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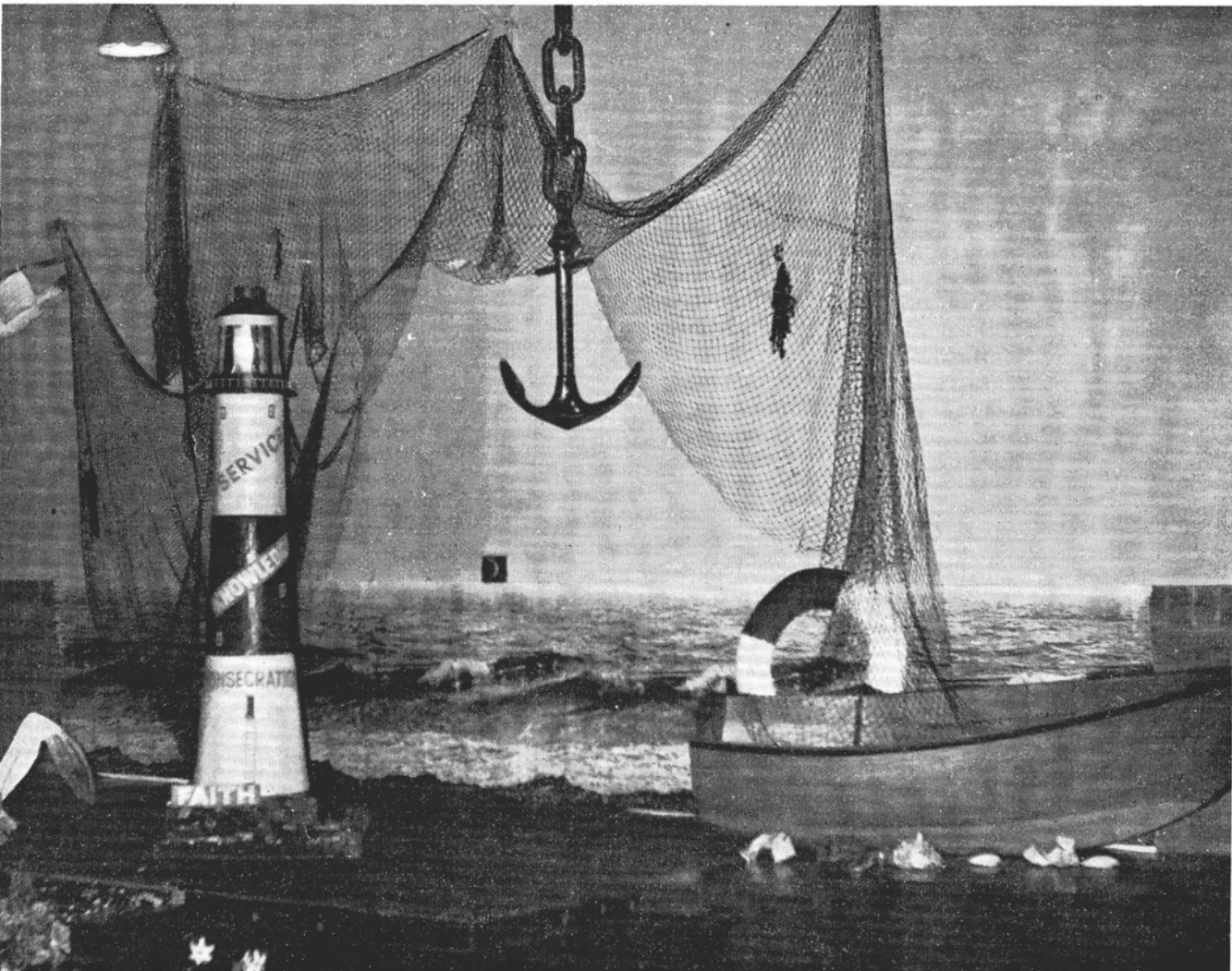
The *Elim Evangel*

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

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SUNDAY SCHOOL DEMONSTRATION AT EASTBOURNE—A REPLICA OF
BEACHY HEAD LIGHTHOUSE (see page 443)

editorial . . .

BBRITAIN'S most momentous decision since 1939 was how Billy Graham described the vital issue now confronting this country with reference to her joining the European Common Market, exhorting us that we should seek the face of God in prayer on this important matter. The economic implications of this, the apparent policy of the present government, may be serious enough, but the careful observer will see that far more is likely to be involved than mere economic matters, however much these may affect us for good or bad. It is also implied that there would be a steady progress towards a political union as well, and the consequent surrender of some measure at least of our national autonomy.

Our prime concern, from a Christian standpoint, is the possible effect on matters spiritual. It could of course be that there would result a more liberal and tolerant view towards religious minorities in some of the countries involved. This might help the Pentecostals to some extent. However, we cannot but see that the majority of these countries have a very strong Roman Catholic element. Would this kind of union lead to the domination of the whole Common Market area by Catholics, so that our own nation, with its strong Protestant heritage, for which our fathers gladly gave their lives, might be brought under the control of forces hostile to that precious liberty? These are matters which we do well to consider, and make the subject of our earnest prayer.

There is of course another aspect of this situation which must concern the evangelical and Pentecostal believer, and that is the prophetic importance of such issues. Are we seeing in Europe today a re-emergence of the Roman empire? For centuries this vast political entity dominated the Continent, declining for a time, and then re-asserting itself as the holy Roman empire. Are we now to see an economic Roman empire? Many students of prophecy see in the Scriptures the restoration of such a power in the last days. Then what will our relationship be to such a body? A study of the Scriptures is not likely to stir our enthusiasm for such a project!

We must confess that we would prefer to see the strengthening of our ties with those of similar persuasion. Britain has stood, together with the nations of the North American continent, in the forefront of missionary enterprise; together these nations have extended the warmth of their friendship towards the nation of Israel; together they have sought to make available the Word of God throughout the nations of the world. While we do not wish to minimise the efforts of other nations, one cannot fail to see that the English-speaking nations have fulfilled a Divinely ordained rôle in the spreading of the Gospel message.

While we know that the plan of God for these end times is moving inexorably to its conclusion, and that Britain's part in that plan, for good or ill, is known to God alone, we are also reminded that "righteousness exalteth a nation" and find from the Scriptures that nations, like individuals, are given a choice. May God help us to pray in these momentous days that our nation may be kept in the way of His choice and continue to stand as a bulwark for God's truth and righteousness.

THE ELIM CHURCH

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

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

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

THE ELIM EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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THE GREATNESS OF HUMILITY

By John G. Hare (London, Ontario).

"He that humbleth himself shall be exalted."

WHEN Jesus humbled Himself unto death He became a stumbling stone, and a rock of offence to the Jew, the Greek and the Roman. Greek and Roman philosophy had no place for meekness or humility in their doctrines. Wisdom, culture, fine physique and military prowess they sought after with their whole heart, but for them meekness meant weakness, and humility held the thought of meanness to a very low degree.

What a contrast is all this to the kingdom of God, where the grace of humility is of utmost importance and a prerequisite to a successful walk with God. It is as a sacrifice of sweet smelling savour to our God to see His children walking in love and humility. Those who stand nearest to the heart of God are the ones who manifest the humble and contrite heart.

The philosophy of men like Aristotle would put man on a lofty pinnacle of pride and esteem his works above all else, but when Jesus comes on the scene to present the little child as exemplar of the meek and lowly spirit of dependence upon God, the image of lofty man with all his folly and pride fades, as the snowflake before the warm sunshine, into a pool of dirty water.

Patriarchal Abraham, a man of much wealth and good standing in his community, sought the face of God, and marvelled that the "Great I Am" deigned to listen. He said: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" ("dust in my origin, and ashes in my end" is the Hebrew meaning). Because of his humility and faith, Abraham is called "the friend of God." The very fact that we, in grace, can approach the holy place, and enter in with boldness for audience and communion with God in prayer, is a matter for wondering gratitude.

When called upon to face Pharaoh, Moses said: "Who am I that I should bring forth the children of Israel out of Egypt?" The grace of humility here shines in this able servant of God, and is really a mark of true greatness. This same Moses could be as bold as a lion in the cause of God, before Pharaoh and Israel alike, and this attitude was also typical of our Lord Jesus, who asserted His righteous authority at the temple and put the moneychangers to flight in no uncertain manner. Nevertheless, it was the quality of humility that caused God's spirit

to place on record concerning Moses, "Now the man Moses was meek above all men on the earth." Truly, God recognises true meekness and true humility as true greatness.

When we follow in the Master's footsteps we are called upon to be militant against sin, the works of the flesh and of the Devil, and are given God's power to be overcomers of evil works, yet we must humble ourselves to walk with God, for

Just as the stream finds a bed that is lowly
So Jesus walks with the pure and the holy;
He will not walk with the proud and the scornful,
Humble thyself to walk with God."

The grace and beauty of humility finds its highest expression in the life and teachings of our Lord Jesus Christ, who said: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). It is easy to learn from such a Teacher, whose conduct of life was so exemplary in this realm, for He manifests such an understanding and sympathy for the feelings of His students. Jesus would never seek to humiliate His disciples with the pre-eminence of His glory, but rather taught them by such words as, "I am among you as He that serveth." To illustrate this He took up the lowly towel and washed their feet, exhorting them to do likewise.

Our blessed Lord's humility clothed and concealed an essential dignity of which He was conscious, because of His relation with the Father. Meekness and majesty were two essential qualities in Him, which never clashed in His harmonious character. Jesus taught humility in relation to God by two parables—that of the unprofitable servant in Luke 17, and of the Pharisee and publican in Luke 18. He also taught humility in relation to men (Matthew 18:1-4, and Mark 9:33-37). There are also many instances where Jesus, by example, relates humility to service (see Matthew 20:20-28; 23:1-12; Mark 10:35-45; Luke 22:24-27; John 13:1-17).

When James and John came to Jesus requesting the prominent seats in the kingdom of God, He made service a test of their fitness for such exalted positions. Their place in His kingdom would be determined by their ability to follow closely in His steps and to humble themselves even as He had done. "Whosoever will be great among you, let him be your minister: and whosoever will be chief

among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister." This kind of ministry allows no place for self-exaltation, but involves self-abasement and sacrifice, and this is what assures final victory because it manifests complete dependence upon God, even as David cast aside the armour of Saul—he had not proved it. Instead he chose five smooth stones from the brook (the number of dependence on God). Armed with these, his sling and his faith, he laid low in the dust that bragging, arrogant Philistine. Despised and spurned, even by his brethren, he became famous overnight, for he walked humbly with his God.

Finally, while Solomon walked in humility there was none greater, and we are thankful that the queen of Sheba visited him when she did, for if she had postponed it until a later time she would probably have gone away again a disillusioned and disappointed woman, for Solomon's heart became uplifted in pride and folly, as evidenced by the "apes and peacocks" which he later acquired. His humility had made him great, but pride made a fool of him.

Christian, if we are to live for our Lord, and be His representatives on earth, we also must, of necessity, be clothed with humility, which grace will identify us as true followers, and make our witness effective for Him. Someone has said "humility is the 'eye' which sees everything but itself," and remember, it is the light that must shine—not the light-bearer. "He that humbleth himself shall be exalted."

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WOMEN'S COLUMN

By Gladys Gorton

WHAT I WANT

IT surprises me that many people, some Christians included, have such definite ideas as to what they want in life. They state what they want and expect everything to fall into their laps and into place. For example, an actress is happily married and has one son. She has an elegant house; she has two Rolls-Royces and a Bentley. It appears that she has everything before she knows what everything is.

Her future: "I want a collection of cars, because I love cars. I want four boys and must have a larger house with a garden. I want one holiday abroad a year." And her career is geared to this plan. Will she get what she wants? Time will tell!

Well, there are lots of things that I badly want. I dare not list them else some of you will be seeing what you can do for me! But joking apart. "He knows what he wants and will get it" is the general attitude of this generation. I want. I WANT. Wanting never satisfies. Giving does. "Give, and it shall be given unto you."

As a Christian it is no longer what I want. I belong to another, even Jesus Christ, who has redeemed me with His precious blood. "I have been crucified with Christ: the life I now live is not my life, but the life which Christ lives in me; and my present bodily life is lived by faith in the Son of God who loved me and sacrificed Himself for me" (Galatians 2:20, New English Bible).

Every Christian possesses a twofold nature—a child of Adam by natural birth, and a child of God by spiritual birth. The moment we are "born again" we become "partakers of the Divine nature" (2 Peter 1:4). The very nature of Christ is imparted to us by the Holy Spirit. From the moment you were converted a continual warfare began in your heart: "The flesh lusteth against the Spirit and the Spirit against the flesh." The non-Christian knows nothing of this conflict because he does not possess the nature of Christ. The "flesh" is self. Drop the "h" from flesh, spell it backwards and you have *self*. This is the very essence of the old nature. The conclusion is that there are two possible centres for every Christian life: *self* or *Christ*. It should never be what I want, but ever be what *He* wants. This brings glorious freedom from discontent, dissatisfaction, and all that enthrones self—that big "I," the carnal nature which intrudes into the realm of spiritual experience and service.

"I have Christ, what want I more?" were the words of a woman found dying in a London garret many years ago. From the material standpoint she had nothing; possessing Christ she had everything. One may have everything materially yet possess nothing. It is not what I want which satisfies but what I need. My need is Jesus. Having Him I have everything (Philippians 4:19).

Amy Carmichael writes: "It is the Spirit of discipline we need when the 'I' in us rises and says, 'I want this, I want that . . .'. We get nowhere until we welcome the brave Spirit who never hesitates to ask us to do hard things; who never fails to strengthen us to do them."

ELIM CRUSADERS FILL LARGEST CHURCH IN PORTH

Four hundred youth march the streets of Rhondda in a witness procession.

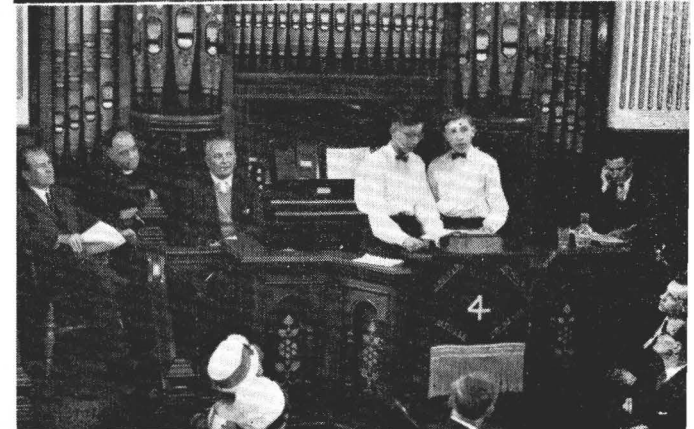
SURGING crowds, happy crowds, singing crowds, delighted crowds—this was the keynote at the great South Wales youth rally at Porth. "The best for years" was no idle comment. It was conducted by the district superintendent, Rev. P. S. Brewster, and the presbytery youth director, Rev. K. Hathaway. As the hundreds of young people surged into the Elim church it became clear that a larger building was needed for the evening service. As we commenced singing "Alive! alive! my Saviour is alive," we knew He was, and felt His presence as Rev. L. Green led us in prayer. What a sight to see the gallery packed with teenagers and Crusaders, all in a grand choir under the able leadership of Mr. H. Monk. "O happy day that fixed my choice on Thee" they sang, their faces aglow, reflecting the joy of salvation, and "Jesus our Friend," an old hymn to a new setting. Then Kelvin and Keith, the "Silver Chords" duettists, charmed us with "Travel along in the sunshine" and we all did that later when about three to four hundred of us marched three deep through the streets singing. Doors and windows opened and folk rushed out to see and hear Elim youth on the march. After tea there were open-air meetings—three of them in strategic points. The Word of life was preached by fearless youth, on fire with the love of Christ. At a waiting meeting at least two received an Acts 2:4 experience.

Then came the evening meeting in the lovely church of the late Rev. R. B. Jones. The people streamed in until only a few seats were vacant up in the gallery (the church seats close on 1,000). How they sang; how the Spirit of God swept over us, inspiring us in our worship. Keith and Kelvin thrilled us again with an appeal for service, and the Cardiff Trio, Grace, Winnie and Alma, in beautiful harmony sang "I know who holds tomorrow and I know who holds my hand." The great choir sang again "And can it be." I can hear now those thrilling words "My chains fell off, my heart was free." The preaching of our dear brethren Archie Nicholson and Robert Morrison was anointed and inspired. Fearlessly and frankly, alternately appealing, warning and challenging us to full surrender, they preached the Word of the Lord.

When the appeal came, hands went up all over the building, in surrender and dedication. As we went out singing "Heaven is a wonderful place," I rejoiced that hundreds of folk, young and old together, had received a vision of service for the Master. The potential of this tremendous youth rally augurs well for Elim and God.

GEORGE HILLMAN.

Photographs: 1—Porth youth march, led by the ministers. 2—Young people outside Cardiff City Temple before leaving for Porth. 3—Rev. P. S. Brewster and Rev. K. J. Hathaway conduct the evening service. 4—Kelvin and Keith, the "Silver Chords" duettists.



PRAYER—THE ROYAL COMMAND PERFORMANCE

(12) PRAYERS OF CHRIST

By Evelyn E. Green

“Jesus also being baptised, and praying, the heaven was opened” (Luke 3:21)

IN contemplating the prayers of Christ we are treading upon holy ground. So profound is this matter that an angel could scarcely do justice thereto, nor could the most ponderous volume contain the whole. Yet it is crystallised in the words of our text—“Jesus also being baptised, and *praying*, the *heaven was opened*.” That was the ultimate outcome of His prayers—heaven was opened, in a two-way sense: God could now come down to men, and sinful men might come *to* God, and eventually dwell *with* God.

How did He pray, our Lord and Saviour? He prayed as—

1. *The Son of God*. “O Father, glorify Thou Me with . . . the glory which I had with Thee before the world was” (John 17:5). In the light of Isaiah 52:14 “His visage was so marred more than any man, and His form more than the sons of men”; and Isaiah 53:2-4: “He hath no form nor comeliness . . . no beauty that we should desire Him. He is despised . . . rejected . . . stricken, smitten of God, and afflicted.” this prayer for the restoration of the glory (dignity, honour) which was His previous to His coming to earth as mankind’s sin-bearer is both poignant and plain to understand.

Calvary lay right before Him: in a very few hours He would be extended upon a cross between earth and heaven, bearing in His body the sin of the whole world, the substitute for sinful mankind: a sight so fearful to the Father that He was to avert His face therefrom. Hanging there weighted with the shame of all humanity since Adam fell in Eden, He would represent every soul of man of whom it has been written “All have sinned, and *come short of the glory of God*” (Romans 3:23). Mankind by sinning lost the glory of Divine holiness and love. In order to recover it for them, the Son of God had to lay aside the lofty dignity and honour that was His before even the world began, had to take on the sinner’s dishonour, that the sinner might be endowed with the glory of the Son of God. As He prays here in this fifth verse it is on the grounds of what He is about to do and to be at Calvary. He prays in anticipation of the accomplished work and His right

to that which He voluntarily and temporarily relinquished. He prayed thus as the Son of God for that which was His right: so that we, the sons of God, might claim that which, through Him, is *our* right, the progressive realisation of His glory which He has imparted unto us (v. 22).

He prayed also as—

2. *The Suffering Son of Man*. “O My Father, if it be possible, let this cup pass from Me” (Matthew 26:39). Just now we heard Christ pray for that which He was to *share* with those for whom He would die: but here we hear Him praying concerning something which would be His *exclusive portion*—the bitter cup of Divine wrath over mankind’s iniquity. His perfect humanity is displayed in His natural dread of that ordeal. For the anger of a loved one is more terrible by far than the fury of an enemy.

3. *Submissively*. “Nevertheless not My will, but Thine, be done” (Luke 22:42). There is a close connection here with the prayer which Jesus taught His disciples to pray: “Hallowed be Thy name: Thine . . . the glory” (Matthew 6:9-13). He knew that the only way by which the Father’s name may be hallowed, the way to glorify Him, is by praying according to, and in the doing of, His will. Thus He sets the pattern for the sons.

4. *Solitarily*. “He went up into a mountain apart to pray: and . . . He was there *alone*” (Matthew 4:23). Jesus was no recluse: He was extremely gregarious by nature, loving the society of His fellow men. What He would have said to folk who shut themselves in cells, virtually incarcerating themselves in order to pray unceasingly, is rather difficult to imagine. He demonstrated His approval of corporate prayer by being Himself in the synagogue on the Sabbath, and by requesting His disciples to watch and pray with Him in Gethsemane. Nevertheless, He knew the value of private prayer. Moreover, He enjoined it. “When thou prayest, enter into thy closet . . . shut thy door, pray to thy Father” (Matthew 6:6). And the former is no substitute for the latter. Even the members of a closely knit family, however devoted one to another, seek and appreciate the

opportunity of private, personal fellowship with their parents; for then they feel freer, at liberty to be their real selves, and able to make requests, or to air opinions, or to discuss difficulties which might not gain a sympathetic hearing from their brothers or sisters, or might sound strange to their ears.

5. *Sacrificially.* "He went . . . to pray . . . and when the evening was come" (Matthew 14:23). In the east there is no evening as we in the western hemisphere know it. With the descent of the sun the night falls in the space of a very few minutes.

With the departure of the scorching rays that all day long have warmed both the earth and the air, a piercing coolness settles down over the scene, and the breeze has something of the quality of the loftier ice-capped peaks down which it has swept. Then it is that home and habitation seem very desirable, and indoors infinitely preferable to the outside.

Yet, sacrificing the genial warmth and shelter of His own or His friends' abode, and the companionship of those whom He loved, Jesus retired to a mountain slope and there, while others enjoyed a time of conviviality, or a quiet meal with their family, and, duly, a night's repose, He, enfolded in the darkness of the night, prayed.

He *could* have confined His prayer activity to the temple worship or the synagogue service; many did. But He would not by this means have conquered the enemy of souls who was never far away from His elbow, never thus have coped with the crushing burden of humanity's griefs and guilt, nor have been able to be the human viaduct through which the mighty stream of Divine power flowed to the needy and distressed, the diseased and the despairing.

6. *Sorrowfully.* "My soul is exceeding sorrowful." "And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). We sometimes forget that when the scripture says that He left us an example, that we should follow His steps (1 Peter 2:21) it means following Him in the prayer-life. It was because of the heaviness of the burden of our sins, sorrows and sicknesses, the burden that during His lifetime weighed Him down, and which, as Calvary loomed before Him, grew almost intolerable; because of this He wept and prayed in anguish. "In the days of His flesh . . . offered up prayers and supplications with strong crying and tears" (Hebrews 5:7). What a wonderful picture that gives us of our glorious Intercessor, and how His example cries shame upon the stolid utterances of the cold-hearted Christian.

7. *Successfully.* "Then said Jesus, Father, forgive them; for they know not what they do." "He . . .

was heard." "It is accomplished!" (Luke 23:34, Hebrews 5:7, John 19:30). That which, by praying, He set out to accomplish, He magnificently achieved.

He prayed . . . heaven was opened.



Healed of disseminated sclerosis

WHAT a lot can happen in just over a year! If you had told me I should be writing my testimony of God's wonderful goodness to me, I could never have imagined it possible.

Until September 1959 I was rapidly being rendered helpless by a disease called disseminated sclerosis, for which there is no medical cure. I was unable to hold things in my hands, my vision was affected, and in five years there was hardly a day passed but what I would fall at least once, and my legs seemed to go anywhere but where I told them. I was unable to go out alone, becoming more and more dependent upon my family, who had been taking me to a nature cure practitioner for more than four years. While helping to arrest the disease he told me that he had brought me as far as man could and had stopped me from needing a wheelchair.

Then a member of the Elim Church whom I had known for a few years visited me several times, asking me to go to church. One excuse after another I made; then at the start of an evangelistic and revival crusade I went with her. I had no faith in any such thing, nor any real desire to go, but to stop her persistent invitations I finally agreed.

How I praise God for His child's faithful persistence and His limitless patience with my indifference. Hands were laid on me and prayer was made for my healing without any visible sign of an answer, but that night for the first time in years I slept soundly without the aid of pills or drugs. This made me know something had happened, so I went again the following night for prayer, and the evangelist told me I was not with him the whole way. I wasn't, I simply wanted my healing; but after being shown my need of salvation I accepted Jesus as my Saviour and from that moment my healing gradually continued. Now I am every whit whole. Praise the Lord.

After a few weeks I returned to the osteopath and nature cure practitioner, who upon seeing me and hearing my story said "Divine healing." You see, I was doubly blessed in that while he confirmed my cure he gave God all the glory, and told me I must tell people what God had done, not keep it to myself.

Today I am perfectly well and living a normal life rejoicing in my new life in Jesus, who is growing more precious each day.

VERA WOODHOUSE.

"SOMETHING FOR NOTHING"

If you have not seen the above leaflet explaining how income tax payers can increase their giving to the work of the Lord in Elim without cost to themselves, write to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4, for a copy.

THUS, briefly and precisely, is expressed the second article in the fundamentals of the Elim Church. Three major points concerning the doctrine of the Trinity are embodied in this statement: (i) the fact of the Trinity; (ii) the eternity of the Trinity; (iii) the unity of the Trinity.

A right conception of God is essential to a true faith in the Gospel, and this conception can only come to us through the Scriptures, God's authoritative and infallible Word! It is to this then that we turn; and, allowing its revelation as a whole to illuminate our minds, we understand that the Scriptures speak of three Persons who are recognised as God. They are so described that we are compelled to accept them as distinct Persons, and yet they are expressly declared to be One. This being so, it is possible, by taking any selected group of scriptures, to formulate any doctrine contrary to the orthodox view. It is, however, the whole body of Scripture that contains the revelation, and it is the acceptance of this complete revelation that constitutes the doctrine of the Trinity.

Specific revelation is invariably related to circumstances in the first instance, while containing within itself yet deeper truth, not yet to be fully apprehended. Students of prophecy will readily appreciate this fact. This is most certainly true of revelation concerning the Godhead. The emphasis on the One God, given to Israel in the beginning of their Divinely appointed career, was essential in a world where polytheism, with all its attendant evils, was rife. The eyes of that world needed to be turned from its confusing multiplicity of gods to the one source of life, the one Creator and Author of all things.

To have announced a Trinity at such a time would have made invalid the revelation of Himself that God designed to convey to and through Israel. Yet, implicit within that revelation of that one God, there is contained the germ of that fuller revelation of the Godhead.

A PLURALITY OF PERSONS

combined with unity of essence is evident from the names applied to God in the Old Testament. As everyone knows, the Old Testament was written in Hebrew. This language is very expressive, and its names of objects are not mere arbitrary signs, but signify their nature or properties, or indicate some

FUNDAMENTAL

(2) Th

We believe that the Godhead eternally exists in three

remarkable circumstances designed to be preserved in memory. For an instance: "Adam" means ground, or dust, and was applied to the first man because he was taken from the ground. So with the names of Abraham, Isaac, Jacob and Israel: all have an historical and circumstantial significance. Many examples like these can be found throughout the Old Testament, and these show the characteristic of the Hebrew language.

It is right, therefore, to assume that the names applied to God conform to this characteristic also, namely: "Jehovah" and "Elohim," rendered in our Authorised Version "Lord" and "God." The first is God's proper name. It signifies "the self-existent One," and clearly applies to the Divine essence. This name is always singular, that is signifying "One." The other name (Elohim) signifies "He who should be worshipped," indicating the supreme majesty and glory of His nature. This name is plural, signifying more than one. Seeing that it is the nature of the Hebrew language to express the nature of things by the names applied to them, and since it is the purpose of God to reveal Himself by the names He has given Himself, the question arises why the name Jehovah, which expresses His essence, is always singular, and the name Elohim plural. Surely to denote a plurality of Persons within the Godhead.

In many passages of Scripture these two names are linked together to express the Divine nature. For example, "Hear, O Israel: the Lord (Jehovah) our God (Elohim) is one Lord (Jehovah)" (Deuteronomy 6:4). This association of the two names is the common mode in which He speaks of Himself to man, especially in anything that concerns His relationship to man. There must be a reason for the names being connected. Since language is a means of revelation, and names as we

By T. W. THOMS

OF OUR FAITH

Trinity

sons, Father, Son, and Holy Ghost, and that these
God.

have seen contain instruction and information, we cannot conceive of God using contradictory terms unless for a definite purpose, and that purpose to reveal the unity and plurality of the Persons within the Godhead. If the Trinity was false, the names would be inexplicable, contradictory and absurd, but if true, no names could better contain within themselves the nature of the Triune God. Reference can also be made to instances where plural pronouns are used in connection with the Godhead. In Genesis 1:26 three plural pronouns are used, conforming with the name employed and with the doctrine of the Trinity. Compare also Genesis 3:22; 11:7; Isaiah 6:8.

But I would turn you now to the New Testament, where the revelation shines the brightest, and nowhere more brightly than in Matthew 28:19: "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Here is an authoritative command to make this *name* known throughout the world, and here is an injunction to perform a most solemn ordinance in that *name*. It is a command given by our Lord Himself, and applied by Him as expressing the Divine nature. Wherever the Gospel was to be preached, this Divine name must be proclaimed as the *name* of God.

Here, three appellations are applied to God. Each appellation is distinct and separate from the other, yet connected by the copulative conjunction "and." If these appellations are appropriate, constituting the *name* of God, they express some distinction in the Divine nature; yet in these distinctions there is, at the same time, an essential union, for the three appellations constitute together the *name* of the one living and true God. These same appellations are also made prominent in the apostolic benediction in 2 Corinthians 13:14. In the light of this, we main-

tain that Jehovah, who is one in essence, has revealed Himself to man as subsisting in a distinction of three Persons denominated Father, Son and Holy Ghost.

That

THE TRINITY EXISTED FROM ETERNITY

is made clear by scriptural statement, John 1:1,2. The word "beginning" here unquestionably refers to the eternity which existed prior to created existence; and if this passage asserts the eternity of the Father, it equally asserts the eternity of the Son, for He was co-existent—*He* was in the beginning with God. In John 8:58 Jesus Himself claims eternal existence, "Before Abraham was, I Am." This is not merely a claim to existence prior to the patriarch, but a claim to eternal existence. The phrase, "I Am," has a significant association, for it corresponds to the name which God applied to Himself when He appeared to Moses in the burning bush, and indicates Him as "the ever-existent One." The very nature of the phrase as used by Jesus, and the Jews' immediate reaction, can leave no doubt in our minds that He intended to assert His eternity, as well as His divinity. Furthermore, in His prayer recorded in John 17:5 and 24, He makes a similar assertion: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. . . . For Thou lovedst Me before the foundation of the world." The epistles also credit the creation of the whole universe, visible and invisible, to Christ. Colossians 1:17, "And He is before all things, and by Him all things consist" (cf. 1 Corinthians 8:6; Hebrews 1:2,10). He who existed before any creature is unquestionably uncreated, and therefore eternal.

The Old Testament also gives witness to this fact, taking two familiar scriptures alone. In Isaiah 9:6 our Lord is styled "Everlasting Father," or, more properly, "Father of eternity," for the word signifies undefined duration. The prophet here speaks of Christ in His human nature: "a child," which is contrasted with "Mighty God" in His Divine nature. Then, as an infant, He is "born," and like ourselves, His existence begins; but in contrast to this, He is, in His Divine nature, "The Father of eternity." Therefore, His existence has neither beginning nor ending. Again in Micah

(Irish Superintendent)

5:2 we have the same contrast made regarding the two natures, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (literally, the days of eternity!). There His incarnation in time is contrasted with the eternal ages of His past existence.

The eternity of the Holy Spirit is gathered from His constant association with the first two Persons of the Trinity in Scripture, from the title given Him in Hebrews 9:14: "The eternal Spirit," and His presence at the dawn of creation (Genesis 1:2).

The Holy Spirit is recognised as God. He is spoken of as God (Acts 5:3,4). Attributes of God ascribed to Him include life, love, holiness, eternity, omnipresence and omniscience.

THE UNITY OF THE TRINITY

These three are one God. The use of the term "person" must not be accepted in relation to the

Godhead in the same sense in which we apply it to ourselves. We use the term "person" in relation to the Trinity under some limitation—not to express the existence of three separate independent beings, but to mark the fact of a real threefold distinction existing in the Godhead. A precise definition and explanation of this distinction cannot be given. Sufficient it is for us to say that we believe the Scriptures reveal a distinction in the Persons of the Godhead which implies distinct consciousness combined with united and co-equal participation of the Divine nature and attributes. The plurality of the Godhead therefore is not a plurality of essence, but a plurality of personal distinctions.

In vain men have tried to explain this infinite and Divine mystery. Their many involved and learned statements only leave us still groping for a definition. After all, can one define the indefinable? Can we improve on the statement in our fundamentals? "We believe that the Godhead exists in three Persons, Father, Son, and Holy Ghost, and that these three are one God."



DARTMOOR PRISON RECEIVES THE LONDON CRUSADER CHOIR

ON the twenty-eighth anniversary of the London Crusader Choir commencing prison evangelism (June 11th, 1933), on Sunday, June 11th, 1961, at the early hour of 8.30 a.m., the coach containing the choir moved slowly through the gates of Dartmoor's forbidding prison. The morning was fresh and there was an air of expectancy. The forty members making this second visit were alert and with their leader, Rev. Douglas B. Gray, received a royal welcome from the chaplain and staff of the prison.

At 9 a.m. precisely the service commenced and was conducted by Mr. Gray, the chaplain particularly requesting him to direct the entire service along his own lines. How these men sang understandingly and reverently the opening hymn can only be appreciated by those present to see and hear. A prayer session followed, led by Mr. Gray, and the reading from the Word of God was ably and effectively spoken by Rev. Fred Hodge, from Plymouth.

Renditions by the choir were as usual of high standard, yet with spiritual and purposeful directive. As one sat in this large prison chapel one could not but reflect on the needs and the problems of so many tragic lives within the sound of our voices and the hearing of the Christian message of God's redeeming love and grace. Few persons are given such golden opportunities and privileges as Douglas Gray and the London Crusader Choir to reach and come so close to multitudes of men and women. We appreciate the privilege entrusted to us by governors and chaplains to continue this work. Within but an hour or two tragic events had taken place in the very place where so many others had silently yet reverently listened and received courteously the challenge and message. Subsequent information confirmed to us the tremendous joy and hope this visit had brought.

What can you do to help, EVANGEL reader? You can pray, and pray much more for us. You can kindly give, and share with us the ever-increasing demands and costs this missionary work on our doorsteps involves. *Do it today, please.*

The day previous to this visit the choir enjoyed great fellowship and ministry at the Elim Church, Plymouth. What a great meeting this was, combining with the presbytery ministers and members—a family reunion of Elim ministers and members in the West Country. Finally, before returning to London, the choir was given a rousing welcome at Exeter prison. The prison chapel was packed to capacity and Pastor Gray was once more given a free hand to conduct this service and act of worship in the way he so well understands. Once more the choir rose to the occasion despite the very exhausting travel of some 500 miles with but a few hours sleep; but when on duty there was never a sign of decline or loss of spiritual and musical objective. Throughout all these services, in addition to the choir singing items, others taking part included Ronald F. Cooper (organ), Peter Bye (piano), the Ladies' Trio, soloists Marie Hamilton, Grace Sapsford and Elizabeth Osborne, David Elliott (an associate conductor), piano accordionists and the team of speakers.

The twenty-ninth year of prison evangelism has commenced. More main gates are waiting to be swung wide open to the London Crusader Choir. However, we need the prayerful and practical support of our own people. The choir itself is giving to the very hilt.

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

news and views . . .



Rev. and Mrs. Felix Lloyd-Smith.

PLYMOUTH

After spending many years touring America, Canada and Australia, God richly blessed the return of Rev. and Mrs. Felix Lloyd-Smith to his native county of Devon.

Great numbers attended each meeting to hear the unique ministry of our brother, who constantly brought to the assembly a great spiritual challenge, the results of which will surely be felt in the future life of the Plymouth church.

There were renewals of friendships that have lasted throughout the years, but above all there was a great sense of the blessing of God on the anointed ministry. Each message, enforced by Rev. Lloyd-Smith's own form of presentation, made us realise the importance of a balanced Christian life and the great possibilities that are ahead for every consecrated soul.

The campaign finished on a triumphant note when four decisions to follow the Lord were made, a fitting conclusion to a great week of blessing.

GORDON C. NICHOLLS.

EASTBOURNE

Senior boys of the Elim Church Sunday school helped their teacher, Mr. John Whitehead, and Mr. Alan Slatem to make a five-foot-high replica of Beachy Head lighthouse for the Sunday school anniversary services held in the church on Sunday evening. The lighthouse, which was complete with a revolving light, was the centre-piece of a demonstration presented by the scholars and entitled "The Gospel Lighthouse."

The programme opened with a recording of the sea made on Eastbourne's beach and then to the accompaniment of recitations and songs the lighthouse was

built up by the children to demonstrate how faith, consecration, knowledge and service were important parts of the Christian life. The completed lighthouse flashed its signal against a background of fishing nets and was surrounded by model seagulls, an anchor and a small boat.

Introducing the programme, the minister, Rev. John Lancaster, paid tribute to 'the hard work done by the Sunday school superintendent, Miss Hilda Stevens, and the members of the staff.

A large congregation, which included many parents, watched guest speaker Mr. J. L. Rogers present prizes for attendance to the scholars.

COVENTRY PENTECOSTAL SUNDAY SCHOOLS—MARCH OF WITNESS

Saturday, May 13, saw the climax to a week of children's campaigns held by the Pentecostal churches of our city, when approximately 450 children, their teachers and superintendents, carrying banners and Gospel texts, marched through the streets of Coventry as an act of witness.

The parade, headed by the Coventry Salvation Army band, began from the Elim Church, David Road (Elim's main Sunday school in Coventry), and ended at Gosford Green where an open air meeting was conducted by Mr. J. Lofts (Elim). After the open air service the children then proceeded to the Assemblies of God Church, London Road, where refreshments were handed out.

The evening service was conducted by Mr. V. Hensor, with children from every Sunday school represented on the march taking part. Mr. Barrowcliffe, of Keresley A.O.G., gave the address, after which thirty-two decisions were made for Christ. The service over, the children were taken back to their respective districts by special buses.

God had once again blessed our efforts in His service for the children, and we look forward to this annual Pentecostal event next year.

G. WILLIAMS.

(Continued on page 447)



By courtesy of

Coventry Standard.

Sunday school march at Coventry.

A famous question pointed at Peter—and now at us—



DO I REALLY LOVE JESUS?

Conducted by T. W. Walker,
member of Elim Youth Committee

By T. W. Walker (member of the Elim Youth Committee)

THERE is a very great deal to be said for having a home where affection, faithfulness, loyalty and happiness are present. The cliché has it that there is a loving wife behind every successful man, and there is a great deal of truth in it. Sir Winston Churchill was once most affected in public when he referred to the British reserve and said that he must break through it and give full credit to what he called "one's better half." The romances of fiction reach the altar and then weakly conclude that "they lived happily ever after," as if marriage was merely a service or a ceremony and that the important thing was the time before! Every truly happy couple will tell you that this lopsided view of things does not measure up to the truth of a partnership that only really begins after the wedding service with all its pomp and circumstance as well as its happy memories is over (except for the bills and the photographs, the bits of orange blossom and the pieces of cake to send out!). The very stuff of true love is that it endures

and that when outward joy and comfort are diluted and even banished by temporary difficulties and problems, there is that familiar and yet always renewed quality of true, staunch fellowship and love.

The Bible often talks of the relationship which God wants to have with men and women in terms of the marriage bond. You have only to think of Solomon's Song, Ruth and Boaz, Abraham and Sarah, Jacob and Rachel, Isaac and Rebekah, and the glowing, passionate phrases of the prophets. God's people, Israel, in their backslidings were often likened to a foolish wife. God loved them and always wanted them to return to Him. The allegory is continued in the New Testament, "Husbands love your wives even as Christ loved the Church and gave Himself for it," says the epistle. It is not without significance that Christ's first miracle happened at a wedding; you would expect Him to join the happy, homely family celebration of such an occasion.

Come now to the conversation between a man and Christ. To rugged Simon Peter, newly confounded by the miracle of catching 153 large fishes under the leadership of the unknown Figure on the shore who turned out to be the Master; to Peter, who had decided to go back to fishing for fish when Christ had called him to fish for men; to this very human, lovable character Jesus said, "Do you love Me?" Powerful memories must have smitten Peter's conscience. "To whom else shall we go?" he had said. "Thou hast the words of eternal life." Again he had cried at a time when many were forsaking the Lord. "Thou art the Christ, the Son of the living God." He had been first to clamber out of the ship to walk on the water to the Lord. His voice had been first and loudest in proclaiming his determination to follow Christ even to death. Most recently of all there had been that awful occasion, which must have seemed like a bad dream to the rugged fisherman, when he had denied with oaths and curses and the Lord had turned and looked upon him. That wonderful message from the risen Saviour, "Go tell my disciples *and Peter*"—what poignancy and pathos had thus been called to mind! What could Peter

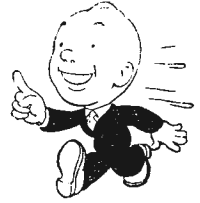
Introducing E.Y.M.'s HOLIDAY HOSTS



Pastor W. G. Blackler

Mr. Blackler hails from the thriving town of Watford, on the outskirts of London, as does his wife. Both are keenly engaged in youth work as items in "Youth Page" have shown. Our brother is the youth commissioner for Devon and Cornwall, and is the pastor of Elim Church, Penzance. He entered Elim Bible College in 1959. He will be at Porthpean youth camp from August 19th to September 2nd.

SUNSHINE CORNER



SPOIL-SPORTS

Hello Sunbeams.

I wonder what kind of games you play. When I was a little girl we played lots of exciting games—hopscotch, mothers and fathers, schools, hide and seek, and lots of others besides. There were so many exciting things to do. What a lot of fun we had together! First we would decide which game we would play and then one would say, "I'll be teacher and you be the children," or if we played mothers and fathers it was "I'll be mummy and you be daddy and I'll mind the children while you go to work." We took turns in being teacher or mummy or daddy.

Most of the time we were very happy playing our games, but sometimes there would come along a "spoil-sport." "I don't want to be one of the children," the spoil-sport would say. "I want to be the teacher," or else it would be "I don't like that game, I want to play something else!" Then we would all chant together, "Spoil-sport, spoil-sport, shan't play with you, spoil-sport."

Did you know that Jesus knew all about spoil-sports? He often watched children playing—sometimes when they didn't think He was looking—and He knew which were the spoil-sports. If you get your Bible and read in Luke, chapter 7, you will find the story of the children who played in the market place. The children whom Jesus watched sometimes played at weddings. At eastern weddings they danced to the music of pipes which were rather like the recorders that you sometimes play. Then sometimes they would play at being mourners at a funeral and all pretend to cry (what a strange game!). There were the spoil-sports there too, because Jesus mentioned the children who said, "We have piped unto you and ye have not danced. We have mourned unto you and ye have not wept." When He spoke these words Jesus was telling some grown-up people they were like children who were spoil-sports. Spoil-sports always want their own way.

We can be sure that when Jesus was a boy in Nazareth He played with the other boys and girls without spoiling the fun. *He* wouldn't be a spoil-sport. We can be sure too that He can come into the lives of boys and girls and help them to be good sports and good playmates. Whoever has Jesus for his friend has the best friend anyone could have, and to be a friend of Jesus means to be happy. Let's play games the way Jesus would play by forgetting what we want to do and trying to make the others enjoy the game.

Lots of love and God bless you all. Goodbye until next week.

AUNTY DOROTHY.

say? He had promised so much and failed so dimly. Heights of inspiration had been followed by depths of despair. He had known what it was to go out and weep bitterly. What could he say? Did he love Jesus? Suddenly the revealing cry came from his heart—"Lord, Thou knowest all things." That was it! The very heart of the Gospel and discipleship is just here. "Lord, You know it all, all about me, my sin, my failures, my defeats in temptation, my pride . . . I cannot hide anything. But You love me and You want my love." Are words like this in your mind and heart just now? Then hear Peter's glowing word, "Thou knowest that I love Thee." Are you also saying it, really, truly, sincerely, "Lord, I love Thee"? The evident token of Christ's acceptance of Peter's repentant cry was that the big fisherman was the first human leader of the early Church, who, filled with Pentecostal power, gave abundant witness to the truth of the resurrection. We can only love Christ because He first loved us, because He purchased our pardon when nailed to the tree. His demands are searching, requiring devoted, loving, continual sacrifice. Just as true marriage is the daily partnership of two as one, so the highest expression of Divine love is found in the faithful, loyal, burning devotion of the yielded heart. How much do I love Him? Do I really love Jesus?

FAREWELL SERVICE

for

Pastor and Mrs. D. C. Lewis

MANY friends gathered at the farewell service of Pastor and Mrs. Lewis and their daughter on Friday, June 9th, as they left for another term of service in India, the field to which God called them many years ago. These services are ever a mixture of joy and sorrow—sorrow at parting with those we know and love, but joy that God still calls and keeps aglow the call of the mission field. Our missionaries are ever ready to go back to their needy stations.

Rev. J. Tetchner, pastor of the Liverpool church, opened the meeting and then handed over to Rev. R. Chapman, representative of the Elim Missionary Council. Mr. Grimsdale, brother-in-law of Pastor Lewis, led us all to the throne of grace. God's Spirit rested on the meeting throughout as Mrs. Lewis brought her message in song, drawing us near to God, and Pastor Lewis exhorted us all to pray more, for prayer is the source of power to the missionary.

Presentations were made as tokens of love and remembrance: to Pastor and Mrs. Lewis a suitcase, which they explained would no doubt be used to carry Gospel tracts to needy souls, and to their daughter a handbag. As these dear ones were commended to God's care and keeping one felt that, though the ocean may soon separate us, "by faith we'll meet around one common mercy seat." So God speed and God bless you as you journey back to India is our prayer.

Watch out for another quiz panel next week,
and answers to last week's questions.



THE FAMILY ALTAR

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

Monday, July 17th. Isaiah 29 : 9-24.

"Read this, I pray thee" (v. 11).

This outright condemnation of the irreligious policies of the easy-going and self-indulgent people of Jerusalem, here called "Ari-el" (true lion of God), indicates that their formalistic lip worship and lifeless belief were far from true. They had lost their original vision of God—an essential to the proper understanding of truth—and it had demoralized them. Even with the book in their hands the unlearned could not see, and the learned excused themselves on the grounds that it was "sealed truth." This is a strong chapter, announcing that the final duty of man is to turn to himself in self-examination, with the Good Book in his hands.

Tuesday, July 18th. Isaiah 30 : 1-14.

"Their strength is to sit still" (v. 7).

The Hebrews had an old nickname for Egypt, and Isaiah catches it up in order to show Israel that it is bad policy to look to such people for help, and bad policies make bad religion. What a name for Egypt! "The sit-still-people"—mighty promisers, but bad performers—"the stay-at-home-folk." An alliance with Egypt, prompted by the policy of fear, especially at a time when Egypt was weak and unsettled herself, was fatal folly indeed. The useless caravan (v. 6), though full of priceless gifts, is all of no avail (v. 7), and the backslider's route is a dangerous one. Six centuries before Israel had come that way—out of bondage.

Wednesday, July 19th. Isaiah 30 : 15-33.

"This is the way, walk ye in it" (v. 21).

The patient purposes of God will eventually mature along the line. He has laid down. God's way is the old-fashioned route, away from Egypt. Your strength, quotes Isaiah, lies not in alliance, nor in Egyptian chariots, but in reliance upon God (v. 15). Against the background of restless disturbance created by human endeavour Isaiah sees the hand of the God of judgments unerringly trace the Divine route (v. 18), and hears the voice of the only Revealer saying "This is the way." Isaiah is true to his original vision—the survival of a remnant. God's way is best.

Thursday, July 20th. Isaiah 31 : 1-9.

"As birds flying . . . He will deliver" (v. 5).

We step majestically beyond the dark shadows of providence and arrive at the Almighty Himself. The vision at last is of the Deliverer, and not merely His deliverances. In three word pictures Isaiah introduces three aspects of the promised care and protection that God provides for His own. Wisdom, power and the incarnation of motherly tenderness are envisaged in the omnipotent Wise One (v. 2), the strong unhesitating lion (v. 4) and the hovering mother-bird (v. 5). This triple promise is conditioned on the observation of the terms of verse 6: "Turn ye unto Him from whom . . . [ye] have deeply revolted," and a motherhood of love and pity will flow from the heart of God.

Friday, July 21st. Isaiah 32 : 1-20.

"Until the Spirit be poured upon us from on high" (v. 15).

The perfect fulfilment of this promise took place at the inauguration and birth of the Church, accompanied by Pentecostal wonders in the upper room. This chapter records two of Isaiah's prophetic "escapes," when temporarily he

bursts beyond the horizon of the subject matter to launch out into an unencumbered vision of the coming of Christ (vv. 1, 2) and the heavenly outpouring (v. 15). As the visitation awakens life by the lovely fertility of the Spirit, a lordly fruitfulness crowns it all; for the outpouring is Divine and heavenly in its origin, and in the nature of the blessings imparted.

Saturday, July 22nd. Isaiah 33 : 13-24.

"Who among us shall dwell with the devouring fire?"

Do not misunderstand or misapply the two questions here; Isaiah has nothing to tell us about hell-fire in this chapter or the future punishment of the lost. The prophet deals with that subject elsewhere. But He predicts the scorched earth policy of the invading Assyrian forces, who burn as they conquer, and uses that as a symbol of the Hebrew vision of God, which he and every other Hebrew held—the fearfulness of a Divine burning spirit of justice and holiness (Hebrews 12 : 29). He enumerates six qualifications in verse 15 to show who can and who cannot dwell in communion with such a God. The hypocrites cannot. The righteous can.

Sunday, July 23rd. Isaiah 35 : 1-10.

"An highway . . . called The way of holiness" (v. 8).

This lovely idyllic poem augments Isaiah's rich store of visions, psalms, prophecies, poems and illuminating "escapes." The sword of the Lord, descending in vengeance upon Edom (ch. 34), opens up the roadway for Israel's return from captivity. This "poetry of the road" is a gracious symbolism of the "King's highway"—a parable of the Gospel's "narrow road" along which men would travel out of bondage into spiritual freedom. The wasted heritage would spring into miraculous fruitfulness, barrenness and frustration would vanish, and joy would take over from sorrow and weakness. Jesus verified this by quoting the miracles of this poem (v. 6) to John the Baptist as satisfactory proofs of His Messiahship (Matthew 11:5).



PRAYER AND PRAISE FELLOWSHIP Conducted by F. H. Coleman.

Because God answers prayer

God may not always send the sun
And hedge the path with flowers;
But this I know, His love can pierce
The dark and barren hours.

Each road may not be level, yet
None of us fares alone,
He gives us strength to climb the hills,
To face the bruising stone;
God may not always spare the load,
But when true faith we share
Whatever power we need is ours,
Because God answers prayer.

Selected.

We have all been blessed with talents to use for the Master's service. The author of the little poem above has used his to bless others. Have you prayed that those talents graciously given you by God may be used by Him to be a blessing to others? Let Him reveal to you these gifts you have, so that you may glorify Him.

Prayer is requested for

Revival throughout Britain.
The restoration of backsliders.
So many who have recently been saved, that they may be established in the faith.
A boy mentally handicapped, that he may be healed.
An unsaved husband, that he may be converted.

Thought for the week

Doing the best you can with the little opportunities that come along will get you farther than idly wishing for the big chance that may never come.

COMING EVENTS

(Please pray for these services)

BANGOR, Co. Down, July 15-17, Elim Church, Southwell Road. Annual July Convention. Speakers include W. Gamble, pastor and evangelist of the Pentecostal Churches of Canada. Sat. 3 and 7 p.m. (cups of tea between services); Sun. 11.30 a.m. and 7 p.m., Mon. 7.45 p.m.

BECONTREE, July 16, Elim Church, Green Lane. Visit of Pastor Charles Kingston and party. 6.30 p.m.

BOSTON, Elim Church, Fyde Hill Crescent. Campaign Continuation Services conducted by David Holmes. Sundays 11 a.m. and 6.30 p.m. After-church Rally 8 p.m. Tues., Wed., Thur. and Sat. 7.30 p.m.

COULSDON, July 15, Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: L. N. Knipe. Leader: R. W. Down (A.O.G.). Soloist: W. Plowright. 7 p.m.

KIDDERMINSTER, July 16, Elim Church, Prospect Hill. Final Rally of Campaign conducted by Allan J. Ball and team. 6.30 p.m.

PAISLEY, July 22. Opening celebrations at the newly built Elim Church. 3 and 7.30 p.m. Tea for all visitors. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m.

PRESIDENT'S TOUR

July 4-18, Channel Islands.

AUGUST CONVENTIONS

BARKING, August 5-7, Elim Church, Ripple Road. Annual Convention. Sat. 7 p.m. Combined Presbytery Rally; Sun. 11 a.m. and 6.30 p.m.; Mon. 3 and 6.30 p.m. (tea provided). Guest speaker: W. C. Brinkham, Rayleigh (formerly C.E.M.).

BRISTOL, August 5-7, City Temple, Jamaica Street (Stoke's Croft End). West of England Pentecostal Convention. Speakers include John Woodhead, Leslie Green, Neville West, Alan Caple. Sat. 7.30 p.m.; Sun. 11 a.m., 3, 6.30 and 8 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. (cups of tea between services).

THE HEART OF THE BIBLE

John 3:16

- The Person: God
 The Passion: So loved
 The Planet: The world (you especially) that
 The Provision: He gave His only begotten Son,
 The Promise: That whosoever believeth in Him
 The Protection: Should not perish,
 The Possession: But have everlasting life.

PLEASE PRAY FOR ALL THE CAMPAIGNS AND SPECIAL SERVICES NOW IN PROGRESS IN ELIM'S YEAR OF EXTENSION.

news and views . . .

(Continued from page 443)

SILVER JUBILEE CELEBRATIONS AT ABERDARE

For twenty-five years the Elim church in Aberdare has proclaimed the Gospel of the Lord Jesus and maintained a Pentecostal testimony. Silver jubilee celebrations were held for six days, from June 10th to 16th, and blessing was in every service.

Celebrations commenced on Saturday with the visit of the Swansea Male Voice Choir, and the field superintendent, Pastor Morgan. Mr. Morgan continued with us for the Sunday and blessing was experienced in the services.

Speakers throughout the week came from South Wales, and included Pastors G. Hillman, K. Hathaway, A. Magee, and A. Brewster. Solos and instrumental items were featured in all the services.

We look forward to many more years of blessing and are constrained to say, "The best is yet to come."

NEWS FROM SHEFFIELD

Missionary Sunday was a happy and inspiring day. Pastor L. Wigglesworth and his son Brian ministered to us in word and song. We learned much of the situation in the Congo and of the hazards of missionary life. Many hearts were moved to reconsecration.

On the following Thursday we had a baptismal service when Pastor E. G. Barker led the service and Pastor R. B. Chapman gave the message and immersed the candidates. It was lovely to see four young men follow their Lord in this way, among whom was a university student, a member of the Church of England who has worshipped with us for a period, and who is seeking the baptism of the Spirit and who requested baptism before leaving Sheffield. An older man and a young lady were also baptised. Each candidate gave a bright testimony before immersion.

C. I. LADLOW.

NUNEATON

A heavy, leaden sky greeted the day which nearly seventy Sunday school scholars had waited for, the Sunday school anniversary at the Elim Full Gospel Church, Nuneaton; but the rain which had threatened all day held off.

It was a day of blessing, and with Pastor L. E. Cole and Mrs. Cole ministering the Word under the anointing of the Holy Spirit it was a day of revival also, for souls were saved, not only young people but adults, after Pastor Cole's testimony, and Mrs. Cole's flannelgraph ministry in the evening service.

In the afternoon Pastor Cole spoke, with the use of a flannelgraph, and the up-to-date method struck home. The simplicity of the message endeared his words to every listener.

Both services were led by Rev. Colin L. Edwards, and large congregations attended.



Primary children at Nuneaton anniversary.

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.

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

CLACTON. Furnished house to let for one or two weeks (two preferred); sleep five or six; reasonable terms; August 19th—September 2nd; central; quiet road. Box 58 "Elim Evangel" Office. C.111

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

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 the Manageress, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

GUERNSEY, C.I. Furnished rooms, own cooking facilities; suitable for families or holiday parties; near bays. Mrs. Barbé, Hougue du Pommier, Castel. (Member of Eldad Church.) C.108

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.

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

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

SWANSEA. Southend Guest House on sea front; central to all Gower beaches; boating, fishing. All Christians welcomed. Inquiries to: Mr. and Mrs. Eakins, 636 Mumbles Road. C.110

TORBAY COURT, Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a *real* holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (phone 57835). C.5

BIRTHS

PETERS. On May 9th, to Samuel and Pauline Peters, of Sheffield; God's gracious gift of a daughter, Pauline Anita.

RENSHAW. On June 17th, to Pastor and Mrs. S. A. Renshaw (Tanganyika); God's precious gift of a daughter, Bethanne Grace; a sister for Timothy.

REVILL. On May 13th, to George and Sylvia Revill, of Sheffield; God's gracious gift of a daughter, June.

MARRIAGES

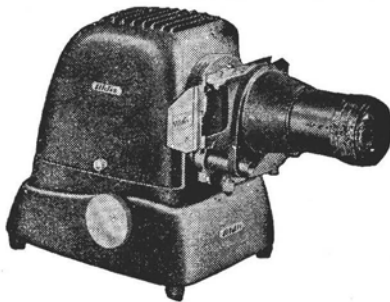
HAMMOND—COOPER. On June 24th, at Elim Church, Sheffield; Frederick Hammond to Mary Cooper (Elim missionary). Officiating minister: R. B. Chapman. Soloist: Pastor A. Nicolson (Rhodesia).

HOWLETT—HALL. On May 20th, at Elim Church, Gosport; Peter Howlett to Carole Mary Hall. Officiating minister: A. Biddle.

WITH CHRIST

GARWOOD. On June 16th, Mrs. Emma Florence Garwood, aged 61, faithful member of Elim Church, Ipswich, from its beginning, passed to be with Christ. Officiating minister at funeral: F. Lavender.

PILGRIM. On June 22nd, Sidney Pilgrim, aged 69, of Edmonton, as the result of a street accident at Westcliff while on a day's outing. Officiating minister at funeral: George Backhouse.



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