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The ***Elim Evangel***

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
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Photo by

A. J. B. Strachan

ENTHUSIASTIC CROWDS AT CRUSADE SERVICE IN ABERDEEN'S MUSIC HALL
(See report on page 294)



VALEDICTORY SERVICE FOR MISS JOAN CAUDELL

AT SPRINGBOURNE CHURCH,
BOURNEMOUTH



***** By Miss A. Marshall (retired Elim missionary) *****

IT was with mixed feelings that we gathered together on April 8th to bid farewell to our sister Joan and wish her God's blessing as she leaves us for service in Southern Rhodesia. We are happy and honoured to know that she goes forth at the call of God, though we shall miss her happy presence.

Joan was from earliest childhood nurtured in the Springbourne church, a Sunday school scholar, then teacher and youth leader. As pianist, organist or accordionist in the open-air work she served wherever there was a need.

Being a gifted and experienced school teacher, in French as well as in English, she is well fitted for the task to which God has called her.

It was wonderful to Joan that at the Royal Albert Hall on Easter Monday she met Pastor Archie Nicholson and was able to hear at first hand something of the work that she is to take over in Southern Rhodesia. How tenderly God plans and goes before His children.

Many willing workers had provided a sumptuous tea, and the tables were adorned with lovely wild spring flowers that had been morning-gathered by some of the young folk. About 120 sat down to tea, including several pastors of our Bournemouth presbytery and their wives, and Pastor S. Gorman (Missionary Secretary) and Pastor

J. H. Davies (Youth Director) with their wives. At the tea table, amid very happy fellowship, a number of tributes were paid to our dear Joan's capabilities, her active life and service in the church, and her very consistent life and witness at all times.

At the meeting which followed the Crusaders sang two most appropriate pieces: "What shall I give Thee, Master?" and "Ready am I," to which Joan's response was something long to be remembered.

There were a few presentations made, a Bible from the sisterhood, a brief case from the Crusaders, and money for a primus stove from the missionary working band. Prior to Joan's departure for the Bible college she was given a cheque from the church to procure some necessary equipment that needed to be bought and shipped direct to Southern Rhodesia.

With the congregation all standing, it was a precious and solemn moment when Pastors Gorton, Gorman and Davies laid hands on our sister, commending her to God's gracious care and enabling power for the arduous task to which she has been called, and to which she has so joyfully responded.

Many were the words of love and advice "fitly spoken" during the service, which culminated in the singing of the hymn "God will take care of you."

Editorial note

CROWDED out—well, almost, it seems. However, this issue of your magazine, sent out in the middle of our busy conference week, brings its quota of good news, telling of crowded evangelistic services, miracles of healing and outpoured blessings on our churches. Elim is on the move in this year of extension. Let us work and pray to see the pace quicken in the coming summer months.

"Absolute surrender" is the title of the presidential address by our dear brother Pastor T. H. Stevenson, which we reproduce this week through his kind co-operation. We commend this challenging message to every reader, praying that the fire may be maintained and the offering renewed as we seek in fresh dedication to serve our Lord and Master. We pray God's richest blessing on our new president as he enters upon his year of office.

Full reports of the conference sessions and public rallies, together with photographs, will appear in a later issue.

THE ELIM EVANGEL

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Wedding Bells

On Saturday, March 25th, Pastor D. Mansel Chuter and Miss Lorna Margaret Jones (of Llandrindod Wells) were united in holy matrimony at the Elim Church, Ealing. The impressive service was conducted by the bridegroom's father, Pastor A. J. Chuter, supported by Pastors J. H. Davies, H. W. Greenway and J. J. Morgan (from Headquarters) and three fellow students of the bridegroom during his Elim Bible College days, Pastors A. Caple, C. Grayson and Peter Smith, together with Pastor Gregory (A. of G., Llandrindod Wells). God's presence was very real from the commencement, when Pastor J. H. Davies led in prayer, followed by the marriage service. The bride was given away by her father. Pastor J. J. Morgan committed the happy couple to the Lord in prayer and Pastor A. Caple rendered a beautiful and appropriate solo. Pastor Gregory read the Scriptures and Pastor H. W. Greenway gave an apt word of exhortation and encouragement to the bride and groom.

At the reception held at the Ealing Town Hall testimonies were given regarding the couple. Pastor Gregory, in his speech, pointed out that there was a tinge of sadness that day for him, for he was losing a valued and energetic member of his church, yet he was glad that the bride would now be in full-time service for the Lord. Pastor Peter Smith very capably conducted the proceedings as best man.

May the Lord give Pastor and Mrs. Mansel Chuter every happiness in Him and many precious souls in their united ministry.

OUR GLORIOUS TASK !

The final portion of this series of articles on soul-winning
 given by **W. RONALD JONES, F.R.G.S.,** minister of the City Temple, Bristol

† Cut out this page and keep it by you for reference.

OUR next step is to show from God's Word that Jesus Christ died on the Cross to put away sin and that He now lives to save to the uttermost everyone who comes to God through Him. There are some remarkable scriptures for this, e.g. John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." It is vital, once people come to the place where they see that no one can forgive them but God, that you should be able to take them on, in triumph and assurance, and show them that the God against whom they have sinned has made

PROVISION FOR THEIR FORGIVENESS

through Jesus coming and dying on the Cross and rising again from the grave. Show them this scripture—2 Corinthians 5:21, "He hath made Him to be sin for us, who knew no sin." Isn't that tremendous? What a glorious truth! He has made Jesus to be sin for us. Then show them how their sin was taken by Jesus who made it His own sin—as if He had committed it. This is the provision that God has made for the forgiveness of every sinner.

The person who has been wronged has the right to state the terms of forgiveness, and God has stated His own terms of forgiveness. He has made this declaration in His Word that if a man or woman believes on the Lord Jesus Christ he or she shall be saved. For a wonderful illustration, turn them to Acts 16:30,31—this is the story of the Philippian jailer. You remember how God delivered His servants Paul and Silas out of prison and the jailer came in fear and trembling and said: "What must I do to be saved?" Here is the answer to that all-important question: "Believe on the Lord Jesus Christ, and thou shalt be saved." It means to take yourself out of your own hands and put yourself in His hand. There is another verse—John 1:12, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." When we believe we receive—that is if we believe on His name. When a person

believes he receives authority to become a child of God.

Now here is one problem. Sometimes you come across people who have made a decision and say with disappointment that they do not feel any different; they thought somehow or other it would be absolutely exhilarating. You must show those people that

SALVATION DOES NOT DEPEND ON A MAN'S FEELINGS

but upon God's promise. Whatever I feel or do not feel, if I come to Jesus I have this assurance that He will receive me because He said He would—"Him that cometh unto Me I will in no wise cast out." If a person believes in the Lord Jesus Christ and asks Him to receive him, He will receive him *because He said He would*. I will tell you something else. In Romans 10:13 we read "For whosoever shall call upon the name of the Lord shall be saved." There is no doubt about it—if you call, He will save. You must not rely upon your feelings but rather on God's Word.

Again we read: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20). If you open He will come in because He promised to! You see, friends, you can point out from these simple scriptures that it does not depend upon feelings but entirely upon what God has said, and Jesus has promised that if we come to Him He will receive us, and if we ask Him to save us He will.

Now the next important step is this. Having caused them to see from the Word of God that they are sinners, now that they have seen the consequences of sin and that they cannot save themselves, and that their sin is against God and only He can forgive them, and that God has made provision through Christ for their forgiveness, and that it does not depend upon their feelings but upon what God says—

now they must learn from the Word of God that there is something that should follow believing in Christ, and that is

OPEN CONFESSION

I suggest to you that every time you deal with new converts (whether it be in the inquiry room or the place where you work) it is vital that you show them that, now that they have believed, open confession is essential. Romans 10:9, 10 says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Just one word in passing: I believe it is for this reason, among others, that water baptism is a very vital and wonderful thing, because it gives converts an opportunity of public witness and confession that they believe in Jesus Christ as their Saviour.

Lastly, show them from the Word of God that **THEY CAN KEEP IT UP**

The fear of many people is that they will not be able to keep it up. Some say, "I just don't want to be a hypocrite, and until I can keep it up I am not going to bother." Show them from the Bible that the Saviour who has saved them is also the Saviour who can keep them. Here is a verse of scripture—Jude 24: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Another glorious scripture is 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Isn't that a tremendous promise? There is no temptation that He will bring upon you but that *He will also at the same time make a way of escape that you may be able to bear it.*

Having gone thus far and having experienced the great joy of winning souls for Christ, do impress upon them the following important things:

- (i) The importance of daily private Bible reading and prayer.
- (ii) The importance of attendance at the Sunday morning communion service.
- (iii) The importance of attendance at the week-night Bible study and prayer service.
(By the way, make sure for their sakes that you are present.)

- (iv) The importance of seeking to win others for the Master by bringing them to the Sunday evening revival rally.

God grant that Elim may be a movement of soul-winners. This is our glorious task!

SUNSHINE CORNER



PINS AND NEEDLES

Hello Sunbeams,

Have you ever had pins and needles? That's what they call that funny prickly feeling you have when your hand has been squeezed very tightly for a long time or when you have slept on it. It feels just like being pricked with pins and needles. That reminds me of a story about pins and needles.

There was once upon a time a pincushion, and a needle suddenly found himself stuck into it because the person who had been using him had been in a hurry and hadn't had time to put him in his proper place.

"Ugh!" he said as he looked around him. "Pins! Pins! Disgusting common pins! I can't stand them!"

"Now you listen to me," said a shiny pin angrily. "I know you're a needle and that you have an eye, but you needn't be so proud. You might have an eye, but you haven't a head! I *have* a head and I can hold things together. You couldn't go in and out of the cloth half so well if I didn't hold it together for you!"

"Humph!" snorted the needle. "What a lot of fuss over a little task. I'd like to see you doing something like embroidery, making pictures and patterns by darting in and out of the cloth. What use would your silly head be to me when I was sewing?"

Just then the scissors decided to join in the argument. "You're both only small fry," he said, "you can't cut things in two or cut them into shapes, but even I'm no good by myself. I can do lots of things when I have someone's hand holding me. You, pin, you can't hold anything together until a hand has put you where you ought to go, and you, needle, can't sew unless a hand pushes you here and there. Aren't you silly arguing like that?" Having made his speech, scissors shut his blades with a noise that sounded like "squink!" and went to sleep again.

The pin and the needle looked at each other guiltily and then laughed. "You're not so bad," said pin. "Let's be friends," said needle.

I wonder, sunbeams, which one you are like. The pin with a good head who holds things together, or the needle sharp and keen making wonderful patterns and sewing things firmly into place? Scissors had a wonderful lesson to teach. None of us are much use unless we are in the right hands, and if Jesus guides and controls our lives we can do lots of lovely and interesting things in His service. I hope that none of you will be like the other end of the needle or the pin when they are held in the wrong hands—all prickly and sharp.

Lots of love and God bless you,

AUNTY DOROTHY.

PRAYER—THE ROYAL COMMAND PERFORMANCE

(10) POWERLESSNESS IN PRAYER

By Evelyn E. Green

“Ye ask, and receive not, because ye ask amiss” (James 4:3); “God heareth not sinners” (John 9:31); “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18).

TWO of the most common causes of powerlessness in prayer are: (1) sinful motives (“ye ask amiss [evilly] that ye may consume it upon your lusts”); (2) sin, known but yet unrepented of, in the heart. Of the latter perhaps one of the best illustrations is the psalmist himself, who knew by painful experience that iniquity in the heart meant impotence in prayer.

It will be recalled that the child that was born of the adulterous union of king David with Bath-sheba, then the wife of Uriah the Hittite, whose death in battle was connived by the king, was stricken down with mortal sickness (2 Samuel 12: 14). David fasted and prayed all night on his face on the ground before the Lord, that the child might be raised to health again. For seven days he besought God to spare the child, but on the seventh day the child died.

David had repented of his sin, oh yes, but belatedly; not, in fact, until Nathan the prophet had turned his own words against him, and David realised that he stood condemned out of his own mouth. Up till that moment he had evinced no regret over that deplorable episode; no contrition for having brought shame upon the name of his God, and Bath-sheba and her kinsfolk into disrepute; no sorrow for having heshmirched his own character, which until then had been singularly fair.

His transgression, moreover, had been no mere trifling side-slip, due to ignorance or lack of caution. Desiring Bath-sheba, he had taken her, knowing her to be the wife of one of his warriors. Later he found it necessary to devise some means of cloaking the incident and its outcome. He endeavoured to induce the now returned husband to go home and see his wife, so that when ultimately the child was born the unfortunate husband would assume it was his own offspring. But David's plan misfired, and he was disconcerted to find that Uriah had spent the night upon the king's own premises.

The king then saw that some other plan must be formulated and put into effect. This time he resorted to murder by proxy, thus involving another

person in the sordid business; and, final touch of villainy, he actually allowed the innocent Uriah to be the unwitting bearer of his own death-warrant (2 Samuel 11: 14).

Four persons were in varying degrees affected by David's sin. Of that four, two died. And all the while this unsavoury drama was being played out, David was both aware of the wrong he was committing and unrepentant concerning it. He had regarded (had planned and cherished) iniquity in his heart. The Lord did not hear him when he prayed for the sick child.

David's sin was monumental; but less blatant sins may cause impotence in prayer. The Pharisee's sin of pride and self-righteousness (*he thanked God that he was not as other men are; and doubtless God was also thankful, but not for the same reason!*) prevented his prayer from being heard and him obtaining justification from the Lord (Luke 18: 14.)

Unbelief will make us powerless in prayer. “Let not that man think that he shall receive any thing of the Lord” (James 1: 7).

Hardness of heart will render unacceptable to God even the most fluent or eloquent of our prayers. It doubtless will be remembered that when the spies sent by Moses to make reconnaissance of the land of Canaan returned and reported that the land was a goodly one, wonderfully fertile, but that the occupants thereof were a race of giants, Israel hardened their heart and refused to enter. Thus, said Moses: “Ye returned and wept before the Lord, but the Lord would not hearken to your voice, nor give ear unto you” (Deuteronomy 1: 45). Hardness of heart towards a fellow believer may so wound that one that his or her spiritual progress may be retarded. Futile in such a case is it to pray; God is not interested. “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matthew 5: 24). And the principle applies whether the gift be a tangible one, or the fruit of our lips giving thanks to (or prayer in) His name (Hebrews 13: 15).

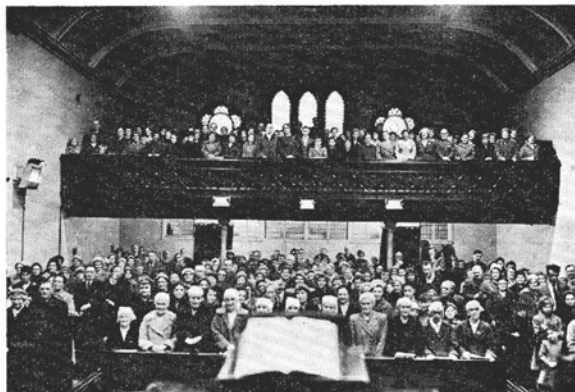
640 BREAK BREAD AT ABERDEEN CRUSADE

Reports Alexander Tee, F.R.G.S. (Elim evangelist)

THESE closing days of the crusade in Aberdeen have proved to be among the most blessed of the whole of this time of great rejoicing and blessing in the north-east of Scotland. About 500 turned out to the young people's rally, which took the form of a missionary night. Then on the Sunday morning about 150 came to the Elim church for the morning service.

In the evening we booked the large public music hall again and at that service, amid a downpour of rain and bitingly cold wind, we counted some 640 who came and around the Lord's table remembered His death. It is a long time since I have witnessed such enthusiasm among church workers as I did on that Sunday afternoon when a small group of sisters came to prepare the table for the campaign communion service.

Another great thrill was on our night off. The public building was not available for us on the second Friday and so we could have no meeting in Aberdeen. We arranged with some friends in Peterhead to go there and have a service in that town. I did not know just what God had for us; however, you will readily see the leading of the Spirit. When I arrived for the service we asked a policeman where Hope Street was. He said "You will find it lies over there." Then he said "I suppose you will be going to the service in Zion Tabernacle." The whole town knew of the meeting. What a thrill met our eyes when we turned the corner. Behold! A beautiful new church, only opened three months ago, all in two-tone granite and a most modern frontage. Long before the service was due to commence, the leaders were taking in extra seats from the minor hall as every available seat in the main church



Aberdeen church crowded for a crusade service.

was full. We commenced before the scheduled time as the building was crammed with waiting, eager people. People were seated round the platform, anywhere and everywhere. The service was electrified by the presence of the Holy Spirit and a fine number of converts came right out into the minor hall to give their lives to Christ. Nine adults came out if I remember aright. During the time when we prayed for the sick a man with a deaf aid claimed to be healed, and when speaking to the pianist later he told him of the miracle. Others were visibly healed in that great service (not a bad night off!). Since then the leaders have asked about joining the Elim movement!

Last night we had to open the gallery in the Aberdeen church as the building downstairs was packed right out. Between sixty and eighty people used the gallery, which was the first time it had been used for a long while. Some fifteen men and women went through the waters of baptism and already we have had to plan another similar service for a week on Sunday as another group are eager to follow the Lord in this way!

A bus-load of new converts are travelling all the way down to Glasgow for the St. Andrew's Hall rally, where again we are expecting a great day in evangelism. There is no doubt about it, Elim is on the move, and in these days the call goes forth to every Elim member: *Be on fire for the souls of men!*

A local newspaper reports—

Among people who claim to have been cured by Mr. Tee's services is Methlick farmer Mr. Edward Laing, of Burngrains. He was crippled with arthritis in his right arm until he saw Mr. Tee ten days ago.

"Aye, I'm cured all right," he said yesterday. "Before I couldn't dress myself or shave properly. But now I can lift heavy things with my arm."

Mr. Laing added: "I never was a practising Christian before and I didn't believe much in this Divine healing stuff. But I do now."

Aberdeen housewife Mrs. Annie Low suffered from bronchial trouble for years until she saw Mr. Tee two weeks ago.

Last night she returned to his service. "It's wonderful. Now I'm cured I can do my work and go out shopping with nae trouble at all."

"And I can sleep properly at night instead of lying awake in my bed coughing."



The dramatic moment of healing for Mr. Laing.

HE HELPS THE SICK WITH A PRAYER AND THE TOUCH OF HIS HAND

SCOTLAND is a land long famous for its religious revivals. Nowhere else can the fervour of an evangelist so excite the emotions of people. And this week a new figure strode on to the stage—following in the path of Moody and Sankey, Dr. Chalmers and Billy Graham.

The Rev. Alexander Tee, in his meetings in Aberdeen this week, has made an enormous impact on local people with his faith healing methods—allied to the choral singing and conversion methods so beloved of most revivalists.

Mr. Tee, a 35-year-old minister of the Elim Church, attracted a 300-strong congregation to the Y.M.C.A. Hall. Among the congregation were several ministers of the Church of Scotland, who saw the following scenes.

A mother, Mrs. Margaret Donald, of Dyce—who walked unaided for the first time in her life, after years of crippling arthritis. Some of the congregation were in tears as Mrs. Donald walked out of the hall with her 14-year-old daughter.

In an emotion-charged atmosphere eight other sufferers came forward to be anointed and hear special prayers for them by Mr. Tee. Many of them claimed to feel better after the service and forty-eight people stepped forward to be converted.

Who is this mild-spoken man with the genial smile who has been the talk of the Highlands this week? He is the son of a minister who had his congregation in Kilsyth, and has been a minister himself for fourteen years.

His abiding belief in the benefits of faith healing was

fired when he saw his own mother cured of arthritis in Glasgow. "Then I was convinced, for ever, about Divine healing and decided to pray that God would give me this great gift," he told me.

Mr. Tee's mother is still alive and in good health. free from the bath-chair she once needed.

In his quiet West of Scotland accent he told me something about his mission and its aims.

"I would say that Divine healing is causing a stir wherever we go. Aberdeen ministers have been showing a lively interest—and so far there has been no criticism. I must stress I take no credit for any of this—it is not Christian science or spiritualism. I am merely the instrument of God.

"The case I perhaps remember best is of a woman in London, who for ten years had been totally blind. She now sees perfectly—without glasses. I think this was the greatest miracle."

The Elim Church, although small in comparison with the two big established churches of Britain, has churches in many towns all over Britain.

During his short ministry Mr. Tee has founded nine new Elim congregations in Scotland—and seen new church buildings erected. At present he is supervising the building of a new Elim church in Paisley.

Mr. Tee, who is a quick-fire speaker, rams home his points in sermons in frank, direct style. His Aberdeen visit will not be forgotten in the north-east for a long time.

Charles McPhail in the *Weekly Scotsman*.

Fiery end to a glory hole!

By George Canty (Minister of Elim Church, Gloucester).

A VIOLENT gush of flame and smoke burst seventy feet skywards and startled the neighbourhood. This was the first sign of the latter end of an historic little Elim building.

Twenty-five years ago the late Pastor Pritchard walked the byways of Gloucester looking for a home where he could bring up the converts of a great campaign in which 2,000 people had originally decided for Christ. At the back of the railway sidings, in an unpromising street, stood the empty Railway Mission, which he claimed in the Lord's name.

Soon acquired, it sheltered Elim's flock for some years, but then in 1940 came the major disaster of the bomb. Miraculously the congregation within escaped as the great roof crashed down and the walls caved.

From the remains, in desperate times, a little hut was patched up attached to what was left of the old walls. And there, for nearly ten years, at first under gaslight and on the world's most uncomfortable forms, the Elim folk displayed their matchless loyalty.

The congregations even increased till the hall was too small.

Then in 1950 another much better hall, twice as commodious, was erected, which within a few years had again become too crowded, and in a most marvellous way God gave one of the finest halls in the city, which with its lovely furnishings, position and appearance, and its 450 modern opera seats, seems like a miracle. From a humble patched shed to this impressive building within seven years!

However, the charred brick walls of an old cabin by

a railway siding still stand as a memorial to people—some in glory—whose early struggles, loyalty, faith and courage are the real foundation of the bright scene of revival blessing which greets so many visitors now in Elim's lovely main road church at Gloucester. It is, probably, one of the best examples of Pentecostal progress, and also now one of the largest Pentecostal congregations in this country for any town of comparative population.



Firemen tackle the blaze in former Gloucester church.

I HAVE chosen to speak to the conference in my presidential address on the subject of absolute surrender. That is the title, as many of you know, of a book by Dr. Andrew Murray. He relates that he had asked a very godly Christian worker what he would say was the great need of the Church, and the message that ought to be preached. The answer was given quietly, simply and determinedly: "Absolute surrender to God is the one thing." That message is no less needed today.

Someone has said that we are living in the day of specialists, when most leaders seem experts in one particular subject. I incline to think it can equally be said that this is the day of dedicated men; leaders engrossed with one particular goal at which they aim. When I had prepared this address, the news of the first man in space became known. Of his plans for the future Major Gagarin said: "I wish to dedicate my life, my work, my thoughts and feelings to the science which is dealing with the conquest of cosmic space." Are we offering such dedication to God and His service? It is with this appeal to a full and, if

evidence of meeting with God in covenant promise. When God spoke to Noah about the destruction of mankind, Noah built an ark, but when God led Noah forth from the ark, and promised that by him he would multiply and replenish the earth, the man of God built an altar.

Abraham was led by God to leave his country and go where God would lead him. And when he was brought to the border of Canaan, God met with him, saying "Unto thy seed have I given this land." There Abraham built an altar. So also with Isaac, when he was tempted to go down into Egypt for survival in a time of famine. The Lord appeared to him and said: "Fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." And there, in the place where God met with him in promise, Isaac built an altar. Jacob also built an altar in the place where the Lord said: "Arise, go up to Bethel . . . and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." Jacob then retraced his steps and erected

¶ *The substance of the presidential address, given on Monday night at the conference in Llandudno.*

Absolute Surrender

By T. H. Stevenson (President of the Elim Churches)

need be, fresh dedication of our lives that I bring your thoughts to the scripture I have read from Leviticus, chapter six, with its mention and linking together of the altar, the fire and the sacrifice. Though an ancient scripture and ceremony, it unfolds a picture of complete dedication, as one envisages the permanent altar, the continuing fire and the recurring sacrifice.

There is something here for our beloved movement, our ministers and our members as described by these things: the act of a complete and abiding separation to God; the continuous action of zealous service; the oft-repeated act of offering ourselves anew to the Lord.

THE ALTAR

Let me bring the altar before you—or let us bring ourselves to the altar. It stood within the entrance of the tabernacle, the first step, or stop, in Israel's approach to God in worship. Like every other altar that had been before it, the brazen altar was the

altar in the place where God had said to him that He would multiply his seed and be with him. Moses did likewise when he was called alone of all the people to ascend the mountain to meet with God. There, in the place where God promised to bless him and the people in his care, he built an altar.

On that same mountain God told Israel to make for the tabernacle an altar that would be a lasting testimony that God had met with them and was among them.

The Elim Movement

All these, the patriarchs and Israel, were pilgrims who took many journeyings, but the Bible narrative is the evidence that none ever forgot the time or place where Jehovah had met with them and made His promise to bless and multiply them. Our name of Elim is a reminder not only of a place of refreshing, but that we too have travelled far since 1915, when the work began in the country town of Monaghan in Ireland. Like an altar, the Elim

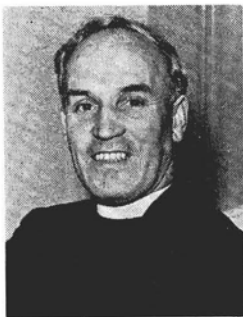
Church exists today as a testimony to those early days when God first met with His servants, and that He is true to His promise to bless and multiply. Time and tide have seen many changes among us. As in any other work of God, occasionally some have gone from us, and God has called home many pioneers, but Elim itself still stands and spreads.

“When the Elim work began,
Many said it was of man;
But ’twas God inspired the plan,
Praise His name.

Many shook their heads with fear,
Saying soon ’twould disappear;
But by the grace of God we’re here,
Praise His name.”

My dear wife tells me that those simple words were well known in the earlier days of Elim in Ireland. How much more true are they after so many years. We can say: “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His.” There must be no turning back upon, or departure from, that initial act of God that

nder



brought Elim into being; but there must also be a going forward. The fundamentals as set forth in our constitution are the permanent record to an abiding committal to God and commission from Him.

The Elim Minister

I sincerely trust that each minister is aware of this sense of having met with God, and having been called by Him in a sure if not spectacular manner. When God called, you obeyed; you raised your altar in dedication to leave all and follow Him. Many of us in the ministry have also travelled far since God called. We have travelled in experience, in circumstances—and in age! I can relive this moment: the first few minutes after I left my home to enter the Elim ministry I found myself in an empty compartment as the train pulled out from the little station, and there I knelt commending my life to God, praying earnestly the words of Paul: “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made

conformable unto His death.” That, I trust, is still my desire.

The Elim Members

I trust that the members of our churches, the people who make Elim—and many of you are here tonight—I trust you also feel some deep sense of dedication, and that being in the Elim Church you are in the place where God wants you to be. We have built our altar. We have put our hand to the plough.

FIRE UPON THE ALTAR

There was an altar, but upon the altar there was fire, and God’s word to Moses was: “The fire shall ever be burning upon the altar; it shall never go out.” Brethren, if the World Pentecostal Fellowship were to seek a symbol to express the nature and purpose of its witness, I do not think there could be a better one than this. It is, I think, even better than the symbol of the Church of Scotland, and that is wonderful enough. In any Church of Scotland church you will see on the wall that hangs over the pulpit the emblem of the burning bush. “The bush burned with fire, and the bush was not consumed.” That has been historically true of the Scottish Presbyterian Church, which last year celebrated the fourth centenary since the Reformation. It has endured well, and Scotland still remains the most protestant country in the world. The bush was not consumed; but on the altar the fire was not consumed. The Pentecostal fire is still burning, and not merely since the birth of Elim, or the twentieth-century outpouring of the Holy Spirit, or even since the Reformation. It has been burning since the day of Pentecost, over 1,900 years ago. One of our ministers was at a ministers’ fraternal where they were discussing the historical churches dating back several centuries. He contended that he belonged to the oldest of all, the Pentecostal Church!

How the fire began

In Leviticus, chapter nine, I read that the fire upon the altar was first kindled in a supernatural way. When the wood and the offering were laid “there came a fire out from before the Lord.” God sent the fire. He began the proceedings. And the Church began when God sent the fire of the Holy Spirit on the waiting disciples. It was the baptism of the Holy Ghost and fire that enthused, energised and equipped the infant Church. Through succeeding centuries the fire at times has seemed low, almost extinguished, but always the moving of the Spirit has rekindled the flame. The coming World Pentecostal Conference at Whitsun in Jerusalem is the evidence that the fire has continued and spread throughout the world.

When the fire fell

When the fire fell on the altar the people of Israel fell upon their faces. It was spontaneous and tense with emotion. At Pentecost, when the fire fell they did not appear too steady on their feet either, according to the accusations hurled at them. Where there is fire there is fervour. Emotion that is spontaneous and horn of the power of God is at least more scriptural than the artificial genuflexions of priest or people in conformity with a ritual or liturgy.

God sent the fire, but the priests were commanded to keep it alive: "The fire shall ever be burning in it." God sent the flame, but man supplied the fuel to sustain it. Every day wood was laid upon the fire.

The Lord said "It shall not be put out," or, as translated by Dr. Young: "It is not quenched." The apostle exhorts "Quench not the Spirit." We do not want fire extinguishers in the pulpit or pew. I would prefer even to tolerate the occasional fire-eater. Eccentrics are less harmful than critics.

"It shall never go out," said the Lord. Few might attempt to *put* the fire out, but we all are open to the danger of allowing it to *go* out. By mere apathy and lethargy we might well lose the blessing that Paul enjoins: "Be *being filled* with the Spirit." Well would we plead:

"There let it for Thy glory burn
With inextinguishable blaze."

The early Church kept the fire ablaze: "They began to speak with other tongues," and from that beginning "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." They were found "continuing daily . . . in the temple, and . . . from house to house." Not only did that which had begun continue; it increased, as "the Lord added to the Church daily such as *were being saved*." That is true Pentecost in action. It expands as it expends itself. It extends as it exerts itself. It excels as it exercises itself.

THE OFFERING UPON THE ALTAR FIRE

There was the altar, and upon it the fire, and upon it the burnt offering. The picture is complete. All were complementary to each other. None was anything by itself, but combined, they fulfilled the purpose of God. The one altar endured for succeeding generations. The one fire sufficed, as it was sustained daily by fresh fuel. But the offering could neither endure nor be sustained. A fresh sacrifice was needed each day, and God gave instruction concerning it.

A daily offering

Dr. Jamieson in his commentary writings says:

"The observance of this daily sacrifice on the altar of burnt offering was a daily expression of national repentance and faith." We have an individual daily responsibility also.

"Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal,
And make the sacrifice complete."

A voluntary sacrifice

The daily offering was necessary, but it was also voluntary. God said "of his own voluntary will shall he bring it." We believe in conversion; but we do not believe in coercion. Whatever we may give to the Lord of our time, talent or treasure is of our free will. That is God's way, and our Elm Church depends entirely upon the loyalty and faithfulness of its people.

A varied offering

God provided that a man should give according to his ability; whether a bullock, or of the flock, or of turtle doves. The most that any of us can do is to give our best, and our best is the least that we should do. We are exhorted by Paul in Romans, chapter twelve, to give our lives a living sacrifice, and it is remarkable that immediately following this the apostle should say we have "gifts differing according to the measure of grace." As there are varied capacities that we offer to God, so there are varied uses made of us by God, and Paul enumerates and classifies them. There are, Paul says, the preacher, the teacher, the administrator, the contributor, the superintendent, the sick visitor. To the Corinthians he wrote that in the Church there are apostles, prophets, teachers, pastors, evangelists—and there are helps. The humble helps are also an offering of a sweet-smelling savour to God. He has a place for each one of us.

A complete offering

The burnt offering was a complete offering. The head, the inward parts and the legs were laid upon the altar. God wants all there is of us; our intellect, our affections, our energies.

"My spirit, soul and body,
Lord, now I give to Thee,
A consecrated offering,
Thine evermore to be."

In fresh dedication to God may many here and at this time be able to pray:

"Burn, fire of God, By Thine own love transcending
Let all I have and hold be Thine; and Thine alone,
Heart, mind and will a sacrifice ascending,
Consumed by fire from out Thy fiery Throne."

Before that fiery throne let us make that full surrender that is marked by the altar, the fire and the sacrifice.

NEWS FROM THE FIELD . . .

GOSPORT

The Easter convention at Gosport was one of the happiest and most successful conventions that have been held there. It was really Pentecostal and a great blessing to all. On Good Friday, Pastor Jack Newman (Coventry) ministered. He was joined on the Saturday by Pastor Norman Clark (Rugby). Easter Day saw both pastors ministering. The choir rendered suitable pieces on Sunday and Monday. Excellent congregations attended, and for some meetings the church was full. The final meeting again produced an almost full church and the special visitor was Herr Konrad Reith, from Essen, Germany. This brother was a prisoner of war at Wells, Somerset, from 1946-7, one of a good number of Germans who attended our church there during the ministry of Pastor W. N. Brambleby. Herr Reith also sang with his wife and daughter. Pastor Brambleby gave the sermon that he preached to the Germans when they first came. Mrs. Clark, wife of the Rugby minister, sang a solo and both the Crusader choir and the church choir rendered pieces. The convention ended amid scenes of great rejoicing as souls surrendered and reconsecrations were recorded. All the meetings were convened by the local minister, Miss Florence Munday.

W. N. BRAMBLEBY.

EALING

Great blessing attended the Ealing Easter convention. Pastor F. J. Slemming touched the deep things of God as he unfolded the Scriptures concerning the background of the Cross. The final service on the Sunday evening saw a score of young people make their way to the front to rededicate their lives afresh to their risen Saviour. Blessing was added to the convention meetings by the conveners, Pastors B. A. Barnett and E. R. Corsie, together with contributions from the Watford Guitar Singing Group and beautiful singing by Miss D. Woodhead (the President's daughter), and Pastor E. Wall (Treherbert).

Pastor H. W. Greenway's visit on a recent Sunday was truly an inspiration, leading our thoughts to the fulness of our wonderful Saviour. Decisions were recorded at the evening meeting, at which sixteen persons were received into fellowship and nine were immersed in water by Pastor A. J. Chuter. To God be the glory!

We were privileged to have visits recently from three of our missionaries: Miss Vera McGillivray, Pastor A. D. Bull and Pastor D. C. Lewis.

LEYTON

On March 25th, 1961, the choir held its thirtieth anniversary services.

The guest speaker was Mrs. Naylor, who was in charge of Leyton church in 1931 and inaugurated the choir. Pastor Coleman (Islington) also took part in the service and the choir sang several items.

Greetings were received from Mrs. Dyke, Mrs. Read and Mr. and Mrs. Harvey.

The ladies conduct services in all denominations and several of the members take the Gospel to folk in hospitals every Sunday. Four of the original members are still active in the work of the Lord.

Presentations were made to Mr. R. Bynon (leader) and Mrs. Collingwood (pianist) and bouquets were presented

to Mrs. Naylor and Mrs. Bynon by Colleen Knipe, daughter of Pastor Knipe.

Theme chorus: "We will work for Jesus."

LONGTON

The first annual fellowship tea in their new church was held by members at the Elim Church, Dresden, on Saturday.

Despite the adverse weather, over eighty attended, some of these having joined the church since its removal from Longton in October of last year.

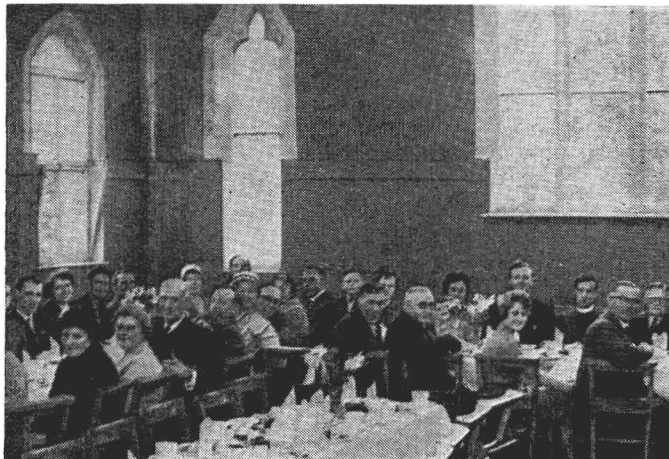
During the tea a special cake was presented to Rev. J. B. Coleman on the occasion of his third anniversary as minister, and his wife was presented with a bouquet of spring flowers by Miss Beth Gallaway.

Guests of honour were Rev. and Mrs. J. R. Brown from the Elim Church at Stockport. Mr. Brown gave a talk, illustrated by a film-strip, on the importance of the Dead Sea scrolls.

On Sunday, Pastor Brown preached at the church in the morning and at the "guest service" in the evening.

In the afternoon he presented prizes to the children of the branch Sunday school at Meir.

Three great days of blessing were experienced at the Elim Church, Longton, over the Easter period, when we were privileged to have Mr. Derek Ricketts (Elim Bible College) and Mr. Gordon Ward (Kingstanding) to preach God's Word. Musical items were provided by Neil Dixon (Kingstanding), and the Salvation Army band and songsters (Longton) and the Emerson Quartet. An outstanding testimony was given on Sunday evening by a Hungarian brother. The numbers were the best ever for our Easter meetings. On the following Sunday we held a family service conducted by our own minister, Rev. J. B. Coleman. A flannelgraph was given for the children and they sang a chorus, to the delight of the older members of the congregation. The church was packed to capacity for this meeting and we praise God for His wonderful blessings in Longton.



Annual fellowship tea in the new Longton church.

Asked what he got from going to church, Stanley High, a senior editor of the Reader's Digest, replied



Conducted by the
National Youth Director

"I GET SOME PERSPECTIVE"

IT is well worth sitting on a hard seat if it helps you to have a clear head.

In the rough and tumble of this life where the rule for the majority is *survival of the fittest* rather than *survival of the holiest* we must pay greater attention to our church services. Too many folk who have been cajoled into church attendance have the wrong approach to it. They go out of pity for, or fear of, the preacher! Or they may have one eye on their spiritual reputation. Of course, there can be more than one justifiable reason for church attendance. We should go to worship God, first and foremost. But in the going we will derive benefit. We can never be the same when we have met with God, and church services provide the greatest opportunity to do this.

Then there is this *place of perspective*. We should

not be surprised if we do not always agree with the preacher. Neither should we be offended if we find him cutting across our pet theories, or our recent actions. This place is our correcting point, not for the benefit of the preacher by giving him the role of a belligerent schoolmaster, but to keep us on a true course. The influences of the world are pressing in upon us daily. They shout at us from the roadside, in the parlour, and even on the workshop floor. Their voices more often than not are in insistent tones, out of all proportion to their value. But they make themselves important, and the majority believe them. "This is the way for your pleasure" they cry, or "You must insist on your rights and this is the way to obtain them." But seated on that hard seat, listening to the Word of God and singing hymns of sound doctrine, we are brought back to the place of God's view—here we see things in their true perspective. Just the reading of God's Word will do this, but more so when we have made the physical effort to attend His house and set ourselves apart for a little while. The *atmosphere* of His house is so much different. Here we find the Spirit of God having His way; how unlike the foul atmosphere of the workshop floor and many an ungodly home. This is the place to keep us looking at life with a right sense of proportion. We do not have to work out all the details of "what are the dos and don'ts." It is here we find the principles of good living. They will be our guide out there in the throbbing, jostling, scheming, maddening world. We will be able to cast aside the worthless, because we will first be able to see it for what it is.

We must go to church my friend. We cannot do without it in a world packed full of inconsistencies. Take a lesson from David, who wrote ". . . I went into the sanctuary of God; then understood I . . ." (Psalm 73:17). This is the place where you find life set in its correct values. Impress this fact deeply upon your mind and do not easily depart from it. Sacrifice all to gain it. The opportunity of a free country to attend the church prayer meeting, Bible study class, intimate communion with Christ around His table. These church activities are for your sake more than



Introducing E.Y.M.'s HOLIDAY HOSTS

Rev. Eldin R. Corsie

Rev. Eldin R. Corsie is already one of our popular camp commandants.

He has been engaged in

Elim youth camping since entering the Elim ministry in 1949. He is pastor of the church at Holland Park, West London, and youth commissioner for North London. Mr. Corsie has pastored churches in the north of England and Cornwall and was youth commissioner for the North Midlands Presbytery. He has also been extensively engaged in evangelistic campaigns and is a talented musician. His wife is the daughter of Rev. J. Craig Kennedy (member of the Elim Executive Council). Mr. and Mrs. Corsie are the proud parents of a boy and a girl.

that of anyone else. You will leave His house viewing life differently, and go through life more securely. Do not look at church as a drudgery but as a healthy necessity.

LONDON CRUSADER CHOIR *in town and around*

RECENT weeks have found the London Crusader Choir travelling far and wide, to East Grinstead, Tunbridge Wells, Maidstone and Slough, ministering in prison, parish hall, mission centre and Pentecostal church to congregations of varying need and description. Nevertheless, the choir's spiritual and talented ministry never fails to attract and win the interest and prayers of countless numbers.

A weekend spent in Derby commenced this year's weekend campaigns. Pastor Wynne Lewis and his great team of workers spared nothing to make this visit memorable. The grand Elim church building in Derby could provide no better venue for a ministry of music and song and the building was packed to capacity for the Saturday evening festival of praise. Then followed visits to Elim churches in Braintree and Bermondsey; smaller congregations maybe, but enthusiasm and blessing were fully evident. How we enjoy visiting our smaller churches and sharing fellowship and ministry with those holding the fort so consistently and undauntedly. Preparing for the B.B.C. broadcast during Easter week (Network Three) also claimed our attention, and so to Broadcasting House, London, for recordings. We appreciate the listeners' letters and appreciations received following this transmission on the story of our prison evangelism covering some twenty-seven years.

Easter weekend found the choir heading towards Bournemouth. A Good Friday service was held in Christ Church (Anglican), Bournemouth. The speaker was Rev. Samuel Penney. His ministry and that of the choir to a packed church were deeply appreciated.

Easter Saturday at the Winton Church was a festive occasion. Choirs from Springbourne and Winton joined the London Crusader Choir and the united group formed a chorus whose singing was of an exceptionally high standard musically and with great spiritual impact. Associated conductors during the evening were Arthur Rawlings (Springbourne) and Don S. House (Winton). Talented musicians included Janet Penney (piano) and Muriel Daniels (cello). Easter Day at Winton with the Crusader Choir was a day of rich spiritual uplift and the contributions throughout the day in song, testimony and resurrection power made this a memorable occasion. Then back to London in the early hours before embarking on the grand and glorious Easter meetings in the Royal Albert Hall (followed the next evening with a special recording session—when do these choristers have time off?).

The city of Oxford was the choir's next rendezvous. On Sunday afternoon to the prison, where the chaplain awaited the visitors and directed them to the splendid new chapel. The chapel was packed, and Pastor Douglas Gray's message to these men was listened to with rapt attention and respectful attitude. From prison to the City Temple for an evening service with Pastor Ernest Scrivens and the great congregation present. In all these journeyings of hundreds of miles, whether in the homes of members or sharing spiritual feasts in the meetings, the fellowship enjoyed has been marked with quality and joy of the best. The Crusader Choir looks forward to meeting more and more of Elim's great family in town and city.

WOMEN'S COLUMN

By Gladys Gorton

"ARE YOU A COSMONAUT?"

"WHAT a ridiculous question," you say. That's utterly impossible. Well, I am a cosmonaut and so are you if you have the assurance that you belong to the Lord Jesus Christ. His second advent, foretold by patriarchs, prophets, angels, apostles and Himself, is imminent. He who ascended (Acts 1:11) with a resurrected body (without blood) will descend in like manner (1 Thessalonians 4:14-18), and we shall be caught up to meet Him in the air, together with the dead in Christ who will hear His voice! We shall be changed in a moment, in the twinkling of an eye! Far, far more speedy than a mere 18,000 miles an hour—without a rocket, without a space-ship. Actually there are millions of potential cosmonauts in the world today.

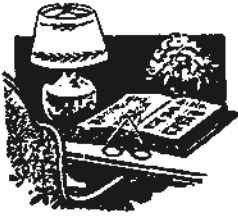
Russia and the world acclaim Major Gagarin to be the first man to fly into space, but he isn't, you know. There's Enoch and Elijah. "Enoch was translated that he should not see death" (Hebrews 11:5), and Elijah ascended in a chariot of fire with horses by a whirlwind (2 Kings 2:11) and centuries later returned to the earth on the mount of transfiguration.

The talking point of the world these days has been about two men shut off from the world, one in a space-ship and the other in a glass cage—Gagarin, the first master of the cosmos, and Eichmann, the master of concentrated mass murder. One was lifted to the heights and the other sunk to the depths. Within recent weeks a Parisian woman showed me her arm branded with the mark of the Auschwitz camp where Eichmann was commandant. But the opening of this man's trial in Israel has been eclipsed by the cosmonaut's journey into space. His achievement commences a new epoch for the world.

What momentous times we live in; such astounding news booms into our homes by radio and television. Gone are the leisured days of our mothers and grandmothers. They lived within their four walls and limited environment with never a thought of space-men, sputniks and racing to Venus or landing on the moon! Susannah Wesley, with her large family, was an exceedingly hard-working woman, but all the surprising happenings in this modern age which are known by the average woman never "rocketed" her—they were never in her "orbit"!

By the time you got up, dressed, prayed, breakfasted, clocked in and settled down to work, a man had been flung into space and had circled the earth. Incredible but true. So time marches on, but life brings its immediate concerns: Celia is rushed to hospital with appendicitis, Helen, Anne and Gillian develop measles and so does Princess Anne! Caroline is cutting her first tooth, Peter tears his trousers climbing over barbed wire. Mother ponders the wherewithal to buy new shoes for Tony. In the garden I plant some seeds and my neighbour talks about the cosmonaut, etc., and plucks a leaf from his rose bush. "That's something they *can't* do—give life." "Or bring life from a seed," I echo.

This week's talk is a mixture of interplanetary, international and interior affairs which brings me to this text: Isaiah 40:22; and the thought: "When you are on top of the world you can come down to earth with a bang!"



THE FAMILY ALTAR

Scripture Union Portions. Notes by W. J. Patterson
(Minister of Elim Church, Halifax)

Monday, May 15th. Acts 2 : 22-36.

The humanity which Jesus borrowed at His incarnation, and welded by indissoluble ties to the immortality of His Godhead, He retains for ever, as by His resurrection and ascension He mounts the mediatorial throne. But the borrowed tomb is returned to its owner as Jesus resumes contact and communication with His apostles after His resurrection. The reality of that resurrection must of necessity leave its mark on the lives it influences. The knowledge of that which had taken place inspired them, and they became positive "witnesses of the resurrection." We too, who feel and know the impact of contact with the risen Lord, must become His qualified witnesses.

Tuesday, May 16th. Acts 2 : 37-47.

"Save yourselves from this untoward generation" (v. 40). A new mental and moral development that expressed abhorrence at everything that was wrong seemed to be a distinguishing spirit of the apostolic age. Over the pure minds of converted people there swept a seemingly contradictory impulse—the desire to dissociate from the prevalent guilt of the age, and the wish to make soul-saving contacts with those of their age and generation. This urge held its own peculiar "swing of the pendulum" dangers for them as it does for us. Associate or dissociate? The "fellowship of the apostles" and "prayer" became a magnetic force, drawing them away from every perverse association and attracting them into the fuller blessing of the Christian community.

Wednesday, May 17th. Acts 3 : 1-10.

"Such as I have give I thee" (v. 6). Peter's pockets were empty, but his heart and life were full. This saying expresses a grand principle of preparedness, a spirit of willing readiness to impart to others to the very utmost from the store of his own spiritual holdings. Jesus had taught him: "Give, and it shall be given unto you." We can lift this into a far higher orbit by recognizing that what Peter gave he first of all received from a higher power. What we do for others through God's grace and power is invested with a characteristic that, like the ripples upon a pond, lives on in ever-widening circles.

Thursday, May 18th. Acts 3 : 11-26.

"The God of our fathers, hath glorified His Son Jesus." The human tendency is to heap honours on the instrument God uses as the channel for His supernatural power, and the ever-present danger of attributing Divine power to the healer and miracle worker must be avoided at all costs. When wonder and amazement fill both heart and mind at the beholding of God's miraculous power in operation, we must disclaim personal ability and inherent spiritual powers absolutely.

That is what Peter is doing here. But he does more—he proceeds to trace this miracle to its true Author, and to relate the specific reason for its operation to His Divine will and wish to "glorify His Son Jesus."

Friday, May 19th. Acts 4 : 1-12.

The whole Jewish world had been roused by this "notable miracle" of healing. The cripple at the temple gate, now fully recovered, together with Peter and John, now stood

face to face with the hostile rulers of Jewry. What an awesome group they were (see verses 1 and 6); the much-vaunted, self-styled builders of morality, and of spiritual and political life in Israel. A note of sarcasm and scorn infiltrates Peter's rebuke, so remarkably applicable to them: "You builders have left out the chief corner stone by your rejection of Christ, and consequently have forfeited any hope of salvation" (v. 12).

Saturday, May 20th. Acts 4 : 13-22.

"They took knowledge of them, that they had been with Jesus" (v. 13).

The true Christian can stand up to any amount of inquiry and close scrutiny. Peter and John, two humble fishermen, face a barrage from the brains on the benches—the best that Jerusalem can muster—and best them. "Unlearned and ignorant men" are comparative terms only—that is clear. Compared with the "brains on the benches" they were "unlettered," not being educated at the Jewish school that produced the rabbis. "Ignorant men" merely relegated them to the rank and file of the common people, as opposed to the rulers. The intelligence and vitality of their Christian teaching commended it as superior to the wisdom of the Sanhedrin.

Sunday, May 21st. Acts 4 : 23-37.

"They went to their own company" (v. 23). It is Sunday, and we feel the self-same pull of the house of God as did Peter and John, who, immediately on being let go, "went to their own company." It is a good thing when we gravitate toward one another, and in pure worship and devotion influence one another, as we are mutually drawn to the central point of attraction. Two benefits Peter and John found at that meeting: "They were filled with the Holy Ghost" (v. 31), and "great grace was upon them all" (v. 33). These may still be ours as we worship together.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

The Throne of Grace

We should expect answers to our prayers. There are no impossibilities to those who pray, for they have to do with the God of all power and might to whom nothing is impossible. We should not be conscious of our own weakness or frailty because when we seek the Lord we seek One who has all power in heaven and earth.

Those who come often to the throne of grace are made conscious of the overwhelming sense of the glory of God and the grace of being permitted to draw near to God through the name of Jesus Christ. In that name we are granted everything (John 14 : 14). At the throne of grace we see the greatness of God. So it becomes not a matter of our faith, whether great or small, but faith in the greatness and power of God.

Dear prayer warrior and intercessor, wait at the throne of grace. Think on the greatness of God and the promises He has made to us in His Word, then make your petitions known to Him and you will receive the answers you desire to your prayers. The intercessor who spends time before the throne will, after making his requests, go back to do the ordinary tasks of life with a quiet assurance that God will in His time and His way answer prayer. Dear prayer warrior, spend much time at the throne of grace in the presence of the King.

Prayer is requested for

- Revival throughout Britain.
- Elim missionaries.
- Blessing on Elim Sunday schools.
- A woman suffering with nerves.
- Many to be filled with the Holy Spirit.

Thought for the week

If God wrote "opportunity" on one side of open doors He wrote "responsibility" on the other side.

COMING EVENTS

(Please pray for these services)

BLACKHEATH (Birmingham). May 14. Elim Church, Cardale Street. Minister's Tenth Anniversary Celebrations. 11 a.m. and 6.30 p.m.; 21. Sunday School Anniversary, 11 a.m., 2.45 and 6.30 p.m. Speaker: A. E. Smith; 28. Sunday School Anniversary continued. 11 a.m., 2.45 and 6.30 p.m. Speaker: K. Smith.

BURTON-ON-TRENT. Elim Church, Moor Street. May 16, 23, 30 and June 6. Course: Ling classes—tapes, prayer and fellowship. Sponsored by the local Billy Graham Relay Council. 7.30 p.m. Convener: Ken Smith.

COULSDON. May 20. Elim Church, Chipstead Valley Road. Monthly Pentecostal Rally. Speaker: E. G. Cunningham (A.O.G.). Convener: B. Hayes (Elim). Items by friends from Dunton Green.

FINCHLEY. May 27, 28. Elim Church, King Street, East Finchley, N.2. Great Youth Weekend. Sat. film "The Sickle or the Cross." 7.15 p.m. Sun. 6.30. Youth Evangelists J. Chambers and D. Lockwood. Convener: J. G. Cooper.

ILFORD. May 27. Elim Church, Clements Road. Monthly Rally. 7.30 p.m. Elim Bible College Students.

LEYTON. May 13, 14. Elim Church, Vicarage Road, S.S. Anniversary. Speaker: E. Plant (N.Y.L.C.), Sat. 6.30 p.m. Sun. 3 and 6.30 p.m.

LONDON. May 31. Metropolitan Tabernacle. Elephant and Castle, S.E.1. London and Home Counties farewell to Harold Womersley, returning to Katanga Province, Congo. Chairman: W. T. H. Richards (Sough); Speakers: William Burton and James Salter; soloist: Horace Butler. 7.30 p.m.

SALFORD (Pendleton). May 12-14. Elim Church, Nursery Street. Annual Convention. Friday 7.30. Sat. 7.30. Sun. 11 and 6.30. Speaker: F. A. Hodge. Soloist Mrs. J. T. Glass. Do not miss these services.

WOODBIDGE. Suffolk. May 27. The National Hall, Sun Lane. East Suffolk Crusade (Director: F. Lavender, Ipswich) presents an International Occasion at 7 p.m. Items from India, United States, West Indies and Great Britain.

WHITSUN CONVENTIONS

BARKING. May 20-22. Elm Church, Ripple Road. Combined Whitsun Convention and East London Revival Rally. Speaker: F. Shadlock. Sat. 3 and 6.30. Sun. 11 and 6.30. Mon. 3 and 6.30. (Tea provided Sat. and Mon.)

BIRMINGHAM. May 20-22. Elim Church, Graham Street. Speakers: K. Hathaway and D. Lewis (Missionary). Sat. 7 p.m. Mon. 3 and 6.30 p.m. (cups of tea between services).

BRADFORD. May 20-22. Southend Hall, Leeds Road. Speakers: H. W. Fardell and Wynne Lewis. Convener: A. D. Hathaway. Sat. 7 p.m. Sun. 10.45 a.m. and 6.30 p.m. Mon. 3 and 6.30 p.m. (cups of tea between services).

COULSDON. Whit-Monday. May 22. Convention Meeting conducted by B. J. Hayes and Guildford Assembly. 7 p.m.

EASTBOURNE. May 20-25. Elim Church, Hartfield Road. Whitsun Campaign conducted by Idris Davies, Welsh Evangelist. Sun. 11 and 6.30; weeknights 7.30.

GRIMSBY. May 20-22. Elim Church, Tunnard Street. Speakers: B. J. Hopkins and Robert Kay (A.O.G.). Sat. 7.30. Mon. 3 and 6.30 p.m. Convener: James McAvoy.

LEIGH-ON-SEA. May 20-22. Elim Pentecostal Church, Glendale Gardens. Fortieth Anniversary and Whitsun Convention of the first Elim Church in England. Sat. 7 p.m. Whit-Sunday 11 a.m. and 6.30 p.m. Whit-Monday services in the Wesley Church, Elm Road (near main post office) at 3 p.m. (Missionary Meeting) and 7 p.m. (cups of tea provided). Speakers: C. J. E. Kingston (son of the Founders), B. R. Garrard and A. Nicolson (S. Rhodesia). Convener: George Stormont.

MALTON. May 20-22. Elim Church, Greengate. Sat. 7. Sun. 10.45 and 6. Mon. 3 and 6.30. Speakers: George Backhouse and Ray Huehes. Cups of tea on Monday.

PLYMOUTH. May 20-22. Elim Church, Notte Street. Speakers include E. R. Corrie, J. W. Newman. Sat. 7 p.m.; Sun. 11 and 6.30; Mon. 3 and 6.30 p.m. Cups of tea provided.

SALISBURY. May 20-22. Elim Church, Milford Street. Whitsuntide Convention. Speaker: T. H. Stevenson (President); convener: J. F. Hardman. Sat. 6.30. Sun. 11 and 6.30. Mon. 6.30.

SCARBOROUGH. May 20, 21. Elim Church, Murray Street, Londesborough Road. Whitsuntide Convention. Speaker: F. W. Jones. Sat. 7. Sun. 10.30 and 6.30.

LATE NEWS

**FIRST EAST LONDON REVIVAL RALLY
AT ELM PARK. CAPACITY AUDIENCE,
500. CONVERSIONS AND MANY BAP-
TISED IN THE SPIRIT. ANOINTED
MINISTRY.**

PRESIDENT'S TOUR

May 13-15. Norwich: 20-22. Salisbury; 24-June 5. North-eastern Presbytery.

LONDON CRUSADER CHOIR

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

May 14. Maidstone; 16. Bloomsbury Central Baptist Church; 27, 28. Bristol (Sat. Colston Hall, Sun. City Temple).

ITINERARIES

Mr. D. C. Lewis. May 17. Birmingham (Smallheath); 18. Old-hill; 21. Hadley; 22. Graham Street (Presbytery Convention), afternoon, Missionary Rally; evening, Convention Service; 23. Worcester; 25. Smethwick; 28. Sparkbrook, 11 a.m. and 6.30 p.m. Afternoon, Langley Green; 29. West Bromwich; 30 Coventry; 31. Blackheath.

J. Smith and Mrs. Smith. May 13-18. Alloa; 20-25. Greenock; 27-31. Coatbridge; June 3, 4, York.

GREAT MUSICAL FESTIVAL

Organised by the North-West District Presbytery

to be held in

**SOUTHEND HALL, LEEDS ROAD,
BRADFORD**

Saturday, June 3rd, at 3 and 6.30 p.m.

(Tea provided at a small charge)

MASSED CHOIRS

under the direction of

Rev. Douglas B. Gray (Director of Music)

SPARKBROOK ELIM CHOIR

SOLOS — DUETS — QUARTETS

Guest Speaker: Rev. J. Osman (Sparkbrook)

Chairman: Rev. A. D. Hathaway

YOUR INVITATION TO

GREAT PUBLIC PENTECOSTAL CONVENTION

Elim Church, Southampton

Speakers include:

Terry O'Neil (A.O.G. Romford)

Fred Byatt (Elim, Birmingham) and others
Whit-Saturday 7 p.m. Whit-Sunday 11 a.m. and
6.30 p.m. Whit-Monday 3.15 and 6.30 p.m.

**Great Holy Ghost Receiving Meeting
between services Whit-Monday.**

**Twenty-eight received in last year's meeting.
Tea provided on Monday.**

For accommodation, write:

Minister, 101 Charlton Road, Southampton.

Only three months to go and they'll be arriving
from all over the country at

THE ELIM YOUTH CAMP WEYMOUTH

Have YOU booked ?

Sunshine, friendship, fun—on the sand, by
the sea for you at Weymouth.

July 28th—August 11th

For full particulars write now to
**Mrs. Drene Derham, 65 Western Avenue,
Ensbury Park, Bournemouth.**

CLASSIFIED ADVERTISEMENTS

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

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

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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

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

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

BRIDLINGTON. Board-residence, near sea; Pentecostal fellowship. Mr. and Mrs. Weston, "Riseholme," 13 Marshall Avenue. Telephone 2191 C.55

"CALLING all teenagers." The Elim Camp in Aberdovey, North Wales, has all you want in a holiday: plenty of food, fun, and fellowship; coach trip to Snowdon. Full particulars from Pastor Wynne Lewis, 124 Brisbane Road, Mickleover, Derby. C.69

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

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

COLWYN BAY, N. Wales. Homely, reasonable; individual attention; Christian fellowship; all conveniences, including h. and c. in all rooms; central sea and station; delightful woods and park. R. E. Jones, "Stradella," Grove Park West. C.65

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

"CROYLANDS"

EXMOUTH (Isca Road) SOUTH DEVON

Most delightful house for thirty guests standing in own grounds. Few minutes beautiful sands. Every modern appointment. Real fellowship. Comfortable and friendly. Ample parking space. Always open. Reasonable charges. C.37

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

HALDON COURT

EXMOUTH, SOUTH DEVON

* Lovely sands * Beautiful scenery * Safe bathing
* Youth — Families — Older People — Babies. A holiday to remember with real fellowship.

Send now for fully illustrated brochure. C.36

HASTINGS. Comfortable; bed/breakfast and high tea £3/16/- per week; bed/breakfast £2/16/- per week; few minutes Elim church and shops. Write: Mrs. Stuart Gumbrell, "Tolworth," 103 Manor Road. C.63

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

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

MARGATE. Three minutes sea and beach. Bed and breakfast and evening meal or bed and breakfast. No vacancies July 29th, August 12th. Mrs. Green, "Franklyn," 165 Canterbury Road. C.75

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

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

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

DEDICATIONS

HODGE. On March 31st, in the Elim Church, Holyhead; Philip Raymond, infant son of Pastor and Mrs. R. Hodge, was dedicated by Pastor Trevor Lloyd. C.74

WALKER. On April 16th, Sharon April Walker was dedicated by Rev. John Coleman, at Elim Church, Longton, Stoke-on-Trent. C.76

MARRIAGE

BARBE—RIHOY. On April 20th, in Eidad Elim Church, Guernsey; John Barbé to Brenda Rihoy (Delancey Pianist and Crusader Secretary respectively). Officiating ministers: J. C. Mulvagh and J. Gardiner.

WITH CHRIST

GILL. On April 16th, George Gill, aged 85, beloved father of Mr. Fred Gill. Officiating minister at funeral: H. Palliser.

MISCELLANEOUS

FOR SALE. 250 £1 shares in the Victory Press: would split. Genuine reason for sale. Box 55 "Elim Evangel" Office. C.77

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to fifty per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403

FOR SALE. 350 £1 shares in the Victory Press. Genuine reason for sale. Replies to: Box 53 "Elim Evangel" Office. C.64

SITUATION VACANT

ELIM GUEST HOUSE. Capable single woman or married couple required to manage Elim Guest House at Eastbourne. Write to Rev. S. Gorman, 20 Clarence Avenue, Clapham Park, London, S.W.4. C.68

SITUATION WANTED

SCHOOLGIRL (17) (Scots), desires work in Christian Guest House during July and August. Replies to Box 54 "Elim Evangel" Office. C.73

COLSTON HALL, BRISTOL

A Symphony of Praise

presented by the
LONDON CRUSADER CHOIR

Saturday, May 27th, 1961, at 7 p.m.

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

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

Guest Singers:

KEITH AND KELVIN

(Duettists of B.B.C. Silver Chords Broadcasts)

Chairman and Speaker:

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

Reserved seat tickets from Rev. W. R. Jones, 443 Fishponds
Road, Fishponds, Bristol, at 3/- and 2/6 each. Special
party rates. Unreserved seats (free) are also provided.