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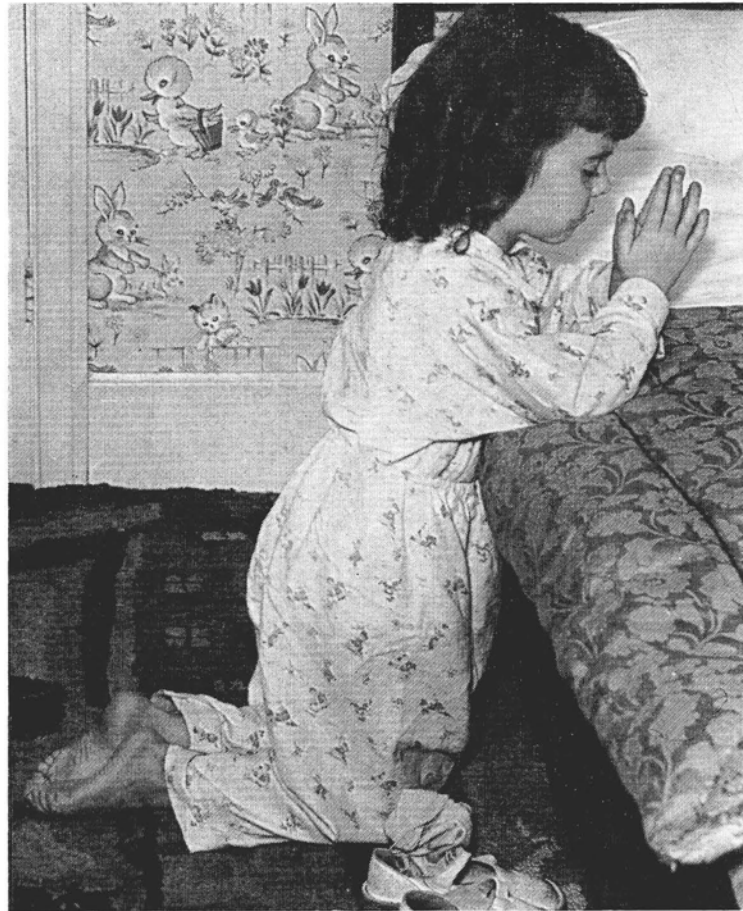
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# THE ELIM EVANGEL

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Proclaiming the Truths of Pentecost

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### COVER PICTURE

*Bedtime prayer*

*Photo by David I. Davenport*

WHILE the leaders of the various religious denominations spend hours in conference and committee seeking to promote the ecumenical cause, and the World Council of Churches, its instrument, and yet fail to find an adequate basis for full intercommunion, there took place in London recently an event of great significance. Unheralded by newspaper propaganda, and probably almost unnoticed by the outside world, this event has demonstrated in a very practical way that there already exists between those of evangelical belief, of whatever denomination, a real and strong link which can override every barrier and bring men and women together around one common table—the table of the Lord.

We refer, of course, to the United Communion Service, held in London's famous Royal Albert Hall, which the writer was privileged to attend. Arranged by the Evangelical Alliance, the service was conducted according to the form of service used in the Church of South India, and brought together on one platform leading evangelical ministers of most of the major branches of the Protestant Church, among them being Rev. A. T. Houghton, who administered the emblems, Rev. John Stott, who delivered a challenging address, Dr. E. F. Kevan, who spoke prior to the administration of the emblems, and Rev. G. W. Kirby, of the Evangelical Alliance. Several other ministers, of differing denominations, took part in prayer and reading of the Scriptures, while the Pentecostals were well represented in the person of our own President, Douglas B. Gray, who conducted the united choir, which included members of the London Crusader Choir and students from the Elim Bible College.

There was a quiet dignity about the service, which, though liturgical in form, was simple enough for those accustomed to the more free worship of the nonconformist churches to follow quite readily. The amber beam of a spotlight picked out the focal point of the service—the two long tables, laden with silver chalices and salvers, behind which were seated an array of ministers of many denominations. After these had been served, they filed slowly up the long centre aisle, and thence to their respective stations before commencing simultaneously to dispense the emblems to the large congregation.

Some of us were reminded of the days when Elim's Easter demonstrations in this same hall concluded with just such a service. Here, however, was quite a different company—not from one denomination, but from almost every branch of the evangelical faith. Yet now, as then, we were gathered in a great unity of purpose around the one table, denominational differences forgotten for this great moment, and realising afresh that we are all one in Christ Jesus, bound not by organisation, nor by any compromising ecumenism, but by the ties that unite us each and every one to our living Lord and Saviour. We trust that this will be the forerunner of many such occasions.

# BRITAIN AND THE COMMON MARKET

*The concluding portion of this important article by JAMES FRAME, minister of Elim Church, Hastings*

THE COMMON MARKET is but part of a great whole. The modern trend is definitely towards a condition in world politics and economics for the whole world system to be administered by a common world authority and power (Revelation 13 : 17). It requires but one step more to a world dictator, but one different from every previous aspirant, for he will come to his place by common consent.

The blue print for the period that began with the dream of Nebuchadnezzar and ends with the destruction of the Antichrist is found in the book of Daniel. There is first King Nebuchadnezzar's dream in chapter 2, with the corresponding vision of Daniel, the man of God, in chapter 7. The fourth kingdom and fourth beast respectively are clearly identified as the Roman Empire. The two legs of iron formed the two divisions of the empire into its eastern and western sections as it was over 1,500 years ago. Its end state is as a mixed form of government, loosely attached as shown in the feet and toes of iron and clay mixed, while in Daniel's vision his beast is shown with ten horns (kingdoms) (Daniel 7 : 19, 20) dominated by the "little horn" which springs out of them. A careful study of Daniel 7 : 15-28 reveals:

(1) *Four kingdoms only* which are to cover the whole of the prophetic period of this age until Christ sets up His millennial kingdom upon the earth. The fourth is undoubtedly Roman.

(2) *Its final form of government* is seen in ten kingdoms or powers dominated by another power (vv. 20, 24, 25).

(3) *This "little horn"* can be identified in other parts of Scripture (2 Thessalonians 2 : 4; Revelation 13 : 1-8; 17 : 8, 11, 17; 19 : 20).

(4) *The end of this "last days" world power* will be suddenly, dramatically and finally by Divine intervention (Daniel 2 : 34, 35). By no means can it be by a process of conversion and assimilation. Not at any time did this "stone kingdom" become a mountain to fill the whole earth, neither did such destruction take place at Christ's first advent.

(5) *This latter form of Gentile government* will be

replaced by a Divine kingdom set up immediately following its destruction (Daniel 2 : 34, 35, 44).

(6) *This kingdom* will be an everlasting kingdom which will supersede that of the beast.

It would be stretching credulity to its limits to claim that all these prophecies were fulfilled at the first advent of Christ. We believe their fulfilment is yet future and will take place at the return of Christ in advent glory (Revelation 19 : 11-21). I believe, therefore, that we are to look for such an economic and political unity as seen in the Common Market, not limited to six only but extended to ten. These, like the six, will be formed out of the geographical territory which once formed the original Roman Empire, and which was predominantly European. We note that the Common Market treaty is called "the Treaty of Rome," for it originated there.

The book of the Revelation sheds much light on the future and final form of world dictatorship. The first beast of Revelation 13 can be identified as a political genius (vv. 1-10), and the second beast, the false prophet who supports him, as a religious wizard (vv. 11-18). The record of these is continued in chapters 17 and 18, where first, in chapter 17, the world Church is described as "Babylon, the mother of harlots." She is brought to power through, and supported by, the Antichrist and those allied with him, until the purpose of her masters has been served of her, when she is then cast aside and destroyed, leaving the Antichrist in supreme control.

Britain came out of a Common Market in Europe some four centuries ago, which, through the Babylonish system of Roman Catholicism, by its repressions and persecutions, bathed Europe in an orgy of blood unparalleled in the religious history of any other period on record. Shall we, for the sake of changing the price tickets on some of our goods, go back to that bondage again? Whether our nation does or does not take the plunge into spiritual darkness, enough has been mentioned to show the Christian that a God-rejecting, God-hating system is soon to arise, with one as world ruler, whose tyranny against God and His people will eclipse anything the world has yet witnessed. Judgment and fire from heaven at the appearing of Christ could be the only cure for this moral cancer which would seek to dethrone God

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## PAUSE AND PONDER

*Fear is self-centred; faith is God-centred.*

from the world He has created and for which His Son died.

But the godless spirit of Antichrist is with us now. It is seen in the alarming increase in crime. It is reflected in the immoral films shown in the cinema, and many programmes shown on the television. Until a few years ago, one would have had to make a journey to the cinema or theatre to partake of the inordinate fare, but now the mere touch of a switch can bring the murk into the sanctity of the home.

Far too many Christians have exchanged the shining hour of prayer for the moral gloom of the

television playhouse. We need prayerfully to choose those things upon which our eyes gaze and our souls feed, lest we become like them. "Happy is he that condemneth not himself in that thing which he alloweth" (Romans 14 : 22).

Maranatha! The Lord cometh. "The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." "And I heard another voice from heaven, saying, Come out of her [Babylon,] my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18 : 4).



## Women's column

By GLADYS GORTON

### THE GREAT FREEZE-UP

I HOPE when you read this that the great freeze-up is only a memory—but what a memory! (At the moment of writing a slow thaw has begun. May this continue. A sudden thaw would be disastrous!).

Most of us have been "frozen-up, unfrozen and frozen again," to use an expression used in my presence yesterday. The battle with the pipes is on! What a time we all have had getting the pipes free from ice and functioning freely again. What calamities have come to some, particularly to women who live on their own, like the lady next door to us who has come regularly for water owing to burst pipes.

This severe winter has affected us all; frozen up, frozen solid and frozen stiff! And to crown it all the "go-slow" action on the part of some of the workers in the electricity power stations has added to the severity of the conditions. From an ordinary housewife's point of view I say it is diabolically inhuman to increase the suffering with weather conditions as they are. "I'm all right Jack" is certainly the trend in this materially-minded age.

Fortunately such winters are not normal to our British climate—we hope! As we've struggled to "keep the home fires burning" I can understand why those in other countries who experience such hard winters have central heating. I am sure the women couldn't cope with their work if they had to keep stoking up the fires like we've been doing! But oh, how we have revelled in the warmth of the fire!

Spiritually, there is a great freeze-up and we need the fire. I mentioned that a sudden thaw would bring great hardship; be calamitous and catastrophic. Lots of folk pray for revival and expect something colossal to happen. If it did it might not be handled rightly, but, you know, God often works from small beginnings. Take, for instance, Paul, who gathered sticks to make a fire, *because of the cold*. He *prepared* for the fire! Steadfastness is urgently needed among us. This preparation would soon bring the fire! There would be a gradual thaw and people would be ready to receive the Gospel. Note: Jesus specialises in dealing with the individual. On the shore of the lake, early in the morning, He huilt a glowing fire and prepared breakfast to welcome those seven dejected, discouraged disciples who had fished all night and caught nothing. They thawed under this, and under His influence.

Space doesn't permit me to give full details, but we burned an armchair and settee, left by the previous owner, in our garden. The settee was about three yards back from the burning armchair. It was interesting to watch a trickle of fire run along the grass until it reached the settee and set it afire. Have you the fire burning in your soul? You could set another Christian aflame!

## Surprise for Over-sixties at East Ham

To the surprise of the deacons and their wives, and those over sixty years of age, we were entertained recently by the Crusaders to a lovely meal. They did it in grand style, the boys acting as waiters, bow ties and all, and the girls doing the cooking. We had games, and a lovely cake and sweets. It just suited old Sam Hannah—like salvation: nothing to pay! May other assemblies follow suit and give their old folk a good time this coming year.

SAM HANNAH.

# THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL

## The Baptism in the Holy Spirit

NO OTHER doctrine of the Christian Church has caused so much controversy in the modern world as the doctrine relating to the Holy Spirit and the filling of power He came to bestow. That the baptism in the Holy Spirit is a distinct experience from the work of the Holy Spirit among the disciples prior to Pentecost is made abundantly clear from the words of our Lord Jesus Christ when He said to His followers: "For He dwells *with* you, and shall be *in* you" (John 14 : 17).

There are four facts of importance we must note in considering this mighty endowment of power from on high:

- (1) It was promised by Christ.
- (2) It was a literal experience affecting the physical, emotional and spiritual natures of the recipients.
- (3) It was promised to all believers.
- (4) It was a separate and distinct experience from conversion.

Jesus told His disciples before He was crucified and before He ascended to heaven that they would receive the Holy Spirit; moreover, to emphasise the importance of this experience, Jesus *commanded* the disciples that they were not to leave Jerusalem until this promise was fulfilled: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me" (Acts 1 : 5). He also showed how essential this baptism was when He referred to His own departure: "But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I will tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16 : 5-7).

### ELIM EVENTIDE HOME

12 College Road, Eastbourne

Following extensions, there are several vacancies. Elderly friends who are able to manage stairs are invited to write for particulars to:

The Secretary, Elim Eventide Home,  
32 Upperton Gardens, Eastbourne.

That the experience is a vital one affecting the physical nature of those who receive the Spirit is clear from the record in the Acts of the Apostles. The disciples were waiting for the promise which Christ had made, and at the time when they met in the upper room were without any certain knowledge as to what form the experience would take when it came. The sudden advent of the Spirit was a confirmation of Christ's words and was accompanied with remarkable phenomena: the sound of the rushing wind; the appearance of cloven tongues of fire; the speaking with other tongues; the disciples appearing as drunken men. Jesus had Himself indicated that the Holy Spirit would affect the physical nature: "In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John 7 : 37-39).

There is also a physical quickening through the Spirit. Paul tells the Roman church: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8 : 11).

On the spiritual plane the benefits of this infilling are obvious from the following facts:

- (1) Christ is revealed and glorified (John 15 : 26; 16 : 14, 15).
- (2) The believer has greater power in witnessing (Acts 1 : 8; 4 : 8, 31, 33; 5 : 32; John 15 : 26, 27; 1 Corinthians 2 : 4, 5).
- (3) Our spiritual understanding is enlightened (John 14 : 26; 16 : 13; 1 Corinthians 2 : 12, 13; 1 John 2 : 20, 27).
- (4) We are able to discern the will of God (Acts 13 : 2; 16 : 6).

There are, of course, some who would have us believe that the baptism in the Holy Spirit was given to some special group of disciples or for some early church dispensation. This is not the case as Peter's words clearly show: "For the promise is unto you, and to your children, and to all that afar off, *even as many as the Lord our God shall call*" (Acts 2 : 39).

There is no ambiguity about this statement or room for doubt as to its meaning.

It is necessary for us to note the distinction between the work of conversion and the baptism in the Holy Spirit, both of which are separate and distinct events. Quite a number of Bible teachers affirm that they are one happening, and that when a man is converted he also receives the baptism in the Holy Spirit. The Bible shows that there is a second event in the life of the Christian. This was so in the case of the disciples. Jesus referred to their lives in terms that could not have been used of unsaved men: "They are not of the world, even as I am not of the world" (John 17 : 14). Jesus classed these men in His own category of separation from the world: they did not belong to it. Then He added in conversation with them: "Now ye are clean through the Word which I have spoken unto you" (John 15 : 3). This could never have been said of men who were defiled by sin. They were also sent forth to evangelise (John 17 : 18), and Jesus said He was glorified in them (John 17 : 10). Long before the outpouring of the Holy Spirit these men had had an experience with Christ: they could not be looked upon as unregenerate men.

Now lest some should say that we have used arguments from the disciples who were baptised on the day of Pentecost, we can turn to other records. When Paul came to Ephesus, following the ministry of Apollos, a man mighty in the Scriptures, he found "certain disciples." They had not been taught regarding the Holy Spirit, but after Paul had laid his hands on them "the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19 : 6). Even in Paul's own experience there was a time period between his acceptance of Christ as Lord and the baptism in the Holy Spirit (see Acts 9 : 1-20).

Some folk have been somewhat confused by the terms used in relation to the baptism in the Holy Spirit in the Scriptures. For instance, they try to distinguish between the baptism, and the filling, and the gift, and the outpouring. It can be clearly established, however, that these are all one and the same work of God. The phenomenon on the day of Pentecost was called by all four terms—Acts 1 : 5: baptism; 2 : 4: filling; 2 : 17, 18 : outpouring; 2 : 38: gift. There is no need to confuse what the Bible makes so clear.

The terms used in the Bible are not without meaning and value: they indicate the character and purpose of the Holy Spirit's work in the believer. The *baptism* shows how the candidate is totally submerged in the Divine; he becomes a new type of Christian. There should most decidedly be something different about Pentecostal Christians. The *filling* points to the

possession of the whole personality; He comes in to abide, and only comes in on condition that the house is swept and garnished and ready for His habitation. The *outpouring* indicates the source of the experience; it is not worked up as some folk seem to imagine it can be, but comes down from above. As a digression we might add that when the Holy Spirit came down it was an evidence that Christ was at the Father's right hand. It will also be noticed that an outpouring on an empty vessel could have the effect of both filling it and submerging it. This is exactly what happens when God pours His Spirit upon the waiting heart. The *gift* makes quite clear the gratuitous nature of this great work. As with eternal life, this gift is without money and without price, and yet they both demand the reciprocal gift of the whole of the believer's personality.

We cannot pass from this aspect of the Spirit's work without some reference to the result which follows the coming of the Holy Spirit to the Christian: speaking in unknown tongues. The New Testament records tell how that the coming of the Holy Spirit was accompanied by this phenomenon (Acts 2 : 4; 8 : 18 with 2 : 33; 10 : 46; 19 : 6; 1 Corinthians 12 : 10). There is no word to tell us that they should cease as an evidence of the Spirit's coming. In fact Paul's word in 1 Corinthians 13 : 8-10 suggests that tongues will not pass away until that which is perfect is come. They apparently were sent to the Church for the duration of its witness.

We will deal at greater length with this subject later.

*(To be continued)*

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## FROM OUR POST BAG

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Dear Sir,

As a frequent contributor to the ELIM EVANGEL I would like to make one observation with regard to readers who write anonymous notes in reply to some statement. Nothing infuriates me more. Surely if the contributor puts his name to an article it is but courteous to expect that anyone who feels strongly enough to want to disagree with him should be prepared to disclose his or her identity. Readers have a perfect right to agree or disagree, but why hide behind anonymity? If as a contributor I should be astray in some remark (and that is not impossible) and some friend feels that I could be helped in any way, then I should want to know the identity of my benefactor. If any reader wishes to disagree with me on any point, please do so, but I request you add your name and I will think very much more of you.

W. J. MAYBIN.



# Daniel didn't know

By W. F. McPHERSON

DANIEL did not know what he was talking about when he wrote his book. God instructed him to write and he did just that. Inspired by God, Daniel recorded some prophecies about the end-time. But I am convinced Daniel did not begin to comprehend the full significance of these predictions.

A prophecy in Daniel's writings concerning the end-time is, "many shall run to and fro, and knowledge shall increase" (Daniel 12 : 4). How much of a sign of Christ's return can the increase of knowledge be? Can knowledge and its increase be measured? Scientists are discovering that the increase of knowledge can be measured, and Bible scholars are amazed at the spiritual significance of this increase.

Today's world is exploding with accumulated and increased knowledge. Within the last decade we have witnessed unbelievable advances. For example, phenomenal accumulations of knowledge have made it possible for medical scientists to conquer an increasing number of dreaded diseases. Each year we are witnessing the inauguration of gigantic research programmes to discover, classify, and utilise new truths. In this regard it has been stated that in 1958 alone the medical industry spent £60,000,000 on research.

Of this amazing research, Mr. H. J. Loynd, president of Parke, Davis and Company, has stated: "One major advance used to be expected from the drug industry every twenty-five years. Now there is one every twenty-four hours!" Whereas a major advance once every quarter of a century was wonderful, we now think nothing of a major advance once each day.

How fast is human knowledge being accumulated? This question is unanswerable by the ordinary citizen. However, some men of scientific background have endeavoured to find suitable answers. One such is the renowned Rear Admiral H. G. Rickover, chief, Naval Reactor Branch, U.S. Atomic Energy Commission. He is commonly called "the father of the atomic submarine."

Admiral Rickover has said: "The sum of human knowledge grows phenomenally. According to available estimates, it now doubles every fifteen years."

If this be true—and who should know better than Admiral Rickover?—we now know in accumulated knowledge over double what we knew at the conclusion of World War II. Many of us felt the horrifying and greatly advanced machines of that war had reached absolute perfection. They made the equipment of

World War I, of about twenty-five years earlier, look almost like a child's toys. But just take a look back now at what we thought was so far advanced a few short years ago.

Is it possible for the scientists to devise some formula to measure today's phenomenal increase of accumulated knowledge? Or can it be computed by any known scientific formula of today? The scientists think so.

"From the minutest reaches of the atom to the farthest reaches of the universe, man today is discovering, classifying, and recording new information at a phenomenal rate. John McPartland has offered a formulation of the speed with which scientific knowledge is being developed. The formula is the same as that for the surface of an expanding sphere; human knowledge is increasing as the square of the radial increase. We are acquiring as much new information each two years as we acquired in the total of human history up to now; within five years that two-year span will have decreased to one year; within ten years it will have diminished to three months."

Mr. McPartland's amazing formulation was made in *Harper's Magazine*, May 1952. This would mean that now, over ten years later, we accumulate as much new knowledge each few months as in all of the previous history.

Daniel made the prophecy. Could he have even begun to comprehend what it really meant? Yes, Daniel made the prophecy, and in our day God is making it come true. Yet, the tragedy is that many of us cannot begin to comprehend its significance.

What is being done with all this accumulated knowledge? Man is using it to perfect better methods of destruction. This too is another one of God's prophecies of the end-time. Never have there been so many wars and rumours of wars.

This is also significant of the predictions of God's Word. Paul speculated that men would be "Ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3 : 7). With all of man's exalted achievements and accumulations of knowledge, how much closer to God are we? Men fail to recognise *the truth!*

How much more will God allow degenerate man to learn before He feels it is enough? Even so, Lord Jesus, come quickly.

*Pentecostal Evangel.*



# OCCUPATION

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*"Occupy till I come" (Luke 19:13)*

By J. H. SAINSBURY

MINISTER OF ELIM CHURCH, NEATH

IT HAS BEEN SAID that not to be occupied and not to exist amount to the same thing. This may be overstating the case, but I am sure we are all convinced of the need to be occupied.

There are certain clearly-defined spheres which God expects His people to occupy and to which we should give priority. Is it not true, however, that many of us are not putting first things first? Is it not true that in this busy world of ours there are so many demands upon us that they are apt even to take precedence over and squeeze out that which is vital? The result of this pressure is that the lives of many believers have taken on a staccato pattern of abrupt stops and starts. Their spiritual experience rises and falls like the mercury bubble in a thermometer being used in the British Isles!

Private prayer and Bible reading begin and peter out. Attendance at the Sunday morning and week-night services starts and ends as quickly as it began. It would be of inestimable value to the work of God if every Christian today decided to occupy constantly the spheres of his appointment. The first of these awaiting your occupation and mine is

## THE PLACE OF PRAYER (Matthew 6 : 6)

These words of Jesus contain in the first place a suggestion of the importance of prayer. They contain, secondly, instruction as to the manner of prayer and, thirdly, information concerning the results of prayer.

In regard to the first of these things we all agree with the suggestion given in these words of Jesus that prayer is important. This mental acquiescence of ours, however, is of relatively minor importance. What really matters is whether or not we are obeying the instruction found here and occupying the place of private prayer.

Such a mode of prayer eliminates that form of human admiration which was so productive of pride in the praying hypocrites of Christ's day. It eliminates the temptation to wax eloquent in prayer and pray to men instead of to God. It assists our concentration on God and enables God the better to penetrate us.

It is true that such a mode of prayer demands personal discipline, but how abundant its compensations! The words of Christ here contain information regarding its results. "Thy Father which seeth in secret shall reward thee openly."

This was, of course, not a new rule announced by Christ but the confirmation of that which had been in operation for centuries. Jacob wrestled with God at Peniel in the solitary darkness of the night, and a would-be murderer became an affectionate brother. Elisha prayed in secret, and the son of the Shunammite lived again. So one could go on to prove the point from ancient history.

Coming nearer to our own day we may remind ourselves that Luther, when most pressed with his gigantic toils, said: "I have so much to do that I cannot get on without three hours a day of praying." The rule is proved historically, and still holds good today as we may prove for ourselves along with Martin Luther and countless others. We are then, in the first instance, to occupy the place of private prayer. Are we obeying the desire of our Lord in this respect?

Then, secondly, God expects us to occupy

## THE EMPTY CHAIR (Hebrews 10 : 25)

The four-legged wood family are always in church! They are, by their unresponsiveness and deadness, the despair of every preacher. They cannot co-operate in or add anything to worship, but their emptiness due to *your* absence can take a lot from it. Our church attendance shows the importance we put upon fellowship with God and with each other. Non-attendance or spasmodic attendance at the Lord's table suggests we do not value highly the privilege of remembering His death in the manner He has appointed.

Careless attendance at the prayer meeting is often the symptom of such spiritual maladies as lack of faith in the willingness or ability of God to answer us. In like manner, irregular occupation of our place for Bible study is the evidence that soul-culture is not high on our list of priorities—that we are not much

concerned with our spiritual development.

Every preacher and pastor would like to think that poor church attendance was a thing of the past. It has, however, to be admitted that this sign of spiritual coldness among the people of God is very evident today—even among the Pentecostals. If this is so in your case, would you ponder carefully the following three observations? Your lack of church attendance is:

1. *Detrimental to the church.* You can deliver your assembly a death blow by lack of interest as certainly as by splitting hairs over insignificant points of doctrine—empty seats sow seeds of discouragement which can produce a sad harvest.

2. *Detrimental to yourself.* To neglect a sphere of fellowship designed and instituted by the Lord for the benefit of His children leads to stagnation in Christian experience and very often to ultimate backsliding.

3. *Displeasing to God.* This fact is involved in the text previously noted from the Hebrew epistle. It is not possible in the space available to consider fully this verse. It must suffice to point out that it contains an exhortation, the reasons for it and the revelation of an unhappy fact. This fact was that even so soon after the establishment of the early Church some Christians were neglecting the privileges, duty and safeguards of fellowship.

In like manner there are those today who, in spite of God's revealed order, declare that they can read the Bible and pray at home, so they do not need to attend church! On the mount of disobedience they have ridden into the den of insufferable bigotry, becoming as one has described them "useless spiritual dyspeptics."

May God grant to us all a revival of desire for fellowship with the people of God. May it soon be true that the empty chairs will be occupied and that we shall be exclaiming with the psalmist: "A day in thy courts is better than a thousand" (anywhere else!).

Thirdly, it is our duty to occupy

#### THE SPHERE OF CARE (Luke 14 : 21)

The background to the command contained in the latter part of this verse is revealed in those which precede it. A certain man had made a supper and invited many guests. At the last moment, however, when the meal was ready, they excused themselves from attending. The master of the house, left with such a sumptuous spread on his tables, sent his servants into the streets and lanes of the city and later into the highways and hedges to bring in the needy; those who, unlike his invited guests, would appreciate the feast.

The point I wish to make here is that in the parable the servants were instructed to go out after the needy;

actually to occupy the sphere of care and bring the needy to a person through whom and to a place where their need would be met. This, my Christian brother and sister, is still your duty and mine. In that great commission which Christ gave to His disciples the same emphasis is found. "Go ye therefore and make disciples of all the nations" (R.V.).

It is good to pray for men and women to be brought into the church and be saved. It is good to pray for the minister that God will anoint and use him. But if this is all we do then we are failing in our duty to

*This article by our esteemed brother, Rev. J. H. Sainsbury, is, in his own words, written "not to put forward some 'new thing,' but to emphasise issues of importance, known but often neglected." We commend it to you for your careful perusal.*



God and men. By way of example we may remind ourselves of the actions of Andrew and Philip. When Andrew found Christ he sought out his brother Simon and brought him to Jesus.

After Philip had been called of Christ he also set out on the path of personal service. He found Nathaniel and invited him to Jesus. When did we last tell a sinner of our joy in Christ, or bring someone to church or lead a soul to Him? Such a query is a challenge, but we should face up to it for it is the duty of every Christian to occupy the sphere of care and to endeavour to bring the needy to the only One who can meet their need.

We are living in a time when the fires of spiritual zeal and enthusiasm are burning low, a time when convictions are weak and backsliding is easy. What more suitable time than this to take stock of our position before God? What more suitable time than this to stir the glowing embers of faith and zeal into a flame by personal occupation in the place of prayer and church fellowship? These things will increase our zeal and compassion for the lost, and will drive us out to seek men and women for Christ in the sphere of care.

"Occupy till I come." Consecrated and courageous men and women are needed to fulfil this commission for Christ. Will you, my fellow Christian, be among the number and commence from today a constant occupation in the spheres of His appointment?

# A PENTECOSTAL SERVICE IN THE FIRST CENTURY

*Archimedes, secretary to a sophist school at Athens, reports on a meeting held at Corinth by the new sect called Christians.*

WHILE AESCHULUS, my master, was instructing me regarding my journey to Corinth I perceived that he had troubles. "The pupils of our school need fresh food for thought," he was saying. "We can neither hold their interest nor empty their purses indefinitely with the sophism, 'I only know that I know nothing'—besides, all the other schools in Athens are saying the same thing. We must be different if we are to make knowledge pay." I understood immediately. The customers must be kept interested if the coffers were to be kept full. My indulgence in this sceptical interlude, however, was brief. Aeschulus was asking me if I had heard about the glossolalia among the Christians. Of course I had heard. It was my business to hear about everything new and every new phase of the old. "It may be," my master was saying, "that this phenomenon can be construed as a new language of the gods. There is money in it if we get there first."

Consequently, a few days later I was in the Christians' meeting place on the Lechaeum road, within a few hundred yards of the temple of Apollo. Inside the unpretentious building a psalm was being chanted by many voices, and a stentorian utterance was riding the crest of this praise melody like a ship in full sail. The voice which dominated the gathering belonged to one speaking in tongues. Those who sang the psalm seemed to soften their singing to allow the tongue to lead the devotions. Or perhaps it was the torrent of unknown language pouring from the speaker's throat in sonorous waves that subdued them. I was acutely aware of great power from which the utterance flowed, so that the words were like thunder rolling from distant hills, or like a waterfall echoing through deep caverns of the earth.

Suddenly the tongue ended. Then the same speaker began an utterance using "dockside" Greek in the same torrential volume. This, I assumed, was the interpretation. It eulogised the God of the Hebrews and His Christ, mostly in phraseology found in the psalms of the Hebrew Scriptures but with pungent colloquialisms interspersed with such a rhetorical effect as to make any orator of Athens green with envy. The congregation were caressed and provoked

into affirmations of praise which mounted to a crescendo in a series of waves until on every hand people were speaking with tongues, shouting amen and hallelujah and repeating the name of Christ in outbursts of devotional ecstasy. It was an uproar of adoration. A storm was rushing through the building in a confusion of religious exuberance.

Before a lull could occur in which I would have had time to think, singing broke out among a kneeling group across the other side of the building. It began by someone weaving various devotional phrases into a pattern of liquid melody. The notes rose higher, having the pure quality of golden trumpets pealing through the stillness of the dawn. This mellifluous cadenza of spiritual joy provoked a whole group to similar efforts. Soon the place was filled with configurations of song as notes usually used by angels merged with those of men, eddied and cascaded against the walls before surging heavenward.

Since the tongue and interpretation the noise had been mounting. Often three persons would burst forth together with inspirational speech. But I was unable to give attention to any one because of the others. Undoubtedly here was power, but my usually analytical mind could not isolate the tongue from the revelation, or the psalm or the doctrine. The potent quality of each intruded upon my attempts to separate any part from the whole. All forms of inspired utterance came upon me at once, leaving my mind stupefied. Here was too much of a good thing to appreciate any of it. The overall result was confusion—raucous confusion. Knowing by this time that there was nothing here to interest my master, Aeschulus, I looked toward the door, intending to escape from the ecstatic babel. Just then a commanding voice speaking with that precise clarity special to authority, though not loud, subjugated the meeting to a murmur which remained for a time the background to the most intense declamation I have ever heard. With rich inflection, emphasis and eloquence the speech flowed, piled up in restraint, then was released as water from a broken pitcher, in a rush of words that by their insight seemed to split open passages of the Hebrew Scriptures till everyone was drinking of Divine wisdom. From all parts of the gathering there arose fervent responses, ranging from anguish to ecstasy. The intensely personal implications of the prophet's utterance penetrated my secret thoughts like shafts of sunlight shot through a

cellar window. Yet nothing that he said was directed at me. Its inference, however, was sharper than accusation. The prophecy seemed to know me, yet it was not addressing me. It stripped me naked. The secrets of my heart were made manifest to me—I hoped fervently not to the others present. In the words I heard the clash of combat, sword on shield, and the zing of the taut bow as it rebounded quivering from the speeding arrow. The utterance vibrated in the air, halted for a moment that was surely borrowed from eternity, then assaulted me with physical and psychological effect.

Before I could surrender the babel broke loose again. From different parts of the assembly there arose a tumult of unrestrained fervency expressed in all the ways known to these Christians as Pentecostal. The effect was to blunt the heavenly attack upon my soul. Screened from any further Divine aggression by this recurrence of the emotional cacophony I was able to

reach the door and flee from sounds that, to me, could have been made by a distraught god.

I have learned since that the leader of the sect, whose name is Paul, has written a letter to the church at Corinth, censuring them for their excesses, and urging them to let all things be done decently and in order so that they would not appear as barbarians to strangers in the midst. I await an opportunity to return to Corinth with mingled feelings in which I can detect both curiosity and hope that I may there yet meet with spiritual reality.

*Note. Archimedes is not known to the author. He is chosen to represent the objective view. It is very likely, however, that visitors to the church at Corinth, of a similar disposition, experienced the same thoughts and reactions. See 1 Corinthians 14 : 22-26.*

ARTHUR LONGLEY.

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## “What is your name?”

By EDWARD JARVIS, MINISTER OF ELM CHURCH, BATH

“WHAT is your name?” asked Alexander, of a soldier who bore himself unworthily.

“Alexander, sire,” was the immediate reply.

“Then you must change your name or change your conduct,” thundered the king.

He could not bear that the letters of his name should be associated with cowardice. Even his ordinary soldiers must be worthy demonstrators of his imperial name.

Many of us call ourselves Christians and so bear the glorious name of Christ. Do we live up to this matchless name?

Christ was not an imperial warrior seeking world dominion, but by the power of His love He sought to win the hearts of men.

On one occasion He said to His disciples: “If ye love Me, keep My commandments.” The acid test of our Christianity is not our profession or church membership, but our obedient love to Christ, whose name we bear.

Another vital test is our love one to another. “This is My commandment, that ye love one another, even as I have loved you,” said Jesus. He also said “A new commandment I give unto you, that ye love one another.”

This has rightly been called the eleventh commandment. It is most comprehensive. If truly obeyed, there would be no murder, adultery, stealing, lying or covetousness, and the absence of these would make

the world both a safer and better place to live in. War with all its horrors would be highly improbable.

The Bible, however, does not predict that the whole world will be converted to Christ. It speaks of two distinct classes which will exist until the “day of the Lord.” In spite of this I am persuaded that a revival of Christlikeness among professing Christians would bring great honour to the name of Christ, and be an effective testimony to the world resulting in bringing many souls to Christ.

I would not be so drastic as to suggest that we change our name, but I do suggest that if necessary we change our conduct and so display to a world of strife the true name of Christ.

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### ***Eternal Spring***

Before the blossoming of spring  
Lies winter, bleak and cold :  
There must be stormy clouds and rain  
Before the buds unfold.

There must be showers in the sky  
Before the rainbow's glow :  
There must be pruning of the vines  
Before much fruit will grow.

Through death comes life, through loss comes gain.  
Then trust, rejoice and sing :  
And labour on—ahead there lies  
With Christ, eternal Spring.

MARIE J. OLSON.



### TOMMY TRAIN SPOTTER

Hello Sunbeams.

Do you ever go train spotting? It was Tommy's chief occupation, especially during the holidays. He could hardly bear to be away from the station for a minute, and he always had a notebook and pencil just in case he saw a new train number.

Tommy had to go to Sunday school on Sunday afternoons; Mummy insisted that he went. Tommy argued and argued, but it wasn't any good. Mummy was adamant. "Well," said Tommy in despair, "I don't care and I won't listen, so there." Tommy hated to think he was missing the trains while he was in Sunday school. He sat by himself and refused to take any part unless it was anything to do with trains, or they were talking about the trip they took each year to the sea. They went by train, so Tommy was quite pleased about that.

One Sunday Tommy was very tired and it was very hot. He was so tired he fell fast asleep and he began to dream. He was on his way to the station to go to the trip; there was no one else about and Tommy wondered where they all were. He didn't want to miss the train. When he arrived at the station the train was about to leave and Tommy was pushed into the first carriage before he had time to look around. He didn't even have time to get his notebook out of his pocket to get the number. He couldn't see anyone else he knew, and he wasn't sure if it was the right train, but it was too late to worry because the train was on its way.

The train only stopped at two stations, "Don't Care" and "Won't Listen." The town of "Don't Care" was very strange. People rushed here and there and they just would not stop for anyone. If children were knocked over they were just left; nobody bothered at all. Churches and houses were falling to pieces because nobody cared. Tommy was glad to go on to "Won't Listen" town, but this was even worse. He tried to ask his way but no one would listen; they all covered their ears and rushed on heedlessly. Tommy was very frightened and wished he was safe home again.

Suddenly Tommy saw his Sunday school teacher in the distance and ran after him, shouting at the top of his voice. Tommy saw that he was going toward the station. As Tommy caught up with his teacher,

he saw that the train was the Gospel Express and they boarded it together. Tommy turned to his teacher to say how sorry he was that he had not listened, when he woke up with a start and realised he was still in Sunday school. Tommy decided to listen to the lesson, and soon he decided to become a Christian and really join the Gospel Express. He told his teacher about the dream and teacher was very glad that Tommy had learned his lesson.

Tommy still goes to Sunday school, and he loves and serves the Lord Jesus. His favourite chorus is "The Gospel Express" because it reminds him of his dream. He doesn't want to go to "Don't Care" or "Won't Listen" stations again.

'Byc now, and God bless you all.

Lots of love, AUNTY DOROTHY.



## Family Affairs

By J. J. MORGAN

WE ARE happy to report the marriage of Pastor and Mrs. McBurney's son, Terence, and offer to the young couple our best wishes.

We rejoice that God has undertaken concerning our sister Ruth Matts, wife of our pastor in Jersey. She is now much better and only needs rest and care.

On Saturday, November 17th, three of our young brethren were ordained in the City Temple, Cardiff - Alan Brewster, Alan Caple and Peter Smith. We pray that God's blessing may rest upon their ministry.

Some changes of appointment have taken place recently—Pastor L. C. Quest is now in charge of the church at Erdington, Pastor C. J. Watkins has gone to Rotherham, Pastor F. H. Birkett has moved to Sowerby Bridge and Pastor George Canty to Leyton. Also, Pastor W. G. Blackler has gone to Finchley, Pastor J. Nicklin to Sunderland, Pastor A. R. Thomas to Penzance, Pastor A. F. Thomson to Bolton and J. Noddings (student) to Colne.

We are sorry to hear that Brother Birkett is in Halifax Hospital. We also regret to learn that Ronnie Reid, home on holiday from Canada to Scotland, was attacked and injured while in Glasgow, and has lost the sight of one eye as a result. Our brother—a former Elim minister—was due to preach at the Belfast Christmas convention.

Mr. Geoffrey Pike, Salisbury Crusader and son of the church secretary, recently won a ploughing trophy. We wish Geoffrey every success as he also seeks to plough a straight furrow for Jesus Christ.

## MEET OUR YOUNG MINISTERS

2. John Fry

I AM SURE that we as Christians are deeply moved when we hear and read of the increase of crime among young people today. With such terrible things happening in the life of youth, we are faced with the tremendous challenge of how to win them for Christ.

Of course the ungodly man asks the question, "Can these rebellious youngsters know a change of heart?" I would answer with a definite "yes" and give my personal testimony.

At the age of thirteen I associated with a local gang of boys who were of bad reputation. It was not long before numerous crimes were committed and we found ourselves before the law courts and put on probation. In the neighbourhood where I lived people called me a juvenile delinquent.

During this time I took interest in the Salvation Army. They put me on the right road and influenced me by their Christian teaching. Nevertheless, I remained ungodly and turned to seek other pleasures in the world.

Then I met a young Elim Crusader at a night school I was attending through my employment. I could see something different in this young man's life. Eventually he persuaded me to attend a service at the Coventry Elim Church, where I came to know



Christ as my Saviour.

The Lord called me into the ministry and I count it a privilege and joy to work for my Lord and Master. He has blessed me in my endeavour to reach young people through the Sunshine Corner.

Yes, Christ can change the way of the sinner. Crusaders, your witness for Christ can be effectual to the winning of souls.

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

### CRUSADER MEETINGS

(Continued)

**28. Receiving night.** Set aside a night for the Crusaders to seek God for a fresh filling of the Holy Spirit. Ask the pastor to be there in order to help others to receive the baptism in the Holy Spirit.

**29. Opinions please.** Ask two Crusaders to prepare a paper on subjects such as "Tithing," "Receiving a call from God," "Why do so many converts backslide?" etc. Then invite others to give their opinion.

**30. Revival.** Ask four young people to read extracts from the 1859 revival, Welsh revival, Hebrides revival, Wesleyan revival, etc. Then follow with a short time of prayer for revival.

**31. Court case.** Prepare a proper defence and prosecution and "try" Mr. Communist, Mr. Goodworks, Mr. Atheist, etc.

**32. Meet the martyrs.** Let four or five Crusaders read extracts from the martyrs and why and how they were put to death.

**33. Problem night.** Invite three Crusaders to bring forward genuine problems on such subjects as "Speaking with tongues," "Divine healing and faith," "Prophecy," etc. Discuss the problem. (Be sure your pastor is present!)

**34. Cut it out.** Arrange for six younger Crusaders to bring the most interesting thing they ever read in the EVANGEL (or other Christian magazine) and read it out.



# THE FAMILY ALTAR

Scripture Union Portions. Notes by J. A. Wright  
(Minister of Elin Church, Southend-on-Sea)

**Monday, February 11th.** Hebrews 7 : 15-28.

"How far superior must the covenant also be for which Jesus is the guarantor" (v. 22).

Since He is far superior to all, His work must necessarily also be so. "Such an High Priest became us" (v. 16), says the A.V. "This was the High Priest for us" (Moffatt). "This was the High Priest we needed" (20th Cent.). "Such an High Priest as this was exactly suited to our need" (Weymouth). "Such an High Priest befits us" (E.F.). "It was fitting we should have such a High Priest" (A.R.V.). "Here is the High Priest we need" (Phillips). "This was the kind of High Priest we required" (Sconfield). "Here is the High Priest perfectly adapted to our needs" (Ampl.). Lastly, "Such a High Priest does indeed fit our condition" (N.E.B.).

**Tuesday, February 12th.** Hebrews 8 : 1-13.

"The main point" (v. 1, N.E.B.).

We may not always be able to follow the deep and intricate arguments of this profound writer, but let us not lose, amid the many details, the great fact that we have such a High Priest. All these other persons and institutions were but shadows cast by the approaching Sun (v. 5). Now the shadows have gone and the Substance is with us, the One with the "more excellent ministry" (v. 6), and the "better covenant" (v. 6), which leads us to the supreme glory of the Christian dispensation.

**Wednesday, February 13th.** Hebrews 9 : 1-14.

"But now Christ has come" (v. 11, N.E.B.).

For fifteen centuries the knowledge of the true God was preserved in the tabernacle and temple of Israel's worship. However faithless the worshippers, by symbol and ceremony the grandeur and glory of God was maintained. Now their purpose has been fulfilled. He, of whom "every whit uttered His glory" (Psalm 29 : 9, margin) has come, the true embodiment of God, "The Word (which) became flesh and tabernacled (lit.) among us," and whose glory we beheld (John 1 : 14).

**Thursday, February 14th.** Hebrew 9 : 15-28.

He has appeared. He now appears. He will again appear (vs. 24, 26, 28).

These three appearing gather up His redeeming work. 1. "To put away sin." This was our redemption. Sin brought Him down from the glory. Sin wounded and crucified Him, but He triumphed over it and put it away. Hallelujah! 2. "In the presence of God for us." This is our sanctification. "Five bleeding wounds He bears, received on Calvary. They pour effectual prayers, they, strongly plead for me." 3. "Unto salvation." This is our glorification. We shall then be saved, not from sin's penalty and power only, but from its presence for evermore.

**Friday, February 15th.** Hebrews 10 : 1-10.

"Lo I come to do Thy will, O God" (v. 9).

This is the supreme object and end of life, His and ours. This is what we are here for. There is no other reason. Man could never have found it out for himself. It is God's revelation. Not to be good, or to get good, or to do good, or to be true to yourself, or to deny self, or to be happy, or to be

successful, but something far more sublime: whether gain or loss, simply to do God's will.

"Thy wonderful, grand will, my God, with triumph now I make it mine:

And faith shall cry a joyous, Yes! to every dear command of Thine."  
R.H. 575.

**Saturday, February 16th.** Hebrews 10 : 11-25.

"We have . . ." "Let us . . ."

Thrice each of these phrases occurs. The first one represents our privileges. "Boldness to enter" means we may speak intimately with our great God as did the high priest of old alone. "A great High Priest" means He is ours indeed, and that by His offering and intercession we may so approach "Sprinkled hearts" speaks of the needful sanctification He has wrought in us, so that we may come. The second one represents our obligations. It is not enough to believe the wonderful truth. We must practise it. "Let us draw near" speaks of faith. "Hold fast" speaks of hope, that great anchor of the soul (ch. 6). "Consider one another" speaks of love. The only paroxysm ("provoke") permitted God's children is the paroxysm of love!

**Sunday, February 17th.** Hebrews 10 : 26-39.

The peril of apostasy.

Let none weaken the terrific force of this passage by any theory of "hypothesis" or other hair-splitting distinction. Apostasy is starkly possible. It is a striking and solemn thing that there was no provision for "wilful sin" under the law. "Sins of ignorance," yes, but "presumptuous sins" were punishable by death. There are blessed "much mores" in the N.T.; here is a solemn one (v. 29). Beware of the first step—stopping away from the meetings (v. 25)!

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

### The art of listening

"They that wait upon the Lord shall renew their strength" (Isaiah 40 : 31). This is the promise which many people have claimed and proved to be so true. It is so hard to wait upon the Lord in prayer. When we would be quiet many thoughts come crowding into the mind; there are interruptions that come sometimes from those who are dearest to us.

It is important not only to learn to wait upon God but to listen for Him. In times of crisis we send up a frantic request for help and then we expect God to do something for us, to speak to us some word of wisdom that would solve our problem.

There is a wonderful word concerning the Lord Jesus in Isaiah 50 : 5. Every day His ear was open to the voice of His Father. So many times in the Gospels we are amazed as we read of the amazing wisdom of the Lord. He was prepared for those hard questions which were thrown at Him. He was ready to go to Sychar's well to meet a woman whose life was burned out with sin. He was ready to reveal such truth which staggers us to this poor Samaritan woman. Why? His ear had been opened to the voice of His Father. Living a life of utter dependence upon God, the Son of man listened to the wisdom that comes down from above. We, too, have promises in the Word of God for us, which promise us the voice of God if we would only listen. How we need to cultivate the art of listening, listening for the whispers of Jesus. "My sheep hear My voice," said Jesus, "and will not follow a stranger." Do you know His voice? If you do, be obedient when He speaks.

### Prayer is requested for

An outpouring of God's Spirit in revival upon Britain.  
A woman dying with cancer.

### Thought for the week

"And give Him no silence, till He establish, and till He make Jerusalem a praise in the earth" (Isaiah 62 : 7).



# COMING EVENTS

**BECONTREE.** February 10, 17 and 24. Elim Pentecostal Church, Green Lane. Special visit of Charles Kingston. Subject: "The second coming of the Lord." 6.30 p.m.

**BELFAST.** Commencing February 10. Ulster Temple, Ravenhill Road. Evangelistic campaign. Preacher: Malcolm Smith (Armagh). Song leader and soloist: Alan Caple (Shrewsbury). Sundays 7 p.m. Weeknights (except Fridays) 8 p.m.

**BIRMINGHAM.** Graham Street. February 16, 17. Elim Church, Graham Street (off Newhall Street). Special visit of James C. Kennedy to celebrate Edward F. Cole's thirty-fifth anniversary in the Elim ministry (postponed from January 12, 13). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**BIRMINGHAM.** Selly Oak. February 23, 24. Elim Church, Alton Road. Doctors' weekend. Dr. and Mrs. J. Franklyn. Mrs. Franklyn is a former television actress. Supported by Nuneaton choir. Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

**COLCHESTER.** February 2-14. Elim Church, Stanwell Street. Campaign services. Speaker: Evangelist Tom Wilson (A.O.G.). Sunday 10.45 a.m. and 6.30 p.m. Weeknights (except Fridays) 7.30 p.m.

**HULL.** February 9. City Temple, Hessle Road (corner Madeley Street). Premiere showing of the new "Fact and Faith" film "City of Bees." Convener: I. R. Moore. 7.30 p.m.

**KINGSTANDING.** February 9-14. Elim Church, Warren Road. Special services to celebrate R. J. Morrison's twelfth anniversary at Kingstanding and twenty-fifth in the Elim ministry. Guest speaker: S. Beresford (Blackburn). Saturday 7.30 p.m. Sunday 11 a.m. and 6.30 p.m. Weeknights 7.30 p.m.

**LONGTON.** February 9. Elim Church, Carlisle Street. Dresden, Dr. Barnardo film "Towards Happiness." 7.30 p.m. February 16-18. Minister's fifth anniversary. Speaker: W. Plowright (Camberwell). Musical items by Selly Oak Elim Choir, Longton Salvation Army band and songsters. Saturday 3.30 and 7 p.m. (refreshments between meetings). Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m. (Dresden bus No. 96 passes church). February 23. Protestant Truth Society meeting: Film-strip: "The nation and the Bible." Speaker: J. F. Burrows (Midlands Wycliffe Preacher). 7.30 p.m.

**MOSBOROUGH.** February 8, 9. Elim Church, Queen Street. Visit of Mr. and Mrs. Koornstra (Holland). Fri-

Begin now to pray for our  
**ALL-LONDON**  
**CRUSADE**  
with its special emphasis on  
**DIVINE HEALING**

in the  
**METROPOLITAN TABERNACLE**  
(Elephant and Castle)

**Wednesday, Thursday and Friday,**  
**April 3rd, 4th and 5th, at 7.45 p.m.**

Enjoy three great rallies with  
**Rev. Alexander Tee and party**

- \* Pray for great power in healing!
- \* Invite your unconverted friends, then introduce them to *your own* church.
- \* Anyone may come for special prayer.
- \* Enjoy Pentecostal evangelism.

day, T. L. Osborne film "Holland Wonder." 7.30 p.m. Saturday, faith tea 5 p.m. Film "Filipino Passion" 7 p.m.

**NEWHAVEN.** February 9. Elim Church, Bridge Street. Monthly rally. Speaker: J. J. Way (Hove). 7 p.m.

### PRESIDENTS' APPOINTMENTS

\*February 9, Stockwell; \*10, Holloway Prison and Ilford; 16, 17, Whitehaven; 18, Motherwell; 19, East Kilbride; 20, Kirkintilloch; 21, Greenock; 22, Clydebank; 23, Glasgow; 24, Alloa; \*March 2, 3, Cardiff; \*10, Wormwood Scrubs Prison and Walthamstow; \*13-20, Northern Ireland; 22, Metropolitan Tabernacle, London; \*24, Maidstone Prison; \*30, Barking.

\* Accompanied by the London Crusader Choir.

### ITINERARIES

**Joseph Smith.** February 9-17, Plymouth; 19-28, Newquay; March 2, 3, Brighton.

**C. D. Stockdale** and the missionary exhibition will visit the following churches: February 9-11, Blackpool; 13, 14, Salford; 16, 17, Southport; 19-21, Portadown; 26-28, Ballymena; March 5-7, Bangor; 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches: February 22, Megaberry; 23, 24, Brookeborough; March 1, Larne; 2, Lisburn; 3, Alexandra Park Avenue; 9, Apsley Street; 10, Beersbridge Road (a.m.), Bethesda (p.m.); 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

**Miss S. F. Beardwell** will visit the following churches: February 9, Salisbury; 10, Winton (a.m.), Springbourne (p.m.); 11, Wimborne; 12, Weymouth; 13, Merriott; 14, Yeovil; 16, Ryde; 17, Portsmouth; 18, Eastleigh; 19, Romsey; 20, Canada; 21, Southampton; 23, Sholing; 24, Gosport.

# EASTER MUSIC

(Elim Festival Songster No. 3)

Now available at 1/6 per copy (plus 3d. postage); fifteen per cent discount on orders of twelve or more.

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## CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

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### HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

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Abergele Road, Colwyn Bay, North Wales.

*Welcome to a wonderful holiday.*

*Pentecostal house meetings.*

**Terms for old-age pensioners. Youth rendezvous.**

**Write to C. E. Bowler (secretary) for brochure; send stamped addressed envelope.**

**COLWYN BAY.** Homely accommodation: Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Frskine Road, Colwyn Bay, enclosing s.a.e. Phone 2790. C.512

**COME TO NORTH WALES** for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales, s.a.e. Phone Colwyn Bay 55129. C.502

**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. F. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

**EASTBOURNE.** The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure: from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

**GUERNSEY.** Undenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicole, "Sharolara," Westbourne Crescent, Dalgairns Road, St. Peter Port. C.503

### HALDON COURT

EXMOUTH, SOUTH DEVON

**VERY REDUCED CHARGES FOR MAY AND JUNE**

CHILDREN, YOUNG PEOPLE and OLD FOLK

CATERED FOR

**FUN AND BRIGHT FELLOWSHIP**

**SUPER SANDS AND SCENERY**

**"THE HOLIDAY YOU CAN'T FORGET"**

**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.194

**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 3660.

**SCARBOROUGH.** Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking now for Easter and Whitsuntide, s.a.e. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

**SCARBOROUGH.** The Harcourt Hotel, 45 Esplanade, guarantees good food, comfortable lounge and bedrooms and happy Christian fellowship. Moderate terms. Book now for Easter and summer holidays. Stamp for brochure to Mr. and Mrs. J. Johnston. Phone 3930. C.496

**TORQUAY.** Devon. Have a holiday in the West Country. Fellowship; bed and breakfast; h. and c. all bedrooms; central. S.a.e. for particulars to Mr. and Mrs. Pride, 49 Woodville Road. C.494

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A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH  
A WARM WELCOME, FOR AN INFORMAL CAREFREE  
HOLIDAY NEAR EXMOUTH, LOVELY SANDS.  
**EXCELLENT REDUCTIONS FOR MAY and EARLY JUNE.**  
OPEN FOR HONEYMOONS.  
CARAVANS ALSO AVAILABLE AT SANDY BAY

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**ELIM GUEST HOUSE.** Eastbourne. Capable person required as helper and supervisor of domestic staff. Write, giving full particulars, to Miss Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne, Sussex.

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St. Lawrence, Ventnor, Isle of Wight.

For wonderful holidays on the south coast of

"THE GARDEN ISLE"

**CHILDREN ALWAYS WELCOME**

Send s.a.e. now for brochure to  
MR. and MRS. S. MARSH  
Telephone Ventnor 838.

### BIRTHS

**BALL.** On December 23rd, to Mr. and Mrs. Gordon F. Ball, of Hull City Temple, God's gift of a daughter, Joanne, a sister for Maxine Ann.

**SALTER.** On January 5th, to Malcolm and Jean Salter, of Elm Church, Blackheath, a daughter, Suzanne Jayne, a sister for Lynne and Elaine.

### ENGAGEMENTS

**NEWMAN-BRYAN.** The engagement is announced on January 13th, between John and Ruth, members of the Elim Church, Coventry. C.506

### WITH CHRIST

**HART.** On January 17th, Martha J. Hart, aged 81, passed into the presence of her Lord. A faithful member of Camborne Elim Church. Sadly missed by her son and daughter, and grand-daughter and son-in-law. Officiating minister at funeral: Jas. J. English. C.509

**HARTLEY.** On January 14th, Mary Emma Hartley, aged 71, much loved member of Elm Church, Clacton. Officiating minister at funeral: H. Burton-Haynes.

**HILL.** On January 15th, Frank Hill, aged 72, greatly esteemed foundation member of Graham Street Church. Officiating minister at funeral: Edward F. Cole

#### Journey of a Lifetime. SECOND OVERLAND EXPEDITION TO JERUSALEM MAY 20th to JUNE 14th. COST £50-£55.

Price fully inclusive. Follows successful 1961 tour. Visiting ten countries including Israel, Jerusalem, Athens, Damascus and Istanbul.

Travel by 12-seater mini-coaches; camping.

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