyke (Elim), Rev. F. R. Barnes (A.O.G.). House parties and caravans arranged. All enquiries to Pastor W. Sherrard, 26, Leyburn Ave., Lightclyffe, Halifax, Yorks. Stamped envelope for reply. Book early.

CLAPHAM. Jan. 20. Elim Central Church London Crusader Choir 28th Anniversary & Thanksgiving Service. 6.30.

COULSDON. Jan. 19. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally, 7. Speaker: Pastor W. Millington (Dean) and students from I.B.F.I.

KINGSWAY HALL. March 30. Preliminary announcement. Annual Festival presented by the London Crusader Choir. 7 p.m.

LEE. Jan. 27. Emmanuel Pentecostal Church, Boone St., S.E.12. Visit of London Crusader Choir, 6.30.

PONTARDULAIS. Feb. 3. Beulah Hall, Altiago Fields. Minister's Anniversary Service, Sun. 6. Special visit of Pastor Hannibal Thomas (Pontyates). Convener: Pastor K. Smith.

READING. Feb. 3. Elim Church, Waylen Street. Visit of London Crusader Choir, 3 and 6.30.

PIONEER REVIVAL AND DIVINE HEALING CAMPAIGN

Commencing Saturday, January 26th at 7.30

in the
**WHITE ROCK PAVILION (Main Hall)
HASTINGS**

Conducted by
Pastor Ken Matthew and Party.
Week-nights (except Mondays) .. 7.30
Sundays 3, 6.30 and 8

**Come and support us the first week
AND PLEASE PRAY!**

BRITISH PENTECOSTAL FELLOWSHIP

At the last General Meeting of the B.P.F. it was decided to change the Annual Day of prayer into a Week-end of prayer, the dates in 1957 to be

JANUARY 26th to 28th INCLUSIVE

It is suggested that the Monday be for Ministers only, when all local Pentecostal ministers endeavour to meet in one central place in the region for fellowship in united prayer.

It was agreed that the main subject for prayer during the week-end should be the proposed

**NATION-WIDE PROGRAMME OF EVANGELISM
FOR 1957**

Now on Sale!

ELIM MISSIONARY EVANGEL

Contents Include :

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Congo Scenes
Governor Visits Elim Mission Station
Kikuyu Respond to the Gospel
The World's Need
Foreign Missions and the Second Coming
Through an Eastern Window
Notes from the Missionary Secretary
Youth Page.

CALVARY—Continued.

is as real today as then. Rather a long time for evanescent emotions to persist, don't you think? March winds and April showers are quite emotional but they leave something very beautiful and tangible in May flowers.

The realisation of forgiveness is a result of the work of the Holy Spirit. This can happen in many different ways. In one life it may be sudden and immediate, like the swift sunrise of a tropical morn. In another life it may be gentle and quiet, like the slow breaking of a northern dawn or the opening of a flower. In one person a series of emotions will witness to the breaking of the inward tension; in another a calm assurance will speak of the reality of forgiveness. It matters little **how** we receive as long as we **do** receive the blessing. And we can all receive pardon now if we ask for it at the place called Calvary.

Wherever we may be, in church, the home or laid aside on a bed of sickness, the Cross can be very real to us. We can be encouraged by the fortitude of Christ, comforted by His example, and saved by His death. Whatever state we may be in, baffled and perplexed by the problems of life, buffeted and beaten by temptation, oppressed by a sense of guilt, there is grace at the Cross to meet our needs. In simple faith let us enter into the certainty of forgiveness, taste the sweetness of fellowship and enjoy the sense of divine affection, now, at the Cross.

There are three things which cannot be recalled: the spoken word, the sped arrow, the lost opportunity. Do it now! God bless you!

Classified Advertisements

All advertisements should be addressed to the Advertisement Manager, Elim Publishing Co., Ltd., Clapham Crescent, London, S.W.4, and should arrive **WEDNESDAY** mornings for issue a week the following Saturday.

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

Advertisers under "Board-Residence, etc.," must send with the advertisement the name of an Elim minister to whom we can write for reference. These advertisements should reach us a few days early to give us time to take up the reference. The insertion of an advertisement in this column does not imply any guarantee from us.

BOARD-RESIDENCE, ETC.

Eastbourne.—The Elim Guest House is open all the year round; one minute from sea, with views of both sea and Downs; spiritual fellowship and home comforts; hot water and gas fires in bedrooms; special off-seasons rates. Residents also received. Illustrated brochure from Miss Phillips, Lascelles Private Hotel, Lascelles Terrace. 'Phone 633.

Ilfracombe, Devon.—Restful holidays; happy Christian fellowship; almost level with sea-front; near shops, and places of worship; highly recommended. Please write for illustrated brochure to Mr. and Mrs. Puddicombe, "Maranatha", Torrs Park. C.456

Luxury coach. Scottish Highlands, Austria, Switzerland, Dolomites, Italy, Venice, Paris, Germany. First Class throughout; low cost; wonderful fellowship Lord's people; no Sunday travel; Christian couriers. Also Fairhaven Christian Guest House, sea front; renowned excellent catering; two minutes Elim Church. Brochures, Fairhaven, Newquay, Cornwall. 'Phone: 2979. C.462

PROFESSIONAL

Oldchurch Hospital, Romford, Essex.—(722 beds). Student Nurses, female, between ages 18-35 are required to enter the Preliminary Training School at this large modern hospital for three years' general training for State Registration. This hospital which is within easy reach of London and also the East Coast, affords experience in all branches of nursing. Spacious Nurses' Home. Facilities for sport and recreation. Training allowances: £260 first year, £270 second year, £285 third year. Charge for board and lodging £119 a year. Uniform provided. Additional single cash payment of £5 made on passing Preliminary State Examination. Superan-

uation Scheme applicable. Apply in writing to Matron for illustrated prospectus, mentioning this paper. C.465

BIRTH

Allen.—On December 15th to Mr. and Mrs. Peter Allen, of Elim Church, Llanelly: God's gracious gift of a daughter, Elizabeth Ruth. C.467

MARRIAGES

Hodge: King.—On December 22nd at Trinity Chapel, Pencoed, S. Wales, by Pastor Trevor Lloyd (A.o.G.); Pastor Raymond Hodge to Edith King, S.R.N., S.C.M.

Stewart: Crone.—On December 24th at Elim Church, Alexandra Park Avenue, Belfast, by Pastor Joseph Smith: Edmond Miller Stewart to Maureen Crone, both members of Elim Church, Larne.

Davies: Thomas.—On December 29th, at Elim Church, Swansea, by Pastor Edward F. Cole; Peter Wesley Davies, B.Sc., to Lillian Thomas; both Elim Crusaders.

WITH CHRIST

Chandler.—On December 11th, William George Chandler, aged 67, deacon of Elim Church, Chesham, passed suddenly into the presence of the Lord, and will be missed greatly by us all. Funeral conducted by Pastor Thomas T. Hodge. "Forever with his Lord."

Donaldson.—On December 22nd, Mrs. Isabella Donaldson, aged 85, of Iford, passed into the presence of the Lord. Funeral conducted by Pastor T. H. Stevenson.

Hockey.—On December 13th, Mrs. Mary Ellen Hockey, aged 53, dearly loved wife and mother. Funeral conducted by Pastor T. W. Walker (Pontypridd).

Leale.—On December 21st, Florence Ethel Leale, member of Eldad Church, Guernsey, passed into the presence of the Lord. Funeral conducted by Pastor James F. Hardman. "Severed only till He come."

Nelson.—On December 20th, Emily, beloved wife of Jacob Nelson, of Elim Church, Swansea, Funeral conducted by Pastor Edward F. Cole.

Powell.—On November 19th, Mr. R. W. Powell, aged 69, deacon at Elim Church, Hereford. We thank God for every remembrance of him. Funeral conducted by Pastor E. Harford.

Rees.—On December 8th, Mrs. Edith Rees, member of Elim Church, Swansea, Funeral conducted by Pastor Edward F. Cole.

Spinner.—On December 16th, Charles Spinner, aged 73, of Elim Pentecostal Church, Colechester. Funeral conducted by Pastor S. Rawlings. "With Christ, which is far better."

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