# THE ELIM EVANGEL

Vol. XLVI No. 1 JANUARY 2nd, 1965 6d


## A GREAT JUBILEE OCCASION ON MARCH 20th
## OFFICIAL OPENING OF NEW COLLEGE



THE NEW COLLEGE

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Terms : 34/- for one year or 17/6 for 6 months, post free to any address. Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

## BIBLE VERSE



PSA. 61:2

I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

# EDITORIAL

## A HAPPY JUBILEE NEW YEAR TO ALL OUR READERS

AT THIS auspicious time in Elim's history let us consider the proposition

## "NOTHING SUCCEEDS LIKE SUCCESSORS"

We are hearing now of the third generation Pentecostals, and as the older generation has always done it questions the ability of the rising generation to carry forward the good work. We in Britain frequently hear that there are not coming forward those who can effectively replace the older generation. It is easy to prove the falsity of this notion, and editorially we reject it. "Nothing succeeds like successors" is a saying of the Americans. They point to their giant corporations built up on a founder's idea but developed to gigantic proportions by the founder's successors of the second, third and fourth generations. So, say they, "nothing succeeds like successors."

This is true of Methodism. At John Wesley's death his followers were reckoned at about 80,000. Today they are reckoned in millions throughout the world. It was the successors who, under God, consolidated and increased Methodism from 80,000 to the present millions. The experience of the Salvation Army is similar. William Booth and his co-workers, like Wesley and his, established a solid foundation—their successors built the superstructure. In fact the early Church's experience was the same. The Church's challenge to the world was made by the apostles and their contemporaries, who laid a good foundation. The Church's grip on the world was achieved by their successors in the second to the fourth centuries.

The Pentecostal movement has already in the fifty or so years of its existence laid a foundation throughout the world greater than the superstructures of any other Protestant denominations. It is well and truly laid and, if the Lord tarries, the superstructure to be built by our successors will be in relation to the foundations, as the superstructures of the Church, Methodism and the Salvation Army are to their foundations. We can but ask, "If the foundations be so mighty (1,000,000 Pentecostals in Indonesia for example), what will the finished building be like?" The lesson of history is that if successors have single-minded devotion the work of their predecessors multiplies. T. H. Stevenson heads his article with the necessary motto. It is a motto that will always be the result of vision and devotion.

# A MESSAGE FROM THE PRESIDENT FOR JUBILEE YEAR

## *by C. J. E. Kingston*

WHAT IS wrong with the churches? Here we have the sublimest, the most embracing, the most heart-warming truths that were ever revealed by the almighty Creator of the spheres to that mere speck of dust which is you and me! "What is it?" you ask. That God Himself should die for our sins, that by His Holy Spirit He should indwell us, that the Deity should save us by His grace, should clothe us with His power, that we should be finally translated into His presence!

And what do we do about it? We ignore in part, if not wholly, this offer; we treat it as of no importance; we imagine, foolishly and sinfully, that we can get along without the help of God working with us and in us.

I have been asked to give a message to the Elim family on this the fiftieth anniversary of Elim's foundation. We have survived the years of persecution, of misrepresentation, of antagonism. In these years our heads have often been bloody, but unbowed. Now the climate of opinion has changed from squalls to sunshine; instead of a blow they offer us a kiss. God, in His sovereign act, has given "the like gift as He did unto us" to Anglicans, to Baptists, and to others of the historic churches.

But will the new Pentecostals turn to us for advice, for guidance, for example? If they do they will find many of our churches are no different from the denominational churches around them. As one Elim member said sadly to me recently, "We have lost what we came out for!" Brethren, these things ought not to be so.

Pentecost in its freshness and fulness can electrify a seemingly dead community into New Testament life, exuberance and power. An outpouring of God's Holy Spirit upon a congregation can heal old divisions, restore lost confidences. An Anglican parson tells of the change Pentecost brought to his church. "The first notable fruit is that persons who once tolerated one another in parish life now have a deep association and understanding in the Lord Jesus Christ. Previously they had a hard time talking about sports, politics, and even the weather; now they can talk hours without end concerning what the Lord is doing in their lives. . . . Because of the new aliveness, there comes the desire to share it with everyone. You tell this good news that Jesus saves, that His Spirit is abroad, to all who are in need."

Let us, then, in this fiftieth year of our history, determine to renew our vows, to reiterate the Pentecostal truths for which we, as a movement, stand.

1. *We must proclaim by word and life that Jesus Christ is the Saviour from sin and judgment.*

This applies not only to Elim ministers but to Elim members. The command of our Lord is to "go . . . into all the world, and preach the gospel"—to be "witnesses unto Me . . . to the uttermost part of the earth." Though all cannot be missionaries all can and should be witnesses. How long is it since you last witnessed for Christ who saved you?

Moody promised the Lord he would, if possible, witness once a day. One very wet day he had been unable to leave the house, but on his way to the evening meeting his cab passed a man walking against wind and weather. Inviting him into the cab, he found he was going to "hear that man Moody preach." So Moody led him to Christ before they arrived at the meeting place. At one of our Elim conferences I heard a minister say that as a young man he had risen from his bed at midnight because he remembered he had not witnessed to anyone that day, and that he had walked until he found someone to witness to. Let us recover this earnestness in the coming year.

2. *We must proclaim by word and example that Jesus Christ is the Healer.*

Where now are our signs? Jesus said: "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover." But do we believe this nowadays? Do we rush for a dose of aspirin instead of taking a dose of faith and prayer? Doctors have their place in the scheme of divine healing, I feel sure. Said one doctor: "I bind the wound, but it is God who heals." But there is a danger of a shift of emphasis when man is consulted and God is forgotten. Let us have more teaching, then, on divine healing—more of "the prayer of

faith," more of calling "for the elders of the church."

3. *We must proclaim by word and power that Jesus Christ is the Baptiser in the Holy Spirit.*

Our Lord said: "Ye shall receive power after that the Holy Ghost is come upon you." Where is that power today? When Charles Finney received that "overwhelming baptism of the Holy Spirit" on the day of his conversion he said: "I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion." The editor of *The Churchman,* in the September 1962 issue, asked: "What is wrong with the Church today? Why is it so ineffective? Why are its services so dull, its members so cold and its messages so irrelevant?" He adds: "It is not God, but we who are to blame for this state of affairs. God is judging us for our complacency and little faith. If in humility and sorrow we seek His face He will, in accordance with Christ's promise, pour upon us the transforming blessing of His Holy Spirit yet again."

Let us, everyone, in Elim seek the face of God afresh. The old-time power of Pentecost is still the same today, thank God.

4. *We must proclaim by word and expectancy the truth that Jesus Christ is coming again.*

This truth was impressed upon the pioneers of Elim and has always accompanied the baptism in the Holy Ghost. When a Mennonite church in the U.S.A. received an outpouring of the Holy Spirit in 1954 many spoke in tongues and prophesied. The burden of their message was: "The time is short. Jesus is coming soon."

Let us forget the various schools of prophecy which have bedevilled this glorious truth for some time past. Let us proclaim that Jesus is coming again and that the signs all show it will not be long before we see Him.

To sum up, then, my message as we enter 1965. Let us have done with shilly-shallying, stalling, temporising, watering-down of the glorious truths of Pentecost. Let us go all out for a Pentecostal revival in the ranks of Elim. Amen and Amen.

## BOOK REVIEWS

**Words on Target,** by Sue Nichols (obtainable from Victory Press, Evangelical Publishers Ltd., Clapham Crescent, London, S.W.4, 5/- net, by post 5/6).

Words are the tools of the preacher's trade, yet how often words are used out of context, or in such a way that they fail to communicate the message that burns in the heart of the preacher.

This book is a welcome addition to the minister's library and should be read both for its stimulating style and its instructive content, especially as the twentieth-century preacher competes with "broadcasting, billboards, magazines, paperbacks, records of all sorts, and a million other distractions." Our modern age is in no mood to digest the pedantic words and mediocre phraseology of previous generations. Economy demands directness of speech, vetting the unnecessary adjectives, and deleting all weak words that have no relevance. Our sentences must have force; become impelling enough to move the hearer's will.

Read the book yourself. It will provide enjoyment and education. The author knows her stuff!

H. W. GREENWAY

**In His Steps.** by Charles M. Sheldon (Good News Publishers, 2/9).

This book was written in 1896 and was read a chapter at a time to young people in a church in Topeka, Kansas, U.S.A. Since then it has been translated into twenty-one languages, including Russian. I remember being given a copy of this book when I was a young convert and have never forgotten the impression it made upon me.

Now the publishers have brought out an excellent condensed version which can be easily read in a single evening.

This book is a must. It should be read by all Christians. It is a challenge to real Christian living. Buy it and read it in an evening and pass it on, for it will bless others. Christianity was apparently smug and self-satisfied seventy years ago. Something happened to a fashionable church which revolutionised the church and the town in which it was situated. We need to be stirred in these days.

F.H.C.

## "WHAT MAKES THE ELIM MOVEMENT TICK?" (*continued*)

(7) **The desire and willingness to be flexible if necessary**

There has been a revolution in the last few years—a social revolution, a political revolution, an economic revolution, and certainly a spiritual revolution. The Elim movement does not have a one-track mind; it is open to God for any new change of plans that might come to meet an ever-changing situation. Doctrines remain for ever. Jesus Christ is the unchanging one, but customs, plans and procedures will change.

(8) **The firm belief that our movement was raised up by God for a purpose**

Nothing will change the conviction in the minds of Elim ministers, or people, that Elim was raised up for a special purpose in this closing dispensation of the plan of God.

(9) **The close family fellowship of both ministers and people**

This goes right down to every age group. There is an obvious desire to greet, to meet and to fellowship with each other. This family relationship is New Testament in its origin.

(10) **The vision for home and foreign missions is increasing as the years go by**

Jubilee! Glorious freedom, great rejoicing, ardent thanksgiving, ever-increasing effort to please God. May this be Elim's jubilee.

# OUR BELOVED ELIM MOVEMENT

## "What makes the Elim Movement tick?"

*by P. S. Brewster* (THE CITY TEMPLE, CARDIFF)

A FEW days ago a reporter came into my office and wanted to write a newspaper article on the Elim Churches. He asked "What makes your movement tick?" I knew what he meant, though it was not my language. I could not give him a straight answer, for although I knew in my mind and heart what he meant I was at a loss to describe to an unconverted man some of the things near and dear to our hearts. I gave him a simple reply and ultimately he wrote a whole page about our church and movement.

Since the interview I have thought out carefully some of the things that make our movement what it is today.

This is our jubilee year, and although we have been established only fifty years God has blessed us with mission stations in many parts of the world, churches and halls in most of the large towns in Great Britain and Northern Ireland, a magnificent Bible college, a publishing company, a virile headquarters, and men and women from all walks of life sold out for Him. Many years ago Hugh Redwood said "This movement is an eye-opener." Many journalists and ministers have stated in their articles that Elim is a fast-growing movement. When we look at the Elim Church we can see things that distress us. We have our small churches, a shortage of ministers, our defeats; yet in spite of all the problems there are many things to thank God for, and to give us much cause for rejoicing in this our jubilee year.

Were it not for the Elim Church scores of our men would never have entered the ministry, and certainly many of our gallant missionaries would never have realised the desire of their hearts.

Here are ten factors that contribute to making our movement tick.

(1) **Our pioneer ministers operated in the atmosphere of revival**

Fifty years ago our pioneer ministers went from town to town, with no salary, with no settled home, thrilled and delighted to preach for the pure joy of being in the work of God. Most of the early ministers were single and remained single for a considerable time. There was no guaranteed salary, merely board and lodging, and fragments for pocket money.

(2) **The coming together of talented men**

One of the remarkable things about the Elim movement is that God has called together men of different talents: the evangelist, the pastor, the administrator, the teacher. This in itself is a miracle. It is the Bible pattern. The scripture says that God has given to the Church apostles, prophets, evangelists, pastors and teachers.

(3) **A sincere appreciation of each other's ministry**

Over the years the various departments have had a genuine appreciation of the ministry of each other's work in the Lord. The evangelist understands, recognises and appreciates the problems of the pastor and the administrator. The pastor, in his preparation and prayer, understands the problems attached to the evangelist's life.

(4) **An ever-growing passion for the souls of men**

Whether you speak to the students, the leaders of headquarters, the pastors in the field, or the lay representatives, there is a constant, ever-growing passion to win men for Jesus Christ, and this same passion reaches to the youngest member of the congregation.

(5) **Constant conversing about the word of God**

Whenever our ministers get together the conversation drifts to, or is steered to, the discussion of the scriptures, the question of holiness, the many points about the second advent of Jesus Christ and prophecy, divine healing with all its problems, the ecstasies of speaking with tongues, and the continual need for the preparation of sermons.

(6) **The quest for power with no fanaticism**

The fact that our Lord promised power to all His people, so that they should become His witnesses, is an ever-recurring topic. Dealing with the supernatural is ever a danger; it gives opportunity for constant fanaticisms; it can give the weak-minded person prominence; it can give the exhibitionist a platform; and yet in spite of the dangers Elim has kept a balanced policy, with an ever-increasing desire for the real power of God.

(*continued on page 4*)

# ADVENTURE INTO 1965

## A New Year meditation

### *by W. G. Hathaway*

WELL, here it is !

Over the frontier and into the greatest adventure of all. Into the unknown, with untrodden paths ahead, with unexpected pleasures and perhaps perils awaiting us as we move over the border and into the hinterland.

But life is always like that. We are always crossing over, stepping out into new experiences, facing new challenges to our courage and our faith.

Only by this can we find true fulfilment, full expression of ourselves and what we stand for. Human personality needs the challenge of new conditions. We have to be transplanted from the common plot we have shared with others, to become individuals in our own right. Like Peter, we have to step over the edge of our own limitations to a wider conception of what faith means and what Christ can become to hesitant, dithering disciples who can pluck up enough courage to do as He bids us.

Three things come as a challenge to us in our new adventure into '65—three commands from the Book of God. They are worth thinking about.

**I. " Lift up your hearts " (John 14 : 27).**

Facing any new adventure is a challenge of faith. Situations that make the hearts of others fail them for fear bring an altogether different reaction to men and women of faith. There are conditions in which those who have no faith in God give way to despair. Under the threat of impending disaster to the whole set-up of our normal way of living they cave in and give up the struggle.

The sons and daughters of faith can " lift up their hearts " and hope in Christ's promise of a better tomorrow. Those same conditions become a challenge to take a new view of the ultimate as seen from God's standpoint. Instead of becoming the end of the road to them, it enables them to face the difficulties and problems and, in the strength of the Spirit of God, to brace themselves for the count-down to new endeavour.

Experience is always the best tutor, even though we sometimes have to pay dearly for our tuition. None of us adventuring into '65 can claim to have had *no* experience. As the past folds up behind us there are some things that simply cannot fade away into oblivion.

The memory of fifty years of endeavour—and glorious endeavour at that—puts a lilt into our song and a jaunt into our step as we go forward with God. From the pioneering of those early days of Elim to the crowded annual gatherings in the Royal Albert Hall, London, may be a far cry, but it is certainly no mean achievement. I was talking with Miss A. Henderson recently of those early days. " I think I am the only one left of the original Elim Evangelistic Band," she said. What a fragrant memory of those triumphant pioneer days is with us today as we reach Elim's jubilee year.

The records of the great campaigns in the towns of Northern Ireland, then of England, Wales and Scotland, are inspiring. To remember the highlights of those days of campaigning is to feel a warm glow of praise to God for those foundation stones upon which the structure of the modern Elim was, and is being, built.

Israel's memory of the wilderness wanderings and God's gracious provision of manna from heaven and water from the rock was to be her inspiration. Did not her Lord say " Thou shalt remember all the way that I led thee " ? As we lift up our hearts, inspired by the past and challenged by the call of God to go forward, our confidence rests upon the Word of Him who said " As I was with Moses, so I will be with thee."

**II. " Lift up your heads " (Luke 21 : 28)**

In the adventuring spirit of these mid-century years, and especially of these sixties, our vision must never be parochial, narrowed down to the close range of things around our own feet. The world shrinks with every new globe-spanning flight. Today the moon-strikes and planet-probes bring forcibly before us the narrowing confines of our little world. Grandeur of scientific achievement is countered on its lowest level by behaviour incomprehensible to all who recognise man's responsibility to his Creator

and to his fellows. In the hands of our scientists is the know-how of the doom of our civilisation. Only moral responsibility can hold them in check.

But the terrors of our times, frightening though they be to those who know not God, can be recognised as the birth-pangs of the new age, and out of them will emerge the new-born day of the Lord. The Bible, our infallible guide-book, clearly indicates the conditions of today to be the prelude to the new age which will be ushered in by the return in glory of the Christ of Calvary. He who wore the crown of thorns for us will then be crowned with many diadems. His words ring out clearly above the clamour of our mechanised age: "When ye see these things begin to come to pass . . . lift up your heads; for your redemption draweth nigh."

The vista of glory ahead cannot be blotted out by the clouds or the storms. The darkening skies of the evening must give way to the glory of the dawn, for His coming is more sure than the dawn.

**III. "Lift up your eyes" (John 4 : 35).**

The corn-plucking disciples, sauntering through the cornfields on the sabbath, were content with their day of small things, for the Master was among them. Their incursion into the city of Samaria to buy bread was merely one of their daily tasks to provide for their Master and themselves. The vision they saw as they "lifted up their eyes" at His bidding on that self-same day gave them a new comprehension of His task, begun that day at the side of Jacob's well—a task they were to inherit from Him later.

No vision of the "fields white unto harvest" was ever greater than we shall see today if we but "lift up our eyes." Population explosion is likely to double the toll of humanity. It is on everyone's tongue. World population is likely to double itself in less than forty years. The need of the Church of Jesus Christ is to reach these multitudes, and this need is more and more apparent when we remember that the population increase is many times more than the increase of converts to Christ. On this reckoning we must realise that the percentage of Christians in the world drops each year with the increasing birthrate.

Now, not forty years hence, is the time for us to "lift up our eyes" to behold the need and to do something about it. Jesus said: "The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." What would He say if He were here today?

Advancing with Christ into '65 means more than the thrill of adventure and travelling over new ground. It is time to "lift up our eyes" and to behold the great need of labourers today.

Adventuring with the gospel into the forests of the Amazon, pioneering with its message in the Stone Age areas of New Guinea, breaking new ground in the translation of the Scriptures into the languages of unevangelised tribes, today youth is heeding the call. Dedicated young men and women are hazarding—and in some cases laying down—their lives in response to the urgency of this hour.

Can we dither and be "do-nothings," or dilly-dally because of the dangers, while we hear from those who still sit in darkness and in the shadow of death the cry: "How long have you known Him? Then why did you not come sooner?" The lowering skies tell us that the day is far spent. What we are going to do for God we must do *now* or it will be too late. So let us

**Lift up our hearts, and**
**Lift up our heads, and**
**Lift up our eyes, and**
**Adventure with Christ into '65**

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**High Wycombe** Pastor: Brian R. J. Garrard

We thank God for His hand of blessing upon the two Elim churches in High Wycombe. At the recent annual convention held at the Moor Common church, set in very rural surroundings, the area saw a great witness of 170 people in the evening service loudly singing the praises of God. Pastor Alex Tee preached and we saw hands raised to set the seal upon the day. Even in the afternoon at the divine healing service over 100 people were present, and there again we knew the touch of God.

In the central High Wycombe church a few days later a vital business meeting was held to decide whether to go ahead with a new church in a new area where no other free church is planned. The financial position seemed impossible: a little over £1,000 anticipated income to meet a need of £9,000! Then the service was electrified when at a moment almost of despair a brother attending the church for only a few weeks stood to his feet and quietly promised a gift of £1,000 to the new church fund.

With this wonderful token of God's hand resting upon us an almost unanimous vote to go ahead was taken, and now plans are under way for a new church.

We value your prayers that High Wycombe will become a great centre of Pentecostal witness.

B.R.J.G.

# LIFE INVESTMENT

(Romans 12:1)

BOREDOM is the twentieth-century complaint; once the preserve of a limited upper class, it has now become the common malady of a much wider public in the western world.

Lacking investment in the true art of living, there has never been an age so obsessed with the pursuit of pleasure. The promise of the welfare state to take care of us from the cradle to the grave may well become the Nemesis of civilisation. A world that refuses to accept the high cost of living, that craves security before adventure, that submerges its anxieties in tranquillisers from the chemist and sops from the politician, that folds idle hands which should be instruments of skill, that numbs a guilty conscience with the opiate of a self-induced hypnosis, and that seeks release through the mad roundabout of easy-to-come-by thrills provided by the vulgar comedian and the grasping industrialist, is doomed to final disillusionment. Michael Arlen in the U.S.A. cynically suggests an epitaph for a lamented friend: "Here lies a man with a gap instead of a heart. Into this gap he spent fifty-five years of a popular life in putting cigar ash, golf balls and brandy. For he was a jolly good fellow. May God have mercy on his soul."

And what of the Christian Church? The bankruptcy of much modern religion is the result of our attitude to the tough situation confronting us. So many of us follow the line of least resistance; we squeal when things go wrong and complain if our plans do not work out to our personal advancement in the workaday world. We are consumed by an active self-determination, which is in striking contrast to the effete declaration of our central dogmas. Self-will offers success, promotion, the possession of material things; it has greater attraction.

The attempt of many believers to justify personal ambition under cover of the cliché "It is the will of God" makes mockery of God's great designs in their lives.

> "You say with solemn impudence
> God tells you this and that;
> Strange how a man who talks through faith
> Can talk, too, through his hat."

These myopic churchgoers are convinced that they are in the will of God when the objective of their desires is pleasing to their own aspirations, but are equally convinced that they are outside the orbit of His will when denied their selfish requests; to suffer or labour or engage in conflict for Christ is contrary to their ideas. Yet the New Testament teaches conflict, not comfort, for the saint. Jesus said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). The glorious consummation of Christ's mission in the war against Satan and death was achieved in the darkness, agony, sweat and blood of Golgotha's bitter struggle. Did He shirk the fearful ordeal of Calvary? Did His feet falter on the road to the cross? Why, no! He set His face as a flint. In order to win life He invested life. The cost of living for Him was as high as it possibly could be, for His body, transfixed to a rugged stake, was subjected to excruciating pain, gross indignity and vile abuse. The price of conquest was His own life.

What was true of the Lord Jesus Christ was also true of His immediate followers, prince among whom was the apostle Paul. Read this man's summing up of his adventures: "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? who is offended, and I burn not? *If I must needs glory, I will glory of the things which concern mine infirmities*" (2 Corinthians 11:23-30). There is nothing sleek or comfortable about this list, no settling in the luxury of a lavish home, no ambition for an easy, popular ministry, no setting up of a Pauline institution. Rather are we confronted with a ready acceptance of life's hard struggle, a contemptuous disregard for personal preferences. Yet none could say that Paul did not live life at its fullest measure. Had he suc-



# *by H. W. Greenway*

SECRETARY-GENERAL

cumbed to the wormy ambitions of the flesh and settled in the rut of Judaism with its offer of election to the Sanhedrin there can be no doubt that the name of Paul would be unknown today; it was his audacity in adversity that projected him into the limelight of perpetual publicity, made him a useful channel for the proclamation of the glorious gospel of our Lord Jesus Christ, and emblazoned his name on the escutcheon of the Christian Church.

It is an eternal principle that the Christian minister who fully enjoys his life is the one who is unafraid of adversity, or, being afraid, grits his teeth and continues his work without deviation, the servant who takes up his cross daily to follow the Master. He has much to sacrifice in wealth (very few ministers are adequately paid), in fame (quite a number of ministers labour away in obscurity), in creature comforts (many ministers work seven days a week), yet his life is fully compensated by the deep satisfaction of an eternal job well done, he discovers the exhilaration that stirred Paul to write from his dungeon sanctuary "For I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). Indeed, it almost seems a feat of literary acrobatics for a man to write of his adversities in graphic language that tells of exposure, bleeding, hunger and danger, and yet who also enjoins his readers "Rejoice in the Lord alway: and again I say, Rejoice" (Philippians 4:4). Little wonder that he speaks in another place of the *sacrifice* of praise. And is this not the supreme paradox of Christianity—the supreme paradox of life itself? David once said: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Samuel 24:24). He knew the emptiness of priceless offerings, the worthlessness of unsacrificial sacrifices.

Jesus once said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). One of the tragedies of our modern age is the number of young men who profess to be called to the high service of the Christian ministry, who begin with roseate dreams of success and whose zeal gives promise of an effective soul-saving effort, yet who abandon their mission for the less serviceable occupation which provides a more lucrative personal income in material things. How the Lord must be grieved, for "He looked that it should bring forth grapes, and it brought forth wild grapes" (Isaiah 5:2).

Can it be that the tardy progress of our twentieth-century Church lies in its lack of sufficient investment? Yes, and financial investment at that! Whatever we have of talents or possessions or personality can be put to use in God's business of saving men from going down to destruction. There is a careless shedding of responsibility by some folk, who have a confused idea that the Christian minister is called of God to make material sacrifices and the measure of his poverty is the extent of his sanctity. The man in the pew is granted a special dispensation from above granting absolute freedom to make whatever money or material things he can (and keep them!), while the tatters of those who claim to be called to full-time ministry are evidence of holiness of life. Every member of the Church of Christ, whether he occupy pulpit or pew, has what he has in trust to be used for the kingdom of God.

Moses is perhaps a striking example of the utter abandon we need to recapture. His people were his chief concern. Without them he could not envisage a world of future delight; rather resign the right to a place of privilege in God's great eternal than leave his people behind in their failure. Crying before God, he pleaded: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Exodus 32:31, 32). What a magnificent unfinished sentence this is, deep with the emotion of a great man's sacrifice.

Self-concern and self-esteem must give place to the abandon of the whole personality. "Half-dead, listless, desultory people everywhere could find the vital life they really want by the simple expedient of practising self-forgetfulness," says one writer. The man who led the children of Israel out of bondage, though described as a meek man, was nevertheless dynamic in the cause of the people he loved despite their murmurings against him. His life was robust, so that when the Israelites were in danger of death because of their sin Moses pleaded for them in strong terms that proved his

utter disregard for personal safety.

What we have and what we are must be invested 100 per cent in the service of the Master if we are to enter into fulness of life, for all that we are and all that we have are on loan from the hand of the Creator. Someone has reminded us that "a religion that does nothing, that gives nothing, that costs nothing, that suffers nothing, is worth nothing." We can either have adventurous living by making wise investment of our lives or we can become mere collectors of stocks and shares, with fame or fortune as the reward of our policy, and find ourselves what Christ said of the man who did this in His own day—fools! The prodigal took his first step downward when he said "Give *me,*" and he took his first step back to honour when he decided to surrender self in the service of his father.

"What have you done for Jesus?
How did you start the day?
Did you begin with the Bible?
Did you find time to pray?

D. J. FRANCIS.

☆ ☆ ☆

"Jesus Christ the same yesterday and today and for ever" (Hebrews 13:8). Yesterday for me He died. Today He doth with me abide. Tomorrow I'll be at His side, in soul and body glorified, one of His beloved and ransomed bride.

# "HATS OFF TO THE PAST: COATS OFF TO THE FUTURE"

## *by T. H. Stevenson*

(WORCESTER)

WE ENTER 1965 with a sense of great anticipation which will be obvious to every reader of this magazine. It is Elim's jubilee year.

Much will be spoken, written and enacted relating our celebration to former years and future days, and I may be understood if here I simply use a colloquial expression: "Hats off to the past; coats off to the future." Some will prefer a more theological term. Well, Paul supplies such a term, written in similar vein but much stronger in attitude: "I do concentrate on this: I leave the past behind, and with hands outstretched to whatever lies ahead I go straight for the goal" (Philippians 3:13, 14, N.E.B.).

### The story of Elim

We have every reason to be grateful for what God has done, and the history of Elim is a story to be told in which we may remember the past and learn from it. Perhaps we may best celebrate the past by avoiding elaboration of it, and by examing the present and considering preparation for the future. Retrospect and prospect will be common words among us this year, but they must be balanced by perspective also. God has done great things among us, but we must not exaggerate our "success." The success story of Elim or any Pentecostal denomination in this country is best seen when related to the whole framework of the Pentecostal witness nationally and universally in the past fifty years. It is of such magnitude that we might feel in some measure entitled to apply John Wesley's words spoken about the same period in Methodism's history, when he laid the foundation stone of Wesley's Chapel, City Road, London. Wesley declared: "May we not well say, 'What hath God wrought!' For such a work, if we consider the *extensiveness* of it, the *swiftness* with which it has spread, the *depth* of the religion so swiftly diffused, and its *purity* from all corrupt mixtures, we must acknowledge, cannot easily be paralleled, in all these concurrent circumstances, by anything that is found in the English annals, since Christianity was first planted in this island."

### Preparation for jubilee year

Such a year as has dawned upon us will see the carrying out of a programme prepared by the jubilee year committee, by presbyteries and by local churches. But when all is considered we face the basic fact that the most important feature of any effort this year is that every individual member of each Elim church must also "be prepared."

The Elim member reading this page must now make the most important preparation of all for this particular year—prepare to be a better member of your local church than you have ever been in the past, dedicate yourself afresh to Christ and His service. At this time of each year much stocktaking is

done in industry and commerce. In the same manner take stock of your spiritual life. Are you now as zealous and consistent in your love for your Master and your church as in earlier years? Are you an asset in your assembly? Does the work of God profit by you? Are you an active or a sleeping partner in your "Father's business"?

### The Elim Church needs you

You need the Church, and the Church needs you. You are part of a movement raised up to do exploits for God. At fifty years of age we may choose to interpret this year as a jubilee celebration or a symptom of middle-age stagnation. Habakkuk cried "O Lord, revive Thy work in the midst of the years, in the midst of the years make known." We must recognise the common symptoms of lassitude and monotony that can arise in anything when, with the starting point out of sight and the goal still unseen, we seem to be just "plodding on" in our task. Consolidation, security, prestige—none of these must be allowed to protrude unduly. To remain vigorous we must retain our "first love" for God, for souls and for truth. To this end let us retain our love for Elim, where God has placed us, and which has given so much to us in so many ways.

### How to serve your church

If your heart is stirred to ask how you may best serve your church in the year to come, I sincerely commend you to adopt the simple following principles taken from a sermon by Rev. Francis Dixon.

*Attend your church.* In Elim churches the services and activities are many; they are various; they are embracive. Be concerned and consistent about your presence and part in the life of the Church.

*Extend your church.* Bring others to hear the gospel, and be won for Christ. It is hypocrisy to criticise your minister or any servant of God at the lack of converts while you have failed to bring or endeavour to bring the unconverted with you.

Be friendly to such as do come. A handshake before the meeting may lead to a hand raised at the end of the meeting when such is asked for.

*Defend your church.* F. Dixon notes several dangers to the Church: error of doctrine, wrong leadership, worldliness, complacency, pride, cliques, disaffection, the promotion and encouragement of criticism, prejudice and lack of love.

*Commend your church.* The life of the church of which you are a member is reflected in your daily life, by what you *are*, what you *do*, and what you *say*.

# PRAYER AND PRAISE FELLOWSHIP

## JUBILEE

**By F. H. Coleman**

The year of jubilee for the people of Israel was a year of release. Slaves were freed and they could return to home and loved ones if they so wished.

We are now in Elim's year of jubilee, and we are grateful to God for raising up the Elim movement and sustaining it during fifty years. During these years tens of thousands have found release from sin through the preaching of the gospel in our cities, towns and villages. Even through the difficult years of the war Elim used all her powers to bring the gospel to men and women.

Now we are actually in this year of jubilee will you pray that it will be a year of release for many and that the special services that will be convened will bring untold blessing to all who attend them? There is a need for intensive prayer that God will give us a fresh outpouring of His Spirit and that revival will sweep our beloved land.

In our rejoicing do not forget prayer for the future. If the Lord tarries we have a great responsibility to serve with the gospel the multitudes who are yet without Christ. In our rejoicing let us remember to pray.

Let us thank God for the abundant answers to prayer He has given us.

**Prayer is requested for**

Revival throughout our land.

A young Christian now a backslider, that he may be restored.

**Thought for the week**

Rejoice evermore; pray without ceasing.

---

**SUNSHINE CORNER** (*continued*)

*The Christian is built for eternity;* this world is not our home, we are only strangers passing through. God is preparing us for eternity. "So, Christian, tired and somewhat disheartened, take not life, but the Lord, a day at a time. Let the lifetime you deal with be just for today, with its birth when you wake. And for today you possess nothing less than the *whole Christ of God"* (Bishop Moule). Romans 8:28.

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**WOMEN'S PAGE** (*continued*)

like that. It had a lovely melody and the chorus says "Make my life to be like a melody." It sounded the "alarm," but in a lovely way, and it told the time too. Like the other clock, it had a long life of service. Which of all the clocks would you choose to be—the one that wasn't seen, the one which was given for faithful service, the one bought by mistake or the rare and lovely alarm clock? I know which I would choose.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

# Women's column

By GLADYS GORTON

*A DAY AT A TIME*

I TAKE this opportunity to wish you a very happy new year, and I pray that you will prove God to be all-sufficient to meet your every need. *He is able.*

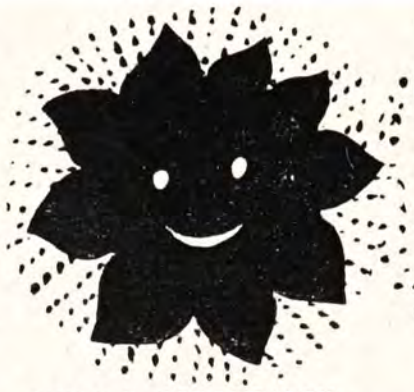
Looking back over the past year, we can only reflect on some of the happenings compared with the multitudinous moments of living. The highlights and the shadows may remain, but the ordinary, mediocre, sombre shades sink into oblivion.

*Life is built a day at a time,* and each of us spends that day differently. For example, I have washed, dried and ironed during this day, and now, sitting by the fire, am writing to you. While I have been working in my home perhaps you have travelled by car or train from one end of the country to the other. A friend may have left London Airport for America and in the time I have washed and ironed have landed in New York. Every second of this day has affected you and me in various ways. Time relentlessly carries us all on its bosom. We cannot resist time: we may waste it, disregard it, ignore it, abuse it, become indifferent to it, but we cannot control it or stop it. Thomas Carlyle gives this definition: "That great mystery of Time! . . . the illimitable, silent, never-resting thing called time; rolling, rushing on, swift, silent, like an all-embracing ocean-tide. . . . This is for ever, very literally, a miracle, . . . for we have no word to speak about it." We measure time by the tick of a clock, by the dates of the calendar, and organise and plan accordingly, but time is something far greater: "an integral part of the universe."

And if *life is built a day at a time,* how comforting yet challenging is the Christian faith, for the Word of God clearly teaches that God loves the individual who, believing and accepting His salvation, knows with triumphant assurance that God is working out a plan for his life not only for time but for eternity. The clocks in your home, that punctual train you catch every morning, the stars in the heavens, and you yourself, are all joined to time and eternity. Henry Vaughan wrote:

"I saw eternity the other night
Like a great ring of pure and endless light,
All calm, as it was bright.
And round beneath it, TIME in hours, days, years,
Driv'n by the spheres
In a vast shadow mov'd; in which the world
And all her train were hurl'd."

(*continued on page 11*)



# SUNSHINE CORNER

HELLO SUNBEAMS.

When people come to stay with us for the first time we have quite a little joke with them. Sooner or later they hear the clock chime and then they start to look for the clock. It isn't on the mantelpiece or in the other room. Uncle Ray and I have a secret little smile as we watch our visitor try to solve the mystery. You see, sunbeams, it isn't our clock; it isn't even in the house. For some strange reason next door's chiming clock sounds as if it is in our house. We get its message even though we never see the clock.

Thinking of clocks reminds me of a visit I paid to Aunty Kate's home recently. She had some very interesting clocks to show us. First there was a lovely little grandfather clock which bore a proud inscription: "Presented for ten years' faithful service." It reminded me of service, too, with its regular tick tock. I think we could do well to be like this clock, a constant reminder of faithful service.

The large and ornate grandfather clock at the top of the stairs had a quite different story. The only reason he was there at all was because of a sneeze. He was bought by mistake, but he certainly looks quite at home now. The auctioneer thought that a sneeze was a nod and so the big grandfather clock found a new home. I am so glad that Jesus really wanted us when He paid the price for us. We will find a home in heaven because He loved us so much that He bought us with His own life.

The loveliest of Aunty Kate's clocks wasn't a grandfather clock. It was an alarm clock, but a very valuable one. It was very, very old and very strange to look at, but it played a very lovely tune over and over again. I wonder if you have ever seen a clock like that. It had a glass case so that its works could be clearly seen, and even after so many years it still kept time. Its melody was very haunting and sweet, so unlike the alarm clocks of today. I switch mine off almost before it has time to be heard. Aunty Kate's clock goes on and on for a long time and is so pleasant to hear.

We can learn such a lot from a clock, and it is quite certain that we need to be "full of good works." The rare and valuable clock was certainly

(*continued on page 11*)

# Elim Jubilee Year Diary

**January**

16-18 BARKING—40th Anniversary of Elim campaigns in East London and Essex.

**February**

24, 25 GLASGOW—Govan Town Hall
London Crusader Choir (Saturday in the Methodist Central Hall).

**March**

13 BARKING—Assembly Hall
London Crusader Choir (Symphony of Praise).

27, 28 PORTSMOUTH—Methodist Central Hall
Evangelistic Meetings by Alex Tee.

**April**

3, 4 HASTINGS
London Crusader Choir.

17, 18 BRISTOL
London Crusader Choir.

19 ROYAL ALBERT HALL and TRAFALGAR SQUARE
Elim Easter Rallies.

24, 25 GLASGOW—Govan Town Hall
Evangelistic Rallies by Alex Tee.

**May**

1-6 IPSWICH
Jubilee Bible Teaching Crusade conducted by T. W. Walker.

1— BATH
Jubilee Services conducted by John Woodhead (in Elim Church and Concert Hall).

2 MISSIONARY JUBILEE SUNDAY
throughout Elim Churches.

8 BIRMINGHAM—Town Hall
Annual Three Bible Colleges (Pentecostal) Meetings.

11-13 MERTHYR TYDFIL
Jubilee Services conducted by Idris Davies.

15, 16 NORWICH
London Crusader Choir.

23 NORTHERN IRELAND
B.B.C. Broadcast.

24-28 BELFAST and BANGOR
ANNUAL ELIM CONFERENCE.

**June**

7 LEIGH-ON-SEA
Annual Convention and Jubilee Services. Guests include the London Crusader Choir.

12-17 HOVE
Campaign by P. S. Brewster.

19 ELIM BIBLE COLLEGE
Open Day. Grenehurst Park, CAPEL, Surrey.

26, 27 BRISTOL
Evangelistic Weekend by Alex Tee. Saturday in the Colston Hall.

# Coming Events

**BURTON-ON-TRENT.** January 9, 10. Elim Church, Moor Street. Minister's fifth Anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Pastor and Mrs. J. J. Morgan (London). Convener: K. Smith.

**CATERHAM.** January 2. Elim Church, Holmesdale Road, off London Road. South London District Presbytery. Business meeting at 3. Rally at 7. Preacher: D. Haywood (Barking). Supporting programme.

**CROYDON.** January 9, 10. Elim Church, Stanley Road. W. J. Maybin's twenty-fifth Anniversary in Elim Ministry. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: W. J. Martin (Guernsey). January 31. London Crusader Choir's thirty-sixth Anniversary. At 11 and 6.30. Guest speaker: D. B. Gray. Convener: W. J. Maybin.

**ERDINGTON.** January 9-14. Elim Church, South Road. Jubilee Services. Preacher: Joseph Smith.

**GLASGOW.** December 31 to January 3. Elim Church, 294 Cathcart Road. New Year Convention. Watchnight Service at 11. Friday at 3.30 and 6.30 (tea provided). Saturday at 7.30. Sunday at 11 and 6.30. Preachers: L. W. Green, J. Seaman and J. Cave. Sunday at 6.30. Special visit of George and Violet Hill (Scottish Radio Gospel Duettists).

**GREENOCK.** December 31 to January 5. Elim Church, Belville Street. New Year Convention. Thursday at 7.30. Watchnight Service at 11. Friday at 3 and 6.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: F. Lavender (Ipswich), J. C. Smyth (London). Convener: W. J. Patterson.

**MACCLESFIELD.** January 9. Elim Church, Mill Lane. At. 7.30. Induction of Ray Hughes by J. Tetchner (District Superintendent). Supporting ministry and items.

**SHEFFIELD.** January 16. Elim Church, Lee Croft, Campo Lane. At 7. District Presbytery Youth Rendezvous. Ron Williams (Glossop). Youth items.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**
January 10, Jersey; 12, Eldad, St. Peter Port; 14, Delancey;
January 16, 17, Vazon;
January 24, Salisbury; 26, Winton; 27, Wimborne; 28, Springbourne; 29, Christchurch;
January 30, Weymouth; 31, Merriott (morning), Yeovil (evening).

**London Crusader Choir:**
January 9, Free Church, Little Hallingbury, Essex; 10, Broadmoor Hospital;
January 16, Barking (the Assembly Hall); 17, Maidstone prison and Barking (Elim Church);
January 23, Westminster Central Hall; 24, Lansdowne Church;
January 31, Croydon (Choir's thirty-sixth Anniversary services).

***A book can change a life.***
***Give good books.***
***Read good books.***

# YOUTH PAGE

## Thrilling successes during recruiting

**by Alexander Tee**

IF YOUR youth department did not have a recruiting drive there is still time to have one. We have undated literature left which you can use to enable you to add your report of progress to those we have received.

We have run out of Sunday school Sunshine Corner badges, but another 5,000 are on order. It has been necessary to have a reprint of everything except the *Tomorrow* magazines, of which we had bought 10,000, and two of the items have had third editions, so great was the demand for literature.

Come with me on a lightning tour of three or four efforts.

### Swansea

Pastor Derek Green conducted this effort, and on some nights there were 600 boys and girls packed into our Orchard Street church. So successful was this effort that another was held in one of this church's branches, where again God mightily blessed and brought many children under the sound of the gospel.

### Rochester

We travel now to Rochester, where Ron Mackenzie conducted a children's crusade with great success. Night after night between 100 and 200 children came to the meetings.

### Watford

Now we travel to Watford, where the youth week is in progress. There is a difference, however. In the first place the meetings did not commence until 8.30 p.m. What are all the motor-bikes doing outside the church? As you walk in you are likely to get a shock. There they are, complete with leather jackets and all the rest of it. Listen to what one of them said: "Nobody wants us." Does that not make you sad? We want them in our churches, and we want them in our youth departments. Pray for them, for many of them are showing a real interest in the gospel.

### Barking and Holland Park

And now to the Barking church and the Holland Park church. The only problem is that you cannot get in. The buildings are packed, with many standing. What a thrill to think that so many hundreds of boys and girls are listening to the pure gospel. Scores have been saved.

There is still time for you to have a children's crusade. Write for our recruiting literature today.

## *Ray Hughes says "HAVE A GO"*

OUR TOWN Sunday school was small and struggling, so we decided to open a branch school. In February we did this, giving out leaflets at school closing time on Friday (having obtained permission first) and holding our first school the following Sunday in a hired schoolroom. About twenty children arrived at the school, which was fifteen minutes walk from the estate. These children were invited to meet "Uncle Fred" by the shops on the estate the next Sunday at 2.30 p.m. So, complete with accordion and Sunday school helpers, plus the enthusiastic scholars, we gathered at the appointed time. A few choruses together with an invitation, and then the column of singers moved off towards the school. The total the second week was forty.

The school went along nicely, with competitions



**RAY HUGHES**

to "bring a friend" playing a big part in its expansion. It was good to see children who at first could not answer such simple questions as "Who was the mother of Jesus?" going forward in the knowledge of the Lord.

Even during the summer months we praise God for an average attendance of thirty to thirty-five per week, but we still wanted to reach the many boys and girls who had never been near our, or any other, Sunday school.

A march of witness was our plan. With something like twelve banners, carried by the children (child participation is a great thing), and a bass drum beaten heartily by the Sunday school "rogue," we marched round the estate, singing choruses as we went. Thirteen new scholars were in school that Sunday and at least fifteen "summer leavers" had rejoined us. Over ninety scholars have attended our school, from which we have since started a Sunshine Corner, and now we average thirty-five to forty-five scholars per week.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, January 4th** — Genesis 1:1-19

" God said . . . and it was so " (v. 9).

We are impressed at once with the fact of the power of our God ! That which He willed and that which He spoke He also brought to pass, for His will and His word are irresistible. So when we read that " all things work together for good to them that love God, to them who are called according to His purpose " (Romans 8:28) our hearts are greatly strengthened. We may not understand **how** He will bring this to pass in our lives, but we know that He is able and that He will do it.

**Tuesday, January 5th** — Genesis 1:20-31; 2:1-3

" It was very good " (v. 31).

So God is not only powerful, He is also good. His work of creation reveals His desire to do good and to bless men. Even more wonderful is the revelation of His goodness in the sacrifice of Christ. When we had insulted and despised the goodness of God by our sin He showed His loving concern and compassion for us by the gift of His own dear Son, and His goodness leads us to repentance (Romans 2:4). His goodness will surround us today; from His hand we shall receive every good gift (James 1:17).

**Wednesday, January 6th** — Genesis 2:4-25

" Thou shalt surely die " (v. 17).

We need little reminding that the fact of universal death testified of universal sin and guilt; yet we do need to remind ourselves that the One who pronounced the sentence has also provided the remedy. It is true that death came upon all because of Adam's sin, but it is equally true that through Jesus Christ we can have the gift of eternal life (Romans 5:12-21). The final word is not the gloomy knowledge that all die, but the triumphant fact that Christ is risen, and has abolished death and brought life and immortality to light (2 Timothy 1:10).

**Thursday, January 7th** — Genesis 3:1-13

" Where art thou ? " (v. 9).

What a wonderful revelation of the constant cry of the heart of God ! Not the anger of outraged justice seeking the criminal, but the cry of an anguished father seeking His lost child. One of the loveliest pictures of the Lord Jesus is contained in His words " I am the good shepherd," for it shows that He came to fulfil the Father's desire to seek and save that which was lost. It was a wonderful day when the good Shepherd found me and restored me to my heavenly Father. Is this your testimony, too ?

**Friday, January 8th** — Genesis 3:14-24

" The serpent " (v. 14).

In this chapter we are introduced to that malignant prince whom we shall constantly see throughout the Bible. He appears in many different forms, from a " raging lion " to an " angel of light," but his purpose is always the same—to overthrow the purpose of God and to destroy those who acknowledge the Lordship of Jesus Christ. In this chapter Satan seems to be triumphant, but in the closing ones we read of his overthrow and destruction by the Lord Jesus; the victory assured at Calvary will then be completed (Revelation 20:1-10). Take courage, Christian.

**Saturday, January 9th** — Genesis 4:1-16

" The Lord had respect unto Abel and to his offering " (v. 4).

It is clear that from the time he sinned man understood that his approach to God must be through the slain lamb, and Abel was accepted because he came in the God-appointed way. Cain found no acceptance when he approached with the bloodless fruits of the ground, and neither shall we be accepted if we offer the works of our hands. We must first come through the blood of Jesus Christ, the Lamb of God (Hebrews 10:19, 20); only then can we offer pure and acceptable service to God (Hebrews 13:15).

**Sunday, January 10th** — Genesis 4:17-26; 5:1-5

" Then began men to call on the name of the Lord " (v 26).

Today multitudes of people in many lands and numerous languages will be calling upon the name of the Lord. We have found that prayer is a mighty force; it is never a vain thing to pour out our hearts to Him. Many a difficult problem has been solved and many a desperate situation transformed because we bowed at the throne of grace.

" My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?"


IRELAND FOR HOLIDAYS

IN 1965

THE ANNUAL

ELIM CONFERENCE

IS TO BE HELD IN THE LAND OF ELIM'S BIRTH IN JUBILEE YEAR

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- TOURS TO BEAUTY SPOTS
- THRILLING MEETINGS
- FARES REDUCED

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EARLY BOOKING ESSENTIAL

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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: 10 per cent for 13 insertions. Classified advertisements MUST be prepaid.

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## ENGAGEMENT

PARTINGTON—ANSTEY. The engagement is announced between Pastor Trevor Partington, of Wrexham, second son of Mr. and Mrs. W. Partington, of Sheffield, and Christine Anstey, only daughter of Pastor and Mrs. A. Anstey, of Edinburgh. C.834

## MARRIAGE

GILBERT—LEWIS. On November 21st, at Elim Church, Long Eaton, John Paul Gilbert to Ann Jeanette Lewis. Both Elim Church members. Officiating minister: B. J. Epton.

## WITH CHRIST

COPE. On November 23rd, Arthur Cope, of Kidderminster. Aged 78. Officiating minister at funeral: G. Harpin.

McKEOWN. On December 3rd, Mr. Tom McKeown. A faithful member of the Ulster Temple. "With Christ." Officiating minister at funeral: John Gardiner.

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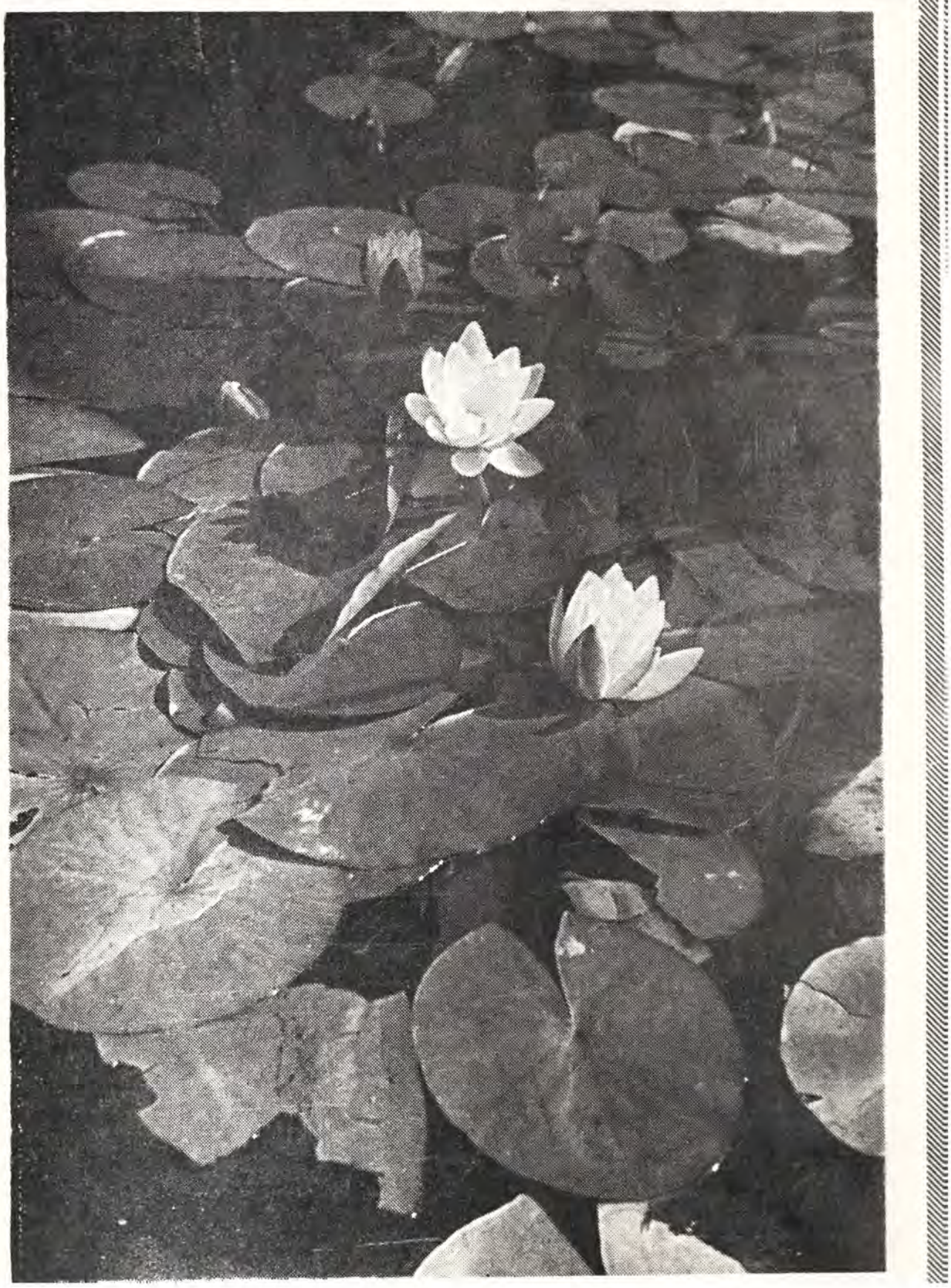
Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 2 JANUARY 9th, 1965 6d


"I say unto you, that Solomon in all his glory was not arrayed like one of these."

**(LUKE 12 : 27)**



THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address. Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

COVER PICTURE

*Photograph by C. Bean*

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**Youth page** — *A. Tee*

# EDITORIAL

"*Hurricane 'John'*" is a title that could well go down in history to describe the influence of Pope John's ideas upon the Roman Catholic Church. Reading the *Catholic Herald's* report on the recent council and its editorial we conclude that the mild "Pope of the people" has initiated movements in the church that seem destined to wreck that church as history has known it.

Is this also part of the vast movement of the Holy Spirit that has resulted, for example, in there being today in the Roman Catholic stronghold of South America 10,000,000 Protestant Christians, whereas in 1916 there were 200,000, and in Italy—one might say in the very shadow of St. Peter's itself—the formation, in the last twenty years, of scores if not hundreds of Pentecostal churches ?

Should it seem strange to Pentecostalists and Historicists to think of a movement of the Holy Spirit in the Roman Church, we bear in mind that it was while Martin Luther was still a Roman Catholic and in the Roman Church that God moved upon him to attempt reformation of that church and then to bring about the Reformation of history.

There are important indications that God is doing the same today. The reactionary last-ditchers in the Roman Curia who blocked the voting on the question of granting religious liberty revealed three things : (a) the true nature of the Roman Church—an enemy of liberty ; (b) their knowledge that once genuine religious liberty is granted in Roman Catholic controlled countries the power of the priest and reactionary government will be broken ; (c) that the Italian grip on the Roman Church is gone.

To break the power of Rome would be a genuine victory for the world-wide church of Jesus Christ over Rationalism, for it is still one of the most difficult things in the world to convince the Rationalist that the Roman Church is not the Church of the New Testament and that it does not teach New Testament teaching.

We well recollect as a teenager equipped, as we thought with all the arrogance of youth, to meet all Communists, Rationalists, Seventh Day Adventists, Romanists and the rest, saying to a Communist after an open-air service in the market-place of one of our northern cities that wherever the gospel went there was progress and prosperity, and his mocking laughter as he replied "For instance Ireland, Spain, Italy and Mexico." To prove to him that it was not Christianity but pseudo-Christianity that dominated these countries was impossible.

Fortunately Hochhuth's attack on Pope Pius XII for his failure to condemn Nazi policy towards the Jews has reverberated through Europe, and indeed the world, and has again revealed to the world the true character of the Roman Church. In the choking words of a German sailor to Neal Ascherson "they knew—the bishops knew—everything from the beginning, and they lied and told us to fight on."

The General Council recently concluded in Rome has revealed one

(*continued on page 31*)

# SUBVERSIVE INACTIVITY

## *by H. Palliser*

**In this challenging article Mr. Palliser, who is the minister of Carlisle Elim Church, urges our acceptance of personal responsibility for soul-winning in our jubilee year.**

IN 1960 Dr. Paul Rees concluded a sermon at Keswick with these startling words: "A friend of mine recently worked out some figures. He has reckoned—this is purely on the basis of statistics, and you can take issue with them as you will—that if you take the religious census of the world you will have so many million people who are reckoned to be Christians, and he has reckoned that *it takes 5,000 Christians at the present rate twelve months to add one more to the company*. In the U.S.A. there is quite a bit of concern and publicity in the papers over what is known as subversive activity. I suggest to you that, as far as the Church is concerned, in your country and mine, what we ought to be alarmed about is subversive inactivity."

### SUBVERSIVE ENTHUSIASM

Some little time ago a Christian in Carlisle told me of the shock he had when talking to a man who belonged to a sect which spread false teaching. This man (and he was a working man) told my friend that he devoted three hours daily to spreading his movement's teaching. No wonder my friend said "Mr. Palliser, I was challenged!" And only a few days ago I was told of a male worker in a hospital who belonged to another of these sects, and the nurse said that he was always talking about his religion. The spiritual crisis in the life of C. T. Studd which resulted in his becoming a missionary was partially brought about by reading a tract written by an atheist. Here is an extract: "Did I believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would mean to me everything. . . . I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly happy or miserable. I would go forth to the world and preach to it in season and out of season, and my text would be 'What shall it profit a man, if he gain the whole world and lose his own soul?'" A young man who was studying for the ministry told me of a conversation he had in London with a member of the Communist Party. "I couldn't be bothered being a Christian." "Why not?" "Well, they don't take it seriously—any of them." "What do you mean?" "Look, I'm a party member, and I will use all my strength to gain members for the party. I give £2–£3 a week to the cause, I give every night in the week and I give every weekend. But I don't see the Christians bothering about their cause."

### PERSONAL EVANGELISM

Dr. W. E. Sangster once said: "The simplest way to embarrass a normal congregation is just to ask them two ordinary questions: (a) When did you last lead someone to Christ? (b) When did you last *try*?" And in his book *Methodism Can be Born Again* he brings to light a striking fact about Methodism. Statistics from 1766–1819 showed a steady growth, but 1820 was the first year showing a depleted membership and there was profound and serious heart-searching. We pass on to 1905, when Dr. T. B. Stephenson made a survey of Methodist membership returns, noting the rise and fall thereof, and it was meditation upon this ebb and flow which brought to light the striking fact. In Dr. Sangster's words: "He began to brood on the figures, and he was impressed by an astonishing thing. He lived in an age when Methodism was leaving evangelism largely to men who were thought to have special gifts for it, and he had been struck by the fact that the Church had grown most rapidly between 1779 and 1819. *Evangelism was not left to the specially gifted then.*" But then, looking back, we know that those were the days when Wesley had it drilled into all his members: "Every Methodist an evangelist!"

### PERSONAL RESPONSIBILITY

God's word to Adam was "Be faithful, and multiply, and replenish the earth." Today the population explosion is so phenomenal as to give deep concern to our sociologists and scientists. But—and here is the tragedy—the sons and daughters of the second Adam, the members of the new creation, are not engaged in spiritual reproduction. The hard fact is that the Church is not even keeping pace with it and

far more are being born physically than are born again spiritually. This is to be Elim's jubilee year, but what kind of a year can we make it for the unsaved around us? We profess to be a Pentecostal people, but to what extent is the purpose of Pentecost being realised—" Ye shall receive power . . . *and ye shall be witnesses unto Me* "? Around is a nation of increasing godlessness and materialism, a nation becoming more and more careless about itself —and yet I am persuaded that there are also around us many who are crying out for care and concern. Only a week or two ago a young man said to me " You remember the night you preached on ' No man careth for my soul '? " " Yes." " Well, that was just what I felt." I often find myself asking nowadays " What truth is there in the oft-made accusation of the unsaved, ' The Church isn't bothered about us '? " To what extent is their indifference to and reaction against the Church due to the Church's own lack of interest in them or concern for them? How embarrassing Dr. Sangster's questions can become— " When did you last lead someone to Christ? When did you last *try*? " How embarrassing those figures given by D. Rees—" It takes 5,000 Christians twelve months to add one more to their company." And how tragic the words of Jesus—" The fields are white, but the labourers are few." Then if subversive inactivity is that of which we are guilty may we arise and say " Here am I, send me."

" Lord, lay some soul upon my heart,
And love that soul through me ;
Help me to nobly do my part,
And win that soul for Thee."

# WHO AND WHERE ARE WE?

## *by George Canty*

THE churches have not lost the working classes. You cannot lose something you never had.

The late eighteenth and early nineteenth centuries created a new social sub-stratum. The yokels of the country, once living under the patronage of the landed gentry, had to be in church week by week. The Methodists concentrated on the villages also—far too long as it turned out. Gradually England changed from an agricultural society to an industrial order, and enormous populations developed rapidly in the areas of the mills and factories. The lower class accounted for a population increase from 11,000,000 to 22,000,000 in less than fifty years.

Drifting from country to city, the masses became buried in the courts, alleys and little streets, and left the church alone. There were some very practical reasons for this. The people were desperately poor, and felt themselves to be exploited, their exploiters often being the church and chapel people, who represented the main bulk of church support in the nineteenth century. The church folk were one class and the workers another class.

It is a fact that the rags which were all the clothing multitudes of people could afford made them quite unpresentable in church. Church people complained that they smelled—which was true enough, for neither baths nor taps existed in most homes. William Booth took a dozen or so folk to church when he was a lad in Nottingham, and the offended congregation insisted that they sit out of sight behind the pulpit.

Much concern was expressed by the churches about the irreligion of the labouring multitudes, and indeed quite a lot of wonderful work was done. Ten times, however, could have been done to evangelise the fore-parents of our present heathen public.

The " second evangelical awakening " (1859-61) found the state of the public psychology ready for gospel preaching. One of the greatest tragedies, however, is that so many churches tried to pray the people into salvation instead of praying and evangelising. People were saved in thousands in those prayer meetings—which proves only that the fruit was so ripe for picking that it was falling from the trees. A more wholesale policy of swift or mass evangelisation could have harvested the working classes for the Church. The opportunity of the moment was mainly lost.

The Salvation Army was one move in the right direction. Moves in the wrong direction balanced it up. Efforts were even made to pass legislation to confine religious gatherings to recognised places of worship—and this move came from the Church!

The overriding problem was class distinction. Any effort the churches made was by the " better " classes for the " lower." The people of the little streets could not even understand the culture and manners of the church folk. Fine ladies and gentlemen

**Has history, as well as the Bible, lessons for us in evangelistic endeavour? Mr. Canty once again stimulates inquiry and challenges our conceptions.**

paraded conspicuously up their chapel steps (built outside the chapel) and indulged in formalities and styles which baffled illiterate and hungry people. "I can make nothing of it," said one such. "Church and chapel are not for the likes of us," was the general conclusion.

Even William Booth, with all his great-hearted compassion, was one of the church folk to begin with, and as the son of a tradesman was a slight cut above the submerged humanity around him. The Salvation Army suffered the same disability, especially at first, that it was a promotion of the better class for the good of the rest.

Late in the day, too late in fact, when the "working class" was showing the first signs of merging



**G. CANTY**

with the lower middle classes, a new religious move began, totally independent of the churches, and arising among the masses themselves. This was Pentecost. It was like a volcanic eruption through the hardened crust of the "proletariat," and it continued that way, breaking out in various countries of the earth where nineteenth-century conditions still existed. The people may be said at last to have found their own form of Christianity for themselves.

Britain was the earliest country to produce a vast working class, and antipathies for the churches hardened here earlier and far more than anywhere else on earth except Russia. The fact that there is now a religion of the ordinary man is something the ordinary man cannot believe even when he hears about it. Hence, with other peculiar reasons, Pentecost has made less headway in England than abroad.

Elim made its initial impact over a period of ten years during which the main population centres were skimmed of the hundreds waiting for such a happy movement. This advantage was destroyed by the immediate onset of war and by the secession of our leaders, but some large churches which went totally out of existence at that time have gradually strengthened themselves after their crippling blows.

Eilm is fifty years old, but only in a sense. It is fifty years since the first tiny start was made. One questions whether such a beginning could be called a fair start, since we lacked everything we needed. Even now we lack much that could normally be regarded as giving any organisation a real start. But the miraculous survival of this movement guarantees its future. Our greatest asset, apart from our glorious knowledge of the full gospel, is our unique historical position—we are the people, if only a few of them. Elim is the Christianity of the people, by the people, for the people.

For this reason I feel strongly that to merge into the background of the churches generally, especially in the style of our services, would be as irresponsible as to model the temple altar after that of the Syrians. Elim has the right ideas. Let us watch that self-criticism does not lead to self-destruction.

If I could leave one message behind me, and that my last, it would be this: God is with us. Let us believe it and act upon it. Our greatest spiritual danger is to disbelieve it. To doubt it is to doubt the changelessness and faithfulness of God. As He was with our founders He is with us, if we are as sincere as were they—and we are.

Christ did not promise us always unqualified success. It is no sign of our spiritual unfitness if this city today does not receive us. Let us not doubt God or ourselves. That city tomorrow, as the other yesterday, will prove to be more noble, more worthy.

God does not have moods, spasms; He is constant, reliable. He never slumbers or sleeps. He never slacks in His infinite compassion for humanity. Always He presses forward urgently. Some decades see more of his power manifest than others because world conditions give way to it, but God never changes.

That is the confidence in which we must go on with our work. Elim has no future except in that confidence, and I thank God this is the mood which, by God's grace, people have exhibited in scores upon scores of churches which I have visited in our beloved movement, despite all the bitter blows which almost wrecked us. "Best of all is God is with us."

# NEWS FROM THE CHURCHES

**Newhaven** Pastor : W. H. Holdstock

Saturday, November 7th, saw the opening of another new Elim church. Over 200 members and friends gathered at Newhaven when Pastor H. W. Greenway conducted the opening ceremony.

The work in Newhaven commenced under the ministry of Pastor W. H. Holdstock in April 1960, in a small hut. The first meeting was the Sunday school, attended by four children, and in the evening six adults were present, including Pastor Holdstock and his wife and son.

Having felt a definite call from God to go to Newhaven, Pastor and Mrs. Holdstock and their son, Bob, continued to go from door to door inviting people to the services. By October of the same year the congregation had risen to fifteen, and the Co-operative hall in the town centre was hired, the Sunday school being continued in the hut.

Now there are about sixty attending the Sunday evening meeting, an average of seventy children at the two Sunday schools, about eighty children at Monday evening meetings, and fifteen teenagers at a Bible class in a hall erected by the church last July.

Members and friends have collected over £1,000 towards their new church, for which they give God all the glory.

---

**Tamworth** Pastor : R. Jobling

It is a thrilling moment for parents when a baby takes its first steps, and there is much rejoicing in the family. The Tamworth Elim Church Crusader branch recently celebrated its first anniversary. It was an occasion for rejoicing. A special weekend was arranged and on the Saturday night Pastor T H. Stevenson ministered the Word and the Sparkbrook Elim Church choir and Coventry trio sang to us.

The Tamworth Elim Crusaders took the entire Sunday evening service in a church almost filled. Vernon Smith, an electrician (a live wire !) and secretary of the Tamworth Crusaders, gave a gospel message. We were invited to try by the use of all kinds of electronic devices to add one cubit to our physical stature by mathematical calculation, or indeed any other means of " taking thought."

The youngest Crusader, only three weeks old in the Lord, read the Scriptures with moving expression and understanding.

Pastor E. F. Cole, who launched the Crusader band during his term of office as presbytery youth director, joined the party on Monday night with a group of Crusaders from Graham Street. They ministered in a meeting pervaded by the presence of the Lord and delighted all with their songs and their message.

R.J. (Tamworth).

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**Scarborough Youth Weekend** A Crusader reports

Recently Scarborough Elim Church held its first youth weekend for a number of years. The services were arranged and convened by the Crusader secretary, Mrs. Joan Miller, and the pianist, Daphne Haynes. We welcomed Elim Crusaders from York and Driffield to provide the items on the Saturday and Monday evenings.

On the Sunday evening the local Crusaders presented a service of song and verse : " The Blood-sprinkled Door." It was a joy to hear young people who had made decisions in recent months testify to His blessing upon their lives. The services were well attended and many testified to the blessing they had experienced in them. It reminded some of their own efforts in earlier days.

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**Llanelly Elim Church** Pastor : T. Lloyd

It was a great thrill some weeks ago at one of our Sunday school gatherings when at the close the superintendent, Mr. Ken Davies, made an appeal for decisions for Christ, stressing that the appeal was only for those who had never yet come to the Saviour. What a joy it was to see twenty-two scholars of varied ages, including grammar school pupils, go to the ante-room to give themselves to the Lord Jesus. The Lord be magnified !

The annual women's rally was also richly blessed of God. The speaker was Mrs. Waldo Roberts, B.A., of Llanelly, and the Lord used her greatly. It was a thrill to see the church full. Chairs even had to be brought in from neighbours' homes to give extra seating. Mrs. Lloyd presided, Mrs. Annie Richards sang and the community singing was led by the minister.

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**St. Helens** Pastor : J. Cannell

Great blessing was experienced by the saints at Duke Street assembly during the recent harvest thanksgiving services, presided over by John Cannell. Pastor Brown, of Stockport, challenged a packed evening gathering with his message on the

types of ground that receive the Word, and later prayed for the sick with much evident blessing. There were three solos, all remarkable for the intensity with which they were rendered. Brother Cannell senior's singing of " Great is Thy faithfulness " and " How great Thou art " was the most stirring rendition of these hymns that I, personally, have ever heard.

An attractive selection of fruit and vegetables with bunches of grapes hanging over the pulpit was flanked by two stooks of corn.

T.G.H.F.

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**Westcliff-on-Sea** Pastor : G. Backhouse

The annual convention was a great blessing to all. The speakers were J. Osman and Alfred Webb. The Sisterhood rally also proved a real feast and an uplifting time, with J. J. and Mrs. Morgan. The October visit of Joseph Smith excelled all our expectations as nightly folk gathered to be exhorted in the Word. On November 1st, our minister, George Backhouse, celebrated his ninth anniversary at Westcliff. Remembrance Sunday, November 8th, will certainly be remembered at Westcliff Elim. The address was " Feats of endurance " in the morning and in the evening " The cloud of witnesses."

V. L. CLARK.

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PRAYER AND PRAISE FELLOWSHIP

## STIFF KNEES

**By F. H. Coleman**

I was reading the famous sermon preached by Professor Ole Hallesby, of Oslo, the other day, and I was arrested by the phrase " God Himself had to bend our stiff knees." What a phrase !

How many of us suffer from stiff knees ? I am given to understand that stiffness of our body joints can be the result of not using them as we should.

The professor said that God **made** us bend our stiff knees He has a wonderful way of making us do the impossible, and that is bend stiff knees. Trouble and difficulty come our way; only God can help us; and then we bend our knees and seek God in prayer.

Kneeling at the prayer meeting is not too fashionable these days. For some people to kneel in prayer for an hour is unthinkable. May God make us bend our knees and do what our Salvation Army friends do in the prayer meeting—knee drill. That is a good thing for Christian soldiers. Paul said he bowed his knees to the Father of our Lord Jesus Christ. What an example he is to us. When did you last bow the knee to God ?

**Prayer is requested for**

Revival throughout Britain.
Our Elim missionaries.
A young person recently saved who has no relatives.
A backslider, that he may be restored.

**Thought for the week**

" In God's hand something always happens " (Hallesby).

# OPPORTUNITY KNOCKS IN ELIM'S GOLDEN YEAR

By ALEXANDER TEE

OPPORTUNITY knocks as it has never done before for our Elim movement. Our modern world reels, bewildered by inventions and new ideologies. Evangelical believers are being awakened to the reality of the baptism in the Holy Spirit as the only answer to the challenge of the hour. Fifty years in the field of Pentecostal evangelism have surely fitted Elim to proclaim the gospel to the frustrated millions around us, and the message of the fulness of the Spirit to the hungry believers who are seeking an experience from God which will revolutionise their whole Christian life.

Elim has, we believe, a part to play in evangelistic circles. Let me explain. Hundreds of Christians are seeking the baptism in the Holy Spirit. Deep down they are not satisfied that they have really received all that God has for them. They know what Elim believes, and during this year they will quietly find their way into many of our special jubilee meetings and watch everything with care. They are seeking reality. They are hungry for more of God, and they want to know what Elim has. Far be it from any one of us, therefore, to do anything which is of the flesh, or in fact anything which will not convince all who gather that the Pentecostal experience is of God. How often when the Lord has brought a large meeting to a glorious climax of power and praise someone who knows nothing of the control of the Holy Spirit feels that he must manifest the gift of tongues. There is time and place for the gift of tongues, but it is a mistaken idea to think that the very moment one feels the blessing of the Lord coming upon his soul he is to speak out in tongues. Often this has taken the blessing from a meeting and sent people away bewildered and disappointed. We do well to wait upon God to be utterly sure that we are to be thus used by the Holy Spirit rather than to rush in with an unbalanced desire to speak in tongues on every occasion.

On the other hand, however, it is all too easy to quench the Holy Spirit until we seldom hear the gift of prophecy or receive the gift of a word of knowledge or speaking in other tongues. One vital thing must be emphasised, the truth that the baptism in the Holy Spirit is for every believer on the Lord Jesus Christ, but uncontrolled emotion must be graciously and firmly guided, for most people who are genuinely seeking God will appreciate loving guidance.

## INTRODUCTION

ALTHOUGH this report is a result of the meeting together of the workers from about eleven different sections of the York church, I believe that the smallest of companies can gain from our experiences and put into effect some of our methods. Our faith must find expression in a determination to get things done, and done thoroughly. For those who desire to become acquainted with youth work, for those sections which have a feeling of isolation or wish to exchange ideas, or where there is a need for more united effort, the local youth conference is the answer. These meetings do not conflict with any constitutional body such as the diaconate or the trustees, who are fully informed about any major plan. In our case the brethren have been most generous in making financial grants. The pastor is the chairman. A new office has been created, that of co-ordinating youth secretary, who is nominated by a voting panel and appointed by the deacons, and remains in office for two years. His duties include the calling of meetings, preparing the agenda, keeping minutes, and making arrangements for united efforts and special events.

**Results.** The business session has been preceded by ten-minute talks especially directed to aiding new helpers. This has been followed by a short informal but profitable discussion during a break for tea. Young persons have been encouraged to be attached to sections where there have been staff vacancies. Suggestions were made to the pastor that the summer holiday period was the best time for holding tarrying meetings. **At a time when many of our young people would be moving forward to further education or entering industry for the first time it was imperative that they should do so with the Pentecostal experience.** These special times of prayer were arranged, and followed by blessed results.

Our agenda has covered a large variety of items, including how to inaugurate a coffee bar, criticism of new literature, letters to backsliders, rambles, conference prayer meetings, advertising, special speakers, headquarters correspondence, new staff, and items on the agenda of Elim's annual conference which appertain to youth work. Parties have also been organised to attend our Royal Albert Hall rallies.

## METHODS

At one meeting our Monday Sunshine Corner leader explained the difficulty he was having in persuading children to attend our city centre church in the evenings, especially during the winter months. He was getting less than ten. The deacons readily agreed to rent a hall in a residential district, resulting in a new, thriving Sunshine Corner with an average attendance of fifty.

**The Editor requested Mr. Wilton to write about the youth work in the York Elim Church. We feel sure readers will read this with profit.**

United local youth rallies are a regular feature of our work. Their purpose is to link each section with the others and the central church, and to endeavour to provide a bridge between the youth activities and adult Christian life within the fellowship. These rallies commence at 5 p.m. with a free tea, followed by an intermediate varied programme. At 7 p.m. there is the main public meeting, to which all parents and friends are invited. Each department contributes an item, then we have a special speaker or a film is shown. The attendance at the evening meeting has averaged 120. The invitations were limited to those who were eleven years of age and over.

One successful venture was the inauguration of a free Sunday school bus service supported by voluntary giving. This provides transport from the city suburbs and involves a journey of thirty minutes. This same bus is conveniently timed to take the Sunday youth fellowship choir to sing at one of the hospitals which they visit every two months in turn with other church choirs.

Because of the successful Christmas carol services we have had in recent years, the conference elected a temporary committee to prepare the programme for this year's service.

At the last two annual conferences of the Elim Church held at Skegness, decisions were made to enable the movement to be more propaganda conscious and steps were made to help headquarters to ensure a continuous supply of good literature. We were of the opinion that these endeavours would be dissipated at the local church level if literature distribution was not given the prominence it deserved. To implement this project the diaconate made a new appointment of literature secretary, whose responsibilities are to order supplies of literature and devise schemes of distribution. The youth conference provides the opportunity for plans of systematic

# CO-ORDINATING YOUTH WORK

## *by Allan Wilton*

CO-ORDINATING YOUTH SECRETARY, ELIM CHURCH, YORK

literature distribution to be explained. You may learn from some of the following ideas.

### LITERATURE DISTRIBUTION

We are distributing literature mainly in the vicinity of the Sunday school bus route. Over a period of about a year each house will receive literature about three times, and this is specially confined to those houses with odd numbers. This means that we cover a larger area, thus keeping the topic of our literature fresh in the minds of the people in each district for a longer period by visiting the even numbers later on.

Our first distribution was entitled "Operation Red," so called because each street visited was marked red on a street-map. For this operation we used large envelopes stamped "The occupier" and the contents included a letter, the pamphlet "Introducing the Elim Church," and the magazine *Tomorrow*. Later this was followed by "Operation Blue." For this we used the *Elim News*. It is intended that the third operation will advertise the Christmas carol service. The Sunday school bus route is traced in green on the map.

Propaganda is a long-term policy. The distribution of selected literature carefully, consistently and systematically, if only in small quantities, is better than the spasmodic giving out of large quantities, much of which is often wasted. One valuable service our youth conference provides is that of teaching our members the rules of business meeting procedure. At one of our earlier meetings the secretary lectured on the necessity of some of the more important rules.

### INTEGRATION

It may already have have been noted that many ideas have harmonised in their purpose, and with almost every endeavour there has been a definite link. The local youth conference has brought together those responsible for these ideas. A report of the work of the conference is given at the annual business and fellowship meeting of the church. Individual sections, with the exception of the Sunday school, no longer give a report at this meeting, for it took too much time.

Our alternative plan is for all groups, youth and adult, each to arrange a Saturday night programme incorporating a report of its work. Our vision for the future is for the joy of participating with others of other assemblies so engaged in the Lord's work, perhaps at the new college at Capel.

As we meet continually it becomes evident that organisation alone cannot bring God's richest blessing upon us, that many schemes will not come to fruition if we are not inspired with wisdom and holy zeal, and that our business must be conducted with Christian dignity, love and grace.

As I reflect on our past record the question arises —what is the criterion of success? It is difficult to evaluate activities that have a spiritual foundation, yet as I meditate there comes to my mind one gratifying scene, that of many young people worshipping the Lord Jesus at the communion service.

**THE ASSEMBLY HALL, THE BROADWAY, BARKING**

**Fortieth Anniversary and Thanksgiving Service of Pentecost in Barking and district.**

**Saturday, January 16th, 1965, at 7 p.m.**

Taking part are:

**H. W. Greenway** (Secretary-General, Elim Churches)
**Donald Gee** (Assemblies of God)
**W. Llewellyn Bell** (South Wales)
**D. Haywood** (Minister of Elim Church, Barking)
**F. H. Coleman** (District Superintendent)
**E. F. Cole** (Birmingham)
**A. V.** and **Mrs. Gorton** (Bournemouth)
**Douglas B. Gray** and the **London Crusader Choir**

**Supported by ministers and congregations from churches of the surrounding areas.**

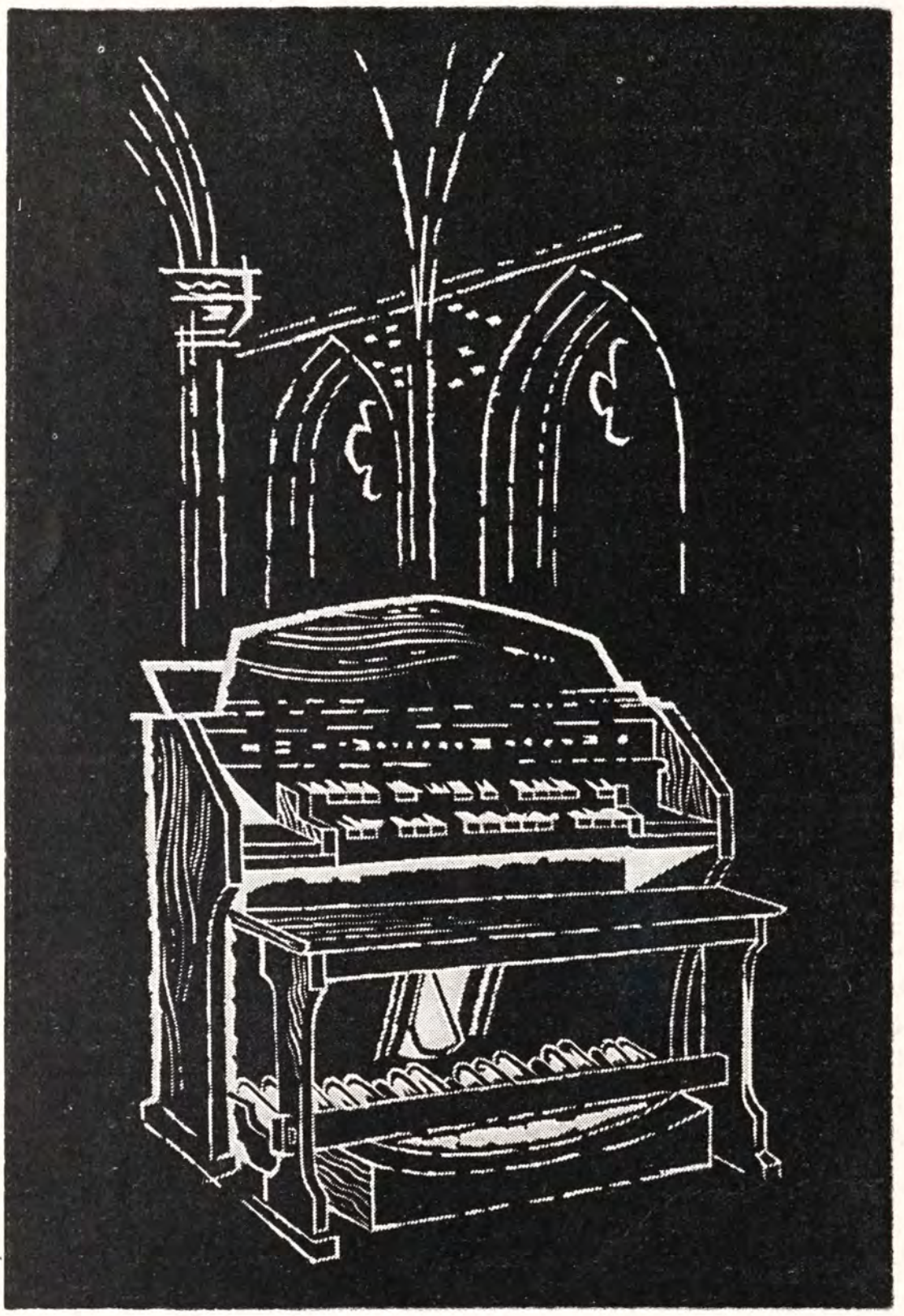
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## PRESIDENT'S DIARY

**November 16th. Canada**

The hall where the meetings are held was built in 1883 by the grandfather of many of the Elim members now attending. Canada got its name, at first only a nickname, because it originally was wild common land. In spite of being off the beaten track we had twenty-five present. God wonderfully blessed us in the after service, to which all stayed. One brother came out for a refilling and felt impelled, he said, to do so by the power of God as His presence thrilled all our hearts. Others prayed, some for the first time, and many worshipped God in unknown tongues as the Holy Spirit moved them.

**November 17th. Romsey**

Pastor P. R. Angold and I were invited to tea with Pastor and Mrs. W. George prior to the meeting. Mr. George told us of his conversion in Merthyr Tydfil Elim Church many years ago. He had left the service, he said, intending to go to a concert where he was to sing, but God rooted him to the spot. Pastor Robert Smith, at that time the minister, beckoned him back, took him into the vestry and told him to kneel down and ask God to save him. Afterwards Mr. Smith told him: "You are saved now." "Pardon me," said Mr. George, "I don't feel any different from when I came in." "Believe God," he was told, and as he went out of the church God met him and he became a new man in Christ Jesus. All desire for worldly things left him and in 1926 or 1927 he became honorary pastor of the church in which God saved him. At seventy-eight, though retired, he is still on the active list and is in charge of the Elim church at Christchurch.

Quite a good company gathered for the meeting. Pastor Angold led and I spoke on Christ's words regarding the Holy Spirit. Afterwards two were ministered to for healing.

**November 18th. Lifeboat Mission, Winterslow**

The leader of the mission, Mr. F. Keel (father of Mrs. John Cave), invited me to minister here when another appointment fell through. About thirty were present. After the message on the baptism in the Holy Spirit two came out for healing and many prayed for the Holy Spirit's infilling.

When the meeting closed most remained quietly in their seats as if unable to leave. There was a deep consciousness of God's presence which blessed us all, and we continued for nearly another half-hour waiting before the Lord before finally leaving.

**November 19th. Southampton**

In the absence of Pastor Arnold Brookes on a campaign in Scarborough Mrs. Brookes welcomed me to the church and told us she had heard from her husband of converts and blessing there. My message was based on Acts 2:1-4, and in the after service the power of the Holy Spirit was manifested. This was my first visit to the Elim church here and I enjoyed the fellowship.

Returning to Croydon by road, I was flagged down by a man with a brief-case whose first words were "I'm a minister of the gospel. Can you take me to Leatherhead?" I told him I was an Elim minister and he replied: "Praise the Lord. I am not in the Pentecostal church, but have received my baptism and speak in tongues." He told me he had just been to baptise (in a bath—the only baptistry available) a gipsy who had been converted under his ministry. Originally in a brewery concern, when the Lord saved him he left to become an Anglican minister. Now in an independent church, God was using him to win many gipsies to Christ.

**November 22nd. Laindon**

This former Elim Pentecostal church is progressing under the ministry of the honorary pastor, Mr. J. Franklin, who has a congregation of about thirty. My son, Keith, led the meeting and I spoke from Acts 2:1-4. Nearly all remained for the after service, when several were prayed for.

**November 24th. Thornton Heath**

This visit was not an official presidential one, but the fulfilment of a promise to the pastor, Brian Edwards, to play a tape-recording of Mrs. Jean Stone's account of her baptism in the Holy Spirit. Afterwards about six were prayed for to receive the blessing. God met one brother and filled him with the Holy Ghost.

**November 29th (morning). Ulster Temple, Belfast**

I crossed on Saturday by air to Ireland, the land of my first pastorate in and my first love of Elim, and was met by rain and Pastor J. Gardiner, recently appointed minister of the temple. A congregation of about 100 gathered for morning worship. God gave me liberty as I spoke on Isaiah 6. Afterwards a member of the assembly told me that while on holiday last September she had attended our Elim church in Plymouth and she had come out for healing, and God had wonderfully answered prayer. Hallelujah!

**November 29th (evening). Ballysillan**

Pastor H. Toft has a congregation of about seventy on Sunday nights. I had a difficult time ministering the word from Hebrews 9, but in the after service God's presence was realised as we listened to the taped address of Mrs. Jean Stone's baptism in the Holy Spirit. When we turned to prayer several came out to the front, and while Pastor Toft and I were praying for a brother his wife, sitting in the congregation, suddenly burst out in other tongues as God baptised her in the Holy Ghost. Later she thanked God in prayer that although she had not felt worthy of this blessing God had met her need and filled her with the Holy Ghost. Praise God, the old-time power of Pentecost is still the same today.

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## WOMEN'S COLUMN *(continued)*

that I decided to walk to the school. On the way I prayed for my need to be met, as I only had one halfpenny in my purse. That was all I had, but since have never been lower than this!

This dear sister and I always had rich fellowship and prayer together, and I remember that afternoon how much I enjoyed a hot cup of tea and her freshly baked cakes, but I never told her about my cycle. Upon my leaving her she put four shining half-crowns into my hand. I then told her my need was well met and we both rejoiced together. I paid my bill and rode away on my cycle feeling like a queen.

This all came back to me as she prayed with vivid clarity. As folk were leaving I spoke to her and she was delighted to meet me again after all the years, although we had met casually in meetings before but never recognised each other. She lives alone in a bed-sitter and is still working though getting on in years. She was greatly encouraged and so was I.

Mrs. Vanstone's remark at the time is very apt: "It's all on record." It is so with you too. God can give you lovely surprises similar to this.

# Women's column

By GLADYS GORTON

## A VOICE FROM THE PAST

IT HAPPENED in our weekly prayer meeting. A sister prayed. There was that about her voice which made me think "I have heard this voice before, but where, where, where?" and my mind searched for clues until I almost gave it up, when suddenly it registered! (Please pardon me if I now relate to you a personal testimony.)

From the Elim Bible College I was sent to New Milton, Hants, as an evangelist in charge of a small mission which held its meetings over an estate office. I had no salary and was not guaranteed anything at all. However, before going there I sought the Lord's will requesting that He would meet my fare if it was His will. One night, after a meeting, my pastor of the East Ham church slipped into my hand an envelope containing thirty shillings. A few days later I travelled by train to New Milton. My fare was exactly twelve and three, single.

I stayed for some weeks with a young married couple. The husband was a coal-merchant, and one day during dinner he happened to mention that he had a lady's cycle on his lorry and did not know what he would do with it. The woman who owned it had given it to him in exchange for the amount she owed him. "I would sell it for the same amount," he said.

"How much was it?" I asked eagerly.

"Seventeen and ninepence," he replied, smiling. "Would you like it for that price?"

That figure was the rest of the money I had from the thirty shillings, so I had my cycle. The saddle was just right for me, it did not have to be raised or lowered. My heart was full of praise to the Lord and I remember to this day the glorious sensation which was mine as I rode on it for the first time.

One afternoon I intended visiting a sister who was a cook at a boys' school a few miles outside the town, but on my way the cycle had a flat tyre so I wheeled it to a repair shed for the puncture to be mended.

"It isn't a puncture," the man told me; "it needs a new inner tube," and he held the perished one for me to see.

"Fix it, then, for me please," I said, and added, "When will it be ready?"

"In about half an hour," he replied, and with

(*continued on previous page*)




SUNSHINE CORNER

HELLO SUNBEAMS.

When I first met Aunty Kath she was looking very worried indeed. Uncle John did all he could to reassure her, but it didn't help very much. Aunty Kath had mice in her shop and she just doesn't like these horrid little creatures. I could understand how she felt, because I don't like mice either. If a mouse comes anywhere near me I soon disappear into another room.

Aunty Kath said it was just like the well-known chorus. If they didn't come in through the window they were sure to come in through the door, and they certainly came at dead of night. Uncle John did all sorts of things to keep them out, but it wasn't easy. Somehow they kept finding the way into the shop. Just when it was thought they were all gone another one would appear.

Aunty Kath loves people to come into her shop, but these naughty mice had no business to be there. She locked the doors and the windows, but the mice found new ways of getting in and poor Uncle John had to work very hard to get rid of them all. Aunty Kath was so pleased when she could say that they had all gone. She certainly doesn't want that kind of visitor again. It will have to be an exceptionally good mouse to find his way in with all that Uncle John has done. He doesn't want these visitors again either.

Aunty Kath's mice remind me of little sins. They seem to find their way into our lives just when we do not expect them. We try hard to keep them out, but somehow they always seem to find their way in again and again. Aunty Kath went to Uncle John for help to get rid of her mice. We can only go to the Lord Jesus and tell Him about the little sins that trouble us and ask Him to get rid of them. He sends the Holy Spirit to help us, and with His help we can get rid of these unwelcome visitors. Just as Aunty Kath couldn't deal with these naughty mice herself we cannot deal with our sins. Jesus is the only one who knows how to deal with sin. So many people will not go to Him for His help. I don't want mice to bother me, or little sins either. Do you?

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

# Elim Jubilee Year Diary

**August**

8 TELEVISION BROADCAST (I.T.V.).

15 EASTBOURNE
London Crusader Choir.

22 BIRMINGHAM
B.B.C. Sunday Half-hour from the Town Hall.

28, 29 BIRMINGHAM—Town Hall
Evangelistic Meetings by Alex Tee.
**Note.** Bank Holiday Weekend is 28th to 30th.

**September**

18, 19 BRADFORD
Evangelistic Rallies conducted by Alex Tee.

18-20 LOWESTOFT
Annual Convention conducted by T. W. Walker.

18 BIRKENHEAD
Campaign by P. S. Brewster.

**October**

3-10 BARKING—Assembly Hall
Evangelistic Crusade by Alex Tee.

16-21 IPSWICH
Jubilee Convention conducted by P. S. Brewster.

23 ROYAL ALBERT HALL
Great Elim Jubilee Thanksgiving Celebrations. Afternoon and evening.

**November**

13, 14 CARDIFF—Sofia Gardens
Evangelistic Rally.

27 LONDON
Elim Crusader Banquet organised by the Elim Youth Committee.

**December**

11, 15 LONDON
Festivals of Praise, Fairfield Halls, Croydon.


**Preliminary announcement**

## JUBILEE CONTINENTAL CAMP

**Proposed dates :**

**AUGUST 21st—SEPTEMBER 4th**

**to**

## SWITZERLAND

**COST : approximately 28 gns. per person.**

**Limited accommodation ; book early.**

**Write to E.Y.M., 20 Clarence Avenue, London, S.W.4.**

D.810


# Coming Events

**BURTON-ON-TRENT.** January 10. Elim Church, Moor Street. Minister's fifth Anniversary. At 11 and 6.30. Visit of Pastor and Mrs. J. J. Morgan (London). Convener : K. Smith.

**CROYDON.** January 9, 10. Elim Church, Stanley Road. W. J. Maybin's twenty-fifth Anniversary in Elim Ministry. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : W. J. Martin (Guernsey). January 31. London Crusader Choir's thirty-sixth Anniversary. At 11 and 6.30. Guest speaker : D. B. Gray. Convener : W. J. Maybin.

**EAST HAM.** January 22, 23. Elim Church, Central Park Road. Days with God. Devotional sessions, open to all ministers and deacons of the North London District Presbytery. Saturday, 23rd, at 7. Combined Communion Service. Open to all. Convener : F. H. Coleman, District Superintendent.

**ERDINGTON.** January 9-14. Elim Church, South Road. Jubilee Services. Preacher : Joseph Smith.

**MACCLESFIELD.** January 9. Elim Church, Mill Lane. At. 7.30. Induction of Ray Hughes by J. Tetchner (District Superintendent). Supporting ministry and items.

**ROMFORD.** January 17. Elim Church, Wheatsheaf Road. At 11 and 6.30. Preacher : E. R. Corsie (Youth Commissioner). Convener : A. W. Leavesley.

**SHEFFIELD.** January 16. Elim Church, Lee Croft, Campo Lane. At 7. District Presbytery Youth Rendezvous. Ron Williams (Glossop). Youth items.

**SWADLINCOTE.** January 9. Opening of new Elim Church, Swadlincote Road. At 7. Preacher : Pastor J. J. Morgan (Field Superintendent), supported by the North Midlands District Presbytery.

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**

January 10, Jersey ; 12, Eldad, St. Peter Port ; 14, Delancey ;
January 16, 17, Vazon ;
January 24, Salisbury ; 26, Winton ; 27, Wimborne ; 28, Springbourne ; 29, Christchurch ;
January 30, Weymouth ; 31, Merriott (morning), Yeovil (evening).

**London Crusader Choir :**

January 9, Free Church, Little Hallingbury, Essex ; 10, Broadmoor Hospital ;
January 16, Barking (the Assembly Hall) ; 17, Maidstone prison and Barking (Elim Church) ;
January 23, Westminster Central Hall ; 24, Lansdowne Church ;
January 31, Croydon (Choir's thirty-sixth Anniversary services).

*A book can change a life.*
*Give good books.*
*Read good books.*



# MAKING A FILM-STRIP

## Practical idea for Elim boys' clubs

## *by Christopher Gornold Smith*

***This was done by Mr. Smith and his boys' club for last Christmas. What about an Easter film-strip for your boys' club?***

THE GLINT of Roman armour, the richly coloured robes, the clash of eastern cymbals, and the commentator's voice: "When Herod heard that a new Jewish King had been born he was troubled. This might cause the Jews to rebel, push him off the throne, and put the new King on instead of him."

The colour film-strip with accompanying tape of music and commentary was complete. Thus came a satisfying end to months of work.

It had started in the boys' club of the Elim Church, Ashbourne. Working from instructions in the book *Making Bible Models,** table-top scenes of Jerusalem, Bethlehem, etc., had been made. Palestinian houses, city gates and palm trees only a few inches high were laid out against a painted background of sky and hills, a quantity of fine sand was scattered about, toy models of Arabs and camels were placed in suitable positions, and the final scene was photographed on 35mm. colour film from a low close-up angle (camera on tripod).

For close-up scenes of faces, the young people (ages twelve to sixteen) dressed in Biblical clothes and wore crepe hair beards. Cardboard pillars and cloth drapes made good backgrounds.

A Roman soldier was required for several of the slides, so a set of Roman armour had to be made. What a wonderful opportunity for an object lesson on the Christian's armour of Ephesians 6! The breastplate was made of cardboard strips, the sword of wood, and the helmet of bandages soaked in "Polyfilla" over a cardboard mould. But how were we to give a convincing metal finish to all this? The answer lay in covering it with metal foil such as is normally used in cooking.

Now we may ask the question "What was ulti mately achieved by this work?" First, it provided really fascinating, practical work throughout the winter for our Elim boys' club. Second, making a film-strip of our own gave an aim and sense of purpose to our model-making, and equally a great sense of satisfaction and accomplishment when the set of slides was finally projected on to the screen. Last, but by no means least, we found before our eyes a set of Biblical illustrations to so many parts of the



Scripture that it is impossible to list them here. The story we were filming was "The Journey of the Wise Men," but the spiritual lesson did not end there. Models of a sheepfold, fortified city gates, palm trees, a potter's wheel and many more taught us as we progressed. The Bible came alive, and seemingly obscure passages gained a new spiritual impact.

Since that first public showing many people have asked to see the film-strip. Individuals and congregations of several denominations have been blessed by its presentation. Thanks be to God. You could do it in your boys' club, and on the night of presentation you will find a number of the parents of these lads will be there. This gives you an excellent opportunity to preach the glorious gospel.

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* This excellent book and its equally good sequels, *More Bible Models* and *Drawing Bible Pictures,* by W. H. Whanslaw, are obtainable from the Religious Education Press, Wallington, Surrey, price 2/6 each.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, January 11th** — Genesis 5:6-32

" Enoch walked with God " (v. 22).

The scripture makes it clear that the transforming fact in Enoch's life was his close fellowship with God. In an age of darkness, corruption and wickedness his life shone as a bright star. Fellowship with God can equally transform our lives today and will impart new value to even the most menial and routine of tasks. The sense of His constant presence with us will so profoundy affect our lives that they will make an impact for Christ upon this godless age, and careless souls will be made aware of the reality of eternal things.

**Tuesday, January 12th** — Genesis 6:1-22

" God saw " (v. 5).

The people of Noah's day lived as though God did not exist; they never took Him into their reckoning, so they went on their wicked way careless and indifferent. Yet all the time the God whom they ignored was watching, considering, weighing their lives in His balances, until finally He declared: " The end of all flesh is come before Me " (v. 13). The Christian can find strength in the knowledge that God sees him; but it should bring uneasiness to the conscience of the sinner to know that his life is under the constant scrutiny of a holy and mighty God.

**Wednesday, January 13th** — Genesis 7:1-24

" Come thou and all thy house into the ark " (v. 1).

So God preserved Noah and his family in the overthrow of the ancient world. As Abraham saw clearly, the Judge of all men will not destroy the righteous in His punishing of the wicked (Genesis 18:25). We know from the Scriptures that God will call all men to stand before Him to be judged, and that it will be a time of great sorrow for those who have turned from Him. The Christian, however, can cry in triumph " There is no condemnation to them which are in Christ Jesus " (Romans 8:1).

**Thursday, January 14th** — Genesis 8:1-22

" God remembered Noah " (v. 1).

It may have seemed to Noah that God had forgotten him! Day after day the rains poured down and the ark was tossed about by the raging tempests and convulsions. Yet God had Noah constantly in His thoughts and brought him to dry land once more. Our Lord Jesus Christ has promised that He will never leave us or forsake us, we are always the objects of His loving care. Circumstances may sometimes seem dark and threatening, but we need not fear, for our Saviour will lead us out of the darkness into the sunshine.

**Friday, January 15th** — Genesis 9:1-17

" I establish My covenant with you " (v. 9).

The most sublime and transforming fact of human history is that the eternal God, whom heaven and earth cannot contain, has entered into covenant with man. The new covenant, by which you and I have been brought into eternal relationship with God, is based upon the sacrifice of the Lord Jesus Christ and is sealed with His blood. The sacrifice is so great and the blood so precious to God that we are assured that nothing can separate us from the love of God which is in Christ Jesus our Lord (Romans 8:39).

**Saturday, January 16th** — Genesis 9:18-29

" He drank of the wine, and was drunken " (v. 21).

It is always sad to see a godly man fall into evil and shameful ways; as in Noah's case, it so often brings misery and distress to one's family and friends. What we do never affects ourselves alone; our actions make an impact for good or evil upon other people. In particular Noah's action brought dishonour to his God and spoiled the testimony he had so faithfully borne. When we plan a course of action let us consider the effect it will have on other people, especially how it may affect the glory of God.

**Sunday, January 17th** — Genesis 11:1-9

" Let us make a name " (v. 4).

This reflects the constant desire of men to seek their own glory and promote their own good. Yet it is significant not only for what it says but for what it omits. Man was created that he might live for the glory of God, and this phrase reveals how far man had fallen from the divine intention, for in seeking his own honour man rejected the honour of God. Christians know that God has given supreme glory to the name of Jesus (Philippians 2:9-11), so we must desire His honour, not our own.

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**EDITORIAL** *(continued)*

thing clearly—that Rome, over large sections of British, American and German Catholicism, has lost its hold. The Pope's unilateral decision to proclaim Mary the Mother of the Church in spite of the relevant Council's commission's agreeing that it would be ecumenically inopportune to do so came as a great shock to many Roman Catholics. Now is the time to pray for the break up of this system of superstitious mummery, reactionary politics and enmity to liberty that has done so much to blind mankind to the true nature of the New Testament Church.

As the protesters have now had conclusive evidence of the Roman hierarchy's unwillingness spontaneously to grant religious liberty, why are they not honest with themselves? The protesters and reformers in the Roman Church are Protestants and Reformers in all but name—let them therefore renounce their allegiance to Rome.

The formation of the German Catholic Church, the American Catholic Church, the British Catholic Church and so on, each with its own national hierarchy, owing allegiance to no other national body, would be a twentieth-century Reformation indeed.

# CLASSIFIED ADVERTISEMENTS

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## MARRIAGE

BOONE—MOUNTFORD. On November 7th, at Elim Church, Graham Street, Birmingham, John Boone to Sheila Mountford. Officiating minister: Edward F. Cole.

## WITH CHRIST

BAILEY. On November 26th, Miss Jean Chisholm Bailey, beloved daughter of Mr. and Mrs. Bailey, of Graham Street. Funeral conducted by Edward F. Cole.

BELL. On November 30th, Beatrice Bell, aged 80, formerly of Ilford, passed to be with the Lord. She was a mother in Israel to many Elim ministers. Funeral conducted by J. J. Morgan and J. T. Bradley.

COLE. On December 11th, Rev. Walter R. Cole, beloved pastor of Thornton Pentecostal Holiness Church, beloved husband of Mary, and brother of Edward F. Cole. Funeral conducted by Rev. Maynard James, Rev. Mr. Davies and Rev. Mr. Holland.

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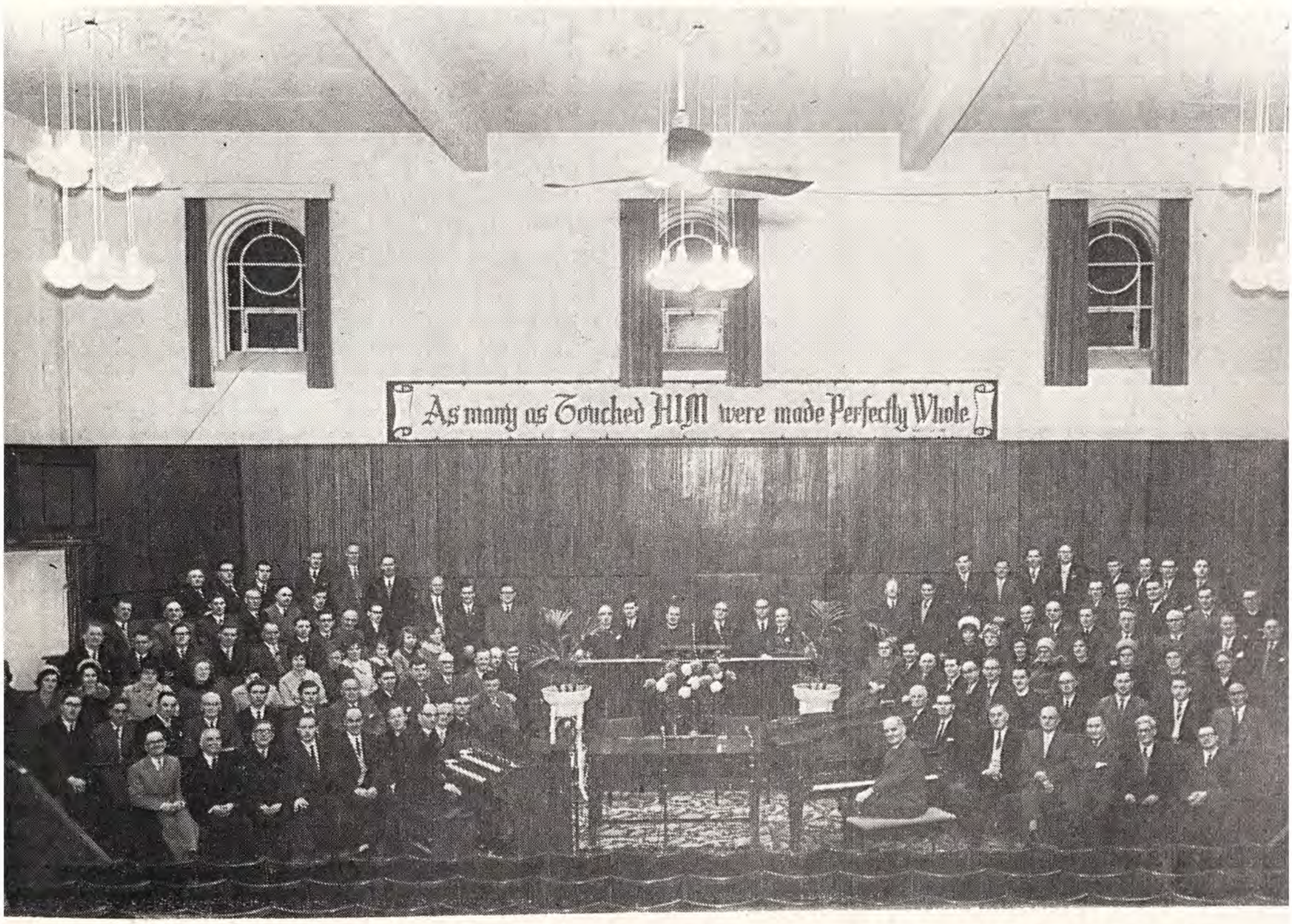
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# THE ELIM EVANGEL

Vol. XLVI No. 3 JANUARY 16th, 1965 6d


## MINISTERS, ELDERS, DEACONS AND YOUTH LEADERS OF THE ELIM CHURCHES IN SOUTH WALES

*P. S. Brewster's address to this group on "Being a deacon" will appear in next week's "Elim Evangel"*

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address. Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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**Sunshine corner** *Aunty Dorothy*
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# EDITORIAL

## AFRICAN TRAVAIL

ONE of the more puzzling features of the Christian era is that the "Christian" nations have been the most warlike of all nations both among themselves and with non-Christian nations. It is the "Christian" nations that have fought among themselves and have decimated other lands and continents. Strangely enough, the white man has not been able to annihilate the African as he virtually has done the aboriginals of New Zealand, Australia and North and South America in order to possess their lands. In fact the spread of the African through the world is an ethnic phenomenon of the present time that would well repay study as to its causes and implications. The continent of Africa has become more Christianised than any other "heathen" continent during the last 100 years, and, strangely, it is this continent that is now torn by strife from north to south and from east to west. The question of what it is about the spread of the influence of the Prince of Peace that arouses the god of war is one of profound spiritual interest and would well repay discussion. The cause is obviously spiritual and bears out the truth of Ephesians 6 : 12 and, among others, relevant scriptures in Daniel and Revelation.

We had almost headed this editorial "Congo Challenge," for the heart of every sympathetic person must be torn by the tragedy of Congo and Africa. And this is the challenge, that if the Church of Jesus Christ does not war against flesh and blood but against the spiritual forces of evil behind the scenes in the "heavenly places" it should be gathered together for world-wide prayer, intercession and supplication, or, as our text puts it, "praying always with all prayer and supplication in the Spirit, and watching thereunto . . ." for Congo, for Africa and indeed for the world.

We are not among those who believe that the white man is God's only means of evangelism. We are sure that what God did in the Roman Empire 1,500 to 2,000 years ago He can do today in India through the Indian, in the Chinese Empire through the Chinese, in Africa through the African, and so on. One of our missionaries told us that a feature of missionary work today is that of a white worker ministering to a handful of nationals while "round the corner" is a flourishing Pentecostal church with a membership of thousands run by the nationals themselves. He states that the nationals of other countries simply pass the white man by.

The prophecy of Joel of a world-wide outpouring of the Spirit is linked with a call to intercessory prayer, a call for God's people to weep between the porch and the altar, to cry to God to save His people. The association of the world-wide outpouring of the Spirit and the call to prayer with the Armageddon at the end of this age is very close in this prophecy. The world forces at work demand a world conception. We have therefore already approached the appropriate quarters to request that the week of Whitsuntide 1965

(*continued on page 38*)

*By the Secretary-General*

# 1965

# THIS YEAR OF JUBILEE

## *FORWARD IN FAITH*

### Elim's fiftieth year

It is a year that affords occasion for rejoicing and rededication. God has done great things for us whereof we are glad. There are yet many fields to be explored in the days which lie ahead.

The time is appropriate at the opening of our Jubilee Year for us to give information regarding the plans which have been made and in which we invite our members to participate.

### Jubilee Brochure and Elim News

We open the year with the publication of our special Jubilee Brochure, assured that our members will both use it in the rallies and distribute it among interested friends. At the price of 2/- per copy there can be no doubt that our associates will recognise it as very good value for money, especially when we point out that in addition to interesting features it contains 115 hymns which are to be used in the various jubilee rallies, including the Royal Albert Hall demonstration.

Our programmes provide for full co-operation on the part of all members, and in this connection we would draw special attention to the proposal for placing the gospel in 1,000,000 homes during Jubilee Year. This is an evangelistic drive which challenges us all and in which we can all share. Our previous *Elim News* was most successful, over 200,000 copies being circulated by Elim enthusiasts throughout the country. It is not beyond our ability as a movement to increase our previous total to 1,000,000. This is a wonderful objective ; pray that the preparation of the news-sheet will be according to the mind of the Lord and designed in such a way that sinners will be compelled to read and be saved.

### Royal Albert Hall, B.B.C. and I.T.V. Broadcasts

The Royal Albert Hall demonstrations, now an annual Easter Monday feature, will be extended to include thanksgiving celebrations on the afternoon and evening of Saturday, October 23rd. Programme details will be announced in due course.

Broadcast programmes have also been arranged for Elim's Jubilee. From Northern Ireland on the opening Sunday of the Conference, May 23rd, a service will be broadcast on the B.B.C. network ; on Sunday, August 22nd, " Sunday Half Hour " will come from the Elim campaign in the Birmingham Town Hall ; Elim will also feature in a television church service on August 8th on the I.T.V. network, the venue of which is to be announced when finally decided by the authorities.

### Elim Bible College

It is a happy coincidence that the opening of the new Elim Bible College is to take place during this special year, and March 20th is the Saturday fixed for this great event.

### Conference

The 1964 Conference decided to hold its jubilee Conference in Northern Ireland, the land of Elim's birth, and great interest has already been shown in this venture. Delegates and members of house parties will be staying in Bangor, where the business sessions are to be held, and evening public rallies will take place in the Wellington Hall, Belfast. It is hoped that tours will also be arranged to some of the Irish beauty spots. Dates : May 24th—28th, 1965.

### Youth

For youth a banquet is being arranged in the London area in addition to active participation in the rallies throughout the country. There is also an appeal to be taken up by our young people and directed by the Elim Youth Leader to raise funds to provide bread and Bibles for needy people overseas.

### Festivals

Choir festivals are to be held in many places, with the London Crusader Choir taking the lead. Our Music Director is also taking a group of ministers

over to the Continent for a singing tour in Holland, Germany and Belgium.

For us 1965 can be a year of expansion and individual enterprise. The past has taught us many lessons ; we must apply them as guides for the days which lie ahead. If every member of Elim makes this Jubilee Year the occasion for a consecration to the cause of soul-winning and brings at least one new member into the fellowship before the end of the year we shall have doubled our membership. This would be a wonderful achievement, and it is not beyond the bounds of possibility. Why not begin now by sending the ELIM EVANGEL and the brochure to a friend at the beginning of the year ?

# PRAY FOR YOUR PASTOR

By CARL H. RICHARDSON

HOW long has it been since you have made your minister the subject of one, just one, fervent prayer ?

Consider the words of saintly Jonathan Edwards :

" If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them—they would have been much more in the way of a success."

Before Jonathan Edwards took the pulpit to preach his immortal sermon " Sinners in the hands of an angry God," where men writhed under such Holy Ghost conviction that they fell from their seats confessing Christ as he preached, Edwards hid himself in secret prayer for two days and nights. Not only that, but those who held his ministry in high esteem joined with him in prevailing prayer.

Ah! That's the secret. The people joined *with* him in prayer.

The pulpits of our world are filled with burdened men. Your preacher, if he is a true propagator of the gospel, carries burdens known only to himself and God. If he be a true man of God he will covet earnestly your prayers, for through your prayers and the prayers of others all his burdens and opposition will be made subservient to the effectiveness of your prayers for him.

## I. PLEADINGS

Some ministers may consider it a sign of personal weakness or ineptitude to ask prayer for themselves. They may consider it a sign of intellectual inferiority or spiritual impotency to ask that the people bear them up to God in prayer. Their " public image " as an almost " deified man " might be severely damaged if they lower themselves to ask for prayer. But the greatest intellectual giant of the New Testament suffered no such apprehension or timidity. He made an impassioned plea to the church at Rome, where he wrote :

" Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in prayers to God *for me*."

To the church at Ephesus, Paul pleaded:

" Praying always with all prayer and supplication and in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; *and for me*, that utterance may given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

" Brethren, pray for us," he says earnestly to the Thessalonians. Further, he urges them in an added charge concerning the importance of the church's prayers for him by requesting of them :

" Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you : and that we may be delivered from unreasonable and wicked men."

## II. PROWESS

Who could have relied upon mere intellectual prowess more heavily than Paul ? He sat at the feet of scholarly Gamaliel ! Could anyone have had a more remarkable life story and conversion than he ? Is there any minister of God since his time who could thrill the heart of any audience with tales of miraculous experiences, healings, sufferings, successes, adventures, deliverances and visions, and express all these happenings any more eloquently than Paul ? And yet Paul, of all preachers, pleads to the saints, " Brethren, pray for us." If the great apostle Paul, with his keen intellectual prowess and his innate prowess as a preacher, needed the prayers of the people, how much more should the saints of God pray for the ministry today !

## III. POWER

When Peter was cast into prison for preaching the gospel, the church set about to pray. God sent

an angel to deliver the minister of God because the people prayed for the preacher. Prayer for the preacher was the order of the day in the early Church. While Peter thundered forth God's message on the day of Pentecost, the 120 freshly anointed followers of Christ unquestionably " prayed in the Spirit " for the preacher. His ministry was not superficial but supernatural ! Three thousand were converted and the whole world was electrified.

The goal of the apostles was to put the Church to praying. Giving was deemed necessary, as were Christian services and activities, but none of these then, or now, could possibly take the place of prayer. " Put the saints everywhere to prayer " was the secret of their success.

These men of God needed the prayers of the people. What is more, they *asked* for their prayers —and got them. Preachers of the early Church did not feel that asking the people for their prayers would lessen their influence or lower their " public image." What if it did ? Let influence fade into nothingness ; let " public image " concepts take care of themselves—they must have the people's prayers !

E. M. Bounds poses the idea that " the praying ones are to the preacher as Aaron and Hur were to Moses. They hold up his hands and decide the issue that is so fiercely raging around them."

I am convinced that the fantastic flow of preachers falling from the pulpits because of sickness or sin would be all but destroyed if the people would pray for their preacher and the preacher would pray for his people. To love to preach is one thing, but to love those to whom we preach is quite another. A reciprocal circle of love and prayer must surround the preacher and the people, praying *one for another,* if God is to be pleased.

Have you prayed for your minister recently ? Have you prayed for him in secret ? If not, why not begin right now ? Call him by name in earnest prayer. Love your minister, respect your minister, support your minister, but above all pray for your minister !

*Church of God Evangel.*

## THE ANNUAL NORTH-EAST/NORTH-WEST PRESBYTERY RALLY

By A. T. HARRIES

Seven hundred people gathered at the Elim Church, Bradford, for this annual meeting. They came from Newcastle in the north, Wakefield in the south, Hull and Grimsby in the east and Manchester in the west.

These rallies, which were commenced some eight years ago, have always been well attended, but this year the total congregation constituted an all-time record. Obviously the popularity of these " get-togethers " is increasing.

Presbytery superintendents Edward Jarvis and Ian Moore convened the afternoon and evening meetings respectively, and the Bethshan Sextet rendered many delightful items of song at both meetings.

Pastor George Stormont ministered, using for his themes preparation for Christian warfare and personal Christian witness.

The large congregation was very pleased to hear that arrangements were already under way for the next North-East/North-West rally when the Elim jubilee year will be celebrated with a rally at Harrogate Grammar School.

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If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet the distance makes no difference. He *is* praying for me.

ROBERT MURRAY MCCHEYNE.

## SHEFFIELD ASSEMBLY CRUSADE

C. I. LADLOW reports

George Canty conducted a remarkable ten-day crusade in the Sheffield Elim Church in November and December.

It was a great joy to see a large congregation on the opening night, and the night following the church and vestries were crowded.

Mr. Canty's gifts as painter and violinist were used to advantage in the campaign and Mrs. Canty ministered delightfully in song.

On the second Sunday evening we had to hire the City Memorial Hall, in which we had two services, to accommodate the crowds. In the first service four boys from the Firth Park Grammar School sang, accompanied at the piano by their schoolmaster.

Each night the sick were prayed for and many testimonies of help and divine healing were given, but the greatest of all miracles is that over sixty people made a decision during the crusade.

One night a member of the church came forward and was prayed for for an ulcer on his left leg and the pain disappeared instantly ; as he was leaving the church he was filled with the Holy Spirit. Praise God.

A feature of the crusade was the giving away of Mr. Canty's paintings to those who brought most strangers to the services.

Truly these days have been wonderful and our church has had a great spiritual uplift.

# WORLD AFFAIRS

**Israel's uneasy relations with Germany and Egypt.**

Is it a coincidence that the Arabs, whose sensitivities the Germans wish to protect, are the only nation on earth (as once was Germany) which makes extermination of the Jews part of its national policy? Does deep call unto deep, as the Bible says?

It is Nasser's unashamed boast that he alone can accomplish the sublime mission which Hitler just failed to achieve—the destruction of Jewry.

And indeed for this fell purpose—his own valour being woefully insufficient—he has imported to Cairo a host of top German scientists to create for him the weapons of mass extermination.

MARK GOULDEN.

**Luther King preaches in St. Paul's.**

Dr. Martin Luther King, the American Negro civil rights leader and a Baptist minister, became the first Free Churchman to preach a sermon at a statutory service in St. Paul's Cathedral.

He did so at the invitation of Canon Collins, Canon and Precentor of St. Paul's, whose Christian Action movement is paying the expenses of Dr. King's visit to London.

**Man poisoning His world. Tests on seabirds' eggs.**

Work carried out by the Nature Conservancy and revealed in its annual report for 1964 just published demonstrates that the sea around the British coasts is substantially contaminated by " organo-chlorine " pesticides.

The report says that not only naturalists will regard the results as highly alarming. " It is clear that agricultural pesticides are contaminating the environment to a far greater extent than has hitherto been suspected."

**Roman Catholic Church out of date. So states this editorial in the Roman Catholic " Catholic Herald."**

" Since his election to the See of Peter, Pope Paul has been a difficult man to understand. He has created no clear image like his two immediate predecessors. His mind is subtle and tortuous. He seems to want to work out all the theoretical permutations and combinations of a proposed course of action before taking it. He hesitates where Pope John would have acted with instinct and Pope Pius with certainty.

At a time when the Church is in transition such traits might seem regrettable. In confusion one listens for a clear voice, in doubts one seeks authority.

There are two reasons why we cannot look for these things now. One is the fact that as long as the Council is debating the stock image of the Church as the slot machine with the ready-made answers cannot be maintained. **Indeed, the image is now altogether anachronistic in an age when the stress is on personal responsibility.**

The other lies in the mind of Paul VI. It is clear that he regards himself as the Pope of unity, not only unity between the different Christian denominations but of unity in the Church itself.

Within the Church he cannot favour one side or the other without giving offence and hardening the differences which exist and which it is serving no Christian purpose to seek to conceal. Rather—since any action he takes is bound to be interpreted one way or the other—he must not seem *consistently* to favour one. The cost of victory here is often a concession on something else there."

**Rubber firm's idea makes deserts bloom.**

After one year's production of a new kind of synthetic rubber at Grangemouth, Stirlingshire, the International Synthetic Rubber Co. is to invest another £1,000,000 to treble its output.

The latest and most exciting development by the firm is the mixing of synthetic rubber with mineral oil which is sprayed on a desert. This binds the loose soil, collects water, and seeds placed below the thin rubber cover can germinate.

This can make the desert bloom, and successful trials have been made on the east coast of Britain and in Israel's Negev desert. New tests on a 150-acre site in Victoria, Australia, are just about to begin.

The new synthetic rubber is called poly-butadiene.

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**EDITORIAL** (*continued*)

be set apart throughout world Pentecost as a week of fasting and prayer for (a) Congo, (b) Africa and (c) world revival. This is not prayer for the deliverance of any particular group or class or nation, or for the supremacy of any particular way of life, but to beseech God that He will do throughout the world through the Pentecostal revival what He did for Britain through the Methodist movement. The situation is extraordinarily similar ; the latter is a microcosm of the former.

**Points to ponder from the lectures and discussions at the**

# UNITED EVANGELISTIC CONFERENCE, 1964

*This conference, held under the joint auspices of Elim and Assemblies of God in the Metropolitan Tabernacle, was such a success that it exceeded all expectation. There was a wonderful spirit of oneness prevailing over every gathering which made for a time of profitable spiritual fellowship.*

Around us vast sums are being spent on roads, bridges, aeroplanes, etc. We therefore have no need to apologise for asking for money for the important work of saving souls.

LESLIE BOTHAM.

There is a weakness in being more problem conscious than power conscious.

The early Church had initial influence as well as initial evidence.

ALFRED WEBB.

The Lord of harvest should be called on to thrust out workers—because there are far too few.

A course of reading to fire the soul should include Baxter, Thomas Cook and John Rice, for we all ought to study with a view to becoming more effective soul-winners.

J. J. MORGAN.

Cradle roll secretaries should keep contact with the children until Sunday school age.

Each Sunday school should be a hive of evangelism, with teachers impressed with the importance of their work.

All ages should be adequately catered for, with no missing link between Sunday school and church.

Child converts must be carefully followed up.

A parents' and teachers' association and spiritual foster-parents for youngsters without Christian homes were helpful ideas.

RON JONES.

There is large scope for Pentecostal writers in books, magazines, brochures, news sheets, letters (to the press and for household distribution) and tracts.

Real fishers of men must in the first place be followers of Christ and not mere imitators of other men.

H. W. GREENWAY.

# Reports from the Churches

**Mosborough** Pastor : E. Garner

A weekend of special services was recently held at the Mosborough assembly under the title "Miners' weekend." On the Saturday evening a congregation of over 100 were thrilled at the testimonies of brothers who had past and present experience in the coal mines of the north of England. It was a joy to have with us T. Jones, whose ministry in word and song was greatly appreciated. Again on Sunday evening many enthusiastic friends gathered to hear more testimonies and musical items brought to us by friends from near and far. We are praising God for His many recent blessings and the increase He is giving to His work in Mosborough.

ERIC GARNER.

PS. I might also mention the display of huge lumps of coal, pit-helmets, picks, shovels and safety lamps that decorated the front of the church throughout the weekend. These were kindly loaned to us by a large coal mine nearby.

**Coventry** Pastor : J. Newman

We do indeed thank God for the many doors that are being opened to receive the gospel.

One such place that a few of us visited on December 1st was the Coventry Enterprise Club for the disabled.

The meeting was led by Tony and Graham, gospel folk singers, and the Coventry Crusader Trio.

The looks on the club members' faces and their invitation to us to come again were enough to convince us that the gospel of Jesus Christ has more to offer than all the world's amusements put together.

In an atmosphere most cheerful Pastor H. Webster brought the meeting to a close with a short gospel message.

**West Bromwich** Pastor : G. K. Steele

In an all-out effort to reach the children on the various estates in the vicinity of Elim Church, West Bromwich, a campaign was conducted recently by the Birmingham Children's Service Union.

Meetings were held nightly for a week and an average of ninety children attended. On the closing night the well-known "Gospelaires" were present and their ministry in song was enjoyed by all. A copy of a gospel was given to each child on the final evening.

God is continuing to bless as new scholars are now being added to the Sunday school as a result of these special services.

P. SANDERSON.

(*continued on page 47*)

# THE LAMB OF GOD

THE IDENTIFICATION of the Lamb is revealed in a type perhaps more detailed and more astounding in its fulfilment than any in the whole range of Scripture. For the Paschal Lamb is explicitly stated by the Holy Spirit to be Christ: "Our *passover* hath been sacrificed, *even Christ*" (1 Corinthians 5:7); it is stated of our Lord at the crucifixion (John 19:36); and the Holy Spirit, descending upon Jesus, so unveiled the unknown Victim to John that the Baptist cried "Behold, *the Lamb*!" Throughout the Bible no one is ever called the Lamb of God except Christ.

1. *The lamb of the passover had to be taken up on the tenth day of the first month.*" In the *tenth day* of the [first] month they shall take to them every man a lamb" (Exodus 12:3). In that month Jesus was crucified; and John tells us the day on which he entered Jerusalem: "Jesus therefore *six days* before the passover came to Bethany"; and "on the *morrow* [that is *five* days before the passover] Jesus was coming to Jerusalem" (John 12:1, 12). Now the passover feast was on the fifteenth; therefore—five from fifteen—*our Lord arrived in Jerusalem on the very day the lamb was to be taken*, the tenth of Nisan.

2. *The lamb was to be bought on the day that it was tethered.* Every householder was to "take" a lamb, by purchase if not already possessed (Exodus 12:3). As soon as the supper at Bethany was over, "*then* Judas went unto the chief priests, and said, What are ye willing to give me, and I will deliver Him unto you?" (Matthew 26:14): At six o'clock that evening the ninth day had already closed: *Jesus was bought on the tenth.* He was bought for exactly the predicted amount. "They weighed for my hire *thirty* pieces of silver" (Zechariah 11:12). And the money was ultimately paid to the right persons. "The money for the guilt offerings, and the money for the sin offerings, was not brought into the house of the Lord: *it was the priests'*" (2 Kings 12:16); so Judas "brought back the thirty pieces of silver . . . and *the chief priests took* [*them*], and said, It is not lawful to put them into the treasury" (Matthew 27:3).

3. *The lamb was to be kept tethered for four days within reach of the place of slaughter.* "Ye shall keep it up until the fourteenth day of the same month" (Exodus 12:6). From the tenth to the fourteenth Judas kept watch over the bought Lamb, with a view to its sacrifice: "they weighed unto him thirty pieces of silver. *And from that time* he sought opportunity *to deliver Him* unto them."

4. *The lamb must be of special birth, character and behaviour.* (a) It must be a firstborn (Exodus 13:2); Jesus could *not* have been the Lamb did we not read "she brought forth her *firstborn* son" (Luke 2:7). (b) It must be without *any* evil-favouredness (Deuteronomy 17:1); "your lamb shall be *without blemish*" (Exodus 12:5); so Pilate pronounced "I find *no fault* in Him *at all*" (John 18:38); and Caiaphas, the priestly examiner of lambs, pronounced the witness against Him false. (c) The prophets foretold Messiah as standing on His death-day as a *dumb* lamb (Isaiah 53:7): "and He gave him no answer, *not even to one word*" (Matthew 27:14).

5. *The lamb must be killed on a specific date, and by the whole assembly of the congregation.* "They *killed* [not ate] the passover on the *fourteenth day* of the first month" (2 Chronicles 35:1): "the whole congregation of Israel shall kill it *between the two evenings*" (Exodus 12:6). The crucifixion was on the fourteenth, for "it was the *preparation* of the passover" (John19:14). Between the two evenings, says Josephus, was from the *sixth* hour until the *ninth* hour. "Now from the *sixth* hour there was darkness over all the land [a more dreadful going down of the sun than the world had ever known] until the *ninth* hour. And *about the ninth hour* . . . Jesus yielded up His spirit" (Matthew 27:45, 50). To the month, to the day, to the hour, God's lamb was slain: "our passover *hath been* sacrificed, *even Christ*" (1 Corinthians 5:7).

6. *No bone of the lamb might be broken.* "Neither shall ye *break a bone thereof*" (Exodus 12:46). The Samaritans, whose sacrifices today are living survivals of Jewish ritual, pierce each lamb by a wooden spit, with a cross-bar near the extremity; that is *they transfix the lamb with a cross,* they crucify it. Golgotha is said to have been the mound of precipitation, from where criminals sentenced to stoning were hurled; had our Lord so suffered He could not have been the Lamb. How did God provide for this? Forty years, says the Talmud, before the destruction of the temple—that is *the year before the crucifixion*—the Romans deprived the Jews of the power to inflict their capital punishment, stoning; *therefore* our Lord suffered the Roman death. "The Jews said unto [Pilate], It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled . . . signifying by *what manner of death* He should die" (John 18:31, 32). But a peril of the breaking of a bone yet remained. For a Jew who was hung the law commanded burial on the same day (Deuteronomy 21:23): breaking of the legs, therefore, only ensured death, enabling burial. But the Spirit that had borne the sins of the whole world had already flown. "When they came to Jesus, and saw that he was *dead already,* they brake not His legs . . . that the scripture might be fulfilled, *A bone of Him shall not be broken*" (John 19:36).

7. *The blood of the lamb alone could guard the household from the angel of death.* Blood on the overarching lintels—for none can mount to heaven save through blood; blood on the right post, blood on the left post—for none can pass into salvation except through blood; blood in the basin on the threshold—*for every saved door was thus stamped with the four points of the cross.* The crucified hangs between every saved soul and the destroying angel.

It was a never-ceasing expansion climbing up into a perfect Atonement: a lamb for a man—Abel; a lamb for a family—Noah; a lamb for a household —Israel in Egypt; a lamb for a nation—Israel on the Day of Atonement; at last a Lamb for a world—"Behold, the *Lamb* of God, which taketh away the sin of the *world*" (John 1:29). Twice named as the Lamb in the Old Testament (Isaiah 53:7; Jeremiah 11:19), three times in the gospels and Acts (John 1:29, 36; Acts 8:32), once in the Epistles (1 Peter 1:19), *but twenty-eight times in the Apocalypse.* His sacrificial title is the peculiar glory of our Lord throughout the eternal ages. "Behold, the Lamb of God!"

*The Dawn.*

# Sleepless

A YOUNG man, brought up in a Christian home, being exceeding clever, was so flattered at college as to give way to free-thinking. In spite of his father's arguments and his mother's tears, friendship with a young infidel seemed to carry him off his feet. And so he planned to see the world, saying to himself: "I am in no danger; I am only seeing the world—the dark side of it as well as the bright—and I have too much self-respect to do anything mean or vicious." One night he stopped at a country inn. The landlord told him, as he lighted him to his bedroom, that the only space available was next door to a young man who was very ill, but who he hoped would not disturb him. It was a very restless night that he spent. Sounds came from the sick chamber, sometimes the movements of the watchers, sometimes the groans of the sufferer. Yet it was not these which disturbed him, but the thought of what the landlord had said—the stranger was probably in a dying state, and was he prepared?

Alone, in the dead of night, he felt a blush of shame steal over him at the question, for it proved the shallowness of his philosophy. What would his clever infidel friend have to say to such things? Still his thoughts would turn to the sick man. *Was he a Christian,* calm and strong in the hope of a glorious immortality, or was he shuddering upon the brink of a dark, unknown future? As soon as he had risen he went in search of the landlord and inquired for his fellow lodger.

"He is dead," was the reply.

"Dead?"

"Yes, he is gone, poor fellow!"

"Do you know who he was?"

"Oh, yes; it was a young man from Providence College—a fine fellow, his name was E——."

He was completely stunned, *for it was none other than his own friend,* the one who had led him astray.

After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words "*Dead!*" "*Lost!*" "*Lost!*" were continually ringing in his ears. He knew the religion of the Bible to be true; he felt its truth, and was in despair. In this state of mind he resolved to abandon his scheme of travelling and at once turned his horse's head towards his home; and from that hour he was so changed that he gave his life to his Redeemer and presently went out as a missionary to the natives of Burma. That young man was Adoniram Judson, a morning star of the missionary dawn.

*A message to the unconverted—*

# PLENTY OF TIME

THERE WAS a strange dream told long ago. A man dreamt that he saw Satan seated on his throne, and all his evil spirits gathered around him.

Suddenly the question was asked by their master: "Who will go forth to ruin souls on earth?"

The answer came readily enough from one: "I will."

"What will you tell them?"

"I'll tell them there is no God."

"That will not do," he returned gloomily. "Men know there is a God. Sometimes they deny it to their neighbours; but deep in their hearts they know that there is one, and that they must face Him one day. They may try to stifle the thought, but when sickness or death comes it isn't easy to do so. That story will not ruin them."

And again he repeated the question: "Who will go forth to ruin souls?"

"I will," a second spirit replied.

"And what will you tell them?"

"I'll tell them that there is a God, but that He is a just and holy God, and that they are too bad to come to Him."

"That won't do," repeated Satan. "Their very need will drive them to Him. Besides, while there are Bibles left in the world they have only to read how God invites them, sinners as they are, to come to Him and receive everlasting life. I want something more clever than that."

Once more the dreamer heard the terrible question ring through the courts of darkness: "Who will go forth to ruin souls?"

There was a long pause.

At last he saw in his dream a third spirit come forward and stand before the throne, and repeat the words: "I will."

"And what will you tell them?"

"I'll tell them," he answered slowly, "that there is a God. I will let them hear the gospel as often as they like. They may know the story of God's love in giving His Son for lost sinners. I will not hinder them."

"But how will that ruin them?" Satan asked impatiently.

"I'll tell them it is all true, but," he added, with a look of fiendish malice, "I'll tell them there is *plenty of time* to think about accepting God's offer."

A murmur of applause passed through the caverns of despair.

"Go forth," said the Prince of Darkness; "you will be successful."

So he went and this is what he did.

* * *

At a prayer meeting in a country neighbourhood in western Washington a young man appeared to be much convicted. An earnest worker in the meeting went to him and lovingly pleaded with him to seek the Lord. He hesitated, but finally said, "No, I will attend to the matter when I am through hauling logs; I have one month to work yet."

Four weeks from that day he and a young friend went bathing in Lake Tacoma. He was using profane language while undressing. Plunging into the lake he swam into the deep, cold water, was taken with cramp, screamed wildly for help, then sank to the bottom. *He was one month too late.*

* * *

A lady in Scotland became greatly concerned about her soul. One night she was so troubled she could not sleep, but walked the floor in great distress of mind. At last she sat down and wrote in her diary: "Next week I will attend to the salvation of my soul."

The next day she went into scenes of pleasure and gaiety, and the day after she was taken violently ill, and soon became delirious. Before her death the delirium left her mind long enough for her to say these solemn words: *"I am one week too late! I am lost!"*

* * *

A young lady in New York attended a revival meeting with her parents. A Christian aunt became greatly burdened and distressed for the young lady, who was unconverted. At last she went to her and earnestly pleaded with her to come to the Lord at once; but she refused.

At the close of the meeting they started home. A few yards from the church there was an accident. The young lady was thrown violently against a telephone pole and instantly killed. *She was one hour too late.*

* * *

The evil spirit had done his work. "Plenty of time," he had whispered, but plenty of time was *too late.*

Satan says "Tomorrow." God says "Boast not

thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

Satan says "Plenty of time." God says "Now is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2).

Are you, my friend, going to listen to the voice of Satan or to the voice of God? You need not be too late. If you will take Christ *now* you will not be too late.

## PRESIDENT'S DIARY

**November 30th. Belfast (Apsley Street).** With more than thirty converts during the past months (some as the fruit of a mission conducted by Malcolm Smith), God is blessing the Elim church here under the ministry of honorary pastor H. B. McGowan. A thriving Crusader branch has been formed, about thirty-five strong, many of whom were present when I spoke from Acts 1 : 4, 5. The power of God fell on the meeting during the prayer time afterwards and several came forward for prayer.

**December 1st. Belfast (Saunders Street).** The church here is pastored by Mr. K. Adams, who has in the past three years built the Sunday evening congregation from twenty to seventy or so. There were over thirty present at the meeting and I ministered the word from Luke 24 : 49. In the after prayer meeting (to which all stayed) the power of God fell and one sister (a Sunday school teacher) was baptised in the Holy Spirit, speaking in other tongues as soon as hands were laid on her. Several others then came out for prayer also.

**December 2nd. Lisburn.** Lisburn was my first pastorate in Elim (that was in 1921) and one sister in the meeting remembered me from that time. Pastor S. Shaw led the service and I was encouraged to see the number of men present, comprising about half the congregation of about thirty. I spoke on the power of the Holy Spirit, and in the after service several came out for healing and the baptism in the Holy Spirit. One brother received his Pentecost with great joy, speaking in tongues and magnifying God. He testified afterwards to healing as well, as did also a sister whom God delivered as she was thanking Him in faith.

**December 3rd. Newtownards.** Friends came from Bangor, Millisle, Belfast and Lisburn to witness the ordination of Pastor J. Kay, the minister of the church. Pastor A. Wilson, the Irish Superintendent, convened the meeting and I spoke on "God confirming His Word" from Mark 16 : 20. Then Mr. Kay was ordained to the Elim ministry by Pastors Wilson, Gardiner and Toft and myself. In the after service one sister testified to being healed of pain caused by ulcers, and others also testified to the power of God.

**December 4th. Megaberry.** This country village has had an Elim witness for many years, and at one time had a choir of twenty-five voices. Now, however, numbers are somewhat depleted. There were about eighteen present at the meeting. Pastor E. J. Thomas, at one time pastor of the church but now of Alexandra Park Avenue, Belfast, led the service. I spoke from Luke 24 : 49. One sister came forward for prayer for healing and the baptism of the Holy Ghost.

**December 5th. Armagh.** Many of the happiest years of my early ministry were spent in Armagh, and it was a real joy to meet again some who remembered those early days. About sixty were present. The pastor, Mr. G. H. Wallace, led the meeting and after the message we had a time of waiting on God at which the burden of prayer was for a new outpouring of the Holy Spirit.

**December 6th. Lurgan.** The assembly here is enjoying the ministry of Pastor J. Harris. There were about fifty present in the morning and sixty-five at the evening service. In the after meeting six were prayed for. The power of God was present and some testified to blessing received.

## WOMEN'S COLUMN *(continued)*

better way—she will never forget this seemingly unanswered prayer.

In his article on "Think as Jesus taught" Oswald Chambers writes: "Jesus never mentioned unanswered prayer; He had the boundless certainty that prayer is always answered. Have we by the Spirit the unspeakable certainty that Jesus had about prayer, or do we think at times that God does not seem to answer prayer? "Every one that asketh receiveth." We say "But . . . but . . ." God answers prayer in the best way, not sometimes, but every time, although the immediate manifestation of the answer in the domain in which we want it may not always follow. Do we expect God to answer prayer?

## SUNSHINE CORNER *(continued)*

I will treasure the "thank yous" more than anything else. How many "thank yous" the Lord Jesus treasures, especially when they come from boys and girls who love Him

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# Women's column

By GLADYS GORTON

### "GOD DIDN'T ANSWER MY PRAYER"

PAULINE sat in the bus beside her Aunt Ruth. She was five and had just started school. Her mother had been in the maternity home and had brought home to Pauline and her daddy a lovely little baby brother.

A woman came into the bus at the next stop and sat opposite her aunt. Recognising her, she exclaimed "Hello Ruth; how are you?" These two women had known each other since they were girls at school. "Who is the little girl?" she asked, looking with joy at Pauline's bright face.

"She's Eileen's daughter," said Aunt Ruth.

"Well, well, hasn't she grown! It only seems yesterday when I saw her a babe in arms." The woman beamed.

Then Aunt Ruth told her all about the arrival of Pauline's new baby brother.

Pauline listened eagerly and then piped in: "I prayed for a baby sister, but God didn't answer my prayer."

When Pauline's baby brother was born a few weeks before this incident in the bus her mummy had explained as best she could that God had known better, that Pauline needed a little brother more than a little sister, but evidently the wee lass still felt in her heart that God had not answered her prayer.

If you had a similar problem as a mother, how did you get over it? It would be interesting to hear from you, so do drop me a line. I remember reading Aunty Dorothy's article in "Sunshine Corner" about how her brothers and sister prayed for a baby brother and he came. (I always enjoy reading her articles.)

But getting back to the point, there have been times when God hasn't answered my prayer either—at least, not in the way I thought He should.

But *always* God does hear prayer and works out what is best and not according to what I think is the best. Then there are the long-delayed answers, but "God's delays are not denials."

Hannah More once wrote in the eighteenth century:

> "Did not God
> Sometimes withhold in mercy what we ask,
> We should be ruined at our own request."

I am confident that God will show to Pauline His

(*continued on previous page*)




HELLO SUNBEAMS.

I am so glad I can still go to Sunshine Corner on Wednesday evenings. What a good thing it is that they need someone to play the choruses and sometimes to tell a story, or they might think I'm much too old for this meeting (though I am not ninety-nine yet). Yes, I really am glad I can still find a place in this meeting, and it isn't always just playing the piano. I was doing something much more exciting last week.

In our Sunshine Corner we have sword drill. Everyone loves to join in this, but it is very hard on the tiny ones who can't read. Richard wanted to join in with the others, so as he couldn't read I agreed to help him. We did very well, too. Richard won several text cards and a prize and he was really delighted. As the text was read out Richard and I together searched through the Bible, and when we found it we read it out quickly before the others could find it, and that's how we won the prize and the cards.

After Sunshine Corner was finished I waved goodbye to the children at the church door. Suddenly Richard came running back into the hall. I thought perhaps he had left his cap, but it was on his head. He came right up to me and whispered in my ear. Can you guess what he said? Well, I'll tell you. "Thank you, Aunty, for helping me," he whispered, and then he was off like a shot.

I knew exactly how the Lord Jesus felt when one of the lepers remembered to say "thank you," and I was very happy. How often that little "thank you" is forgotten, but how much it means. Richard is only a very little boy, but I am sure he will grow up to be a great man. He has started off very well and I am proud that he is one of my sunbeams.

What I was able to do for Richard was very small compared with what Jesus has done for us all. I wonder how many people forget to say "thank you" though they receive all the blessings and the benefits that God bestows upon them. Little Richard has set us all a very good example and I will never forget his "thank you." I am looking forward to helping Richard and other boys and girls too, and

(*continued on previous page*)

# Coming Events

**CROYDON.** January 31. Elim Church, Stanley Road. London Crusader Choir's thirty-sixth Anniversary. At 11 and 6.30. Guest speaker: D. B. Gray. Convener: W. J. Maybin.

**EAST HAM.** January 22, 23. Elim Church, Central Park Road. Days with God. Devotional sessions, open to all ministers and deacons of the North London District Presbytery. Saturday, 23rd, at 7. Combined Communion Service. Open to all. Convener: F. H. Coleman, District Superintendent.

**IPSWICH.** January 23, 24. Elim Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Visit of A. Tee, National Youth Director.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30. Soloist: Jean Brown (Kilsyth). At the electronic organ: John Evans.

**NEWHAVEN.** January 16. Elim Church, Meeching Rise. At 7. Farewell Service for W. and Mrs. Millington, of I.B.T.I., as they leave for America. Convener: H. W. Holdstock. February 13, at 7. Monthly Rally. Preacher: J Newman. Convener: H. W. Holdstock.

**ROMSEY.** January 16. Elim Church, Middlebridge Street. At 7.30. Monthly Rally. Preacher: Pastor P. E. Pokorney (Austrian Bible Mission).

**ROMFORD.** January 17. Elim Church, Wheatsheaf Road. At 11 and 6.30. Preacher: E. R. Corsie (Youth Commissioner). Convener: A. W. Leavesley.

**ROMFORD.** January 23. Elim Church, Wheatsheaf Road. At 7. Combined Communion Service. Convener: F. H. Coleman, District Superintendent.

**SHEFFIELD.** January 16. Elim Church, Lee Croft, Campo Lane. At 7. District Presbytery Youth Rendezvous. Ron Williams (Glossop). Youth items.

**WESTCLIFF-ON-SEA.** January 30, 31. Elim Church, Electric Avenue. Fifth Anniversary of opening of new Elim Church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Arnold Brooks. Soloist: Madge Crawford.

## ITINERARIES

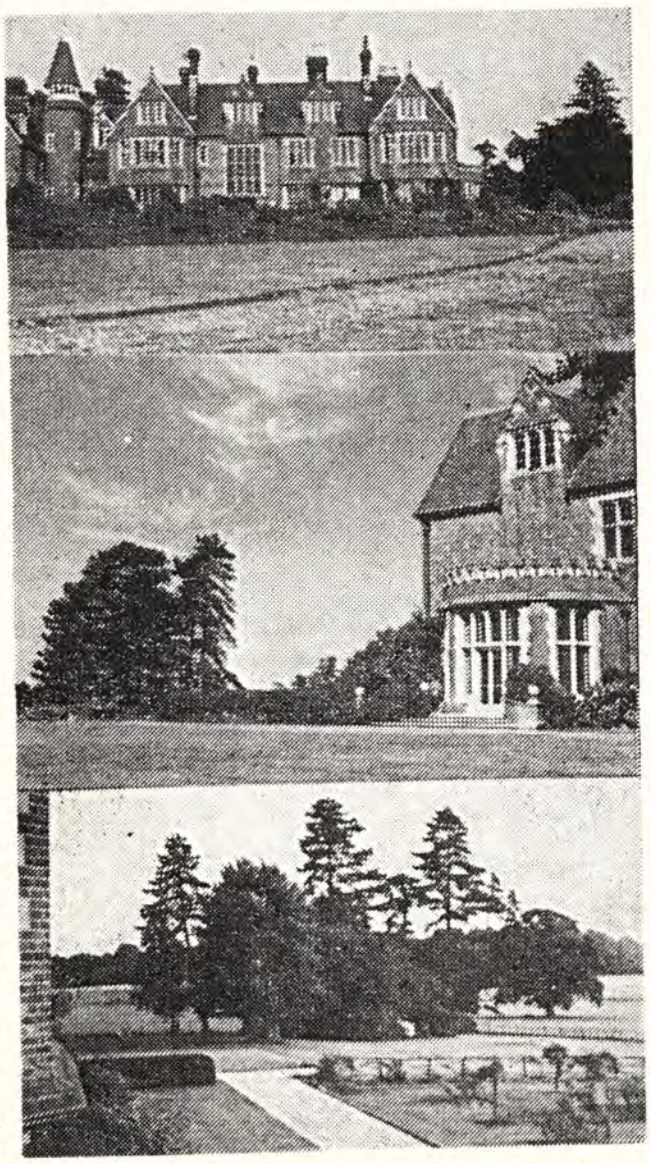
**The President, Pastor C. J. E. Kingston:**

January 16, 17, Vazon;
January 24, Salisbury; 26, Winton; 27, Wimborne; 28, Springbourne; 29, Christchurch;
January 30, Weymouth; 31, Merriott (morning), Yeovil (evening).

**London Crusader Choir:**

January 16, Barking (the Assembly Hall); 17, Maidstone prison and Barking (Elim Church);
January 23, Westminster Central Hall; 24, Lansdowne Church;
January 31, Croydon (Choir's thirty-sixth Anniversary services).

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YOUTH PAGE

*Conducted by the National Youth Director*

# PAYING THE PRICE OF SUNDAY SCHOOL WORK

*Alexander Tee* (NATIONAL YOUTH DIRECTOR)

"BUT WE simply can't afford it," said the young pastor. "We are struggling with a big debt and are in need of a host of things long before we ever think of spending money on the Sunday school. After all, they are only children." A doctor interrupted him and asked if he had a mortgage on his house and anything on hire purchase. The young man said that he had. The doctor asked the young minister if he would rather run his car on hire purchase or give his children proper food.

In a moment the young man saw the point. The children must get the best if we are to see them grow and become strong. This comes before everything else in our home life and yet so often we do not see Christians with a vision consistent with the needs of the babes in Christ. Recently a Sunday school specialist told a large audience of Pentecostal Sunday school teachers that about eighty per cent of Sunday school scholars never join the local church. This loss *must* be stanched at any cost. The vital future of our churches is involved in stopping this "teen-drain" from our ranks.

Only the best should be used in our Sunday schools. We are not spending, we are *investing* in the future of our churches. Many pastors would give a lot to see another thirty young people in their assemblies. Yet many Sunday schools have more than this number in their older classes. In ten years they will be over twenty years old. Here is a harvest to be reaped for church membership. Our chances of ever seeing them become keen workers in the Church depend a good deal on their reaction to Sunday school and on how they are taught in these formative years of late childhood and early adolescence. Young people know whether or not they are being taught in the Scriptures with lessons which have sequence, method and co-ordinated purpose, and whether the teacher is doing his best to keep peace and order among a group whose interest is not being gripped in a vital way.

The whole set-up for this vital age group must be suited to their mental capacity right from the word go. When young people get to a certain age they resent being forced to do action choruses which should never be sung in any Sunday school, for they have neither message nor meaning as far as the Bible is concerned.

Spiritual education is the whole underlying purpose of Sunday school. Here we learn how to praise and reverence the name of the Lord; we learn to know our Bibles. We learn by listening, participating and watching. Older scholars know whether a school is run with premeditated efficiency or not. The result of trying to "get by" with anything not of the best and not put over with prayerful efficiency is very likely to be the old story. The scholars drop off and are lost not only to the school and to the church, but, alas, in all too many cases, to the kingdom of God as well. Is it not worth while to procure the best literature, well produced, and graded to the age of the child? Ways and means of obtaining this will soon be found by leaders who meet together in discussion and seek God in earnest prayer to meet their longing to teach and to hold the children in the best possible way.

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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, January 18th** — Genesis 11:27-32; 12:1-9

" Abram departed, as the Lord had spoken " (12:4).

The test of our sincerity toward God is our obedience to His commands. We may proclaim our devotion in many words and make a great public show of our allegiance, but if we do not obey Him the outward show is valueless. The Lord Jesus has given to us a clear command to proclaim the gospel to every creature. We may be busy in church work and social activities, but failure to obey this simple, clear, direct command of Christ is inexcusable; we must take the word of salvation to those for whom Christ died.

**Tuesday, January 19th** — Genesis 12:10-20

" They will kill me " (v. 12).

Abram seemed to have little confidence in the ability of the Lord to preserve him and to overrule any malice of men toward him, so he descended to the shameful trick of passing off his wife as his sister. Faithlessness will lead us into strange and unpleasant ways and will take the blessing of God from us. If we really trust God and commit our lives to Him without reserve we can say with assurance that He will work all things together for our good (Romans 8:28); He will not permit anything to harm us.

**Wednesday, January 20th** — Genesis 13:1-18

" There Abram called on the name of the Lord " (v. 4).

Perhaps Abram was ashamed of his conduct in Egypt and made his pilgrimage to the place of his first altar in order to renew his vows to the Lord and to return thanks for his preservation. Have the vows which you made to the Lord when in the full joy of your first love been dimmed by the passing of years, and do you look back with regret to missed opportunities and shameful failure? Go back to your first altar, humble yourself before God, and He will receive and use you.

**Thursday, January 21st** — Genesis 14:8-24

" Abram . . . pursued them " (v. 14).

Abram, having renewed his vows and been restored to usefulness, was able to help Lot, for he pursued the victorious army and delivered Lot from those who had taken him into slavery. I believe that the Lord will be equally ready to use us to bless and help others once we are yielded to Him and ready to do His will. There are many held captive by Satan and sin whom the Lord desires to release, and you can be one whom the Lord will use for this great work. Will you say " Lord, send me "?

**Friday, January 22nd** — Genesis 15:1-21

" Know of a surety " (v. 13).

The future is an open book to the Lord God, and nothing can take Him by surprise. As we read His Book we realise that He declares the future with unerring accuracy, and we marvel especially as we watch the unfolding of His plan of salvation and the revelation of the Saviour. Do not be dismayed if the future seems dark and puzzling, but remember that God's Word declares that He will send His Son to deliver His people and reign on the earth. He will finally accomplish His purpose to sum up all things in Christ (Ephesians 1:10).

**Saturday, January 23rd** — Genesis 16:1-16

" Submit thyself " (v. 9).

This way certainly seems the hardest to the flesh; so often it appears to be much easier to run away from a situation or problem rather than be the target for the malice or unkindness of others. It would have seemed easier for the Lord Jesus to turn from the revelation of human spite and hatred than to go through to Calvary; thank God He did not take that path. Do not think the easy way is necessarily God's will for you; He may be saying " Return, submit." If He is, obey Him.

**Sunday, January 24th** — Genesis 17:1-22

" I will " (vv. 2, 6, 7, 8).

Abraham, nearly 100 years old, must have felt that his usefulness to the purpose of God was very small indeed (v. 17). The constant and emphatic repetition of " I will " by the Almighty God emphasised that His promise rested upon His own power, and did not depend on Abraham's ability. Do not be dismayed if you feel very conscious of your weakness; the person who is aware of his own frailty is of more use to God than one who is self-confident. God takes the weak things to work out His eternal purpose (1 Corinthians 1:26-31).

## CHURCH REPORTS (*continued from page 39*)

**Govan (Glasgow)** — Pastor : John Cave

How we thank God for His hand of blessing so evident upon our church since the day the work was begun just over three years ago. In the past few months we have seen the miracle of salvation performed in a number of lives and recently we had the joy of seeing a number of converts follow their Lord through the waters of baptism. The service was held in the local swimming baths and a good number of local people besides our own church folk attended the service. It was inspiring to hear the testimonies of the candidates, especially of one teenage girl who said that she had been a Roman Catholic but Jesus had saved her. It was interesting also to see baptised a complete family of four who were first introduced to our church and the Saviour by door-to-door work.

God has done great things for us, yet we believe that the best is yet to be !

**Norwich** — Pastor : L. Reeves

The group " The Redemption Singers " have been a blessing to our church, and to others where they have been invited. Recently they celebrated their second anniversary by leading the worship in the gospel service and the after-church rally. The presence of God was truly experienced as they sang the gospel. The ever-new theme of free salvation for all who accept Christ was maintained in the inspiring message given by the guest speaker, Chris Woodward, of Woolwich Elim Church.

We rejoice that God has used this group so wonderfully for His glory.

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## BIRTH

GADD. On October 15th, to John and Pat, the gift of a son, Michael Philip, in Plymouth.

## ENGAGEMENT

STANTON—EADE. Mr. and Mrs. E. J. Stanton, of Kingstanding, Birmingham, are happy to announce the engagement of their daughter, Margaret Ann, to John Hamilton Eade, B.D.S., elder son of Mr. and Mrs. F. L. W. Eade, of Sandown, I.O.W. Congratulations from both families. C.844

## WITH CHRIST

BROWN. On November 28th, Mrs. A. Brown, aged 90. Faithful and beloved member of Elim Church, Dundee, from the early days of the work. Officiating minister at funeral: F. F. Frost. "Absent from the body, present with the Lord."

JOHNSTON. On December 15th, Janet Johnston, aged 83. Faithful and beloved founder-member of Elim Church, Dundee. Officiating minister at funeral: F. F. Frost. "Till that great resurrection morn."

MARLTON, Joe, passed into the presence of the Lord on November 29th, aged 73 years. Member of Elim Church, Plymouth, for many years.

McMILLAN. On December 18th, Mary McMillan, for many years a member of Gosport Elim Church, aged 80. Funeral conducted by F. Munday. "A bright gem for His crown."

SMITH. On December 26th, Mrs. Lily Olive Smith, of Elim Church, Kidderminster. Funeral conducted by G. Harpin and L. Lambert.

WILLIAMS. On October 26th, Emlyn Williams, a faithful officer of Elim Church, Llanelly. Officiating minister at funeral: Trevor Lloyd, assisted by many local ministers.




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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts

THE ELIM

# EVANGEL

Vol. XLVI No. 4 JANUARY 23rd, 1965 6d



THE FAIRFIELD HALL'S MAIN AUDITORIUM ON THE OCCASION OF FESTIVAL OF PRAISE ON DECEMBER 12th

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

## THE AMERICAN STATE DEPARTMENT'S *VOLTE FACE*

"FIFTEEN per cent of the Russian people attend church"—so it is now reported. A higher percentage than in Britain! Twenty-five million people in Russia going to church! What a matter for thanksgiving to God.

The gradual change in emphasis in the American State Department's propaganda through the American and British press has been one of the more interesting phenomena of the last twenty years. Gradually, almost imperceptibly, we are being schooled to the view that Communist Russia, if it sides with America against China, will prove to be an acceptable ally after all, now that China appears to be the real foe to fear. Shades of the committee for the investigation of un-American activities!

The release of the news with which we began this editorial, believing as we do not only that it is true but that its release at this time is part of the west's propaganda machine, must make every thoughtful person view with grave concern the sincerity of America's opposition to Russia as being on ideological grounds, now that American leaders reveal themselves prepared to line up militarily with Russia if necessity requires it. We are inexorably driven to the conclusion that it is not ideology that western policy wishes to preserve.

But the tragedy we wish to emphasise is that the so-called "common people" who desire peace are goaded into hatred for each other, not because of innate dislike for each other but because we are gulled by this kind of misguided propaganda. Well might Jesus speak of "blind leaders of the blind."

But the news that 25,000,000 people in Russia go to church carries with it implications the discussion of which would be strong meat for the Church, if we may judge from the general literature provided for it. Yet because Pentecost claims to be the counterpart in doctrine and experience of the New Testament Church the implication of this fact, strong meat though it be, would form a very stimulating subject for discussion.

As if to reinforce the theme of this editorial since it was written, an article by David Floyd has appeared in the *Daily Telegraph* entitled "Religious revival in Russia," an article challenging, stimulating and thought-provoking, one to be read by all Christians.

## DEACONS

We draw our readers' attention to P. S. Brewster's address on this subject. Mr. Brewster writes with a wide background of experience as minister of Cardiff City Temple for twenty-five years, in addition to much successful pioneer evangelism, and as district superintendent of the South Wales churches.

# VENTURING IN FAITH

## *by Evelyn E. Green*

*"Launch out into the deep, and let down your nets for a draught"* (Luke 5:4).

### Their diligence

"The fishermen were washing their nets" (v. 2).

The fishing fraternity, Simon Peter, and James and John, the sons of Zebedee, had spent a totally profitless night of toil trying to catch fish. With the advent of morning they had brought their boats up to the shallow water near the shore and now were engaged in washing their nets. However disappointed they may have felt over the recent futile expenditure of so much time and energy, they were not by this blinded to the requirements of the future. They did not just sit down and bemoan their lack of success and dismally decide that there was no point in preparing for future endeavour. Hours of wasted labour did not throw them off balance so that they slumped feebly into idleness. On the contrary, they straightway busied themselves with preparation for further toiling.

Now, standing on the shore, Jesus observed this; and no doubt their laudable diligence, notwithstanding their disappointment, in this *secular* realm recommended them to Him as being good material for the greater and supremely important work of the kingdom of heaven.

Of such calibre does He today require workers, men and women who will not allow lack of success, and their perfectly natural reactions thereto, to make them slothful and inactive.

The disciples at this point could not catch fish; but they *could* wash their nets, and this they did.

Though in the past hours of darkness it must have *seemed* to the disciples that the lake was totally devoid of fish, and that it would remain that way, they were not so foolish as to believe this was so. Fish there would be eventually, and so they acted accordingly. Do we? Is *our* attitude summed up in the words of the hymn-writer:

> "Though often my toil seems but labour in vain,
> I leave with the Lord my endeavour!
> I patiently wait for the sunshine and rain;
> He keepeth His promise for ever"?

### Christ's desire

"He desired him [Peter] that he would thrust out a little from the land" (v. 3).

Why? Because the Lord wished to use the boat as a pulpit. Now this was an unusual use of a boat. Not that Peter would be likely to quibble about that; but he could, on the score that after fruitlessly operating the thing for hours he was sick and tired of the very sight of it, have demurred about getting into it again so soon. Moreover, this was a definite interruption of his present task. If he complied with the Lord's request and took the boat out a little from the shore, Peter would temporarily have to suspend his labours with the nets. But though this was an unusual request, and the unexpected employment of the boat a departure from the customary, Peter complied.

What was the reason for the Lord's action (for though later He again adopted this means of communication with the multitude this would seem to have been the first occasion—see Matthew 13:2)? Was it to test Peter's flexibility, his adaptability? Perhaps.

As a matter of sober fact, there have been those, worthy souls, who by reason of fear, or an ingrained conventionality, or narrowness of heart or mind, have been so inflexible that their usefulness in the service of God has thereby been extremely limited.

Did Simon Peter resent this interruption? Was it unwelcome? We are not told, but, human nature being what it is, though the washing of nets was not an exhilarating occupation, having undertaken the task he might not have appreciated being taken away from it. At all events, he responded to the Lord's request, and it may well have been that his response to the unexpected and the possibly unwelcome was, so to speak, filed away in the heavenly records, showing that this man possessed such-and-such qualities required in a servant of the Lord.

### The dual directive

"Launch out into the deep . . . let down your nets for a draught" (v. 4).

His preaching ministry for the time being ended, the Lord bade His disciples "launch out into the deep." Now this was something they did not wish to do. Somewhere out in that deep they had wasted considerable energy and a whole night uselessly toiling. Possibly the Lord's directing hand was pointing to another part of "the deep," but even so they

were wholly disinclined to venture there. For the time being they had had their fill of deep waters.

Notice that the admonition was twofold. Obedience to each part was essential. Not only were they to launch out into the deep ; once there they also were to let down their nets for a draught. Had they obeyed one portion of the divine directive but ignored the other their position would have remained unaltered. Casting a net just where they were, " out a little from the land," would have yielded nothing, and, on the other hand, launching out into the deep but failing thereafter to let down their nets would have had the same result !

It is well to remember that partial obedience is practically useless, and that when the Lord issues His commands or exhortations we should be prepared to fulfil them to the letter, not presuming to decide that *this* we will do, but *that* we may safely ignore. Implicit and willing obedience, whatever may be our personal viewpoint or feelings, is the royal way of service. Said Jesus some time later : " He that is faithful in that which is least is faithful also in much " (Luke 16 : 10).

This episode on the natural plane was almost certainly a test case. According to their attitude and conduct in this lesser sphere would their actions be in the greater sphere of the Lord's service.

Now, at the moment of speaking, Christ was in the boat ; therefore it was, in the manner of speaking, *consecrated* ground. And whether it be some spot upon Mount Horeb, or some place outside the towering walls of the doomed Jericho (Exodus 3 : 29 ; Joshua 5 : 13-15), whatever the location, when *He* speaks His presence makes it holy ground, and His voice is the voice of the King. Said the wise man of old: " Where the word of a king is, there is power: and who may say unto him, What doest thou ? " (Proverbs 8 : 4). It also was *common* ground ; the disciples and their Master were " in it together."

### Their discouragement

" We have toiled *all night,* and have taken nothing " (v. 5).

So that meant a loss of sleep as well as a lack of success. Small wonder they were disheartened. And yet, with failure behind them and hopelessness on every side (for in the shallow waters there was no possibility of a draught of fish), they were now being asked to make another attempt—to venture again.

" Go, labour on : spend, and be spent,
Thy joy to do the Father's will ;
It is the way the Master went,
Should not the servant tread it still ? "

" But ah," say we, viewing with aching heart, and maybe tear-dimmed eyes, the seeming futility of our efforts, acutely conscious that much has apparently been lost in the process of our labours, " dost Thou call me to fresh endeavours, *now,* when I am smarting beneath the consciousness that my most arduous exertions, my most fervent zeal, my labour of love have produced *nothing* ? "

" Go, labour on ; tis not for nought,
Thy earthly loss is heavenly gain ;
Men heed thee, love thee, praise thee not,
The Master praises, what are men ? "

Is He today asking us to venture again ?

### Their decision

" Nevertheless, *at Thy word* I will " (v. 5).

Thus Peter thrust the responsibility where it truly belonged, upon the shoulders of his Lord. When Moses, who was to be the greatest leader the remarkable nation of Israel ever knew, stood tremblingly upon the threshold of his mighty career as God's representative to Israel, and thence to the world, the word of the Lord God to him was " Thus shalt thou say, I AM hath sent me unto you " (Exodus 3 : 14).

Peter had had a little experience of his Master's word. Only a short space of time ago the word of the Lord had raised Peter's wife's mother from a sick-bed (Luke 4 : 39). At His word in the syna-


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*Dr. Martin Lloyd Jones is the well-known Bible expositor and minister of Westminster Chapel, London*

ALL WELCOME

D.903

gogue a demon-possessed man had been delivered (Luke 4 : 35). " Speak the word only, and my servant shall be healed " had declared the centurion whose servant was grievously afflicted. " Go thy way, and as thou hast believed so be it done unto thee " Jesus had answered, and the man's servant had been healed in that self-same hour (Matthew 8 : 13). Jesus, moved with compassion, had said to a leper " Be thou clean," and as soon as He had spoken the leprosy had departed from him, and he was cleansed (Mark 1 : 40-42).

He had also seen another phenomenon as a result of the Lord's word : the response and transformation of Levi, a customs official under the detested occupying power—Rome. " And he arose, and followed Him " (Mark 2 : 14).

" Faith cometh by . . . the word of God " (Romans 10 : 17). If the Lord says " Come," even bidding you to walk upon the water, you may safely do so—but only at His word. Unauthorised enterprise in the realm of the kingdom is presumption, and deserving of failure.

### Peter's declaration

" I am a sinful man, O Lord " (v. 8).

A demonstration of the sovereign power of God is apt to put other elements in their proper place. The tremendous success that followed Peter's obedience had this result—it showed Peter to himself, and, there being no room left for self-conceit, he made the acknowledgment that men and women of humility, of honest love and simple faith, can make, and only they—that in themselves they are " unprofitable servants " (Luke 17 : 10).

" Fear not," said Jesus, " from henceforth thou shalt catch men " (v. 10). How great is the mercy of the Most High that He does not accept us at our own evaluation !

### Their devotion

" They forsook all, and followed Him " (v. 11).

His admonition to them had been twofold. So also was their response. Forsaking all. Following Him. What this cost them we are not told, but we *do* know that these were of the company who " turned the world upside down " (Acts 17 : 6). And dare any one of us deny that the world, and for that matter the Church also, today needs an identical upheaval ?

At His word, then, let *us* " launch out into the deep " and " let down our nets for a draught."

---

## LONDON CRUSADER CHOIR

### 7,000 voices sing forth the honour of His name

Recent weeks have witnessed stirring scenes in some of Britain's finest concert halls as the London Crusader Choir, directed by Douglas B. Gray, has presented outstanding ministry in word and song in Kingsway Hall, London, the Assembly Hall, Tunbridge Wells, Bournemouth's famous Winter Gardens, and Croydon's ultra-modern Fairfield Halls, in Elim churches, in hospitals and prisons, and carol nights with commercial and Christian societies. Well over 7,000 people attended these events during the closing weeks of 1964. In the words of a prison governor such ministry maintains its immaculate character, and is ever gratefully received and longed for.

During these busy weeks of ministry and service the London Crusader Choir has been supported by other Christian groups, and Salvation Army bands. Guest speakers have shared with Elim ministers the preaching of the Word. More than twenty persons have responded to the invitation given at these meetings to accept the Lord Jesus Christ. The year 1965 looks like being another one of intense activity by the London Crusader Choir, which in January celebrates its thirty-sixth anniversary.

D.B.G.


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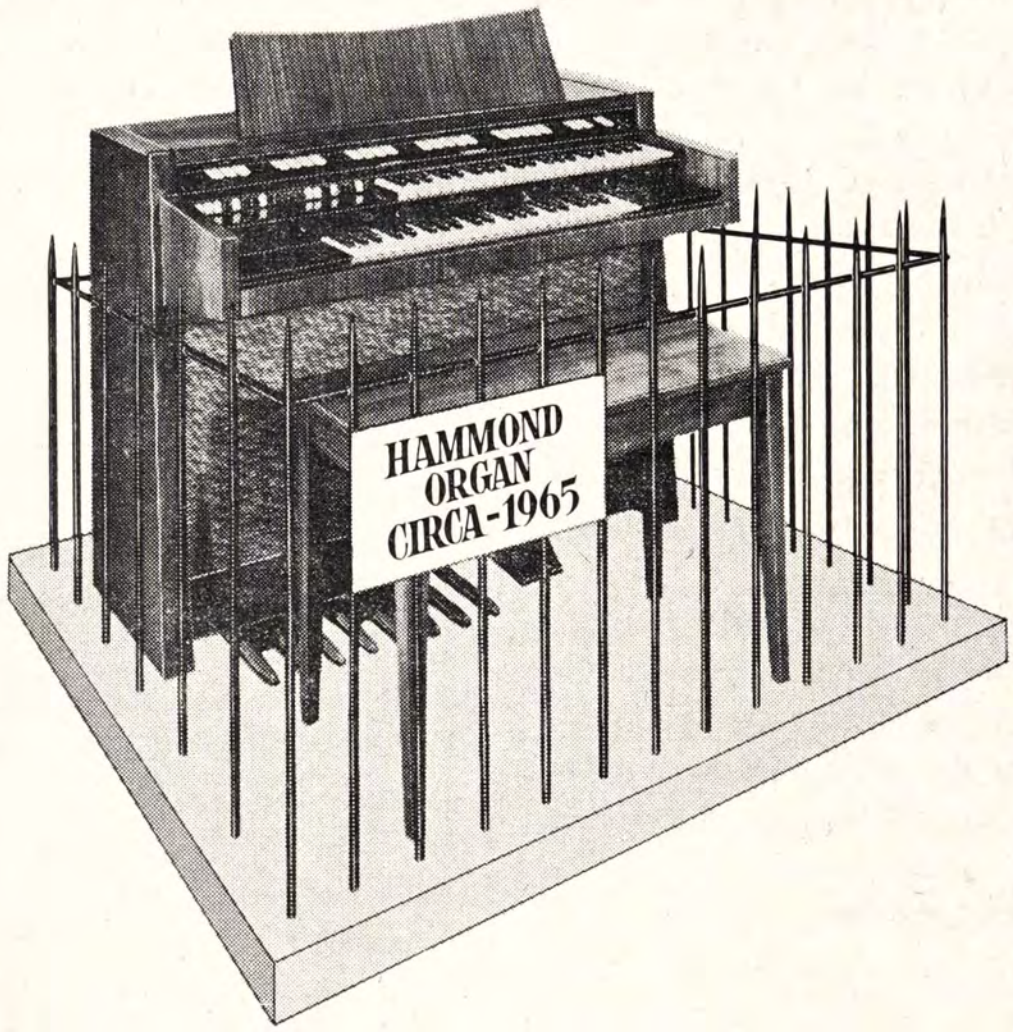
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D.902

# CHURCH NEWS

## MALCOLM SMITH CAMPAIGNS IN NORTHERN IRELAND

By DAVID ANDERSON

Shining as a beacon in the heart of Belfast's tough dockland is the Coalman's Mission Hall, where over the years hundreds have found Jesus Christ, including broken men who heard the gospel, became new creatures, and today are very active men for God.

Such was the setting for the farewell of Malcolm Smith before his leaving for America.

God has blessed Mr. Smith in campaign after campaign throughout Northern Ireland. Praise God for twenty-two people finding Christ in the Elim Church, Apsley Street, during a two-week mission.

Brother Morrison, a very zealous member of the Elim Church, has been assisting brother Smith in all his campaigns in Northern Ireland.

Thanks are due to the Coalman's Mission Hall members, who so very kindly placed their hall at our disposal for this impressive meeting. Thank God that at the climax two souls surrendered to Christ.

---

## 5,000 HOMES VISITED IN FOURTEEN DAYS BY P. S. BREWSTER AND HIS TEAM OF MEN

As a result of this extensive canvassing over 200 completely new people visited the City Temple and thirty-six people gave their hearts to Christ.

Those days of house-to-house canvassing were an eye-opener in many respects : the sickness and suffering in some of the homes, the extreme indifference of others, the open hostility of some and the public testimony and witness of the Catholics. In one home there was a young wife no more than twenty-five years old with five children all under six years of age, two of them ill with bronchitis, and the husband had deserted her. In other homes the welcome and the delight were obvious. The Bible says we are to go into all the world and preach the gospel to every creature, in the highways and the byways, and compel them to come in.

It is a growing conviction of many ministers that we are not really reaching the people, but in some ways are growing apart and enjoying our religion all to ourselves. So many ministers enjoy their books, but have grown apart from the common people. Jesus ever was the people's Christ ; how He loved to touch people !

In this jubilee year we must go out and get among the people and show them that not only does God care but we care, and that we are concerned about the sins and the sicknesses of the people. Some of the false cults today are increasing numerically by visiting the homes. If we Elim people with such a message as we have reach out after the people we will surely please the heart of God.

---

## BAPTISMAL SERVICE AT LOWESTOFT



The photograph above shows Lowestoft and Great Yarmouth candidates at the Lowestoft Elim Church prior to a combined baptismal service conducted by A. Greaves (Lowestoft) and Miss G. M. Garton (Great Yarmouth).

The year 1964 has been a great twenty-fifth anniversary year for the Lowestoft church under the pastorate of Arthur Greaves, who also this year celebrated his twenty-fifth year of ministry and has been inducted as president of the Lowestoft Free Church Council. He is a member of the Lowestoft Interdenominational Rendezvous Committee and is a regular visitor to the new prison at Blundeston.

During the year we have enjoyed the ministries of Pastors Alex Tee, John Woodhead, J. J. Morgan, Joseph Smith and F. Birkett,

A special campaign for youth has also been conducted by Reg and Grace Tomlinson, following which plans have been made for extending the youth activities. To God be all the glory.

---

## FOR SOBER THOUGHT

If the people of China were to march past a given point four abreast, the line would never cease. A new generation would have grown up by the time the old one passed !

*The following is an address given by P. S. Brewster to 150 deacons, elders and leaders in the City Temple, Cardiff.*

TODAY'S SEMINAR is to be considered as a meeting of a lifetime. We may probably never have a similar meeting in our presbytery. It is to be a service of fellowship, of instruction and of discussion. There will be questions I must ask and answer very plainly: What is a seminar? What is a deacon? The dictionary interpretation of seminar is "A group of advanced students working on a subject under a teacher." Most of you, of course, will realise that deacons were chosen in the early Church because of the increase of work and duties which was falling upon the apostles, and their particular ministry is outlined in the sixth chapter of the Acts of the Apostles. These men were chosen principally because of their standing, their character and their spirituality. They were men of good report, honest and trustworthy; they were to be wise local men and men "full of the Holy Ghost." These men were chosen to assist and not to dictate to the apostles, neither were they to lord it over God's heritage. They were appointed by the apostles after the indication was given from the Church; they were then commended to God for their important work. It would seem today that some deacons in this generation make themselves far too important, and others remain too much in the background. In Philippians chapter one deacons were singled out for mention by the apostle Paul. If we do have a discussion today, or question time, we must deal with principles only and not local problems. This is not the type of meeting for the discussion of local problems, serious as they may be to you. We could easily spend the whole afternoon on one problem alone, and the purpose of this meeting would be lost.

**I. The classification of deacons**

(1) Only men who desire the office should be selected, or nominated. There should be no pressure or coercion placed upon them, but men should feel they have something to give rather than be pushed into a position for which they are not suited. Never in any circumstances should a novice take the high office of deacon or elder.

(2) In the passage of scripture which I read to you today, 1 Timothy 3, the domestic life of a deacon is set out in detail. He must be husband of one wife, and able to rule his own household, and generally to keep them in order.

(3) He must be a man able to control his appetite, "not given to much wine" (1 Timothy 3:8).

(4) He must be a man blameless in character and no jester or comedian, but rather of a serious disposition (1 Timothy 3:8, 10). He must be a man in whom people can confide and to whom they can talk about their domestic and spiritual problems.

(5) He must be a man proved, and not a novice pushed into position. He must be a man who will be able to stand the test of personal trust and persecution.

(6) He must not be chosen out of any ulterior motive, and nomination and election must always be the dictation of the heart, and not merely diplomacy or politics.

(7) Even the question of finance comes into the picture. He must not be a greedy man. So many today are grasping all the overtime they can for extra money, and this involves working on Sundays, and thus the chosen man is not available to take his place in church.

(8) Even the question of time is involved. A deacon must be a man able to allocate his time and to redeem the time, and to have a good conscience toward God and man.

**II. Deaconship is to be regarded as a call**

The position of serving as a local deacon or elder is to be regarded as a solemn trust from God. Although the position may come via election or nomination, it can be regarded as a trust and the deacon as the trustee. If the position is regarded as such, it should not be thrown overboard at the first sign of difficulty or of problems. Some deacons resign far too easily, and others too frequently. If a deacon is of that temperament and seems to have no sound mind or balanced thought and wants to walk out on his brethren the moment he is crossed, the best thing is to let him resign and finish with it. Thus I want to exhort you firmly today to regard your position as an appointment from God.

**III. Deacons and Christian service**

The first men chosen to be deacons were given the task of caring for the social side, the giving of charity to widows and assisting the apostles. This means that when a deacon is chosen it is his solemn duty and prerogative to remain in the church and be on watch, to be on call, to be one of the pillars

# DEACONS' AND YOUTH LEADERS' SEMINAR DECEMBER 1964

in the church. If a deacon feels that the call to preach is so strong that he has to leave his church Sunday after Sunday, it might be wise for him to consider seeking the face of God as to whether he should give up his deaconship. Your church needs you now; your minister needs you now. The people will look to you as their example. They elected you; they wanted you. By stating this I do not mean that a deacon could not or should not go out to preach, but I am referring to his constantly being away, and especially when most needed.

### IV. The graduation of a deacon

Out of the seven who were chosen to be deacons in the sixth chapter of the Acts, two men, Philip and Stephen, rose to positions of outstanding honour. Philip became one of the most outstanding evangelists in the New Testament. Samaria was turned upside down by his ministry. Stephen became an able debater and teacher of the scripture. He was stoned to death and became the first Christian martyr. It seems that God calls to higher service those who are already doing a task in the local church.

### V. Deacons and the Elim constitution

Most of you today are well versed in the constitution. You know your terms of reference, but somehow I did not want to dwell on our book of rules today. After all, we are not bound merely by a book of rules, but by personal love to God and loyalty to each other. As a deacon or elder you are not in charge of the pulpit, that is the minister's prerogative, but you certainly can stand behind your minister and be a great source of encouragement and inspiration to him.

### VI. Every deacon must expect to give an account to God of his ministry

(1) Your position as a member of the church session is bound to affect the lives of Christians and the future of your church, therefore in all your discussions you must give serious thought to the outcome. You must seek to be unbiased, and you must seek the mind of Christ in everything. It is quite possible that a crusty, aged, sick, frustrated deacon could stop progress in his local church. It is not wise in small issues to legislate for posterity. You are responsible only for your generation.

(2) Serious decisions must be made prayerfully and boldly. In relation to sin in the church or disorderly conduct, or the abuse of the gifts of the Holy Spirit, kind but firm action must always be taken. People lose faith in the gifts of the Spirit if they are allowed to continue in a wrong manner.

### VII. A deacon should attempt to have a ministry of encouragement

There is no room for pessimism in the work of God, and deacons at all times must take the lead in this ministry of encouragement, both to the people and to the minister. Pessimistic talk is damaging to the progress of a church. The constant portrayal of the backslidings of people, or of the empty seats in the church, or even of the faults in the lives of brother deacons or ministers, can be seriously injurious to the life of the church. If there are faults, and if there is decline, it is far better to deal with these matters prayerfully behind the scenes than to give them too much publicity.

### VIII. Deacons and church attendance and punctuality

How many services a deacon should attend would be most difficult to legislate upon. It would be impudence on my part to suggest how many meetings you should attend during the week. However, I feel it is my duty to state that deacons should be examples both in attendance and in punctuality. A deacon who never attends his church should think very seriously about giving place to someone else, for he can hardly do his work if he so seldom attends the meetings, although, of course, there is the question of sickness and age, and sometimes important work. I feel I will not be misunderstood when I say serious consideration should be given to a man who deliberately abstains from attending the house of God.

### IX. Deacons and party politics

Every Christian is entitled to his own views on the

question of national and local politics, but he is certainly not entitled to introduce his own personal views into church life. We do not run our churches on the lines of party politics, or of a trade union, or of a Conservative club. These things must be kept out of the life of the church, otherwise the church will be split in two, and much damage done to personal friendships.

**X. Every church must expand**

I am sure you will all agree with me today that it is the work of the church session to seek to open the district around the church. I want prayerfully and humbly to submit the following matter to our churches in West Wales. When I left West Wales twenty-nine years ago there were four churches. It is still exactly the same today—not one church has been opened during those twenty-nine years. I feel sure that ministers and board members will make this a matter of earnest concern, and give this question top priority in their discussions. There are scores of small Welsh towns without even a Pentecostal witness. Some might be tempted to say that by opening new churches around us our existing church may lose members. This may be so, but we have to lose to gain. We have to divide to multiply. It would be folly to prevent the opening of new churches merely because an existing church might lose one or two families.

**XI. Deacons and the transfer of members**

Wales in particular has the unfortunate lot of seeing many of its members migrate to large industrial towns in England for work. Many of our members and their families are having promotion into some of the larger areas. We must always see that these people are transferred to another Elim church, with a letter to the minister, a letter of recommendation for the person to carry, and with special instructions that if there is no Elim church in the district to which they are moving they themselves must become the cell of witness for a new church. I personally was most upset during the last few months when I realised that ten of my finest families, totalling almost forty people, and probably £20 of my regular church income, were going to be lost to me because of this moving. However, God taught me a lesson that these people were probably going to churches that needed them more than I do, and I was to be happy to serve in this aspect. Therefore do not fret over things you cannot alter, and we must pray that God will make up the losses. No one likes to see his church diminish, but if God is in it it will not be a loss but an overall gain.

(*To be concluded in our next issue*)

## MORE TRIUMPHS IN ANSWER TO PRAYER

**High Wycombe** Pastor : B. R. J. Garrard

After seeing the hand of God meeting our needs in such a wonderful way and making it possible for the project to go ahead at all, it was all the more bitter a blow when a seemingly impossible barrier was erected overnight.

The previous Sunday morning there had been a warning of trials ahead through the ministry of the gifts of the Spirit, but no one expected so much so quickly.

The blow fell in the form of a letter received on the Tuesday morning informing me that the site was proving very difficult. Far greater excavation was necessary than we had thought and it was needful to remove the car park to the front of the building and thus increase costs by having to have that properly gravelled and finished. Previously it was situated at the back of the church and work was going to be done on it by ourselves after the church was opened.

I must confess that my own faith was badly shaken by this tremendous blow, which meant that we must find another £2,100 within two weeks if we were to be able to go ahead. Only the inner knowledge that we were in God's will gave me any hope. I knew the answer must lie in prayer.

Time was short, but I was able to contact the Ealing and Watford Elim churches and also one of the students at Elim Bible College to ask them to join with us in prayer for this great need. At High Wycombe the Bible study was cancelled, and after I had told of the need the people began to pray.

How some prayed was a revelation to me. I cannot remember being in any meeting where folk laid hold on God and pleaded in desperation and yet in faith. We commenced to pray at 7.45. At 8.15 a cheque for £3,000 was pushed into my hand! God had heard and answered prayer according to scripture, exceeding abundantly above all that we could ask or even think.

Trying to express the gratitude of the church to the one who had given so tremendously, I was stopped by his saying "God told me to do it!"

May I use this report to thank personally all the friends who prayed for us on that evening of great testing? I feel sure that your prayers were part of the answer.

We hope that by the time this report is read work will have begun on the church born of a miracle. Our prayer is that the greater miracle of salvation will be experienced time and again within its walls.

BRIAN R. J. GARRARD.

## PRESIDENT'S DIARY

**December 8th. Portadown.** About forty were present. Pastor T. W. Jacobs led the meeting and I spoke on the baptism in the Holy Spirit. In the after service, the power of God fell on us all and one sister received a refilling of the Spirit, another testified to healing and several others were blessed in the Spirit.

**December 9th. Gilford.** A beautifully redecorated Methodist church building is now the home of the Elim church in this place. The church leader, Mr. Noel Bailie, who travels thirty miles each way to take the services, led the meeting. About twenty-five were present, some of them converts of a recent campaign conducted by Malcolm Smith. I spoke from Acts 1 : 4, 5, and in the after service many prayed for a Pentecostal outpouring of the Spirit.

**December 10th. Moneyslane.** Moneyslane was one of my early pastorates in Elim. In those days we worshipped in a wooden portable hall ; indeed, I helped to erect it. Now the church has a new building, well lighted and heated. It was a pleasure to meet Pastor R. J. George again and a congregation of about forty-five, of whom one was Mrs. Malcolmson, in whose house in those early days, before we had a hall of our own, we used to meet to break bread. I spoke on being endued with power and in the after service many prayed for God's blessing.

**December 12th. Melbourne Street, Belfast.** In December 1920 I sat in Melbourne Street Elim Tabernacle attending my first really Pentecostal convention. The thrill of power and the sense of the Lord's presence in the meetings captured my heart and I said " These are my people." Now, forty-four years later, I came as President to minister the Word. A one-day bus strike prevented many from coming. but we had about sixty-five at the meeting. Pastor R. Hodge led the service. In the short after meeting God's presence was realised, especially in the closing moments.

**December 13th. Ballymena.** There were about seventy present in the morning when I spoke on Isaiah's vision. In the evening service there were about ninety there. Pastor A. R. Smith has a good company of young people in the church, and this is an encouraging sign. Many remained for the after service, when four came forward for prayer.

I would like to pay tribute to the efficient way Pastor A. Wilson, the Irish Superintendent, arranged for transport to and from the various meetings and also to the warm-hearted Irish folk (many of whom I met more than forty years ago) who welcomed me back to the land of my early ministry. May God bless you with another outpouring of His Holy Spirit.

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**SUNSHINE CORNER** (*continued*)

find to be a " help " in your church. I am sure that Pastor A. Wilson, the Irish Superintendent, arranged haps you will have heard the chorus about helping and doing it all for Jesus. Helping Jesus is the best job of all.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

---

**WOMEN'S COLUMN** (*continued*)

it leads us to obey God and do whatever He tells us to do. A little girl in Sunday school was asked " What is faith?" This was her reply: " It is doing what God tells us to do, and asking no questions."


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# Women's column

By GLADYS GORTON

## WELL CALCULATED

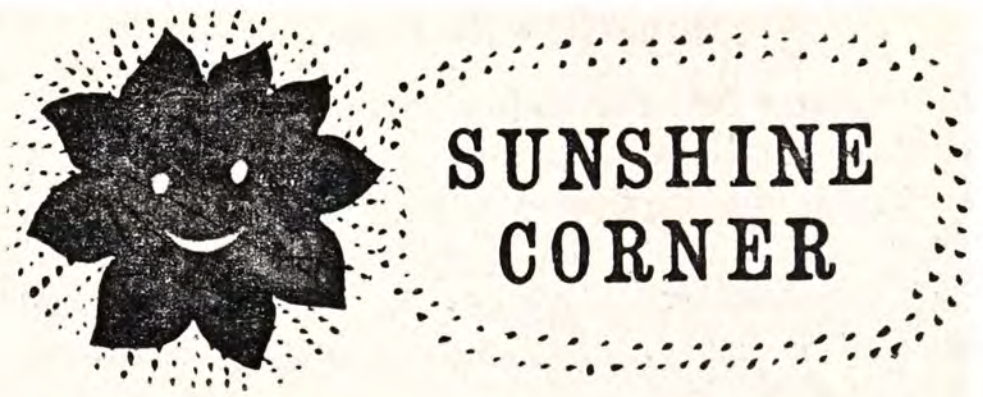
RECENTLY I attended the funeral of an elderly relative, the grandfather of a cousin of mine. Sad to relate, in our family circle I see some of my relations only at funerals. My cousin has three children, Adrian (thirteen), Jane (twelve) and Simon (five). His wife told me an amusing incident about Simon. She and her husband were going out one night. "Now, Simon, off to bed you go, and shut your room door. You must not come downstairs. Adrian and Jane will be doing their homework. If you do I will take a half-crown from your pocket money," she said to him. "He gets sixpence a week pocket money," she went on, "but I knew he had one £1 note, one 10/- note and ten shillings in silver. He went to bed before we left. I saw that he was nicely nestled down. But we had not been out of the house ten minutes when Simon came downstairs and put a half-crown on the table and said, 'Here's the half-crown, so now I can stay downstairs.'"

He *did* stay down; he had won! In his little mind he had calculated it well; that he could afford a half-crown to be able to be down with his brother and sister for a couple of hours while his parents were out.

Simon's mother was seeking to deter him from doing something that she thought was not for his good. He should have been in bed fast asleep, but he looked at it in a different light, in a way which she never intended. He thought he could stay down for a half-crown, but in reality he was a very disobedient little boy, humorous and amusing though it sounds.

There is a spiritual application to this incident. Many Christians today go by what they think rather than by the Word of God. There are not wanting those who say "We can do as we please" when they really should be seeking to please Him. "Do those things that are pleasing in His sight" (1 John 3:22). There are those who make excuses for their weaknesses and say "We can't be perfect." Simon had to be shown that what he did was wrong, and if we do not "live by the Book" we are living as we please; this is not according to God's pleasure.

Obedience is one of the hall-marks of a happy, joyous Christian life. Our profession is futile unless




HELLO SUNBEAMS.

Alison was quite definite: she wanted to be a nurse. Gillian wasn't quite sure what she wanted to be, but Marilyn had decided to be a hairdresser. We were talking about this during a Sunday school lesson and I was so pleased that the girls were thinking about the future. I was sure that they would be happy in the jobs they had chosen. At the moment they are all still at school, and it will be a few years before they must decide finally on a career.

I remember a game called "I want to be" which I played often when I was at school. It was a kind of guessing game and we had to act the part of the person we wanted to be. It might be a teacher or a shop assistant or an actress or a fashion model. We all wanted to be something and we tried to keep the others guessing as long as possible.

Alison, Gillian and Marilyn may only be schoolgirls, but they have a very important job in our church. If you turn to 1 Corinthians 13:28 you will find in the list of apostles, prophets and teachers a little word "helps." Helps may not seem to be nearly as important as the others, but how necessary they are! We could not do without the help of our three girls. They look after the babies and help to keep them quiet so that the mothers can enjoy the service.

If we have a cup of tea after Crusaders or when visitors have come a long way and need refreshing for the journey back, our three helps are always there helping to hand things round, or counting the plates, or pouring extra cups of tea.

The kind of jobs they have chosen are helping jobs too. A nurse certainly has to be a help in more senses than one. I am always so very pleased with the girl who does my hair. She is a great help to me and I am so glad she is there for those special occasions. She makes every hair go in just the right place in just a few minutes, whereas I would have to struggle for hours to get it just right.

I am so glad that that little word is included in the list of the great ones. Everyone can be a help, and it is such a blessing. See how many people you can find who were helps for the Lord Jesus. The boy with the loaves and fishes is one and the owner of the donkey another. See how many ways you can

# Coming Events

**BARNSLEY.** February 6, 7. Elim Church, Nelson Street, off Pit Street. Visit of J. C. Smyth (H.Q). Saturday at 7.15, Pentecostal Rally. Sunday at 11 and 6.30. Guest Service. The Barnsley Crusade Choir, Alan Caple and Male Voice Quartet.

**BRIGHTON.** January 26-31. Elim Church, The Lanes. Crusade conducted by Pastor Felix Lloyd Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Saturday, February 6, at 7. Monthly Rally : the Peniel Choir.

**CROYDON.** January 31. Elim Church, Stanley Road. London Crusader Choir's thirty-sixth Anniversary. At 11 and 6.30. Guest speaker : D. B. Gray. Convener : W. J. Maybin.

**EAST HAM.** January 22, 23. Elim Church, Central Park Road. Days with God. Devotional sessions, open to all ministers and deacons of the North London District Presbytery. Saturday, 23rd, at 7. Combined Communion Service. Open to all. Convener : F. H. Coleman, District Superintendent.

**HASTINGS.** January 30, 31. Elim Central Hall, Station Road. Minister's Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher : J. T. Bradley.

**IPSWICH.** January 23, 24. Elim Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Visit of A. Tee, National Youth Director.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30.
At the electronic organ : John Evans.

**NEWHAVEN.** February 13. Elim Church, Meeching Rise. At 7. Monthly Rally. Preacher : J. Newman. Convener : H. W. Holdstock.

**THORNTON HEATH.** January 24. Elim Church, Mersham Road. At 11 and 6.30. Preacher : M. Ricci. Convener : B. G. Edwards. 8.30. Coffee Bar Special.

**WESTCLIFF-ON-SEA.** January 30, 31. Elim Church, Electric Avenue. Fifth Anniversary of opening of new Elim Church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : Arnold Brooks. Soloist : Madge Crawford.

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**

January 24, Salisbury ; 26, Winton ; 27, Wimborne ; 28, Springbourne ; 29, Christchurch ;
January 30, Weymouth ; 31, Merriott (morning), Yeovil (evening).

**London Crusader Choir :**

January 23, Westminster Central Hall ; 24, Lansdowne Church ;
January 31, Croydon (Choir's thirty-sixth Anniversary services).

**Joseph Smith :**

January 23-28, Tamworth ;
January 30—February 3, Derby ;
February 6-11, Worcester ;
February 13, 14, Selly Oak.


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No. 70 can still be obtained for 1/3, but a publisher tells us that even if the price is forced up to 1/6 the value will be absolutely exceptional for a magazine without advertisements—" I know nothing comparable with it on the market."

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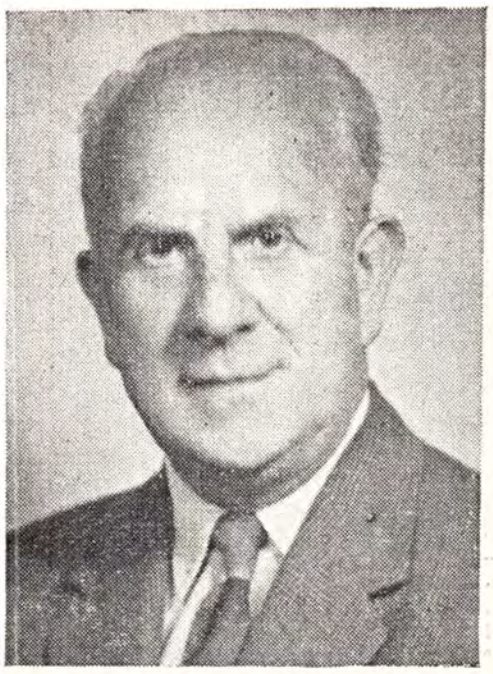
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# SONGS FOR JUBILEE YEAR, 1915-1965

Presented and compiled by
DOUGLAS B. GRAY
(Director of Music)

ELIM FESTIVAL SONGSTER No. 5 is now ready and available for purchase. The demand will be great, therefore secure your copy **now.** Throughout 1965, our jubilee year, music from this latest Elim music publication will be used in the great public rallies, including the four meetings in the Royal Albert Hall, during Conference week in Belfast, and doubtless in connection with Elim sound and television boadcasts in 1965, as well as in the great living sound and festivals presented by the London Crusader Choir. No greater value in Christian music can be obtained at such a modest price of one shilling and sixpence per copy (plus postage). Songster No. 5 contains some pieces not hitherto published in this country as well as old favourites of former days. We list some of the pieces from this fine selection.

*Ten thousand thanks to Jesus.*
*Amazing, matchless love of God.*
*The coming of the Lord is nigh.*
*Who could it be?*
*Lord of our life* (Handel's Largo).
*The voice of my Saviour.*
*A crown of thorns.*
*Thank you, Jesus.*
*Let Thy mantle fall on me.*
*Wonderful day.*

Many of the above-mentioned pieces will be sung by the massed Elim choirs at the Royal Albert Hall on Easter Monday next. Music should be ordered without delay and preparations made for local rehearsals. The London Crusader Choir will be recording many of these items early in the new year and tapes will be available for assisting in local rehearsals.

Application for the loan of tapes for this purpose must be made in good time, as there is always a great demand for them. Send your order for music and tapes to The Director of Music, Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

"*Song of liberty, song of victory,*
*In united voice we raise.*
*Ebenezers sing, praise to our King*
*For His blessings through these days.*
*Onward we go, conquering every foe,*
*Trusting in the Lord who never fails.*
*There is victory, there is liberty*
*In the cross of Calvary.*"

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## RECORD AND TAPE REVIEW

DOUGLAS B. GRAY

Two new releases on "Evangelical" label include the first EPE (7242) by Bryan Wigglesworth (son of Pastor and Mrs. Leslie Wigglesworth), accompanied at the Hammond organ by Geoff Cooper (organist at the Elim Central Church, Clapham). This is an excellent disc and we warmly commend it. The pieces recorded are "Jesus is a Friend of mine," "Take my life" (set to the famous tune by Jude), "Thine, Lord," and "God did a wonderful thing." Price 11/3.

The second new release on this label is another EPE (7102) by the London Crusader Choir under the title "Jesus calls us." Hymns from "Redemption Hymnal" included are "Jesus calls us; o'er the tumult," "The God of Abraham praise," "Lord of all being enthroned afar," and "He hideth my soul." Ronald F. Cooper accompanies the choir. This is another well-sung record by the choir to add to your library of immortal hymns.

The Revivaltime Radio Choir of the Assemblies of God of America is a front-rank choral group. On the "Herald" label a new 12-inch long-play is now released, entitled "Lord of glory." There are fifteen excellently arranged hymns, spiritual songs and favourites to suit all tastes, and soloists include Lee Robbins, who visited this country a few years back and whom we expect to be in Britain during Elim's jubilee year. The record number is LLR 537, it costs 31/10 and is worth every penny.

The fourth disc we recommend is a record by John Peterson, America's foremost gospel composer, on "Pilgrim" label, JLP 114, price 35/-. The Scott Douglass Ensemble provides a sparkling and effective background. This record features twelve of his own compositions, including such pieces as "Surely goodness and mercy," "God is there," and "No other song have I." This record will appeal to young and old alike.

Tape recordings are becoming in greater demand. It is proposed to publish from time to time recordings on 600ft. tapes and recorded at $3\frac{3}{4}$ i.p.s. at 30/- per tape. The first tape to be issued will include recordings by the "Evangelaires," late students of the Elim Bible College; Geoffrey and Mary Smales, piano-duettists; the London Crusader Choir; and Rene Robert (Swiss tenor).

All records and tapes are obtainable direct from the Music Department at Headquarters, 20 Clarence Avenue, London, S.W.4.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, January 25th** — Genesis 18:1-15

" The Lord appeared unto him " (v. 1).

As far as Abraham knew he was simply showing courtesy and hospitality to three strangers, but before long he realised that it was, in fact, a divine visitation. Maybe you do not expect the Lord to appear to you today—Sunday, perhaps, but surely not on Monday of all days ! Yet this may be the day when the Lord will appear to you and speak to you ! Read the Word with extra care, keep your heart in tune with heaven, look for Him in the people you meet; this could be your day of visitation.

**Tuesday, January 26th** — Genesis 18:16-33

" The men . . . looked toward Sodom " (v. 16).

How differently God and man see the same situation ! Lot looked toward Sodom and saw the pleasant, well-watered plain; the Lord looked at Sodom and saw the vileness and corruption of the people. The world can look very attractive and beautiful, but the Christian must not be deceived or give his heart to it. 2 Timothy 3:13 tells us that " evil men and seducers shall wax worse and worse," and because of this judgment is sure. Set your heart on the will of God, for he who does His will abides for ever (1 John 2:17).

**Wednesday, January 27th** — Genesis 19:1-16

" He seemed as one that mocked " (v. 14).

How stubborn and unrepentant so many people seem to be. We warn them that their sin will bring divine wrath, but they will not turn to Christ for cleansing. We tell them that the wickedness of the age will bring the judgments of God upon the world, but they remain indifferent or mock us. Yet there are some who will respond and accept the Saviour, so for their sakes we must be faithful in our testimony until the day of grace ends. May some yield to Christ today.

**Thursday, January 28th** — Genesis 19:17-38

" Lo, the smoke of the country went up " (v. 28).

Perhaps it seemed to Abraham that his faithful intercession for Sodom and Gomorrah had been in vain (Genesis 18:23-33) as he looked at the scene of destruction. Yet, unknown to him, Lot and his two daughters had been delivered and the scripture makes it clear that it was because of Abraham that the Lord saved him (Genesis 19:29). When you sincerely pray to God your prayer is never in vain, whatever appearances may seem to be; one day you will find, as Abraham did, that your prayer has been marvellously fulfilled.

**Friday, January 29th** — Genesis 20:1-18

" What hast thou done unto us?" (v. 9).

Because of Abraham's folly Abimelech and his people were brought into great distress. Abraham, as a servant of God, should have shown an upright and godly example; instead his behaviour was so digraceful that it earned a stinging rebuke from a heathen king. How often a Christian's life has brought shame not to himself alone but to the Saviour, so that the world has said " Fancy a Christian doing that ! " May we live such upright lives that men shall not be made to stumble, but rather may be attracted to Christ.

**Saturday, January 30th** — Genesis 21:1-21

" Isaac " (v. 3).

Isaac—laughter. What a happy name; one can almost hear the joyous laugh of Sarah and Abraham as they looked at their long-promised and deeply desired son. Do you remember how God wonderfully met with you and gave to you the desire of your heart? As you " count your blessings " can you understand something of that experience of Abraham and Sarah, and can you say in the words of the psalmist, " Then was our mouth filled with laughter and our tongue with singing . . . the Lord hath done great things for us: whereof we are glad " (Psalm 126:2, 3) ?

**Sunday, January 31st** — Genesis 21:22-34

" God is with thee in all that thou doest " (v. 22).

Undoubtedly Abimelech had been watching very closely and had observed that, in spite of Abraham's lapse (Genesis 20), his life was generally honourable and that God blessed him. If we profess to be Christians the world will watch our lives and listen to our words to see if Christ makes any difference. People may not praise us as Abimelech did Abraham —they may even try to provoke us—but if they see that we live a sincere Christian life it will make a deep, perhaps eternal, impression on them.


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# THE ELIM EVANGEL

Vol. XLVI No. 5 JANUARY 30th, 1965 6d




**The voice of Thy thunder was in the heaven : the lightnings lightened the world (Psalm 77 : 18).**

*Photograph by A. S. F. Horne*

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

## " A GREAT VICTORY OF CHURCH OVER GOSPEL "

NO, YOU DID NOT misread the title, nor is there an error. The full quotation is " it records a great victory of Church over gospel," and is from Neal Ascherson's review of Guenter Levy's book *The Catholic Church and Nazi Germany*. Nor is there any enigma about the quotation. The record of the Church in Europe is not usually one of the Church's interpretation of the gospel, but of neglect of or even antagonism to the gospel. The priesthood of Rome, the high priesthood of higher criticism, the high priesthood of non-belief in the miraculous and of demythologising are all representative of a victory of church over gospel. Wellhausen, Upfeld, Dr. James Moffatt, Dr. Barnes of Birmingham and many twentieth-century church leaders have made pronouncements that declare the professing Church's antagonism to the gospel by denying the divine inspiration of the whole Bible, the existence of hell, the power of the blood of Jesus Christ to cleanse from sin, the resurrection of the dead. The doctrine of baptismal regeneration is a victory of Church over gospel. Papal Infallibility, the Immaculate Conception, the Assumption of Mary, and Apostolic Succession are all victories of Church over gospel.

The Church's failure to win mankind for Christ is due not to lack of zeal, nor to paucity of ideas, but to its failure to interpret the gospel of Jesus Christ in doctrine and practice.

When the Church supports the use of the bomb, supports war as an instrument of national policy, invests its wealth in secular activities, supports one class more than another, it achieves a triumph of Church over gospel. As an Indian said to Dr. Stanley Jones, " you Christians are not as good as your book." That is the reason why the world considers the Church irrelevant. The " progressive " churchmen in Protestantism never recognise that massive movements towards God have been movements toward the Bible. The Reformation, the evangelical revival and the Pentecostal revival all resulted in a return of their followers to the Bible.

The professing Church appears to have a message for man as a political unit, as a biological specimen, as an economic unit, as a product of evolution, or as a social entity, but no message for man as a being out of eternity, in whose personality God has set eternity (Ecclesiastes), and created for eternity. When Dr. Billy Graham lectured to ministers on promoting revival in their churches in the Royal Festival Hall his first point was: " You must believe that souls apart from Jesus Christ are going to hell." That first point clearly cut the ground from under many of those present, for they simply did not believe and do not believe that men are lost. The gospel, however, is good news of salvation in Jesus Christ for lost souls. As He Himself said, " the Son of man is come to seek and to save that which was lost " ; or again, " God . . . gave His only begotten Son, that whoso-

(*continued on page 79*)

# ELIM'S PLAN FOR JUBILEE YEAR

*by*
*H. W. GREENWAY*
*(Secretary-General)*

LITERATURE in the hands of the people has always proved an effective propagandist method of spreading ideas. Politicians, leaders of religious sects and industrialists all use the printed page to communicate schemes and as a persuader of the human will. It has proved effective, as can be seen in the spread of communism among backward races now becoming literate and the rapid growth of unorthodox cults.

Jesus said on one occasion: "Be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16). The leaders of our generation have much to teach the Christian Church in matters of progress, and though we pay lip service to the genius they display in promoting their evil plans we seldom adopt their methods for fear of compromising the truth, or with the idea that the inherent goodness of truth is the guarantee of its success. Nevertheless, we must bring a great deal of common sense to the task committed to us by the Master, and if it can be proved that literature influences people's minds we must do something about circulating the truth by this means.

We are commanded to go and preach the gospel to every creature, to witness for the Lord Jesus Christ, to go out in the whitened harvest fields. Elim has always been noted for its evangelistic enterprise, and we feel sure our members will readily respond to the call to share in a great major offensive during Jubilee Year. Tracts have been distributed by individuals for many years now and a large number of Christians owe their conversion to this labour of love. But tracts given indiscriminately on the street are not found to be as effective as news sheets taken to the homes of the people; with an attractive lay-out a news sheet commands attention and because of its interest value creates a desire to read.

It was with this thought in mind that *Elim News* was produced in 1964 and proved an immediate success, 203,000 being circulated by our churches in various parts of the country within a short space of time. An Oxford student wrote: "I feel that your paper really gets down to the level of the man in the street. May I offer you my congratulations and wish you every blessing for the future." This young man tells us he is not an Elim member.

We are asking every Elim member and associate to purchase at least one dozen copies in addition to taking a share in a concerted effort with the members of their local churches. Thus we can extend our outreach to the unsaved and build up the local church. Friends might also feel led to contribute gifts to help in this move forward with the glad message of salvation.

The magnitude of this effort is not beyond Elim's ability. **We can put the gospel in a million homes during Jubilee Year.** There is no time to lose if we are to reach our generation for Christ, and we call upon all who read these pages to share with us a tremendous scheme that could make a wonderful impact on the sinners all around us.

The need of the hour is urgent, for "the end of everything we call life is at hand, and cannot be evaded." Even H. G. Wells, whose personal mani-

# THE GOSPEL IN A MILLION HOMES

festo proclaimed a new religion to provide the dynamic for man's redemption of himself by himself for himself, gave way to blank despair when, in a book written shortly before he died entitled *Mind at the End of its Tether,* he wrote: "The bright day is done, and we are for the dark." Wait for the Big Bang in the modern philosophy of desperate men. Did they but know what lies beyond the Big Bang their whisky and soda would fall from trembling fingers. The frustration of human effort must give place to a sure hope, and that hope can only be found in the person of the Lord Jesus Christ.

Pray that God will guide us. Pray that God will help us to witness. Pray that God will direct the news sheets into homes where they will have the greatest influence for good. Pray for the convicting power of the Holy Spirit to rest upon every word printed. Above all, let us go to the task with zeal and determination, and God will surely reward the endeavours of His people with success.

We will conclude this appeal with a quotation from D. M. Panton: "The printed page never flinches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead. The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said and never answers back; and it is bait left permanently in the pool."

# P. S. BREWSTER'S SEMINAR ADDRESS TO DEACONS CONCLUDED

**XII. Deacons and the call of leaders**

It is always an unwise policy emotionally to press or urge or appeal to young men and women to go into the ministry. There must be a call from God; there must be the urge of the Holy Spirit upon the hearts and consciences of these young people. However, although I say this, it is also an unwise procedure to hold back or to retain those who do feel the call to the ministry. If you hold them back by personal desire you will lose them in the end. They will go elsewhere. I have weighed up this matter very seriously and very prayerfully, and it is my considered opinion that no matter how useful a man or woman may be to you in the church if God wants him or her for higher service and for wider ministry *you must let them go.*

**XIII. Deacons and the priority of loyalties**

You will so often find that as leaders of your church you will have on the screen of your mind a clash of loyalties, and you will so often wonder where priority lies. Is it to God and His holy Word? Is it to your church? Is it to your movement? Is it to your minister? Is it to your own personal family? Or is it even to your job or your profession? Most leaders have had to face up to this sometimes overwhelming burden. It would seem, however, that when we set our affections on Christ, and Christ alone, other priorities seem to take their correct place. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

**XIV. Deacons and differences of opinion**

There is no doubt that when a group of men are gathered together there will be differences of opinion, and it is important that every board of deacons should have as its policy the majority vote, and once a vote is taken there must be no after-malice and no lobbying for support. We must always remember that our opinion may be wrong. We are instructed to speak "the truth in love."

**XV. Deacons' meetings**

The constitution sets out that every church should have regular deacons' meetings, and it is folly for any church to go too long without the deacons meeting for prayer, fellowship and business. A wise minister will consult his deacons in everything, and not run ahead without their wise counsel and advice.

**XVI. Deacons and the increase of their church**

I feel sure today that the concern of your church is upon every heart, but I want to ask you how many methods you have used to try to increase your church. What literature or publicity are you using to bring in the unsaved? Every possible method should be tried to reach the outsider; the Bible says that we are to compel them to come in, to go into

the highways and the byways. It is the solemn duty of the deacons to inquire into and to seek and to explore every avenue by which they can increase the church. One evangelistic campaign per year is an essential for every church.

**XVII. The board of deacons and its agenda**

On every agenda should be placed the presbytery minutes, the Sunday school work, the youth work, the boys' club work, the Junior Crusader work, and the missionary enterprise. You could even call in the departmental leaders and discuss progress with



them. Do you ever seriously discuss progress? Do you seriously consider objectively the spiritual state of your church?

**XVIII. Deacons and the new Pentecost and the new age**

I am sure you have given much thought and much prayer to the new outreach of Pentecost, and also to the new scientific age in which we live. It might mean that we have to consider changing some of the types of our meetings and even abandoning some of our old ideas. The giving up of a certain type of chorus singing, or even changing the length of our service or the length of our sermons might become necessary. Doctrines never change, but customs do, and we must never mix up our doctrines with our customs. The Pentecostal message is now accepted and known by every denomination; this might change our attitude. We must never become so set that we cannot change our ideas and our plans.

**XIX. Deacons and administration**

Do you give your people enough work to do, or is all the work left to the minister and the deacons? I know of one minister who was the leader of every department in his church, and did the caretaking. Of course, in some small churches this has to be because of the lack of men, but it is wise to find as much work as you possibly can for all your members. In working they mature, in working they find satisfaction. Please do not do it all yourselves. The minister is the servant of Christ and the servant of the people, and the deacons in turn come under this category.

**XX. Deacons and business**

Some ministers and deacons have the idea that business is humdrum and unimportant. This is a complete fallacy. All business should be done carefully, logically and with wisdom. It is wise never to spend more than you can afford, never to mortgage your offerings too heavily. Take a long-term policy in everything you do, and recognise the fact that there is no cheap, easy way in God's work. The scripture says "Not slothful in business; fervent in spirit; serving the Lord." It is Christian ethics to answer correspondence immediately.


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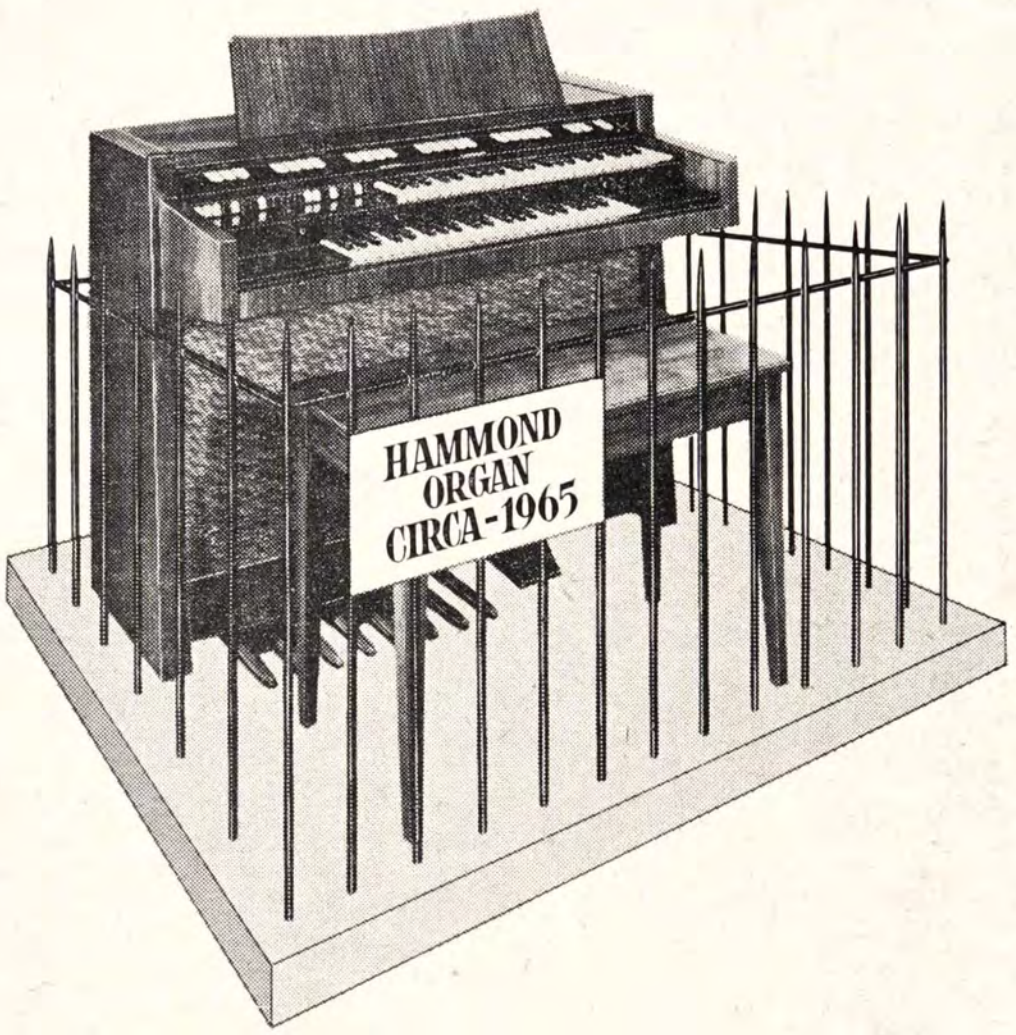
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# "SEASONED WITH SALT!"

## *by Hugh Sawyer*

IN THE market place of a great northern city a local preacher surrounded by a large crowd was being heckled by a loud-voiced member of his audience. Falling back upon his natural wit, he finally silenced his critic by appealing to the crowd. "Listen, folk," he shouted. "Saul was sent to find his father's asses; he must have missed one" [and here he pointed to the man in the crowd], "because here it is." The crowd roared with laughter and the speaker seemed to win the day. But did he? His natural wit pleased the crowd, but he was not speaking in accordance with the Word of God: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Colossians 4 : 6).

The Christian reply of a labourer in God's vineyard towards biased criticism should not be in terms of caustic sarcasm but in the courteous reply, brotherly love and Christian charity, and, if the critic be of serious intent, "seasoned with salt," that is with words of gracious wisdom. The Lord Jesus, our guide and inspiration, always fulfilled this obligation. He always had the right word, administered in the correct manner to meet the requirement of every situation.

The critical mind will be quick to point out that our Lord spoke with seeming harshness when upbraiding the Pharisees (Matthew 23 : 27). Here it was a case of strong medicine for a soul-destroying malady. Our Lord was not dealing with cynical unbelievers, but with critical, outwardly religious men—men whose hearts were as stone, whose thoughts and deeds were not according to the divine code of righteousness.

Entirely different was the gentle reply of Jesus to one showing serious intent of purpose and desperately in need of spiritual guidance. This man was not in need of financial aid because he had great possessions. Neither was he a mingler in a crowd. His intention was so serious that he could not wait but came running when he saw Jesus approaching in the distance. "Good Master," he gasped, "what must I do to inherit eternal life?" He dropped to his knees in the dust, immediately recognising that despite his own great wealth and the other's poverty he was in the presence of one far superior to himself, hence his respectful greeting of "Good Master."

We read that Jesus, fully aware that the rich young man would not accept the great sacrificial conditions demanded for such eternal bliss, looking down upon him loved him, and great was His sorrow when the man rejected His offer and turned away, preferring his corruptible riches to the incorruptible treasures of heaven.

None knew better than our Lord the art of gracious speech, and none knew better how to answer every man according to his need. Even from the cross, in the midst of His death agony, He cried to His Father: "Father, forgive them, for they know not what they do."

While yet time remains, that loving invitation which came from the gentle lips of Jesus remains open to all who will accept: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. 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. For My yoke is easy, and My burden is light."


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# HIS HOUR

## *by Madaline Coull*

MOMENTOUS MOMENTS, decisive hours, and the world rocked. But no era, however important in the history of men, can compare with *His* hour !

Very early in the ministry of the Lord Jesus Christ He referred to the coming of a specific hour. With His disciples He attended a wedding and there wrought His first miracle. The wine ran out and He turned the water into wine, " good wine," and made that bridal pair more blessed on their happy day. When His mother had sought His intervention " Jesus said : Woman, what have I to do with thee ? Mine hour is not yet come." Yet that was not His hour, even if meeting that need manifested His glory, and caused many to wonder (John 2 : 1-11).

All through His earthly walk He continued to meet human needs. He revealed Himself as " the living Bread from heaven," to some a hard saying, " and they walked no more with Him " (John 6 : 66). But His disciples were the more assured, and in the words of Simon Peter stated that assurance : " Lord, to whom shall we go ? Thou hast the words of eternal life " (v. 68). It was " after these things " that His brothers challenged Him : " If Thou do these things, shew Thyself to the world " (John 7 : 1-6). Now mere man cannot set God's clock or order the hours ! " Jesus said unto them, My time is not yet come : but your time is always ready."

The days were moving on swiftly ; it was the time of the Passover, and among the many who had gathered at Jerusalem to keep this feast were " certain Greeks." Then that magnificent plea, " Sir, we would see Jesus." Andrew and Philip were the ones who sought to make Jesus aware of that request. Did they recall how often Jesus had spoken of " an hour," and did they at this moment gape in wonder? For " Jesus answered them, saying, *The hour is come* that the Son of man should be glorified."

His hour was not the pouring out of wine to complete that festal board of three and a half years ago, but the " opening of a fountain for man's sin and uncleanness." Now it *had* come ! And what a world of wonder ; what an onslaught against evil ; what a revelation of power ; what a surge of glory ; what an unveiling of the divine was manifested in those hours, from the wedding in Cana to the feast in Jerusalem ; the brief span of a life that came from heaven to touch the earth !

The Man of that hour went on to say : " Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit " (John 12 : 24). " These words spake Jesus, and lifted up His eyes to heaven, and said, Father, *the hour is come ; glorify Thy Son, that Thy Son may glorify Thee* " (John 17 : 1).

From a city bus one morning I noticed that the lovely trees which had adorned the boulevard had been cut down. There they lay, a job executed with modern power tools in a short space of time. All the glorious growth of years gone in one little hour !

While an hour can mean tragedy and the end of all, it can also mean *triumph* and the essence of wonderful beginning. Wives, think of the day of your husband's proposal. He may have been a long time coming to it, but that brief moment, when he revealed his love and his plan, meant a lifetime of wedded bliss.

And the issue of His hour : He was going to His Father loving His own, and loving them to the end. This love had brought Him to this hour ! This passion was going to hold Him in this hour to fulfil all its purpose. " Now is My soul troubled ; and what shall I say? Father, save Me from this hour : but *for this cause* came I unto this hour . . . and I, if I be lifted up from the earth, will draw all men unto Me " (John 12 : 27, 32). As someone has said, " He loved—to completion ; to the uttermost ; He saw it through ! " And while the record states that Jesus " loved His own, loved them unto the end," it also adds " Jesus knowing " ; knowing " that the Father had given all things into His hands," and knowing also that the hour meant betrayal, the anguish of Gethsemane, the mockery of a false trial, the physical torment of crucifixion. When they came to take Him He said : " When I was daily with you in the temple, ye stretched forth no hands against Me ; but this *is your hour,* and the power of darkness " (Luke 22 : 53).

They led Him away with Peter afar off and the rest forsaking Him. " Loved them unto the end . . . Jesus knowing." Did He know that His hour would be climaxed with such unspeakable horror as the soul-rending awareness that His Father had withdrawn Himself ; that He withdrew rather than witness the awful spectacle of His Son dying for the sins

" Jesus knew that *His hour* was come that He should depart out of this world unto the Father " (John 13 : 1-3).

of all mankind ? But, oh, the exquisite triumph of His lonely hour. " It is finished " was a cry of victory, and three days later the empty tomb was the splendid evidence that He had conquered sin, and death, and the grave. This He did for " His own," for all who will believe.

The wonder of His hour ! And now may I go on to talk about *your* hour ? Sometimes we have days when everything goes wrong. Then annoyance and frustration build up, and we are driven to cry " This is not my day." Things started well with Queen Esther, the favourite choice of King Ahasuerus and recipient of all the luxury of a palace. But the days of royal living and unmarred pleasure changed ; the Jews had the sentence of death upon their heads, and she was one of them. Her uncle came to her with this challenge : " For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed : and who knoweth whether thou art come to the kingdom for such a time as this? " (Esther 4 : 14). This gracious queen responded to the challenge ; she knew it was " her hour," an hour of danger, but an hour to act, even as she said " If I perish, I perish ! " She dared and won, and brought salvation to her people.

Church of Jesus Christ, this could be *your* hour of victory, though in these days, perhaps more than any other, this is " the hour, and the power of darkness." But it can also be *the* hour, and the power of God ! The Bride of Christ finds favour in her King's sight, and He is holding out the golden sceptre of promise. " What wilt thou, Queen Esther, and what is thy request ? " Surely no earthly king can be more gracious or more generous than our King of kings and Lord of lords ! The need of the hour is for a Church that will plunge with glad and holy recklessness into the task of saving the lost. Esther was willing to perish in the doing. And greater far, the Lord Jesus " gave Himself a willing sacrifice " in that hour of demand.

Maybe, dear one, as you read, this is for you an hour of darkness and defeat in your individual life. Remember Joseph in that cell, forgotten by all it seemed ; condemned for a crime as far removed from his pure soul as black is from white. Two full years went by, but God had not forgotten, and at the permissive hour came deliverance, and more. In the Almighty's hands Joseph was the instrument used to preserve Israel in time of famine and death (Genesis 39-48). His dark hour of despair must have deepened his roots in God as the prophetic blessing of Jacob so wonderfully expresses it : " Joseph is a fruitful bough, whose branches run over the wall : The archers have sorely grieved him, and shot at him, and hated him : But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob " (Genesis 49 : 22-24).

The three favoured disciples were asked by their Master to share that hour. But they, who could have watched, slept, and only the silent olive trees stood sentinel while the Son of God prayed, " His soul exceeding sorrowful, even unto death, and His sweat was as it were great drops of blood falling to the ground." " Could ye not watch with Me one hour ? " Yet this painful query, adding so poignantly to the sorrow of Gethsemane, was followed by an utterance so gracious that only divine lips could have been the author : " Sleep on now, and take your rest : behold, the hour is at hand."

The beautifully worded challenge of that Redemption Song comes to us now with added emphasis.

" One little hour to suffer scorn and losses,
Eternal years beyond earth's cruel frown ;
One little hour to carry heavy crosses,
Eternal years to wear unfading crown.

Then souls, be brave, and watch until the morrow!
Awake ! Arise ! Your lamps of purpose trim !
Your Saviour speaks across the night of sorrow !
Can ye not watch one little hour with Him ? "

In these darksome days when recent atrocious happenings shock and disturb, would you and I, who share the triumphs of His hour, be willing to taste its sorrows ? Shall we watch and pray ? Shall we wait and work ? Surely *the hour* is at hand ; that *hour* known only to the Father, when He shall come again, this time to reign and rule, and when " the kingdoms of this world are become the kingdom of our Lord, and of His Christ ; and He shall reign for ever and ever " (Revelation 11 : 15). Only then will there be peace, when He shall take over earth's governments. Hasten, O Lord, that blessed hour !

# Women's column

By GLADYS GORTON

## A WORD OF ENCOURAGEMENT

THIS week I write a word of appreciation to the many women in Elim who contribute to our missionaries, either by giving money or making articles, not forgetting the faithful prayer intercessors. Most of our churches have groups of women who knit and sew, and in the sisterhoods women give generously in money, apart from their tithes and missionary box gifts. In our church, Springbourne, Bournemouth, we have a good missionary working band and our Sisterhood gives nobly to missionaries.

As a movement I feel we owe a great deal to our women. Some do such a lot and give so well. Their names are unknown ; they would not want it otherwise. Every church works singly regarding its women who work for our missionaries, so, on behalf of the missionaries and pastors' wives who have spoken to me on these things we tender our sincere thanks.

When in New England and Canada last year I was very impressed with the Women's Missionary Council organisation in the Assemblies of God, U.S.A., and in the Pentecostal Assemblies of Canada. Their headquarters suggests ideas and presents certain missionary needs to the various churches which W.M.C. groups in the different churches then agree to accept. They support or, if not able fully to do so, help support, missionaries. For example, measurements for children's clothes are sent to them and thus they clothe the family and buy shoes ; when the missionaries come home on furlough they continue to support them, and if they need a house or a flat they see that it is decently furnished. Isn't it a lovely idea.

Here, we are not quite like this, but, in view of the Elim Missionary Society's policy of keeping abreast of the times by training national workers against the time when white missionaries may have to leave the countries of their adoption, if any of you would like to help in the training of a national worker or to support a native evangelist please write to the Missionary Secretary, Rev. Leslie Wigglesworth, and he will forward to you all the necessary information and details.

Here is another splendid idea which comes from the pen of Mrs. Lancaster, the wife of the minister

(*continued on page 79*)




HELLO SUNBEAMS.

It was always a temptation to take a short cut home when I had been shopping. It looked so much nearer that way, but strangely enough I very seldom took advantage of the short cut. Jacob's ladder looked deceptively easy until you were half-way up, and if you did arrive at the top it was with aching legs and very little breath left at all. I never did manage to count the steps, but I do know that there were a great many. Jacob's ladder was the pride of Falmouth.

It always made me think of the rhyme about the grand old Duke of York. There were those who were up and those who were down, and always those who had only gone half-way and who were compelled to rest before going any farther. " When they were up they were up, and when they were down they were down, and when they were only half-way up they were neither up nor down."

Thinking of a new year reminds me of that ladder. January the first is like the first step. Everyone longs to reach the top, and with a completely new start at the beginning of a new year it looks more than ever inviting. The only sure way to reach the top is to keep taking one step at a time—not too quickly. I have seen boys and girls trying to run up the ladder, but they don't get to the top and many have turned back because they just can't climb any more.

The only time I really enjoyed my climb up the ladder was when I had someone to help me. He supported me when it was very steep and made me rest on the way and enjoy the view half-way up. When I would have gone impatiently ahead he held me back so that I did not use my energy too quickly. When we reached the top that time I didn't feel tired at all.

Yes, sunbeams, if we think of the new year as a ladder that must be climbed, with 365 steps, how much easier it will be for us if we have Jesus to climb with us. He will help us if we ask Him and it will be wonderful when we reach the end of the year to be right on top! There will be those who will have made no progress at all ; there will be those who were down. Others will only have gone

(*continued on page 79*)

YOUTH PAGE

*Conducted by the National Youth Director*

# THREE ENCOURAGING LETTERS FOR ELIM YOUTH

Dear Brother,

Greetings in His name.

I am writing to ask if it is possible to order more Teachers' Handbooks for my Sunday school. We have had a revival start in our Sunday school since we had our children's campaign. Our school has now doubled its numbers in a few months. We have had to ask for more teachers in the church and this is why we need more books.

Yours in His service,

H.M.

Dear Young People,

Greetings in Christ Jesus.

Many thanks for the diaries. I especially liked the "his and hers" colours! As I looked through it I wondered what entries would be made during the year. This last year's has a rather startling mixture of mutinies, famine, alleged plot, drought and floods, refugees, opposition from Roman Catholics and witch doctors, persecution, killings by lions, epidemics, deportations, farms confiscated, mob hostility, etc. However, there are much brighter entries also: expanding churches, new ones opened, at long last a definite reaping among the hard-to-win Masai tribes, lives saved by Elim famine relief, forty converts in the dispensary during the year, Roman Catholics seeking salvation in Christ, and to our great relief one of the latest entries, the acquiring of a roadworthy Land-Rover that alone can allow the forwarding of the work in the mountain area throughout the coming year, and in many other places during the two rainy seasons. Even the Land-Rover, however, cannot traverse some of the worst roads, thus some of our outstations become entirely cut off for part of the year.

I would like to take this opportunity of thanking Elim youth for the wonderful way they have helped God's work in Tanzania. As we looked on the full churches over Christmas my heart thrilled at what God has done. If ever we missionaries have to leave this country we can rest assured that God has a people of His own here who will heed His voice and forward His work. We have a very able, faithful and humble African pastor who has the welfare of his people at heart and will not fail his Lord. The stresses, dangers and indignities we have suffered personally have been made very worth while.

Praying God's continued blessing on Elim's young people.

Yours in the Master's service,

DOROTHY E. BULL.

Dear Sir,

I am writing to advise you of the commencement of a Junior Crusader branch at our Elim church. We have been running for about two months now, but I have refrained from writing until we had settled down.

In October I conducted a week's campaign for children and the first Junior Crusader meeting was held on October 26th. Attendance figures are encouraging, for out of about thirty contacts twenty to twenty-four are attending weekly. I will shortly be forwarding about eighteen enrolment cards, and it is good to note that the majority of the children are new to church life. This gives the stimulus to maintain an evangelical flavour at the meetings.

I am very happy to report that I have a very able young man to assist me. He felt the call of God to this work and is a great help to me. The campaign had other blessings, for from it the Sunshine Corner has increased and the Sunday school is growing, with further follow-up work to be undertaken. Returning to Junior Crusaders, the Holy Ghost can stir these young people and it is encouraging that the Word of God records that "out of the strong came forth sweetness." Some of the young people are strong-willed and strong-minded, but, praise be to God, He loves them all. Sweetness will come as we as a church become burdened for these young souls and as the Holy Spirit moves upon the young people.

Our sincere greetings to you all at headquarters.

In the name of Jesus,

B.C. (Leader).

# REPORTS FROM THE HOME FIELD

## NATIONAL YOUTH RALLY OF WALES

Report by R. HUNSTAN

Bridgend Town Hall became the venue for hundreds of young people from all parts of South Wales for the Welsh National Youth Rally. The atmosphere of the meetings could be summed up in the words of the chorus sung by the united Crusader choir and taken up by the congregation, " I get so thrilled with Jesus." There could be no doubt in the minds of the congregation of over 500 in the afternoon service that those participating in the programme were thrilled with Jesus as groups from various churches sang the message of truth. Thrilling testimonies were given by Pastors A. Thomas and D. C. Rees-Thomas. Another feature of the service was the singing of a Junior Crusader choir. As the speaker, Ron Jones (Bristol), introduced his message, a sense of challenge came to everyone present in the Town Hall to a life of dedicated service to Jesus Christ.

After a service of song during which Don Evans of Cardiff sang, the evening service commenced with the hall packed to capacity, not even standing room being readily available. It was a demonstration service and was introduced by the united Crusader choir of 100 voices from the Welsh churches singing " He is my King of kings." The demonstration was in four parts, with the theme being " The Word of God." It told of the *dawn* of revelation, the *darkness* of persecution and *development* of world-wide evangelism, and concluded with *destiny*.

It was with expectancy that the congregation listened as Pastor Ron Jones declared the love of God and His answer to human need. It was a sacred moment as young people surrendered to Christ. The final item of the evening by the united Crusader choir summed up this great day for the Welsh churches :

" I want that kind of blessing
That saves and keeps and satisfies the soul."

---

## EIGHT SONS DEDICATED

The eight sons of Mr. and Mrs. Albert Simpson. of Ruskin Road, Bull Farm, Mansfield, were dedicated at the William Florence Sunday school on Sunday by Robin Rees.

Leading the boys at the service was Steven Robert (14), followed by Philip John (11), William Michael (10), Derek Alfred (9), David Andrew (5), Christopher Martin (4), Anthony Kevin (2) and James Gary (six months).

The boys started at the Sunday school when it opened in February. It is now associated with the Elim Church, Broomhill Lane, Mansfield, and the dedication was the first to take place at the school since it opened.

---

**Dundee Elim Church** Pastor : F. F. L. Frost

*Extracts from Wm. W. Anderson's report.*

Like a mighty anthem our hearts sing to God for His glorious presence during our recent campaign conducted by J. Wildrianne, of Belgium, and four I.B.T.I students. The students, Philemon Zacharion of Greece, Horst Zendar of Germany, Pauli Runeliana of Finland and Alan Entwistle of England, testified, sang and played. Night by night under Mr. Wildrianne's ministry souls were brought to the place of decision. **Nearly all the Crusaders were baptised in the Holy Ghost,** one at her bedside during her morning time of prayer.

The local press took an interest in the campaign and Scottish television viewers saw some of the campaign over the Scottish television network. To God be the glory for permanent results in our church and new impetus in our prayer meetings.

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**Barnsley Elim Church** Pastor : Alan Caple

Mrs. Litherland hobbled into our services a helpless cripple, supported by two crutches. Suffering from disseminated schlerosis, she had been given no hope. Although a member of a Wesleyan Reform church she came for a number of weeks to our communion service for prayer. One Sunday morning she was back again, minus crutches, to give thanks to God for His healing power. On Christmas Eve Mrs. Litherland joined in our church fellowship party, entering into all the party games and running with the rest. To see her run was to see a miracle. Her husband has come to Christ as a result.

On the first Sunday in January seventeen new members (including five married couples) were given the right hand of fellowship.

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**Westcliff-on-Sea Elim Church**

Pastor : George Backhouse

Recently our Sunday evening service was taken by the local Crusader branch.

The theme of the service was " The crown of con-

(*continued on page 78*)

# COMING EVENTS

**BARNSLEY.** February 6, 7. Elim Church, Nelson Street, off Pit Street. Visit of J. C. Smyth (H.Q.). Saturday at 7.15, Pentecostal Rally. Sunday at 11 and 6.30. Guest Service. The Barnsley Crusade Choir, Alan Caple and Male Voice Quartet.

**BRIGHTON.** January 26-31. Elim Church, The Lanes. Crusade conducted by Pastor Felix Lloyd Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Saturday, February 6, at 7. Monthly Rally : the Peniel Choir. February 27, at 3. Youth Conference for all Youth Workers, Sunday School Teachers, and Deacons. At 7, Area Youth Rally. Both conducted by the National Youth Committee.

**CAERPHILLY.** February 13, 14. Elim Church, St. Fagan's Street. Church Anniversary Services. Saturday at 7.15. Sunday at 11 and 6.30. Preacher : L. P. Cowdery, of Plymouth. Convener : J. B. Coleman.

**CROYDON.** January 31. Elim Church, Stanley Road. London Crusader Choir's thirty-sixth Anniversary. At 11 and 6.30. Guest speaker : D. B. Gray. Convener : W. J. Maybin.

**HASTINGS.** January 30, 31. Elim Central Hall, Station Road. Minister's Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher : J. T. Bradley.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30. At the electronic organ : John Evans.

**NEWHAVEN.** February 13. Elim Church, Meeching Rise. At 7. Monthly Rally. Preacher : J. Newman. Convener : H. W. Holdstock.

**SHEFFIELD.** January 30. Elim Church, Lee Croft, Campo Lane. At 7. Annual Fellowship and get-together. Singing by Rotherham Quintet. Refreshments. Epilogue : L. Knipe.

**WESTCLIFF-ON-SEA.** January 30, 31. Elim Church, Electric Avenue. Fifth Anniversary of opening of new Elim Church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : Arnold Brooks. Soloist : Madge Crawford.

**WEYMOUTH.** February 5. Elim Church, Belle Vue. Billy Graham film, " Shadow of the Boomerang."

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**
January 30, Weymouth ; 31, Merriott (morning), Yeovil (evening) ;
February 2, Westcliff and Leigh-on-Sea ; 3, Rayleigh ; 4, Bowers Gifford ; 6, Norwich (rally) ;
February 7, Lowestoft (11 a.m.), Norwich (6.30 p.m.) ; 9, Braintree ; 10, Stowmarket and Beccles ; 11, Colchester ; 13, Ipswich (rally) ;
February 14, Ipswich (11 a.m.), Clacton (6.30 p.m.).

**London Crusader Choir :**
January 31, Croydon (Choir's thirty-sixth Anniversary services).

**Joseph Smith :**
January 30—February 3, Derby ;
February 6-11, Worcester ;
February 13, 14, Selly Oak.


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# SUNDAY SCHOOLS EXAMINATION RESULTS

**A. TEE**

### BRIXTON AND SWANSEA (CADLE) ARE THE WINNERS FOR 1964

Once again it is our pleasure to announce the winners of both the Shield and Diploma for the Sunday school examination. This is the third time that Brixton has won the shield but it is the very first time that the branch Sunday school in Swansea has been successful in winning the Diploma. As you study the results taken from the top ten of both the Shield and Diploma you will notice that our whole country is represented. Scotland, Ireland, Wales and England as well as the Channel Islands are represented. It is also encouraging to notice that no less than five branches are found in the list shown below.

May I, on your behalf, congratulate the winners. Here are the results :

## Top ten in the Sunday school examination 1964

| DIPLOMA | | SHIELD | |
|---|---|---|---|
| Swansea (Cadle) ... | 91.90 | Brixton ... ... ... | 20.0 |
| Grimsby ... ... | 90.60 | Exeter ... ... ... | 18.98 |
| Greenock (Gibbshill) | 89.90 | Bolton ... ... ... | 18.87 |
| Ilford ... ... ... | 89.70 | Plymouth (Honicknowle) ... ... | 18.73 |
| Greenock (Braeside) | 88.79 | Swansea ... ... ... | 18.57 |
| Eastbourne ... ... | 88.52 | St. Peter Port ... | 18.46 |
| Llanelly ... ... | 88.08 | Winson Green ... | 18.19 |
| Newtownards ... ... | 87.90 | Hadley ... ... ... | 17.25 |
| Worcester ... ... | 87.38 | Bristol ... ... ... | 17.20 |
| High Wycombe (Moor Common) ... ... | 87.31 | Barry ... ... ... | 17.06 |

quest," and several Crusaders took part in a dialogue which emphasised the essentials of a life of conquest. A large gilded base of a crown stood on a table and as each Crusader spoke or recited a trefoil, representing a Christian virtue, was fitted into the base until the crown had assumed its normal look. After the dialogue Mrs. Loveland, the Crusader secretary, gave a message having as its main points the mock coronation, homage and allegiance.

W. LOVELAND.

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**Englefield Green** Pastor : J. G. Patterson

The Clapham Rhythm Group, with Pastor T. W. Walker, ministered to a packed church on a recent Saturday evening on the occasion of a united youth rally. Visitors came from far and near. The people of Englefield Green praise God for such a glorious service.

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**Bath** Pastor : J. J. Way

A little over a year ago Pastor and Mrs. J. J. Way took over the ministry of the Bath church. The recent annual fellowship meeting was a fitting opportunity to look back and thank God for His many blessings.

The meeting marked the retirement of Mr. Lionel J. Pole as leader of special services held at the City of Bath Eventide Homes. Mr. Pole inaugurated this work nineten years ago. Since then services have been held each Sunday evening and during the week. Some have found the Saviour in the twilight of their lives, and others have been able to " grasp with firmer hands the eternal grace."

Pastor Way presented Mr. Pole with book tokens as an appreciation of his work for the Lord.

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**Leicester Elim Church** **Pastor : R. R. Taylor**

G. W. Tate reports on an evangelistic campaign conducted by J. Osman, minister of Sparkbrook Elim Church, assisted by Mrs. Osman, Mrs. A. Faulkner (soloist), the Coventry Trio, the Sparkbrook choir and deacons, and the organisation of the resident minister. " It was a wonderful delight to see a packed church, and above all to record that twenty-four people registered a decision for Christ." Others " felt the touch of the Master " in answer to prayer. The campaign chorus, " It's wonderful what God can do," expresses our feelings about the campaign.

---

**Ealing Elim Church** Pastor : A. D. Chuter

THE periodical Family Day services were held recently at Ealing, with Pastor H. W. Greenway as the guest speaker. Nineteen persons were received into membership (including three married couples). Pastor Greenway's preaching was Spirit-anointed and brought much blessing, but above all precious souls were saved and one man was restored to Christ.

The Crusaders' monthly squash, held in the Y.M.C.A. hall, saw young people decide for Christ. A Billy Graham film was shown and the " Foursquares " from Becontree contributed to the service. They ministered in song in the church the next evening and the service was taken by the Christian News team.

The church has just been very tastefully redecorated by Mr. Lock, one of the new members.

H. J. SILLENCE.

---

**Macclesfield** Pastor : P. J. Brewer

**Twenty-fifth Anniversary Services**

Mr. J. Clowes, the church secretary, reports on the twenty-fifth anniversary services. J. J. Morgan, the Field Superintendent, and J. Beresford, of Blackburn, were the preachers, and supporting items by members and ministers of neighbouring Elim churches contributed to increasing blessing. " The anointing of God was so great on the closing, Monday evening, service that we sang no closing hymn but the chorus over and over again, ' I'll go where you want me to go, dear Lord,' followed by a crescendo of praise and devotions."

---

**Yeovil** Pastor : L. Lambert

**Steady progress at Yeovil**

During the year progress has been made at our assembly ; in recent months God has blessed in a wonderful way.

At our youth rally and camp reunion over 400 attended the Saturday rally. We enjoyed Pastor Alex Tee's outstanding ministry and the excellent singing of the Bournemouth Youth for Christ Choir. Over the weekend several decisions for Christ were made, and six were baptised in the Holy Spirit.

At our recent wonderful convention we began with a fellowship tea for the whole church, and during this a cheque was presented to Pastor Lambert in appreciation of his seven years in Yeovil. Pastors E. Smith and D. Anthony were the speakers. Every meeting was blessed under their anointed ministry.

Eighteen believers have been baptised in water in recent months, and during this year twenty-one new members have been received into fellowship. At the annual business meeting our treasurer reported a record in gifts and offerings amounting to £2,500. Looking back, we say " Great is the Lord, and greatly to be praised."

K. NEWMAN, church secretary.

# The Family Altar

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, February 1st.** Genesis 22:1-19.
" God will provide Himself a lamb " (v. 8).

It is true that Abraham found a ram caught in a thicket and offered it as a sacrifice; yet behind these words we discern a prophetic note, a message constantly recurring in the Scriptures. Abel's lamb, the Passover lamb and the lambs offered in the ceremonial sacrifices of Israel all pointed forward to the Lamb which God would provide. Finally John proclaimed: " Behold, the Lamb of God "—the Lamb provided by God as He had promised—and through that blessed, long-promised Lamb our sins have been taken away. Hallelujah !

**Tuesday, February 2nd.** Genesis 23:1-20.
" I am a stranger and a sojourner with you " (v. 4).

Abraham had heard the call of God to leave Ur and journey to a land which the Lord would give him for a possession; but more than sixty years later he had to confess himself a stranger and a sojourner. Yet Abraham knew that the Lord was faithful and he still quietly looked for the fulfilling of the promise (Hebrews 11:8-10). The Lord is worthy of our complete trust; though fulfilment of His word may seem to be delayed it will surely come. May the example of Abraham encourage and inspire us.

**Wednesday, February 3rd.** Genesis 24:1-27.
" Before he had done speaking " (v. 15).

How swift was the answer of the Lord to the prayer of Abraham's servant ! If the answer to our prayers seems sometimes to be delayed there are other times when the answer is marvellously quick. During the darkest time of the last war I cried to the Lord for confirmation of the call to the ministry He had given to me. Before that day closed the Lord so wonderfully answered my prayer that I have never since been able to doubt that calling. Surely you, too, can recall a similarly swift answer to prayer !

**Thursday, February 4th.** Genesis 24:28-49.
" I will not eat, until I have told mine errand " (v. 33).

How intensely earnest was this man in his faithful discharge of the mission upon which Abraham sent him ! It is refreshing and encouraging to see people so keen for the Lord that they will give time, money and energy, and even go without sleep and food, in order to carry out a task He has given them. When they stand before Christ they will, with joy, hear His words of approval: " Well done, good and faithful servant ! " Will He be able to approve you and me on that great day ?

**Friday, February 5th.** Genesis 24:50-67.
" He loved her " (v. 67).

The story of Isaac and Rebekah is, of course, a picture of Christ and His Church. When we read that Isaac loved Rebekah we are vividly reminded of the words of Paul in Ephesians 5:25: " Christ also loved the church, and gave Himself for it." There is a difference, however, for in his old age Isaac became self-indulgent while Rebekah's mind was fixed on the promises of God; so relations between them became very strained. The love of Christ for His Church is always strong and true; He constantly seeks her good (Ephesians 5:25-27)

**Saturday, February 6th.** Genesis 25:7-11, 19-34.
" God blessed his son Isaac " (v. 11).

The blessing of God did not cease with the death of Abraham, for as Isaac walked with God he enjoyed the same blessings that had enriched the life of his father. It is the constant desire of our heavenly Father to do good to all His children. Certainly our fathers enjoyed the blessing of God in days gone by, and we hear wonderful stories of what happened when the fire of God fell in years past; but He is just as willing to bless us today. We too shall inherit His promises.

**Sunday, February 7th.** Genesis 26:1-16.
" Isaac sowed . . . and received . . . an hundredfold " (v. 12).

Here is the measure of the giving of God. He cannot be mean and grudging, but gives bountifully and without restraint. Paul declared that the Lord loves a cheerful giver, one who gives with joy in his heart and a smile on his face, one who can sacrifice and laugh at the same time. This is what God is like. He gives because He enjoys giving; He pours out lavishly because He loves to bless; when we ask Him for something He laughs with delight and heaps blessings upon us we cannot contain.

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**EDITORIAL** (*continued*)

ever believeth in Him should not perish." The Church's message is a message of salvation for lost mankind; all other messages in the final analysis are irrelevant to man's true need. Pentecost is God's call today back to Calvary, back to the Bible, back to the fulness of the Holy Spirit as the divine answer to the Church's pressing need of power to bring men to a saving knowledge of Jesus Christ.

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**WOMEN'S COLUMN** (*continued*)

of our Eastbourne church. " I would like to tell you of a suggestion we have recently put into action in our Women's Fellowship here. For some time it has been laid on my heart that there was surely some way in which we could help a little with the care of the residents in our Elim Eventide Home. Many of us have relatives and friends who are growing older, and realise that they need care and attention. Our Elim Eventide Home does provide a family atmosphere, but needs must be met and replacements made. We therefore have started a fund called 'Share and Care,' to which we all contribute. We felt we would like to share this idea with other sisterhoods and wondered whether you would mention it in your 'Women's Column.' " You might like to help in this.

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**SUNSHINE CORNER** (*continued*)

half-way and will be neither one thing nor the other. Those who go with the Lord Jesus will reach the end of the year with joy and happiness. It is the ones who are on top who get the best view. Jesus makes difficult things easy when we go His way. See if you can guess why they called the steps Jacob's ladder.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# CLASSIFIED ADVERTISEMENTS

**All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.**

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BARNARD. On November 19th, Mrs. Barnard, beloved mother of Nellie. Founder member of Elim Church, Islington. Officiating minister at funeral: F. H. Coleman. " Till He come."

BRAMHAM On January 11th, Luther Bramham, most faithful and much respected member of the Knottingley church and its treasurer since 1932. Officiating minister at funeral: J. J. B. Hounsome.

BROWN. On January 9th, Mrs. E. J. Brown. A faithful member of the Ulster Temple, Belfast. Officiating minister at funeral: John Gardiner.

FARNFIELD. On January 10th, Mr. Farnfield, father of Mrs. Crawley, Elim Church, Croydon. Officiating ministers at funeral: W. J. Maybin and Brian Edwards.

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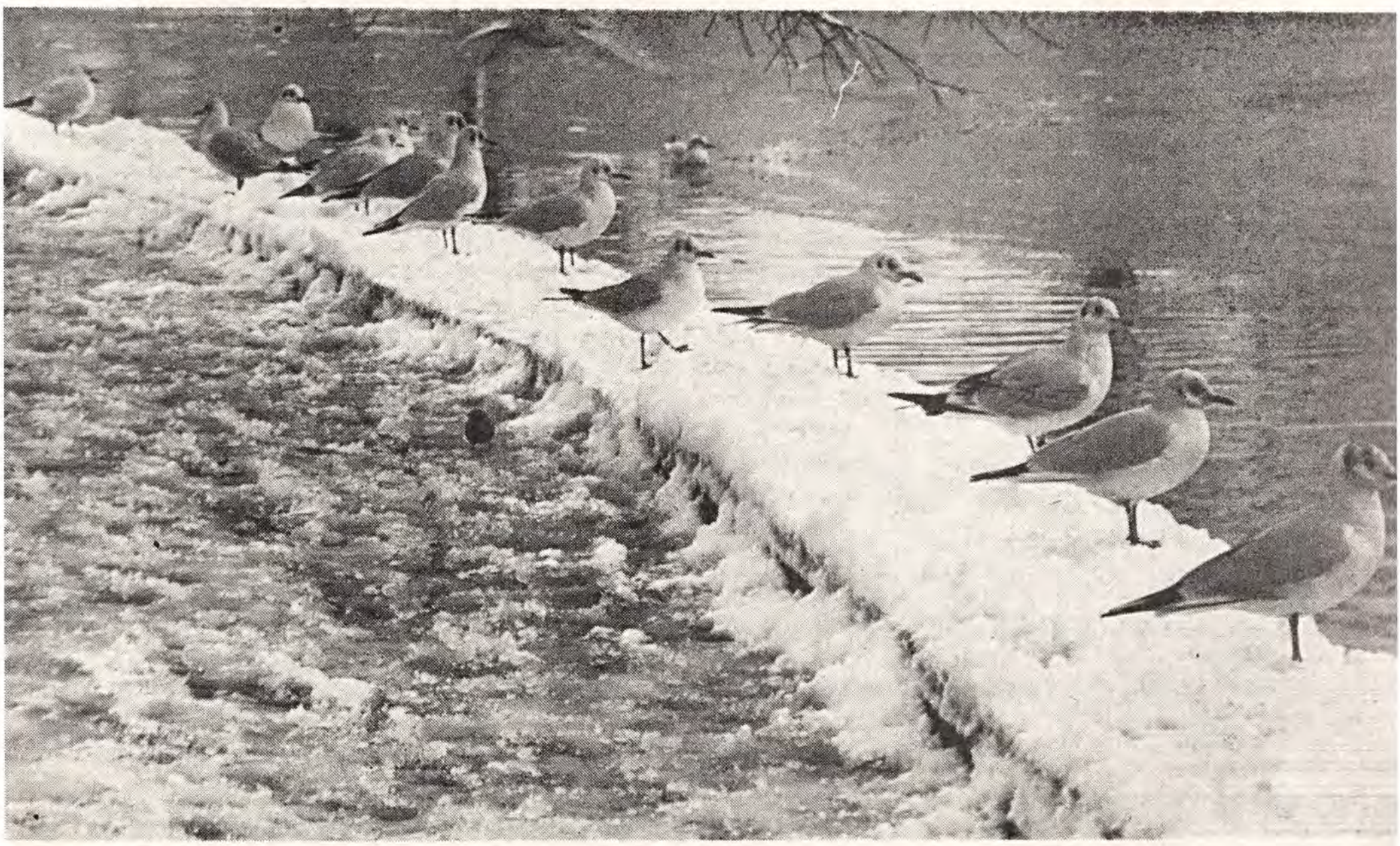
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**16 HILLSIDE GARDENS,**
**WALTHAMSTOW, ESSEX.**

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 6 FEBRUARY 6th, 1965 6d



*Photograph by David V. Davenport*

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

## WHAT DO WE BELIEVE ?

THE USE of four different words in one verse in 1 Corinthians chapter three to describe the effect of the judgment of Christ upon our works should stimulate searching inquiry as to the kind of service we are doing for Christ and the motives that prompt it.

In the early years of latter-day Pentecost the judgment seat of Christ formed the subject of much preaching. Preachers were careful to emphasise, and rightly so, that a believer's salvation would never be called in question at this judgment ; only his works. But we recall the attitude of many Christians to the matter of our appearing before Christ at His coming. "My salvation won't be brought in question ?" "No." Then followed the reaction, by implication if not by express announcement, "Well, that's all right, I need not be really concerned."

This casual attitude on the part of many Christians towards Christ's judgment seat finds no support in either the Old or New Testament ; rather, the reverse is the case. We had reason to look again recently in lecturing on 2 Corinthians at the words in 5 : 11 "knowing therefore the terror of the Lord, we persuade men." At first sight these might seem to refer to the terror of God for sinners at the great white Throne, but this is not so ; these words of Paul refer to his own thoughts about appearing at the judgment seat of Christ. The equanimity with which many Christians view their appearing at the judgment seat of Christ is not shared by any of the New Testament writers, least of all by Paul. These words of his in 2 Corinthians 5 : 9-11 are the words of a man who lived and laboured in the light of his appearing before Christ's judgment seat. He had an insight into these matters more than any other and his insight prompted an earnestness of service we do well to consider.

But to return to our original text, 1 Corinthians 3 : 13, and its four words. "Every man's work shall be *made manifest,*" opened up, shine out, revealed for what it truly is ; "for the day *shall declare it,*" show it openly ; "because it *shall be revealed* by fire," unveiled, the reverse of being hidden ; "and the fire *shall try* every man's work of what sort it is," put to the test, as precious metals are tested by fire. Four words in one verse to describe what will happen to every Christian's individual works ! They reflect at least a sense of urgency in the mind of an ever-urgent servant of God as he wrote from the depths of his God-inspired heart.

# JOSHUA

## *by W. J. Allen* (WHITEHAVEN)

*" Moses my servant is dead ; now therefore arise, go over this Jordan "* (Joshua 1 : 2).

CRISES have ever been the opportunity for reassessment, for the recognition of present and future opportunities, the realising of neglected duties, and can be the impetus to further exploits. Israel's opportunity had arrived ; they were to arise and, after a delay of forty years, go into the promised land. For ourselves we can say that we are still at the door of another year, and to us it is our Jubilee Year. Whether it will prove to be a further advance into spiritual Canaan for us is in our own hands. Maybe we shall find the key in the lessons to be learned from the historical passing over Jordan. As this was Israel's hour, so could 1965 well be our hour.

Their wilderness journey was not exactly a failure ; the ministry of the miraculous had accompanied them and from the day Moses and Aaron had commenced their emancipation from Egypt there had been the supernatural confirmation in so many ways. Signs and wonders had been the order of the day, with that final passage through the Red Sea and their oppressors dead on the shore. Their failure to enter Canaan had not debarred them from enjoying this miraculous ministry. God still sent them angels' food, water out of a rock, flesh when they cried for it and the miracle of their clothes and shoes never wearing out.

Let us beware lest we feel we have had all there is to have ; there is always something new ahead. The graphic news " Moses my servant is dead " was to be the signal to move on. A new leader was in view for a new venture.

A land flowing with milk and honey lay before them. What a prospect after the dusty wilderness! Perhaps our experience of the past year has been such, but let us take courage ; the very word jubilee speaks of attainment and liberty.

One thing Israel were certain of: the ark, symbolising God's presence, was to go before them. How comforting and strengthening for us to realise that we have the very same presence, for Jesus said " Lo, I am with you alway." The Israelites were told : " When ye see the ark, and the Levites bearing it, then shall ye remove from your place and go after it." We have every evidence that God is moving around us by His Spirit and we must be ready to go where the Spirit leads.

This passage has been called " death to the wilderness way," and so it was. Now we note that the ark was to stay in the bed of the Jordan until all Israel were passed over (Joshua 3 : 8-17). God would have all His people possess a Jordan experience. " Ye are dead, and your life is hid with Christ in God," states Colossians 3 : 3 ; and again, " Buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life " states Romans 6 : 4. The Israelites left the twelve stones in Jordan and erected twelve in Gilgal as a testimony that they had obeyed God's word, and were in the new land under a new leader who knew it, as he had been there before as one of the spies. So we can take encouragement that we too have a leader who knows the way.

How much we shall enjoy personal fellowship with our Lord will depend on how far we identify ourselves with Christ in his death and resurrection. There is the possibility that we may have to die to many things, for we note " the manna ceased " and they had to eat of the old corn of the land, but they also went on to eat of the fruit of Canaan that year (Joshua 5 : 12).

We hear so much about the past (and we belong to it) ; would it not be better if we started to sing

*O, the blessed new days*
*Now are mine,*
*I am in His keeping,*
*Shade or shine ;*
*Basking in the fulness,*
*Lost in praise ;*
*Out of darkness into light,*
*Glad new days.*

What a thrill for Israel! Here was a fulness they had never enjoyed before ; may we anticipate that God has something similar for us surpassing the past with all its glories. Maybe some will come out of bondage into the glorious blessing of living in the resurrected life of Jesus! We are called to liberty as the sons of God.

" Every place that the sole of your foot shall tread

upon, that I have given unto you," was God's promise to Israel (Joshua 1 : 3) ; are we any less than they ? How inspiring to read that Jericho was shut up, its power and influence nullified in the presence of Israel, accompanied by the ark. How wonderful it would be to see the Church in this place of power and authority. We believe it can be; we have the land before us, and the equipment. There are holy men of God, we believe, who are prepared and waiting for the hour. God had at least two men prepared, Joshua and Caleb, who had wholly followed the Lord.

Jesus said: " Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit " (John 12 : 24). Can we say with Paul, " I am crucified with Christ, yet not I, but Christ liveth in me " ? We can assure you that if you will take the step you will really enter the year of jubilee and " walk in newness of life " in your spiritual Canaan.

# A MINISTER'S QUIET HOUR WITH HIS BOOKS

## *by A. S. F. Horne* (HASTINGS)

*Let us obey God in all things.*

*" You are cursed with the curse ; for you are robbing Me. Bring all the tithes—the whole tenth of your income—into the storehouse, that there may be food in My house, and prove Me now by it, says the Lord of hosts, if I will not open the windows of heaven for you and pour you out a blessing, that there shall not be room enough to receive it "* (Malachi 3 : 9, 10, Amplified Old Testament).

FROM Basil-Milner's *Church History* I read the following.

### THE NIGGARD

One says " I give tomorrow," to excuse himself from giving today.

Alas, do you know whether you shall be alive tomorrow in this place?

Another says " I am poor ; I have need enough myself of all my means."

Yes, you are poor, you are destitute, but it is of love, of benignity, and of mercy.

A third says " Whom do I wrong? I keep only my own." I ask you, from whom did you receive those riches and whence did you bring them?

Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come—from chance? What is this but atheism? If you confess that you received it from God, why did it fall to your lot rather than to another's? God is not unrighteous in the unequal division of property among men. Why are you rich, and why is this man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are a steward, you are a robber.

" We know not what necessities may happen." Can you make this apology while you spend your wealth in a thousand superfluities ?

" But I want it for my children."

But is it from you that your son received life? Is it not from God? Ought he, then, to hinder you from obeying God's commandments? The riches that you will leave him may be the occasion of his ruin. Who knows whether he will make a good or bad use of them? He refutes the pretence of those who think to exempt themselves from doing good in their lifetime by leaving their goods by will to the poor.

Wretched man, to practise no good works but with ink and paper ! It seems you wish you could have enjoyed your riches for ever, and then you would never have obeyed the precepts of the gospel.

It is to death, it seems, and not to you, that the poor are indebted.

God will not be thus mocked ; that which is dead it not to be offered in the sanctuary : offer up a living sacrifice.

It is certain that those who rely on divine providence are like the springs, which are not dried by drawing from them but send forth their waters with greater force. If you are poor, lend your money to God who is rich.

# "THAT NEXT STEP—BEYOND!"

## *by Hugh Sawyer*

*"Blessed be the Lord, who daily loadeth us with benefits"* (Psalm 68:19).

SWEAT! TOIL! SICKNESS! DEATH! Distasteful and far from our liking; nevertheless this is the legacy, inevitable in its consequence, left by forefather Adam to mankind. From it none can escape; all men must die. Nevertheless, by the grace of God, the redeeming sacrifice of Christ Jesus' life for yours and mine gives every man the choice of how he will depart from this world.

Will the gates of death snap behind him with a loud clang of finality and hope abandoned, or will they gently glide open to close noiselessly behind the liberated soul, as with angelic escort it wings its way in triumph heavenwards? Will it be a sin-sick soul, wrenched from a pain-racked body, weighted down with unconfessed sin, sinking into the dark, remorseless abyss of a lost eternity; or will it be, by the grace of God, absent from the body, at home with the Lord where all is joy indescribable?

As death is inevitable, so should the care-free heed and the wise note and take stock thereof. Those last dread moments could be as a millstone around one's neck, or they could be as a wing to one's heel spurring on to spiritual flight.

"After death the judgment." If we accept Jesus in this life, He is our eternal friend; if we reject Him in this life, He is our Judge in the next! "Depart from Me, for I knew you not." May God never have to say that to any soul who has scanned this message. Remember, a man's end at death is determined by his attitude to God in life!

Fear of the unknown must surely stifle hopes of the future. Like a panorama conjuring up the past, long-forgotten, deeply hidden secrets of sin and shame stab through the troubled mind to awaken pangs of remorse in the dying soul. Relentlessly, as if drawn by some unseen power, the despairing soul speeds towards the dark, yawning abyss of death.

Is all hope gone? Can nothing be done? Yes, but the risk of reaching such an impasse as this is much too great. The opportunity for the eleventh-hour repentance is not given to every man; oft-times death strikes sharp and sudden, with no time for preparation or repentance!

This earthly travail of three-score years and ten does not constitute all, it is less than a drop in the ocean when compared with eternity. Is not man foolish to gamble upon the uncertainties of this life when for the acceptance all the bountiful eternal securities are his? "Now is the accepted time," says the Word of God, "now is the day of salvation." Getting right with God means all the difference between a future existence of eternal bliss in heaven and suffering the indescribable pangs of hell in a lost eternity for evermore!

May the dying words of Martin Luther, uttered in great pain, be an inspiration to all: "I am about to quit this terrestrial body, I am about to be removed from life, but I know that I shall abide eternally with Thee."

# KINGSTANDING ELIM CHURCH

Pastor: R. J. Morrison

**New Sunday school building opened by H. W. Greenway**

ANOTHER landmark in the progress of the flourishing Elim church, Kingstanding, was the recent opening by the Secretary-General, H. W. Greenway, of their new Sunday school building.

In these days of Sunday school decline the pastor, deacons, Sunday school staff and church members are to be congratulated on this latest venture to meet the spiritual needs of the children in this area.

The new building is light and airy, and commands a panoramic view of Birmingham. May it prove to be as "a city set upon a hill."

The Secretary-General preached at the afternoon and evening services in his usual bright, brisk and inspiring way, the members of the Birmingham district presbytery added their congratulations, and singing items were provided by the Kingstanding church choir.

# REAL SALVATION

**Have you ever asked about the conversion of the author of the hymn we sing so often, "Years I spent in vanity and pride"? Here is the story as told by the revivalist Dr. R. A. Torrey.**

One time I received a letter, a very brokenhearted letter, from a father who was a Presbyterian minister. He wrote that he had a son who was in awful spiritual darkness. The son thought that he had committed the unpardonable sin, and he was plunged into absolute despair. Would I take him at the Bible Institute? I replied that, though I had every sympathy with him in his sorrow, the Bible Institute was not for the purpose of helping cases like these, but to train men and women for Christian service.

The father continued to write, beseeching me to take his son, and got other friends to plead for him. Finally I consented to take the young man. He was sent to me under guard, lest he might do some rash thing by the way.

When he was brought to my office I showed him to a seat. As soon as the others had left the room he began the conversation by saying "I am possessed of the Devil."

"I think quite likely you are," I replied, "but Christ is able to cast out devils."

"You do not understand me," he said. "I mean that the Devil has entered into me as he did into Judas Iscariot."

"That may be," I answered, "but Christ came to destroy the works of the Devil. Now He says in John 6:37: 'Him that cometh to Me I will in no wise cast out.' If you will just come to Him, He will receive you and set you free from Satan's power."

The conversation went on in this way for some time, he constantly asserting the absolute hopelessness of his case, and I on my part constantly asserting the power of Jesus Christ, and His promise, "Him that cometh to Me I will in no wise cast out." After a while I sent the young man to his room.

Days and weeks passed, and we had many conversations, always on the same line, and I always holding him to John 6:37. One day I met him in the hall of the institute, and made up my mind that the time had come to have the battle out. I told him to sit down, and I sat down beside him.

"Do you believe the Bible?" I asked.

"Yes," he replied, "I believe everything in it."

"Do you believe John 6:37?" I asked.

"Yes, I believe everything in the Bible."

"Do you believe that Jesus Christ told the truth when He said 'Him that cometh to Me I will in no wise cast out'?"

"Yes, I do; I believe everything in the Bible.

"Well, then, will you come?"

"I have committed the unpardonable sin."

I replied: "Jesus does not say 'Him that hath not committed the unpardonable sin that cometh to Me I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"But I have sinned wilfully after I have received the knowledge of the truth."

"Jesus does not say 'Him that has not sinned wilfully after he received the knowledge of the truth that cometh unto Me I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"But I have been once enlightened, and have tasted the heavenly gift, and have fallen away, and it is impossible to renew me again unto repentance."

"Jesus does not say 'Him that has not tasted of the heavenly gift, and has not fallen away, if he cometh to Me I will in no wise cast him out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"But I am possessed of the Devil," he answered.

"Jesus does not say 'Him that is not possessed of the Devil that cometh to Me I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"I mean that the Devil is entered into me as he did into Judas Iscariot.'

"Jesus does not say 'Him that the Devil has not entered into, as he did into Judas Iscariot, that cometh to Me I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"But my heart is hard as a millstone."

"Jesus does not say 'If a man's heart is soft and tender, and he comes unto Me, I will in no wise cast him out.' He says 'Him that cometh to Me I will in no wise cast out."

"But I do not know that I have any desire to come."

"Jesus does not say 'Him that hath a desire to come, and comes unto Me, I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"But I do not know that I can come in the right way."

"Jesus does not say 'Him that cometh to Me in the right way I will in no wise cast him out.' He says 'Him that cometh to Me I will in no wise cast out.'"

"Well, I don't know that I care to come."

"Jesus does not say 'Him that careth to come to Me, and comes to Me, I will in no wise cast out.' He says 'Him that cometh to Me I will in no wise cast out.'"

The man's excuses and subterfuges were exhausted. I looked him square in the face and said "Now, will you come? Get down on your knees, and quit your nonsense." He knelt, and I knelt by his side. "Now," I said, "follow me in prayer."

"Lord Jesus," I said, and he repeated "Lord Jesus," "my heart is as hard as a millstone."

"My heart is as hard as a millstone," he repeated.

"I have no desire to come unto Thee."

"I have no desire to come unto Thee."

"But Thou hast said in Thy Word":

"But Thou hast said in Thy Word":

"Him that cometh to Me I will in no wise cast out."

"Him that cometh to Me I will in no wise cast out."

"Now the best I know how I come."

"Now the best I know how I come."

"Thou hast said 'Him that cometh to Me I will in no wise cast out.'"

"Thou hast said 'Him that cometh to Me I will in no wise cast out.'"

"I believe this statement of Thine."

"I believe this statement of Thine."

"Therefore, though I don't feel it, I believe Thou hast received me."

"Therefore, though I don't feel it, I believe Thou hast received me."

When he had finished I said: "Did you really come?"

He replied: "I did."

"Has He received you?"

"I do not feel it," he replied.

"But what does He say?"

"Him that cometh to Me I will in no wise cast out."

"Is this true? Does Jesus tell the truth, or does He lie?"

"He tells the truth."

"What, then, must He have done?"

"He must have received me."

"Now," I said, "go to your room; stand firmly upon this promise of Jesus Christ. The Devil will give you an awful conflict, but just answer him every time with John 6:37, and stand right there, believing what Jesus says in spite of your feelings, in spite of what the Devil may say, in spite of everything."

He went to his room. The Devil did give him an awful conflict, but he stood firmly on John 6:37, and came out of his room triumphant and radiant.

Years have passed since then. Though the Devil has tried again and again to plunge him into despair, he has stood firmly on John 6:37, and he is today being used of God to do larger work for Christ than almost any man I know. He is the author of that hymn

"Years I spent in vanity and pride,
Caring not my Lord was crucified,
Knowing not it was for me He died
On Calvary.

Mercy there was great, and grace was free,
Pardon there was multiplied to me,
There my burdened soul found liberty,
At Calvary."

# PRAYER AND PRAISE FELLOWSHIP

## EARNEST PRAYER

By F. H. COLEMAN

Reading through the Bible one notes the many times men and women cried to the Lord.

Israel was in great danger from the armies of the Philistines at one time in her history. The need was great; help from God was urgently needed. Samuel was urged to pray and he cried to the Lord. There was no doubt his prayer was with much feeling and his voice loud. This is the prayer God hears, the prayer that has fire in it. Incense will never ascend unless thrown upon burning coals. Our prayers should be burning because of the urgent need of the help of God.

Our nation is almost pagan. The need is great. The need is God, for only revival can save our land. We want men and women who will earnestly cry to God to send the power of the Holy Spirit.

Will you give some time to earnest prayer for our nation that God's Holy Spirit will move in our land, bringing the multitudes to Christ through the preaching of the gospel?

**Thought for the week**

Christ ever lives to make intercession.

*In Christian experience, the gifts of the Spirit should never be divorced from the fruit of the Spirit.*

***by WILF R. KLINGSPOHN***

EVERY sincere God-fearing Christian has within him a divine longing to attain to the highest standard of spiritual excellence. This was the experience of the psalmist. Overwhelmed by the intensity of this desire, he cried "My heart breaketh for the longing that it hath unto Thy judgments at all times." It was also the experience of Paul. Enumerating his qualifications with respect to the legal righteousness of the law, he wrote to the Philippians: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Such, we believe, is the experience of every genuinely Spirit-born believer today. John declared in his first epistle: "He that saith he abideth in Him ought himself also so to walk, even as He walked." Surely these words imply the necessary presence of a longing within the heart of the true Christian who will be content with nothing less than the highest possible attainment in spiritual excellence.

### Love is not greater than the gifts

While all may long for such excellence, all are not agreed on what constitutes that excellence. A great controversy erupted with the dawn of the twentieth-century Pentecostal revival. Those who received the infilling of the Holy Spirit began to contend that the greatest spiritual excellence is attained through this experience and the exercise of the gifts of the Spirit. Contrariwise, those who rejected this concept maintained that love is the more excellent Christian way—the highest spiritual manifestation of all. Over sixty years have elapsed and the controversy still remains.

Biblically there are no grounds for such a controversy. The Scriptures are clear and decisive. A thorough and unbiased examination reveals that neither love nor the gifts of the Spirit constitute the highest form of spiritual excellence when one is separated from the other. Rather it is their combination that produces spiritual excellence of the first degree.

All too frequently the thirteenth chapter of 1 Corinthians is wrenched from its context to teaching something other than God intended, or else its constructive teaching is overlooked altogether. Paul does not teach in this passage that love is the greatest of the Holy Spirit's gifts (*charismata*) as many claim. Love is not a gift of the Holy Spirit at all. It is the *fruit* of the Spirit (compare 1 Corinthians 12:4-11 with Galatians 5 : 22, 23). The fruit of the Spirit is an expression of the very nature and character of God, while the gifts of the Spirit reveal the personality of God in supernatural operation. To appreciate fully what the apostle says about the gifts of the Holy Spirit one needs clearly to understand this distinction between fruit and gifts.

### Not more excellent, but most excellent

Paul concludes the twelfth chapter with these words: "But covet earnestly the best gifts; and yet show I unto you a more excellent way." Another translation renders the latter part of this verse: "And moreover a most excellent way show I unto you." Not a *more* excellent way than that which they were pursuing, but a *most* excellent way—the superlative state of spirituality in which all are enjoined to walk.

Observe very carefully that it was the divorcing of the fruit from the gifts that prompted Paul's severe condemnation. In no way did he incline to discourage the continued manifestation of the gifts of the Spirit. He rejoiced in the Corinthians' zealous pursuit of the gifts and commended them on their enrichment (1 Corinthians 1 : 4-7), so that they came behind in no gift. What really concerned him was the lack of love, the fruit of the Spirit, in their lives. To be effectual, the manifestations of the gifts of the Spirit must be interwoven with love. Failing that, their exercise is without lasting profit.

His extensive elaboration on the virtues of love throughout the remaining verses of the thirteenth chapter in no way depreciates the value of the gifts of the Spirit, nor does it demonstrate the superseding excellence of love. Rather, he seeks to impress believers with the steadfastness that pervades one's life and testimony when both are present. To interpret these verses otherwise is to disregard their contextual setting in the New Testament.

That the fruit of the Spirit in itself does not constitute the most excellent way is clearly portrayed throughout the New Testament. Peter summarised

# THE MOST EXCELLENT WAY

his Pentecostal sermon (Acts 2) with these words: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Most certainly he implies a further spiritual excellence in this experience (distinct from conversion), which is needful in our quest to attain to the most excellent way.

### The gifts are indispensable

Scripturally, it is impossible to deny that the gifts of the Spirit are essential in our pursuance of spiritual excellence. This fact is emphatically affirmed by Peter's words: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That this verse pertains to the Pentecostal experience of Acts 2:4 is substantiated by the close contextual relation between the gift (Acts 2:38) and the promise (Acts 2:39) of the Holy Spirit. The thought is literally "Ye shall receive the gift of the Holy Spirit, because to you is the promise of the gift of the Holy Spirit" (Jesus, in announcing the coming of the Pentecostal baptism in the Holy Spirit" —Acts 1:4, 5).

Peter also described the scope of the Pentecostal experience when he said: "For the promise is unto you [the assembled multitude], and to your children [descendants of the assembled multitude], and to all that are afar off, even as many as the Lord our God shall call." God is still calling mankind to Himself in the present century. Therefore the promise is still in effect. God has purposed that His Church should experience and manifest *both the fruit and the gifts* of His Holy Spirit.

To exercise ourselves diligently herein is to attain the most excellent way—the superlative mark of Christianity in experience and service.

*Pentecostal Evangel.*

# JUBILEE SONG COMPETITION

### DOUGLAS B. GRAY INTRODUCES THIS JUBILEE YEAR FEATURE

IN CONNECTION with the Elim Jubilee we propose a song competition. Some will remember we had a similar project in connection with Elim's "coming of age" in 1936.

The competition is open to all ministers and members of our churches. The words and music must be original, and may be based on any theme whatsoever —not necessarily the Jubilee feature. Contributions need not be the work of one person; one person may submit words and another compose the music, or vice versa, or one can contribute both.

The competition held in 1936 was a great success, with many entries, and we subsequently published a special "coming of age" booklet containing the best pieces submitted.

The songs will be examined and adjudicated by a competent panel, and we hope to announce the results at the Royal Albert Hall Easter meetings and use some of the jubilee competition songs during the Royal Albert Hall October meetings.

**The closing date for receiving manuscripts in connection with this competition is March 31st, 1965.**

**The name of the composer(s) should not appear on the manuscripts. They should be sent under cover of a letter from the composer.** Each manuscript will then be numbered and the panel of examiners will have no knowledge whatsoever of the composers of the pieces.

All manuscripts should be addressed to the Director of Music, 20 Clarence Avenue, Clapham Park, London, S.W.4, marked "Song competition."

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God never merely mends what Satan has broken. He makes the vessel new. He never patches the old garment (human righteousness), but puts on man a divine righteousness.

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"It is better to know the Rock of ages than to know the ages of rocks."

# HOW LONG DOES IT TAKE TO BE SAVED?

## *by James M. Bryan*

HOW long does it take a person to get saved? Is conversion instantaneous or gradual? Your answer to this question may determine your response to God as an unbeliever, or as a Christian.

If you consider salvation the work of an instant you will stress revival, evangelism and personal work. If, on the other hand, you consider it a gradual work you will press for more Christian education, improvement of living conditions, and the social gospel. Notice what some outstanding Christian leaders have had to say about the matter.

Charles G. Finney, lawyer, evangelist, college president of the last century: "As far as I have had opportunity to observe, those whose conversions are the most sudden have commonly turned out to be the best Christians. I know the reverse of this has often been held and maintained. . . . But the Bible gives no warrant for the supposition. There is not a case of protracted conviction recorded in the whole Bible. All the conversions recorded there are sudden conversions" (*Revival Lectures,* p. 363).

Henry Ward Beecher, orator, editor, pastor: "Men do become good gradually. But they never begin gradually. This is instant and decisive."

The New Testament illustrates the truth that conversion occurs quickly when a person believes. To the thief who hung on a cross beside Jesus and asked "Lord, remember me," Jesus said "Today shalt thou be with Me in paradise" (Luke 23:43). To Zacchæus, the tax collector who climbed into a tree to see Jesus as He passed, Jesus said "This day is salvation come to thy house" (Luke 19:9). Of the publican who prayed a simple seven-word prayer of repentance, "God be merciful to me a sinner," Jesus said "I tell you, this man went down to his house justified" (Luke 18:14).

In Acts 8:27-39 we read the story of Philip and the Ethiopian eunuch. Philip joined this man in his chariot as he was reading the prophecy concerning Christ from the book of Isaiah. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Shortly thereafter, upon the eunuch's confession of faith in Christ, Philip baptised him.

Saul of Tarsus was converted in a moment of time as he journeyed from Jerusalem to Damascus. He saw a light, heard a voice, and in submission said: "Who art Thou, Lord? . . . what wilt Thou have me to do?" (Acts 9:1, 6). Years later, when the jailer at Philippi asked "What must I do to be saved?" Paul replied "Believe on the Lord Jesus Christ, and thou shalt be saved." It does not take long to believe and to trust.

When we obey God by repenting of our sins and asking Christ to save us He effects the inner change we call the new birth. This new life is not the result of education, even religious education. It is the gift of God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

You cannot recommend yourself to God by self-improvement. "We are all as an unclean thing and all our righteousnesses are as filthy rags . . ." (Isaiah 64:6). But you can come to Christ, who has promised never to cast you out (John 6:47). If you will put your trust in Him today you may know the joy of sins forgiven, peace with God, and the assurance of acceptance—all in a moment of time.

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### PRECIOUS

During the American civil war the father of a large family was drawn for conscription. A young man came to him, and said: "I have no wife or child; I am going in your place." Expostulation was in vain. Weary months of conflict and carnage passed, and every day that father scanned the columns of the dead and dying. Alas, one day his friend's name was the first that struck his eye. He hurried away to the battlefield, and sorrowfully and tenderly he lifted the lifeless body, bore it with his own arms off the field, and wrote over the grave "He died for me." As a converted soul said some time ago: "He will never hear the last of saving a sinner like me"; or, as another said: "Every world shall hear of my conversion, and there is not an angel whose hand I will not shake, saying 'Give glory to God, and sing Hallelujah!'"

# Women's column

By GLADYS GORTON

## MY KITCHEN BANNER

THE other morning I received an exciting-looking parcel from my cousin in Oregon, U.S.A. It had come more than 6,000 miles and was posted early in December for me to receive at Christmas, but it took longer than she anticipated. The carton was long and narrow, about the size of a packet of aluminium foil, and was attractively painted.

Wondering what it was, I opened it and was delighted to behold a tea-towel—but not an ordinary one. Oh, no ! It was a banner. Hemmed at the top, it had a thin cane through it with a cord attached. Woven in the cloth was a plaque, around it rich red fruit and flowers. On it were these words :

MY KITCHEN PRAYER

Bless my cosy kitchen,
Bless my pots and pans,
Bless my stove
That warmly glows,
Bless each friend
That comes and goes.

Below this, in cloth, was a large calendar for 1965, and at the bottom a row of fruit.

My husband fixed it in the kitchen, and as red and white are the dominating colours my kitchen banner matches perfectly. I will keep it there until it needs a wash, then if it does not look so fresh will not put it back again but use it as a tea-towel —it **may** last all the year !

This unusual gift was not expensive. It cost about a dollar, yet this is something that " big business " in America can produce and know that they will " cash in " on it, otherwise it would not be worth it. Let us be frank. Could this kind of thing be done in Britain and sell with profit ? I am inclined to think that it would not take. A prayer, a verse of scripture, is not utilised by " big business," but suggestive sexy sayings and vulgar intimations are. There is a much greater respect toward God in the States than here in Britain. One can talk to the average American about God and church, but here if you speak in this way you are a " square," or the person to whom you are talking changes the subject, becomes embarrassed or adopts a " couldn't care less " attitude.

Britain is pagan and profane. God help her ! In Ulster on July 12th, in the Orange procession, many a banner will be proudly displayed bearing a picture

(*continued on page 95*)




HELLO SUNBEAMS.

We were warned to be on our best behaviour when the missionary came to stay at our house. " I suppose that means we must be all solemn and serious," we grumbled to each other, but that was before Uncle Lige came. No one could ever be serious for long when he was around. Within a few minutes of his arrival he had us laughing about the strange lady who couldn't blow the candle out. Even the grown-ups were laughing ; they just couldn't help it.

Uncle Lige was known to us as Uncle Bingo, and he certainly kept us laughing. When the next-door neighbour came to meet him she found him dressing up as a surgeon and asking where the next operation was to be. Needless to say, she was laughing too when she left. She had come to meet the missionary, Mr. Bingham, and she became a firm admirer of our Uncle Bingo.

Uncle Bingo's favourite story was about the kookaburra and its laugh. With his wonderful Australian accent we loved this story best of all, when Uncle Bingo told it as only an Australian could. He described the scene as the little bird hopped nearer and nearer to the snake, while the kookaburra watched from his tree. Suddenly the poor little bird disappeared and went right down the spiral staircase in the snake's tummy. We felt so sad as we thought of the plight of the poor little bird. Then Uncle Bingo told how the snake went fast asleep and, as he slept, began to snore. The little bird saw a gleam of light as the snake opened its mouth every time it snored. The little bird hopped nearer and nearer to the little beam of light. Up and up he hopped until he was just inside the mouth of the snake. As the snake gave an extra large snore the little bird hopped right out of the snake's mouth and flew up to the tree. The kookaburra began to laugh and laugh and he's never stopped since. We laughed too when Uncle came to this part of the story.

Uncle Bingo told us that the old serpent Mr. Satan has caught many people and held them fast. Jesus sends the light of the gospel to show them the way out of Satan's clutches. Only by following

(*continued on page 92*)

# News from the Churches

**Reading Elim Church** Pastor: T. W. Thomson

**NEW SUNDAY SCHOOL**

We are glad to report an extension of our Sunday school work in Reading. In December members of the Elim church and parents of Sunday school scholars attended a carol service at the Elim Sunday school, Woodley. About fifty of the scholars took part under the leadership of the superintendent, Mr. P. Hempstead. Pastor and Mrs. Thomson were present, and the pastor was both chairman and speaker for the occasion.

It was our privilege to open this new Sunday school on August 23rd, 1964, on an estate on the outskirts of Reading. A number of our church members were already living in the area, including the superintendent of the Sunday school. Week by week he brought in a few children by car, but it became obvious that this did not meet the need, and so the possibility of a branch Sunday school was considered. This was begun in the local council school. The headmaster and caretaker were both sympathetic to our purpose, the former sending a circular to all the parents of the day school scholars intimating the opening of the Sunday school. Later, with his secretary, he visited the homes and invited the parents to send their children. We discovered this gracious action when we ourselves commenced door-to-door visitation.

We have now eighty to ninety children attending Sunday by Sunday, and recently the class of teenagers led by Mrs. Thomson was present at the Sunday evening service in Waylen Street church. We praise God for His guidance and blessing, and feel that the fields are indeed white unto harvest. There are possibilities of increase and expansion, but the labourers are few. We need more Sunday school workers.

T.W.T.

**Wigan** Pastor: F. R. Lomas

Sixty-eight people over the age of sixty from the Wigan and St. Helens districts, from various denominations and many without any church connection, were given a hearty welcome to a highly successful New Year's Day tea at the Wigan Elim Church. A turkey-and-ham tea was followed by party games organised by Pastor Lomas, who also presented the prizes to the various winners. A fitting conclusion to the proceedings was some spirited hymn-singing in which the helpers joined. Two solos were sung—one by brother Fowler and the other, "Jesus is the sweetest name I know," by eighty-year-old Mr. Rosbottom. Mrs. Cannell at the piano, assisted by a blind accordionist from St. Helens, provided the accompaniment. This is the second successful New Year's Day tea that has been held through the generosity of Christian friends.

**St. Helens Elim Church** Pastor: P. Cannell

Elim Church, Duke Street, held its annual carol service tonight, with the young people of the assembly singing most of the carols and reading appropriate passages of Scripture. For "Away in a manger" one of the younger Misses Wilkinson led the singing with her recorder.

After the meeting most of the congregation went to the home of brother and sister Wilkinson, where carols were sung round the latter's bedside. Sister Wilkinson has been in hospital recently and the Lord has given her a mighty healing touch.

T. G. FRANKLIN.



*I. R. Moore and J. McAvoy in action during their children's campaign in Grimsby.*

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**SUNSHINE CORNER** (*continued*)

that light can they reach safety. That is why boys and girls and men and women are needed to show forth the gospel light. There is great rejoicing in heaven when someone comes out of darkness into light.

Uncle Bingo went out to Nigeria to tell the boys and girls there about the love of Jesus. I am sure he must have told them about the kookaburra. I wonder if your light is shining, sunbeams. I do trust that it is. We have something to be happy about when boys and girls are saved from Satan and sin.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# COMING EVENTS

**BARNSLEY.** February 6, 7. Elim Church, Nelson Street, off Pit Street. Visit of J. C. Smyth (H.Q). Saturday at 7.15, Pentecostal Rally. Sunday at 11 and 6.30. Guest Service. The Barnsley Crusade Choir, Alan Caple and Male Voice Quartet.

**BRIGHTON.** February 6. Elim Church, The Lanes. At 7, Monthly Rally: the Peniel Choir. February 27, at 3, Youth Conference for all Youth Workers, Sunday School Teachers, and Deacons. At 7, Area Youth Rally. Both conducted by the National Youth Committee.

**CAERPHILLY.** February 13, 14. Elim Church, St. Fagan's Street. Church Anniversary Services. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: L. P. Cowdery, of Plymouth. Convener: J. B. Coleman. February 20. At 7.15. Film: Mid-century Martyrs. The story of five missionaries killed by the Aucas. 27th at 7.15. Rev. R. J. Fidge and member of Llanbradach Church.

**GOSPORT.** February 6-8. Elim Church, Prince Alfred Street, Stoke Road. Visit of L. Wigglesworth, Secretary, Elim Missionary Society. Convener: Miss F. Munday.

**HASTINGS.** February 20. Elim Central Hall, Station Road. Rally, at 7. J. Lancaster and Eastbourne Elim Crusaders.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30. At the electronic organ: John Evans.

**LEICESTER.** February 18. Elim Church, Ruding Road, Narborough Road Junction. At 7.30. E. Corsie with films. Particulars of 1965 Isle of Wight Camp will be given. Interested friends from the Presbytery and other churches specially invited.

**NEWHAVEN.** February 13. Elim Church, Meeching Rise. At 7. Monthly Rally. Preacher: J. Newman. Convener: H. W. Holdstock.

**ROMSEY.** February 20. Elim Church, Middlebridge Street. At 7.30. Visit of A. Brooks and Southampton Elim Church Choir.

**WEYMOUTH.** February 5. Elim Church, Belle Vue. Billy Graham film, "Shadow of the Boomerang."

**WOOLWICH.** February 20-22. Elim Church, Crescent Road, corner of Burrage Road, S.E.18. East London Revival Rallies. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: B. Edwards (Thornton Heath).

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**
February 7, Lowestoft (11 a.m.), Norwich (6.30 p.m.); 9, Braintree; 11, Colchester; 13, Stowmarket (rally).
chester; 13, Stowmarket (rally);
February 14, Ipswich (11 a.m.), Clacton (6.30 p.m.); 18, Coventry; 19, Nuneaton;
February 20, Graham Street, Birmingham; 21, Smethwick (a.m.), Blackheath (p.m.), Graham Street (after-church rally); 22, 23, Worcester; 25, Longton;
February 27, Swindon; 28, Swindon (a.m.), Bath (p.m.);
March 1, Keynsham; 2, Wells; 3, Bristol.

**London Crusader Choir:**
February 13, Stockwell (Baptist);
February 21, Elim Church, Thornton Heath;
February 27, Central Hall, Portsmouth; 28, Elim Church, Portsmouth.

**Joseph Smith:**
February 6-11, Worcester;
February 13, 14, Selly Oak.


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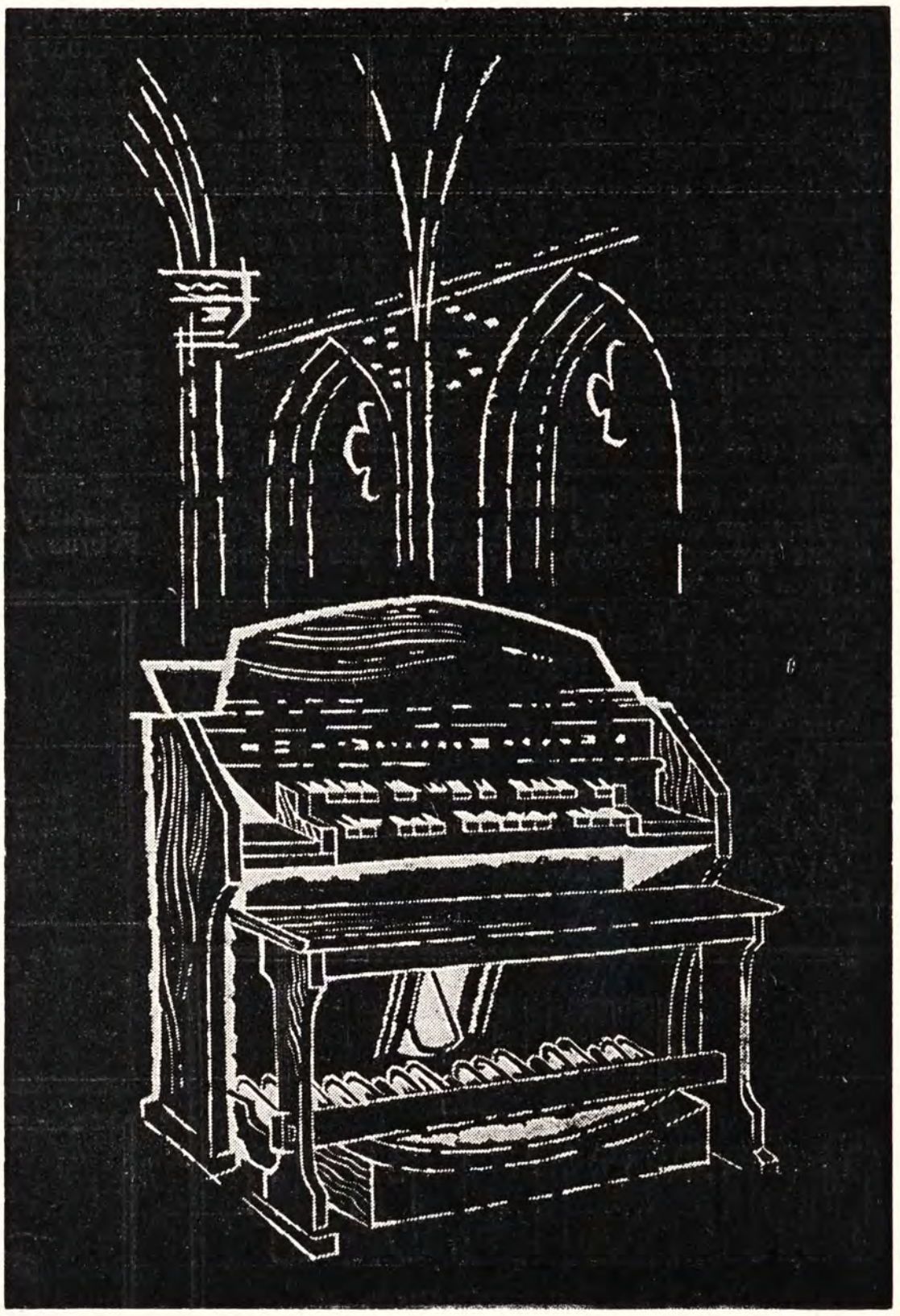
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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, February 8th** — Genesis 26:17-35

" Fear not, for I am with thee " (v. 24).

Isaac was surrounded by hostile neighbours, roused to envy by his evident prosperity, and his life had been made difficult by the constant strife between his herdsmen and those of his neighbours. At that critical time the Lord gave to Isaac the promise of His presence, a word that would bring to him the assurance of victory. When we are hard pressed by forces which seem too strong for us, let us remember that Jesus has said He will never leave or forsake us; no power can overthrow those who walk with Him.

**Tuesday, February 9th** — Matthew 3:1-17

" Bring forth therefore fruits meet for repentance " (v. 8).

We must indeed be repentant, there must be sorrow for sin and a determination to forsake it; yet something more is required of us. When we become Christians we enter the kingdom of heaven, and place our lives under the direct authority of Jesus Christ; from that time, therefore, our lives are to be lived for the glory of our King. No longer are we to do the will of Satan or follow our own desires and ambitions; we are to show to the world the glory of a Christ-centred life.

**Wednesday, February 10th** — Matthew 4:1-11

" Then was Jesus led up of the Spirit " (v. 1).

We sometimes form the impression that Satan sought out the Lord Jesus in order to tempt Him; this verse shows us clearly that it was Jesus who went to seek out and defeat Satan. It is never the purpose of God for the Church to wait for Satan to attack and then grimly defend her positions against his power; the Lord wills us to assault the realm of darkness in the power of the Holy Spirit, and in the name of our Saviour to give the promise of deliverance to Satan's captives.

**Thursday, February 11th** — Matthew 4:12-25

" They immediately left the ship and their father " (v. 22).

Have you ever thought what a wonderful person Jesus must be if men will immediately leave their business and family in order to carry out His commands ? He is just as attractive and compelling today, for there are still many people who are willing to give up all in order to serve Him, men and women so devoted to Him that they count no sacrifice too great to make for Him. There is no doubt that the most wonderful life belongs to those who serve Him wholeheartedly.

**Friday, February 12th** — Matthew 5:1-12

" Blessed are the meek " (v. 5).

This is not at all the way the world sees things; it says " Happy are the proud, the ruthless, the ambitious, the self-seeking." Yet the word of the Lord Jesus is true, for one rarely finds true and lasting happiness in those who follow the way of the world. Those who have real happiness are those who in humbleness of mind love and serve Jesus Christ. Pride is an abomination to the Lord and brings a harvest of judgment, but humility receives His approval and He exalts the meek to inherit the earth.

**Saturday, February 13th** — Matthew 5:13-20

" I am not come to destroy, but to fulfil " (v. 17).

The writings of the Old Testament had one central theme which overshadowed everything else—the Messiah who would come to accomplish the will of God and bring man back to Him. The proof that the Lord Jesus is the promised Messiah of Israel and Saviour of the world is that He fulfilled those scriptures relating to the sufferings, rejection, resurrection and exaltation of the Messiah and those speaking of the outpouring of the Spirit. The scriptures telling of the glory of the Messiah's reign shall soon be fulfilled when Jesus returns.

**Sunday, February 14th** — Matthew 5:21-32

" Leave there thy gift before the altar " (v. 24).

It is right and good to bring our gifts to the Lord; yet He tells us we can bring them in such a way as to make them unacceptable to Him. If we bear malice and ill will against a brother or sister, or if we know he or she has something against us, we are required to make every endeavour to put that right before offering our gift. It is often easier to offer a gift to God than to humble ourselves before our brother; but He requires our obedience first, our gift afterwards.

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## WOMEN'S COLUMN (*continued*)

of Queen Victoria presenting a Bible to an African, with the words : " The secret of England's greatness."

The same morning I received my banner a friend handed me the *War Cry* and I was heartened to read the challenging front-page article " The Bond Mania." " Men have always needed a God. . . . Man must have a religion, something outside of himself. . . . The James Bond mania seems to fit into this pattern . . ." The disgraceful rotten filth—I make no apology for using such words—that is shown on television and comes through other media should be attacked by Christians everywhere, so let us speak up, write up and pray more that Holy Ghost conviction will fall upon people as in days of yore.

Finally, my kitchen banner reminds me that " His banner over me is love." " In the name of our God will we set up our banners."

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IT IS well to keep carefully in mind the distinction between a revival and a mission. A mission is a humanly organised effort to reach souls with the gospel, which can be gloriously God-used ; a revival is a mysterious movement of the Spirit, blowing through a district, or even through an entire country, such as no human power can evoke or limit or prolong.

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WHITE, Walter. On January 15th. Aged 84 years. Member of Elim Church, Southend-on-Sea. " Servant of God, well done." Funeral service conducted by J. A. Wright.

TAYLOR. On January 14th, at his home, Hedley W. Taylor, beloved founder member and former Sunday school superintendent of Elim Church, Tamworth, after much suffering patiently endured. Funeral conducted by Raymond Jobling.

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It matters to God—precious comfort in sorrow ;
It matters to God—soothing solace in tears ;
It maters to God—all about the tomorrow,
The uncertain track, and the stretching-out years.

J. DANSON SMITH.

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 7 FEBRUARY 13th, 1965 6d



THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

**COVER PHOTOGRAPH**

***Part of the platform and congregation at the festival of praise in the Winter Gardens, Bournemouth, conducted by D. B. Gray. Eighteen people professed conversion at this service.***

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# EDITORIAL

## "LOVE LIFTED ME"

THE non-recognition of one's lost condition in God's sight must be one of life's supreme tragedies. To be rescued from that lost condition constitutes life's supremest joy. Never to be able to sing "I was sinking deep in sin, sinking to rise no more"—what a terrific vacuum in the soul; what an abyss in a man's thinking! Yet we suppose that until one has been saved, in the New Testament sense of that word, full appreciation of the "lostness" of one's condition before salvation cannot be obtained.

The pronouncements of many church dignitaries reveal them to be like men manning a life-boat who do not believe there is any shipwreck. The Bishop of Woolwich states in *Honest to God* that the idea that God reaches down to save man as a man might put his finger into a bowl of water to rescue an insect struggling there is unacceptable to modern man. The churchman who attempts to present an interpretation of the gospel acceptable to modern man is always hopelessly out of date, contemporarily about 6,000 years out of date. Cain thought himself quite as modern as any modern "progressive" churchman we are sure, and he preached a gospel acceptable to modern man, himself, but the results show that it was not a saving gospel. For ourselves, we accept it as a *sine qua non* of Gospel preaching that the **gospel is always in advance of the age.**

For many millions today the hymn

I was sinking deep in sin,
Sinking to rise no more;
Overwhelmed by guilt within,
Mercy I did implore;
Then the Master of the sea
Heard my despairing cry,
From the water lifted me;
Now safe am I.
Love lifted me,
Love lifted me,
When no one but Christ could help;
Love lifted me,
Love lifted me;
When no one but Christ could help,
Love lifted me

exactly represents their experience.

As we said at the beginning, the basic tragedy of any man is to miss this experience, the basic joy of the Christian is to have it. For ourselves we admit that since reading the bishop's illustration that simply worded hymn of profound spiritual content has taken on, more than ever, meaning and blessing.

The woolly thinking of many preachers of our generation on what salvation is was revealed on radio-vision recently. The speakers did not doubt that salvation meant deliverance, rescue—but from what? That seemed to be the real problem. There is not a whit of doubt that the Bible teaching about salvation is salvation of eternal souls from a

(*continued on page 111*)

# PRAYER PROVIDES LABOURERS

## *by Andrew Murray*

THE Lord frequently taught His disciples that they must pray and how, but seldom what to pray for. This He left to their sense of need and the leading of the Holy Spirit. But in Matthew 9 : 37, 38 we have one thing that Christ expressly enjoined His disciples to remember: "Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

In view of the plenteous harvest and the need of reapers, they must cry to the Lord of the harvest to send forth labourers. Prayer is the power through which blessing can come to others. The Father is Lord of the harvest. We must pray for Him to prepare and send forth labourers for the work.

Strange, is it not, that Jesus should ask His disciples to pray for this? Could He not pray Himself? And would not one prayer of His avail more than a thousand of theirs? And God, the Lord of the harvest, did He not see the need? And would not He in His own good time send forth labourers without their prayer?

Such questions lead us up to the deepest mysteries of prayer and its power in the kingdom of God. The answer to such questions will convince us that prayer is indeed a power on which the ingathering of the harvest and the coming of the kingdom do in very truth depend.

Prayer is no form or show. The Lord Jesus was Himself the truth. Everything he spoke was the deepest truth. It was when "He saw the multitude, and was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd" that He called on the disciples to pray for labourers to be sent among them. He did so because he really believed that their prayer was needed and would help.

The veil which so hides the invisible world from us was wonderfully transparent to the holy human soul of Jesus. He had looked long and deep and far into the hidden connection of cause and effect in the spirit world. He had marked in God's Word how when God called men like Abraham and Moses and Joshua and Samuel and Daniel and gave them authority over men in His name He had at the same time given them authority and right to call in the powers of heaven to their aid as they needed them.

Jesus knew that as to these men of old and to Himself for a time here upon earth the work of God had been entrusted, so it was now about to pass over into the hands of His disciples. He knew that when this work should be given in charge of them it would not be a mere matter of form or show, but that on them, and their being faithful or unfaithful, the success of the work would actually depend.

And so He told His disciples how to begin and pray, and when they had taken over the work from Him on earth to make this one of the chief petitions in their prayer: that the Lord of the harvest Himself would send forth labourers into His harvest. The God who entrusted them with the work and made it to so large an extent dependent on them gave them authority to apply to Him for labourers to help and made the supply dependent on their prayers.

How little Christians really feel and mourn the need of labourers in the fields of the world so white to the harvest! And how little they believe that our labour supply depends on prayer, that prayer will really provide "as many as he needeth."

How little the burden of the sheep wandering without a shepherd is really borne in the faith that the Lord of the harvest will, in answer to prayer, send forth the labourers, and in the solemn conviction that without this prayer fields ready for reaping will be left to perish! And yet it is so.

So wonderful is the surrender of Christ's work into the hands of His Church, so dependent has the Lord made Himself on them as His body, through whom alone His work can be done, so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the labourers and the measure of the harvest do actually depend upon their prayer.

Solemn thought! Oh, why is it that we do not obey the injunction of the Master more heartily and cry more earnestly for labourers? There are two reasons for this.

One reason is that we lack the compassion of Jesus which gave rise to this request for prayer. When believers learn that to love their neighbours as themselves, to live entirely for God's glory in their fellow men, is the Father's first commandment to His redeemed ones, they will accept the perishing ones as the charge entrusted to them by their Lord. It will then not be long before compassion towards the hopelessly perishing will touch their hearts and

the cry ascend with earnestness until then unknown, "Lord, send labourers."

The other reason for neglect of the command to pray for labourers is that we believe too little in the power of prayer to bring about definite results. We do not live close enough to God and are not enough entirely given up to His service and kingdom to be capable of the confidence that He will give it in answer to our prayer.

Oh, let us pray for a life so one with Christ that His compassion may stream into us and His Spirit be able to assure us that our prayer avails!

Such prayer will ask and obtain a twofold blessing. There will first be the desire for the increase of men entirely given up to the service of God. It is a terrible blot upon the Church of Christ that there are times when actually men cannot be found for the service of the Master as ministers, missionaries and teachers of God's Word. As God's children make this a matter of supplication it will be given.

The Lord Jesus is now Lord of the harvest. He has been exalted to bestow the gifts of the Spirit. His chief gifts are men filled with the Spirit. But the supply and distribution of the gifts depend on the co-operation of Head and members. Prayer will lead to such co-operation. The believing suppliants will be stirred to find the men and the means for the work.

The other blessing from such prayer is that it will make labourers of all Christians. It should be our prayer that the Lord will so fill all His people with the spirit of devotion that not one will be found standing idle in the vineyard.

Prayer for labourers has the promise of a supply. It may take time and importunity, but the command of Christ to ask the Lord of the harvest is pledge that the prayer will be heard: "I say unto you, He will arise and give him as many as he needeth."

Solemn, blessed thought! This power has been given us in prayer to provide for the need of the world, to secure the servants for God's work. The Lord of the harvest will hear.

Let us set apart time and give ourselves to this part of our intercessory work. It will lead us into the fellowship of that compassionate heart of His that led Him to call for our prayers. It will elevate us to the insight of our regal position. It will make us feel how really we are God's fellow workers on earth to whom a share in His work has in downright earnest been entrusted. It will make us partakers of the soul travail but also of the soul satisfaction of Jesus, as we know how, in answer to our prayer, blessing has been given that otherwise would not have come.

## TOUCH NOT MINE ANOINTED AND DO MY PROPHETS NO HARM

I WOULD rather play with the forked lightning, or take in my hands living wires with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others to the hurt of their own souls and bodies.

You may often wonder, perhaps, why your sickness is not healed, your spirit not filled with joy of the Holy Ghost, or your life not blessed and prosperous. It may be that some dart which you have flung with angry voice or in idle hour of thoughtless gossip is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word.

Let us remember that when we persecute or hurt the children of God we are but persecuting Him, and hurting ourselves far more.

Lord, make me sensitive to the feelings and rights of others as I have been to my own, and let me live and love like Thee.

A. B. SIMPSON.


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D.772

# JOY AND SUFFERING

## *by Henry Ward Beecher*

THE Old Testament represents virtue and obedience as bringing forth the most pleasant fruits; and in reading it one would be apt to get the idea that a moral and God-fearing man must be supremely happy. But if one turns to the New Testament it is declared that if a man will live righteously he shall suffer tribulation.

This seeming conflict of statement runs through the Bible. Religion is joyful, and yet crucifixion is its symbol. The way of piety is called *peace,* and yet we are commanded to put on the whole armour, and be ready, as warriors, to fight at any hour. We are to rejoice, and yet we are to deny ourselves, and take up our cross and follow Christ. We are to inherit the world, and yet we are to forsake the world and not be conformed to it.

Cannot we throw light upon this problem of the mingling of joy and sorrow in this world?

If the race of men were ideally perfect they would be perfectly happy. The ultimate divine idea in man is that he should be a creature organised to produce happiness in every one of his multiform faculties.

But man is not born into an ideal state—into a perfect state, even. On the contrary, he is born farther from his nature than any other creature on earth. Some creatures have their whole nature at birth. The fly never grows a particle. It is a complete fly the minute it is hatched. There is no expansion to it, As you go down the scale to the lowest form of animated creation you shall observe that, there, all the faculties a creature is to have he has in their full, plenary power the moment he starts; but you will observe as you go up the scale that as animal nature rises in structure and in scope of being the space between the birth-point and the full possession of itself is augmented and widened. The lower down you go, the nearer the creation is to perfection when it starts; and the higher up you go, the farther it is from perfection when it starts. And nothing is as far from it as a man.

Whatever progress has been made by the human race, it is still true that men are born empty of holiness. They are at the farthest extreme and remove from perfection. There is not a single man born virtuous and good. We are born negative. Every single person born has the necessity of growing up into Christ in all things. There is no more universal proposition than this: "Except a man be born again, he cannot see the kingdom of God."

It is in the light of such development that we see the relation between sorrow and joy in the Christian scheme. Joy is an attribute of man's nature drawn out and perfected. It abides with him. Its perfect form will be the fruit of his highest state. He is living toward joy if he is living toward development.

But sorrow, on the other hand, is that conflict which every person experiences as he is endeavouring to learn. It is the incident of growth to a higher state. If a child puts his hand in the fire it is *pain*; and it is pain that will keep the child from ever putting its hand there again. He has learned something. If a man, being selfish, and having once suffered from the results of selfishness, were as wise as the child that puts its hand in the fire he would avoid selfishness in the future; but that is not the way of the world.

Therefore it is that the two ideas are perfectly harmonious and consistent. You might call suffering the labour-pain of virtue, rising to a higher state out of a lower. It is not a thing desirable in itself; but instrumentally it is desirable as a motive, as a spur, as an incitement in men to rise to a higher state. When a man suffers, and accepts the suffering, and says: "It is a messenger of God sent to teach me to rise higher in that part of my being in which I am living; I must think higher; I must live better; I must be nobler; I must commune more with God; I must come nearer to the invisible and eternal world"—when a man does this he has learned the lesson that everyone should learn. The nearer a man can get to God, the less anything on earth can affect him.


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## SUNDAY MEDITATION

By E. J. JARVIS

WHEN Sir Walter Scott lay dying he asked for "the book." His family, thinking of his large library, and the great books he himself had written, asked, "Which book?"

Scott replied, "There is only one book for a time like this, and that is *the* book. Bring me the Bible."

The Bible, it is true, is the Book to die by, but, in an even richer and deeper sense, it is also the Book to live by.

Our Lord made that quite clear when He was tempted by Satan to satisfy His hunger by turning stones into bread.

He said, "It is written, Man shall not live by bread alone, but by every word of God." He was quoting from the Book!

Peter described the Bible as "The Word of God, which liveth and abideth for ever." It is the living, life-giving, transforming Word of God. It has the backing of divine authority, and therefore measures up to every circumstance or situation a man may find himself in.

You can live by this Book under life's crushing load. I think of a man who lost his sight. He learned to read Braille, and as his fingers spelled out the words of Psalm 34:22, "The Lord redeemeth the soul of His servants, and none of them shall be left desolate," he found peace through God's word.

You can live by it in your daily work, when pressing problems arise and vital decisions have to be made. God will afford unerring guidance from His own word.

You can live by it in your home life.

When Christ is the unseen guest and His word is read daily one discovers that His promises are a constant source of help and strength.

Where is your Bible? Turn over its delightful pages, let it exert its influence in your life and home.

For you and every member of your family the Bible is the Book to live by!

## IT MATTERS TO GOD

"He that toucheth you toucheth the apple of His eye" (Zechariah 2:8).

It matters to God—all about the sore heartache;
He knoweth the cause, and He holdeth the cure;
And if He sees best not to heal quick the heartbreak,
'Tis sure He will give exquisite grace to endure.

J. DANSON SMITH.

## A GOOD WORD FOR PREACHING

By VANCE HAVNER

"WE don't want sermons," say the programme chairmen of many religious meetings today, as well as many editors of religious periodicals and leaders of youth meetings. Sermons are no longer a drawing card. "Show a film, or have a celebrity on the platform to pack the house. Then maybe the preacher can give a gospel message." But plain old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say "How shall they hear without a brass band?" It says "How shall they hear without a preacher?" If preaching won't do God's work, nothing will. Of course, the size of the crowd has become the standard gauge of successful preaching, but that yardstick is not found in the Book. Nor was the supreme test impressive statistical results. We have fallen upon all sorts of carnal devices to pack the house, with the argument that the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. The church members should fill the house by being there themselves and bringing others.

Lacking a Spirit-filled membership, fervent soul-winning and a separated testimony, we are hard pressed to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the contents of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine, but have ear-itch instead of heartburn, let us not forget that the command in that very connection is "Preach the Word."

God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves by aspersions cast on great preaching or by low-rating pulpit giants of past generations; we could use a few today.

*Pentecostal Evangel.*

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It takes courage to live always according to your convictions.

# President's Diary

**January 10th. Jersey.** The Jersey Elim Church, at present worshipping in a hired hall, has obtained a piece of ground in a good position in St. Helier and hopes to begin building its own church in a short time. The congregation, a good proportion of whom were men, was about fifty on Sunday morning and eighty at night. Pastor J. S. Matts gave me a warm welcome to the church and God gave me liberty in the Spirit in both meetings.

**January 11th. Jersey.** Over forty gathered for the Monday night meeting. In the prayer time after the message on the baptism in the Holy Spirit the Lord's presence was realised. One sister was prayed for for healing.

**January 12th. Eldad, Guernsey.** The three Elim ministers in Guernsey, Pastors T. E. Francis, W. J. Martin and S. Penney, met me at the airport to welcome " Monsieur le Président," as they said. Almost immediately I found myself addressing the Women's Fellowship in Eldad church. Mrs. Penney convened and I spoke to about thirty-five sisters on "The name of Jesus." Afterwards a sister told me that her husband, who had recently died, had been converted at a mission my wife and I conducted in Guernsey in 1933.

In the evening service about sixty, of whom a large proportion were men, gathered. After the message on Acts 1 : 4, 5 a dozen or more came forward for healing and the baptism in the Holy Spnrit.

**January 13th. Vazon.** The afternoon was stormy and wet, but with the help of Pastor Francis, who fetched several in the car, we had almost the normal number present at the Sisterhood. Mrs. Francis convened and I spoke on the names of Jehovah, my text being " They that know Thy name will put their trust in Thee." It was a pleasure to have in the congregation Miss Coralie Paint, on furlough from the Elim church at Dehri, India.

**January 14th. Delancey.** About forty were present, of whom a dozen had come from the Vazon church. Pastor W. J. Martin convened and I spoke on " God confirming the Word." The presence of the Lord was realised as many prayed in the after service. Prior to the meeting Pastor Penney told me that a sister suffering from kidney trouble who had been prayed for on the previous Tuesday at Eldad had stated that she was delivered from pain. Hallelujah !

**January 15th. United Crusader party, St. Peter Port.** More than 100 young people, some of whom were unconverted friends invited by Crusaders from the three Elim churches in the island, met in a public hall for games organised by Mr. Paul De Garis and refreshments prepared by sisters of Eldad church. Afterwards I gave the epilogue on the call of Jesus : " Follow Me, and I will make you . . ." The young people listened very well.

**January 16th. Delancey.** About forty gathered for a united Crusader meeting convened by Pastor W. Martin. My subject was " The three appearances of Christ " of Hebrews 9 : 24-28. Afterwards one sister came out for prayer. One of the Crusaders told me he had been converted under my ministry in Eldad some years ago. This encouraged me greatly, as the mission conducted by me, assisted by Pastor R. Niles, had seemed a failure. God does not always allow us to see the good we do.

**January 17th. Eldad (morning).** About seventy were present. Pastor S. Penney presided at the table and I spoke afterwards on Isaiah's three visions. God blessed His Word with an anointing on the preacher at least. At night I preached at Vazon on " The enduement of power," from Luke 24 : 49. Pastor T. E. Francis led the meeting ; the Vazon choir sang very beautifully. About eighty were present, of whom a large proportion were men.

The final meeting in Guernsey was a united after-church rally in Eldad. About 100 were present. We enjoyed the singing of the Eldad choir. My last message of the itinerary was on " The word of faith," based on Romans 10 : 8, 9. Two were prayed for afterwards.



THE I.B.T.I. TEAM THAT CONDUCTED THE CAMPAIGN IN DUNDEE

Always remember that there's a lot of things your eyes see that your brain can't figure out. So that makes it none of your mouth's business.

# THE

IN THE golden altar of incense we have something much more than a gorgeous illustration: we have, expressed in kindergarten form, God's supreme symbol—rich, profound, deeply suggestive—of prayer. For there is no doubt that by the ascending cloud of aromatic odours, fed by fire from the brazen altar, the Holy Spirit signifies worship, and specifically prayer—the fragrance from a human heart, like the sweet odour that rises from the heart of a rose. "Golden bowls," we read in the Apocalypse, "full of *incense* [odours], which [incense fumes] are the *prayers* of the saints" (Revelation 5:8). So David says "Let my *prayer* be set before Thee as *incense,* and the lifting up of my hands as the evening sacrifice" (Psalm 141:2). So when the Seraphim worshipped, crying Holy, Holy, Holy, odorous smoke—something delicious to Him into whose face it ascends—filled the whole temple. The censer was the one *active* vessel of the sanctuary, as prayer can be our only activity while standing before the throne. An incident in the temple worship brings out the symbolism with extraordinary clarity: "and the whole multitude of the people were *praying* without *at the time of incense*" (Luke 1:10).

Deeply significant is the position of the altar. The God-accepted worshipper is exactly portrayed by where he stands: the altar is described as "the altar *before the Lord*" and, in the Apocalypse, as "the golden altar, *which is before the throne.*" All the priests officiated before the golden altar as worshippers, as pleaders, as intercessors; all Christians when they pray stand in the immediate presence of God. The bronze altar was *behind*—the worshipper has *passed* the burnt-out offering, and left his sin on it in extinguished ash; he now stands immediately in front of God, perpetually in the presence of the mercy seat. The vail, *spiritually* removed (for spiritually there is nothing between our souls and God), yet *physically* still separates, for God and our High Priest in the holiest, and the whole inner sanctuary of heaven, are still screened off. The worshipper, as it were, said: "I stand here, and venture to lay my grain of incense upon the golden altar, because He died yonder upon the cross that I might enter the holy of holies at last." The fires that kindled the incense had *first* fed upon the sacrifice on the brazen altar: all our prayer is lit originally by live coals from off Calvary. So the golden altar is the last point reached on this side of the vail by the worshipper in his advance toward God; the utmost height possible to him before he passes beyond the vail into the holiest of all.

The altar itself was made of acacia wood—the humanity of Christ—encased in slabs of solid gold—His Deity. The incense grains, held in the golden bowl or censer, rested on the gold-covered roof of the altar: *on the God-man alone repose all the prayers of all the saints.* The golden altar was one of the few objects defined as "most holy," as the incense is also: next to the ark and the mercy seat it seems to have ranked as the most sacred object of all: everything about it was of gold—golden rings, golden staves, a golden crown, a censer of gold. *It is the extreme value God sets on prayer.* The incense is variously described as "pure," "sweet," "perpetual," and "most holy." Moreover, the altar—higher than any other object in the tabernacle whose measurements are given, as befits prayer—had four horns, as symbolic of the power and efficiency and richness and catholicity of the ministry of prayer: worldwide in its intercession and so powerful as to move God.

The incense is a remarkable revelation of how our prayers reach God. "There was given unto him [the angel] much incense, that he might *add it* [the Greek is *give* it: the intercession of Christ, and the imparting of His merit to us, is sheer gift] unto the prayers of all the saints upon [already resting upon] the golden altar" (Revelation 8:3). Our prayers have to be sometimes fumigated, often censored, and always "censed"; that they rest upon the altar shows that they come from saints of God; but before they can *reach* God the Lord's spices must turn them into aromatic smoke. So clearly has this burnt itself into the mind of the Church of Christ that of all the prayers and collects in the Book of Common Prayer there are only nine which do not close with the appeal through Christ, and those nine for special reasons. "And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand" (Revelation 8:4). Our very prayers need praying for—by Christ. When either the high priest (Leviticus 4:3-12) or the whole congregation (13-21) had sinned, the horns of the altar of incense were blooded; and it was the only object thus blood-touched in the holy place; but *after* that the prayers and the sweet vapours go up *as one,* a delicious aroma to God. "The

# LDEN ALTAR OF INCENSE

prayer of the upright is His delight" (Proverbs 15:8).

Richly suggestive is the stored incense. "And thou shalt beat *some* of it very small [the rest being stored, always ready for instant use] and put *of it* before the testimony in the tent of meeting" (Exodus 30:34); where it lay, latent fragrance, smouldering intercession, until, touched by the fire, it burst into flame. Prayer is ignited thought, love on fire, devotion in flames. As a little boy of four exquisitely defined it: "Mummy, when I get on my knees, my *heart thinks.*" Touch the man of God at any point, at any time, and prayer flames forth, already stored; so it is that the moment fire is added the prayer, latent in the prayer-spirit, bursts out and smokes upward. Morning and evening prayer are the soul's dawn and sunset. "Every *morning* when *Aaron* dresseth the lamps, he shall burn it; a perpetual incense [always stored, often flaming] before the Lord" (Exodus 30 : 7).

Divine response is the great goal of the golden altar. The incense-smoke rose, arrow-like, in a straight and direct column to heaven. In the case of God's tribulation saints, in an agony of need and of prayer, we read: "and the smoke of the *incense, with* the prayers of the saints, *went up* before God" (Revelation 8:4); and immediate judgment-answers descend, in hot lightnings and fierce earthquakes. Had it been otherwise the smoke would have been blown down and athwart: "as smoke is *driven away,* so drive *them away;* as wax melteth before the fire, so let the wicked perish in the presence of God" (Psalm 68:2). So whether in the midnight or at the noonday, in the closet or in the great assembly, in the tropics or at the poles, in a palace or in a prison, all incensed prayer pierces heaven and moves God.

*No alien incense could be offered under pain of the death penalty* (Exodus 30:38); all prayer not fumigated with the merits of Christ ends in death. The Babylonians used to burn 1,000 talents worth of frankincense every year at the great festival of their god Bel; and in the early stages of the Church it was made the test of a Christian under the Roman Empire that he would or would not offer incense to the heathen gods. Cain's offering brought the brand; Abel's brought salvation. What was God's proof of Paul's conversion? "Behold, he *prayeth.*" Saul had prayed thousands of prayers before; but now he has seen and accepted the Great High Priest, and *prayer* is born. "The prayers of the saints went up before God *out of the angel's hand.*" Jesus is not ashamed of our prayers, but handles them with holy care; He carries them in vessels of gold, and offers them on the highest altar in the universe; He cleanses them with Calvary, and sweetens them with His own breath, and offers them for answer before infinite Godhead.

THE DAWN.

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## W. J. MAYBIN CELEBRATES TWENTY-FIVE YEARS AS AN ELIM MINISTER

AT Croydon Elim Church on the second weekend in January, members and friends joined with Pastor W. J. Maybin for his twenty-fifth anniversary in Elim. Over ninety people sat down with him and his wife and boys to a very delightful tea, prepared by the sisters of the church.

In the service that followed, Pastor G. W. Gilpin, Principal of Elim Bible College, said it was a very special privilege for him to share this occasion with our pastor, as he had been his minister prior to his entry into the ministry. He spoke very highly of his ministry through the years. Pastor R. B. Chapman (Ilford) also commented on his pleasure at being present. He was the first to suggest the ministry to Mr. Maybin, when he was quite a young man. Pastor L. Wigglesworth also added his congratulations. Mrs. Chapman rendered a delightful solo. Others present were Pastors Eric Dainton, B. Edwards and P. Cannel.

The guest speaker for the weekend was Pastor W. J. Martin from Guernsey, who was pastor's superintendent in Ireland twenty-five years before, and had appointed him to his first church. He said it had been a great inspiration to watch Mr. Maybin through the years, and share this special event with him. The church secretary also gave a word, saying that though they had known pastor for only a few months they had learned to love him as a brother in the Lord, and were being blessed under his ministry. He wished him many happy years of service for God.

Pastor Martin's ministry was a great source of inspiration over the weekend, and looking back we feel it was a highlight not only in the life of our pastor, but for our church also.

L.C.H.



A SECTION OF THE COMPANY OF MINISTERS, ELDERS AND DEACONS AT LUNCH ON THE OCCASION OF THE RECENT SEMINAR CONDUCTED BY P. S. BREWSTER

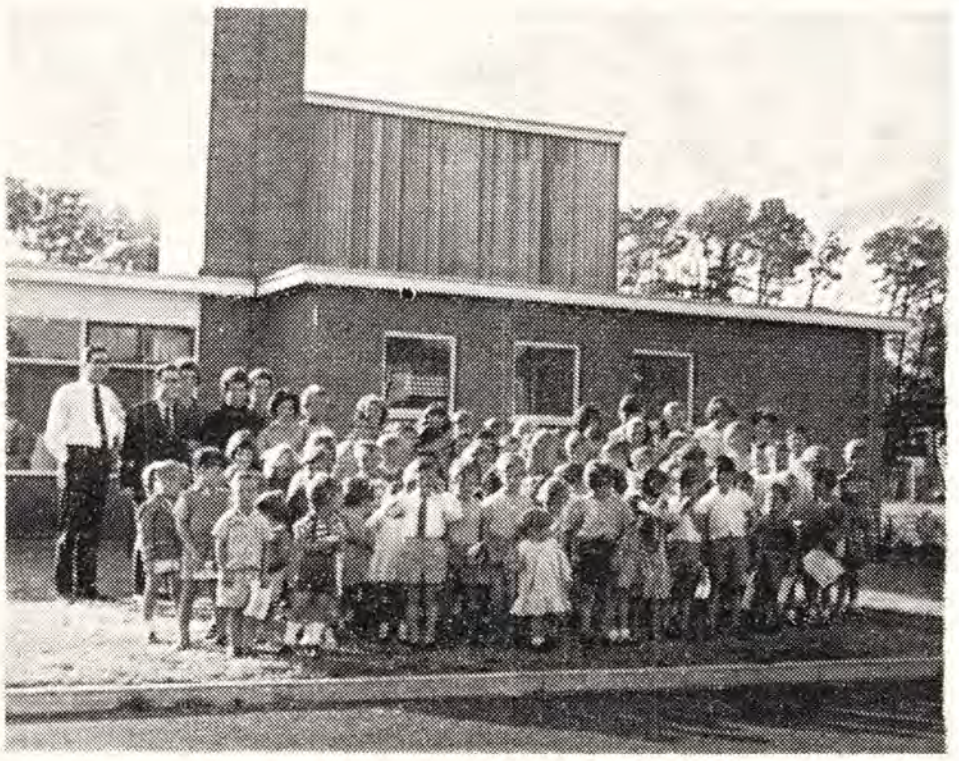
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**"Wist ye not that I must be about my Father's business"** (Luke 2 : 49) ?

As the divine and eternal Son of His Father, He had already carried through many great undertakings. But this present undertaking on which He is just entering is by far the greatest and grandest business of them all. Almighty, and full of all manner of resources, as the Son of God always was, He could not attempt this present business till He was first made flesh. No, nor till He was first made sin. This new business burdened Him, and humbled Him, and straitened Him, and gave Him no rest, till it was accomplished. . . . It was your sin that was His Father's terrible business with His Son. It is my sinfulness that gives me the right key into this text ; and it is your sinfulness that enables you to understand. He might have been found holidaying it up and down among His kinsfolk and acquaintances all that week, like the rest, had it not been for your sinfuiness and mine. But then, when that business of the Father's and the Son's and yours is finished, both in Him and in you, you will be able to visit all your kinsfolk and all your acquaintances in the New Jerusalem at your holy leisure, and will have time to tell them what both the Father and the Son have done for your soul.—Alexander Whyte.

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When God puts His words in a man's mouth a preacher is made.



ELIM SUNDAY SCHOOL, WOODLEY, NEAR READING

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As though he were two men the psalmist talks to himself. His faith reasons with his fears, his hope argues with his sorrows. These present troubles, are they to last for ever ? The rejoicings of my foes, are they more than empty talk ? Why this deep depression, this faithless fainting, this chicken-hearted melancholy ? As Trapp says, " David chideth David out of the dumps." And herein he is an example for all desponding ones. To search out the cause of our sorrow is often the best surgery for grief. A clearer view will make monsters dwindle into trifles.

C. H. SPURGEON.

YOUTH PAGE

*Conducted by the National Youth Director*

# Elim Jubilee Continental Camp

## August 21st — September 4th

### *by Eldin R. Corsie*

UNDOUBTEDLY the modern holiday trend is to camping! But why camping? Because modern camping puts all Europe at your feet, leaves you quite free either to move on or "stay put" just as the mood takes you. Because modern camping frees you from the drill and regimentation of hotel life and strict meal-times. Because modern camping enables you to prepare the typically British meal and so protects your digestion from rich, strange continental cooking. By all means try the food, but try it when you **want** to, not because you **have** to. Because only modern camping gives you the long leisurely days in the sun; days that rest and invigorate you at one and the same time.

Now we have decided to plan a holiday lasting fourteen days, August 21st to September 4th, travelling across Europe in modern luxury coaches and camping on approved sites. The coaches will be driven by Christian men, who will provide special excursions to beauty spots throughout Switzerland and northern Italy.

The journey will commence in London on the evening of Friday, August 20th, embarking at Dover at 1 a.m. and arriving on the Continent early in the morning of Saturday, August 21st. A special route has been prepared which will take the party through some of the most beautiful countryside of Belgium and France. There will be a stop "half-way" before proceeding to Lausanne in Switzerland, arriving late on Sunday afternoon.

Making Lausanne our centre, we plan to visit the interesting and picturesque spots throughout Switzerland and northern Italy. The coaches will be available to go anywhere. There is no doubt that campers travelling with us will, if they desire, have ample touring in Switzerland.

Our return journey will bring us back through interesting country to Boulogne, and we cross to Dover on the 1 p.m. ferry on September 4th.

The equipment we provide is both modern and complete. There are luxury continental-type tents. Each Racket frame tent has separate bedrooms, sewn-in ground sheets and zip-sealed doors and walls. In addition we supply an air-bed, blankets or sleeping bag, table set with stools, double-burner stove, kettle and pan set, tent light, water carrier, crockery (cup and saucer, fruit bowl, dinner plate), cutlery set, washing bowls.

The modern continental camping sites are equipped with hot and cold running water, flush toilets, showers, electric razor points, shops and every holiday amenity one can think of.

Food and menus are provided by us for three meals a day, with each tent responsible for its own catering arrangements. A buffet will operate each evening to provide hot and cold drinks at reasonable prices.

This holiday, sponsored by the Elim Youth Committee, is staffed under their authority by some of our most experienced camp officers. Assisting me in the conducting of this tour will be such well-known campers as Pastors Brian Barnett, Paul Quest and Brian Garrard.

This Elim Jubilee continental camp will combine an adventurous tour with a specially prepared spiritual programme. Visits will no doubt be made to Pentecostal churches in Switzerland.

The holiday is geared to satisfy those who enjoy the more informal type of holiday, and there is no doubt that it will offer the utmost pleasure.

The inclusive charge for the whole of this holiday —coach fares, boat fares, equipment, food—is 28 guineas. Just think of it—fourteen days of leisure, pleasure, fellowship and fun travelling through Europe's most beautiful country for 28 guineas!

Please apply quickly for an application form to: Rev. E. R. Corsie, 150 St. Dunstan's Avenue, East Acton, London, W.3, or telephone ACTon 8516.

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**SUNSHINE CORNER** *(continued)*

blurred by sin and, like William's projector, they won't show a picture at all. I think William has a good lesson to teach us, and I know that he is trying hard to show a good reflection and to let others know he belongs to Jesus.

'Bye now, sunbeams. May God bless you all and cause you to shine for Him.

Lots of love, AUNTY DOROTHY.

# Women's column

By GLADYS GORTON

### A GREAT MAN DIES

SIR WINSTON CHURCHILL, one of the most distinguished parliamentarians in British history, has died. Even the greatest must submit to the monster death. The whole nation and the world mourn his passing. People of my generation particularly feel a deep sense of loss, that something has faded for ever from the nation's life.

We extend our sincere sympathy to Lady Churchill, who has shared and strengthened his unparalleled career. It is very well known that their marriage was a real love match. Sir Winston met his wife-to-be when she was twenty-three. "Clementine Hozier had a charming oval face, finely cut classic features and large wide-set eyes, For Winston it was love at first sight. His 'Clemmie' was not only beautiful but high-spirited, intelligent, liberal-minded, and passionately interested in politics. The wedding took place at St. Margaret's, Westminster. The marriage proved to be one of the greatest of the century" (Virginia Cowles). Lord Esher dined with them a few months after the birth of their first child, Diana. "It was a birthday dinner. Only six people. But we had a birthday cake with candles. And *crackers*. He sat all evening with a paper cap from a cracker on his head. He and she sat on the same sofa and he held her hand. I never saw two people more in love," he said.

This man of renown's childhood belonged to the Victorian age, which was God-fearing and Bible-loving, and which favoured discipline—a real backbone for any nation. Sir Winston frequently quoted from the Bible when making his famous war-time speeches.

One I recall: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Psalm 112:7). The Prime Minister, as he was then, quoted this verse in his speech during the darkest period of the war. We lived in Plymouth then, and in March 1941, after the first great blitz, Churchill stood in the bombed, charred and still smoking ruins in the centre of the city and wept.

I see in my notebook that I preached from this text in April 1941. Our church had been bombed and only the entrance remained, where we continued to hold services, and in two other places in the city.

(*continued on page 109*)

# Sunshine Corner



HELLO SUNBEAMS.

Some very exciting things had been happening to William—his first long trousers for one thing and his new transistor radio for another. Perhaps the most exciting things of all were his projector and filmstrips. Pastor had shown a filmstrip in church, and William was just longing to be able to show one of his own at Sunshine Corner. When Pastor called at his house William could hardly wait to show him the films and ask his permission to show them as soon as possible.

Very carefully William chose the filmstrip and put it into the projector, then he asked Pastor to watch as he tried to focus it. To William's amazement all that showed on the screen was an indistinct blur. He couldn't understand it. Where was the beautifully coloured picture he'd expected to see? Pastor asked if he could help, and he examined the projector to see what was wrong. He took out his handkerchief and did something to the lens. Then he tried the picture again and this time the beautiful picture showed up clearly. William breathed a sigh of relief as Pastor explained that there had been a nasty thumb-print on the lens and that was why the picture didn't show clearly. William was delighted when Pastor said he could show his filmstrip at the next meeting.

Do you know, sunbeams, our lives can be rather like a projector. We should show a bright and clear picture to those around us. Do you know that lovely chorus "Let the beauty of Jesus be seen in me"? If sin comes into our lives the picture becomes dim and we need to be cleansed. We have to come to the Lord Jesus in prayer so that we can be made clean again. Reading the Bible helps to keep us clean, too.

In Exodus chapter 34, verses 29 to the end of the chapter, we read the story of Moses when he had been speaking with God on the mount. When he came down his face shone so much that the people could not look at him. Moses gave such a beautiful clear reflection because he had been in God's presence. He had to veil his face because it was so bright. If we want others to know more about Jesus we must let them see Jesus in us. If we forget to pray and read our Bibles our lives will become

(*continued on page 107*)

# COMING EVENTS

**BRIGHTON.** February 27. Elim Church, The Lanes. Jubilee Youth Conference convened by the National Youth Committee. At 3. For Ministers, Deacons, Youth Leaders and Sunday School Teachers. At 7. Area Youth Rally. March 7-11. Campaign by J. Smith.

**CAERPHILLY.** February 13, 14. Elim Church, St. Fagan's Street. Church Anniversary Services. Saturday at 7.15. Sunday at 11 and 6.30. Preacher : L. P. Cowdery, of Plymouth. Convener : J. B. Coleman. February 20. At 7.15. Film : " Mid-century Martyrs," the story of five missionaries killed by the Aucas. 27th at 7.15. Rev. R. J. Fidge and member of Llanbradach Church.

**CANNING TOWN.** February 13. Elim Hall, Bethell Avenue. At 7. G. Hillman and party. Convener : A. J. Brown.

**CATERHAM.** February 27. Elim Church, Holmesdale Road (off London Road). At 7.30. Monthly Rally. Guest speaker : W. M. E. Plowright.

**HASTINGS.** February 20. Elim Central Hall, Station Road. Rally, at 7. J. Lancaster and Eastbourne Elim Crusaders.

**INGATESTONE.** March 6. Elim Church, High Street. At 7. District Presbytery Rally. Preacher : J. C. Smyth. Music by Chelmsford Elim Church Choir. Business Meeting at 3.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30. At the electronic organ : John Evans.

**LEICESTER.** February 18. Elim Church, Ruding Road, Narborough Road Junction. At 7.30. E. Corsie with films. Particulars of 1965 Isle of Wight Camp will be given. Interested friends from the Presbytery and other churches specially invited.

**NEWHAVEN.** February 13. Elim Church, Meeching Rise. At 7. Monthly Rally. Preacher : J. Newman. Convener : H. W. Holdstock.

**PORTSMOUTH.** February 27, 28. Methodist Central Hall. Saturday at 7. London Crusader Choir, massed Male Chorus and Southsea Citadel Band. Chairman : A. Biddle. Preacher: T. W. Walker. Director of Music: D. B. Gray. Elim Church, Arundel Street. Sunday at 11 and 6. London Crusader Choir. Also at Salvation Army Citadel, Southsea, at 2.45.

**ROMSEY.** February 20. Elim Church, Middlebridge Street. At 7.30. Visit of A. Brooks and Southampton Elim Church Choir.

**SWANSEA.** February 27—March 4. Elim Tabernacle, Alexandra Road. ELIM JUBILEE CRUSADE. Preachers: J. C. Smyth (London), Idris Davies (Welsh evangelist), Haydn Dennis (Swansea). Soloist: Mrs. Idris Davies. Community hymn singing: Cwrys Blackmore. Weeknights at 7.30. Sunday at 11 and 6.30.

**THORNTON HEATH.** February 21. Elim Church, Mersham Road. At 6.30. D. B. Gray and the London Crusader Choir.

**WOOLWICH.** February 20-22. Elim Church, Crescent Road, corner of Burrage Road, S.E.18. East London Revival Rallies. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher : B. Edwards (Thornton Heath).

**WORTHING** February 22. Elim Church, Grosvenor Road. At 7.30. Fact and Faith film : " God and Creation "

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**
February 13, Stowmarket (rally).
February 14, Ipswich (11 a.m.), Clacton (6.30 p.m.) ; 18, Coventry ; 19, Nuneaton ;
February 20, Graham Street, Birmingham ; 21, Smethwick (a.m.), Blackheath (p.m.), Graham Street (after-church rally) ; 22, 23, Worcester ; 25, Longton ;
February 27, Swindon ; 28, Swindon (a.m.), Bath (p.m.) ;
March 1, Keynsham ; 2, Wells ; 3, Bristol.

**London Crusader Choir :**
February 13, Stockwell (Baptist) ;
February 21, Elim Church, Thornton Heath ;
February 27, Central Hall, Portsmouth ; 28, Elim Church, Portsmouth.

**Joseph Smith :**
February 13, 14, Selly Oak.


## YOUNG PEOPLE'S PARTY

**July 10th to 24th, 1965**

**to Hotel Rosat, Chateau d'Oex, Switzerland**

*HAPPY FELLOWSHIP*

*FAR-REACHING TOURS*

*EXCELLENT CUISINE*

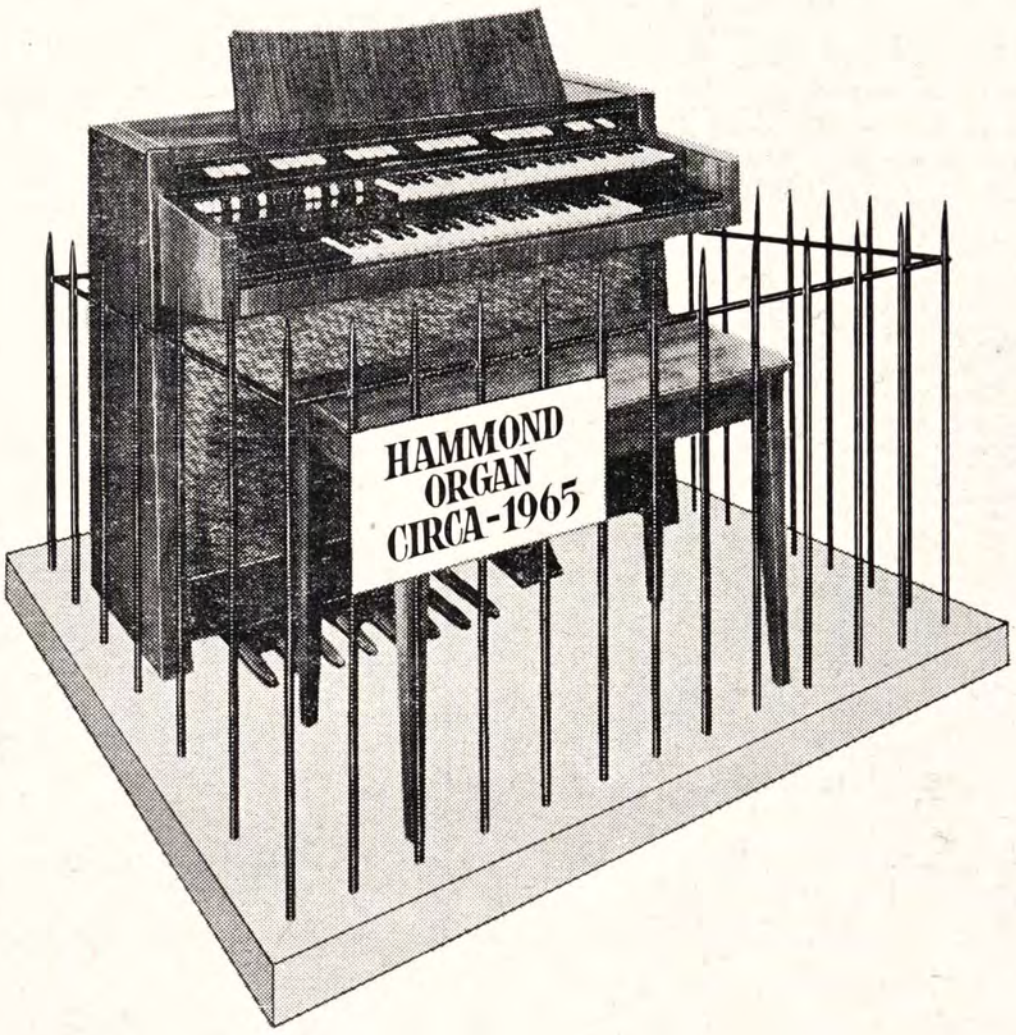
**Travel : overland (couchettes)**
**Cost : 30gns (inclusive)**

***Inquiries to Pastor J. D. Franklin, Green Pastures, Shakespeare Avenue, Langdon Hills, Essex.***

Dv.926


## WOMEN'S COLUMN *(continued)*

One was in a cafe ; it was the storeroom previously to the main one, which was bombed. At that time I had a head injury which was bandaged, but I managed to get a hat on! Thus I stood before the people in this cafe—brave, courageous folk eagerly listening to the Word of God while knowing that at any moment enemy planes might be overhead unloading their bombs. I give you an extract from the message. " There are three things to notice. (1) There is fear without trust. It is awful to be possessed with fear without any trust in God. (2) There is trust without fear. To trust when there is no cause for fear is but the name of faith. Anybody can do that. (3) Fear and trust combined. We are strange beings. We are in twilight where light and darkness are both present, and it is hard to tell which predominates. It is a blessed fear that drives us to trust."




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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, February 15th** — Matthew 5:33-48

" Bless them that curse you " (v. 44).

What about that neighbour, or the one in the office, factory or school, who always seems to go out of his or her way to be thoroughly unpleasant and unkind to us? How do we react when people try to hurt and upset us? The way of Christ is to pray for them and to look for ways of doing them a kindness, to seek their happiness. We may or may not succeed in altering their attitude, but one thing is certain—we will reveal the Spirit of Christ and honour our heavenly Father.

**Tuesday, February 16th** — Matthew 6:1-15

" Thy Father . . . shall reward thee openly " (v. 4).

There is a great temptation for us to seek the praise of others and to feel slighted if people do not notice what we do. This word assures us that the Lord is aware of all our activities and misses nothing that we do for Him; it may be giving a cup of water or it may be giving our lives, but He sees all and will one day give to us the greatest of rewards, His own approval (Revelation 22:12). Do you think we shall worry then if men have not praised us?

**Wednesday, February 17th** — Matthew 6:16-23

" Treasure upon earth . . . treasures in heaven " (vv. 19, 20).

How insecure and fragile earth's treasures seem in these days, yet how many people—even some Christians—have their hearts set upon them. The treasures in heaven, however, cannot be destroyed by the storms of earth, but will endure when earth has passed away. When we stand before Christ we shall not be asked how much we have in the bank, what property we own or what position we occupy. What will matter is how much have we stored in heaven, have we a home in God's house, how do we stand with heaven's Lord?

**Thursday, February 18th** — Matthew 6:24-34

" Your heavenly Father " (v. 26).

What infinite comfort and joy there is for us in this word! There was a time when we thought of God with uneasiness or fear, because our consciences warned us that we were sinners under divine condemnation because of our sin. When our eyes were opened to see the truth of Christ crucified, when we understood that He came to cleanse our sin and restore us to God, what relief, joy and love came into our hearts. Now the almighty God is no longer our Judge but our heavenly Father who loves us dearly for Christ's sake.

**Friday, February 19th** — Matthew 7:1-14

" The mote that is in thy brother's eye " (v. 3).

We find it so easy to see one another's faults. This is not so very surprising, for we are all different in temperament and have not yet been made perfect. As Christians, however, we are to have a different standard in our thoughts toward one another, we are to love one another for Christ's sake. The love of Christ is more powerful than differences of temperament, and if we find fault with our brother instead of showing the love of God we have failed more grievously than our brother.

**Saturday, February 20th** — Matthew 7:15-29

" In Thy name done many wonderful works " (v. 22).

The thing which is of supreme importance in any Christian service is that it should be done for the glory of the Lord Jesus Christ. No matter how great the work we have done may appear to be, it will be of no account if it has been done to draw attention to ourselves rather than to Him. Let us carefully examine our motives and make sure that our supreme ambition is the honour of Christ; if it is not, let us ask for cleansing and be determined that His glory alone shall inspire us.

**Sunday, February 21st** — Matthew 8:1-17

" I will " (vv. 3, 7).

How willing the Lord Jesus is to come to our aid when we call to Him! His birth, life and death all tell of His deep concern for mankind and His willingness to bless and help. How can we think of the sufferings He endured for us on the cross and doubt His desire to do good to us? As we look back across the time since first we came to know the Lord Jesus, can we not recall many instances when we were in great need and the Lord met our need in answer to prayer?

---

**EDITORIAL** (*continued*)

state of eternal loss, degradation, torment, punishment, being derelict, that is being rendered useless for the purpose for which we were created, and the eternal cognition of this being derelict, and that any temporal benefits arising from the preaching and acceptance of such a salvation are incidental only—the heart of the message is eternal salvation for eternal souls from eternal loss by the Lord Jesus Christ's personal intervention in response to all who call upon Him to be saved. As the psalmist put it, " He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and He hath put a new song in my mouth, even praise to our God."

---

## A BASKET OF FRUIT

" Go and bring forth fruit " (John 15:16).
" The branch cannot bear fruit of itself " (John 15:4).
" From Me is thy fruit found " (Hosea 14:8).
" The fruit of the Spirit is love, joy, peace . . . " (Galatians 5:22).
" Every good tree bringeth forth good fruit " (Matthew 7:17).
" Ye shall know them by their fruits " (John 15:2-8).
" Fruitful in every good work " (Colossians 1:10).

WILLIAM LUFF.

# CLASSIFIED ADVERTISEMENTS

**All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive SATURDAY morning for issue a fortnight later.**

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BISHOP. On January 22nd, Mrs. Eva Bishop passed into the presence of the Lord. For many years a faithful member of the Elim Church, Plymouth. Funeral conducted by Pastor L. P. Cowdery.

HAMMOND. On January 16th, May Hammond, very suddenly. Beloved member of Westcliff Elim Church for forty years. Wife of the Elder. Officiating ministers at funeral: Ernest Everitt, George Nunn and George Backhouse.

SAUVARY. On January 23rd, Miss L. Sauvary, aged 82, faithful and loved member of Delancey Elim Church. Officiating minister at funeral: W. J. Martin.

SMITH. On January 10th, Mrs. Alice Smith, long-standing member of Elim Church, Ilford. Officiating minister at funeral: R. B. Chapman. " Neither shall there be any more pain."

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 8 FEBRUARY 20th, 1965 6d



THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

**COVER PHOTOGRAPH**

***T. E. Francis welcomes home Miss Coralie Paint. With them are S. Penney, W. J. Martin and Coralie Paint's sister, Edythe. See page 117 for report.***

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## EDITORIAL

### MASS EVANGELISM

AN ANGLICAN divine of the last century described himself in his preaching as being like a man who was trying to fill a large number of bottles with water by dashing water over them. We have heard this simile repeated on more than one occasion recently, when it has been used to support an appeal for more intense personal witness. The divine, and the others, went on to say that if you want to fill a bottle with water you concentrate on one bottle. The simile was, of course, inappropriate to its subject. The wise preacher accepts our Lord's metaphor of the sower going forth to sow. But the prejudice against mass evangelism is very strong. "Hand-picked fruit is best" is a proverb used against mass evangelism, almost as if it had the imprimatur of scripture. A critic of a Pentecostal preacher thirty years ago said with a sneer, "He converts people from the platform." The critic, because of his upbringing, thought the inquiry room was the only place where a person could be converted. Because of our prejudice we overlook, or belittle, the references to mass evangelism in the New Testament. But John the Baptist's ministry was one of mass evangelism. Matthew states (3 : 5) : "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan"; and Luke states (3 : 7) : "Then said he to the multitude that came forth to be baptised of him . . ."

The gospels and 1 Corinthians supply three occasions of definite references to numbers listening to or following the Lord. On the occasion of the feeding of the 5,000 it is stated that the multitude numbered 5,000 men besides women and children—say 20,000 in all. The other occasion in the gospels is that referred to by our Lord, the feeding of the 4,000. When, therefore, the gospels and the book of Acts speak of multitudes we are perfectly justified in thinking in terms of thousands and tens of thousands listening to the Lord and His apostles.

1 Corinthians 15 : 6 refers to our Lord's being seen after His resurrection by more than 500 men gathered in one place. How many followers must Jesus have had if 500 men among them were to be found in one place following His resurrection ?

Turning to the day of Pentecost, we ask our readers to estimate how many Peter had in his audience if 3,000 were converted, and later, on the occasion referred to in Acts 4 : 4, when 5,000 men were converted. From these allusions we may safely assume that when the gospels and Acts refer to multitudes numbers of the order of tens of thousands are being referred to. "The multitude came together" (Acts 2 : 6). "And the multitude of them that believed" (Acts 4 : 32). "And the saying pleased the whole multitude [of the disciples]" (Acts 6 : 5). Philip's campaign in Samaria was city-wide in the true sense. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave

(*continued on page 122*)

# RESOLUTION AND CONFIDENCE

Psalm 55 : 16

*by A. S. F. Horne* HASTINGS

I. *THE PSALMIST'S RESOLUTION*

The psalmist said "I will call upon God." In earnest prayer I will pour out my soul before Him. I will direct my eyes "unto the hills, from whence cometh my help." I will look to the "rock of my salvation."

Where ?

1. *In the secret place*

Where no eye but the eye of God is upon me ; there I will approach the mercy-seat, there I will open to Him my state, make known my wants, and seek "grace to help in time of need."

2. *In the sanctuary*

With the people who love thee, O Lord, and who delight in the ordinances of Thy house, when they meet to give thanks for Thy goodness, and to supplicate Thy mercy ; with them I will draw near to God, and pray, that peace may be within the walls of Zion, "and prosperity within her palaces."

3. *In the world*

Amid its bustle, cares and trials ; yes, I will there breathe the secret sigh—a prayer that none but God can hear. I will seek to be delivered from its evils, saved from its bewitching snares and its deadly influences. To the Lord will I cry, "Turn away mine eyes from beholding vanity" and save me from being secretly inclined to evil, as well as from presumptuous sins.

II. *HIS NEED FOR CALLING ON GOD*

Because I cannot live spiritually without a continual communication of grace from above, to enjoy this I must seek it by prayer, because God has said "For all these things I will be inquired of." The world and the Devil seek to ensnare me by various traps which they lay in my path, and I cannot escape from them but by the power and wisdom which "cometh from above." I ask of Him who gives to all men liberally and upbraids not.

I need to call upon God because I must "let my light so shine before men that they may see my good works and glorify my Father who is in heaven."

Next, because the world is deceitful ; those in whom we place the greatest confidence sometimes act the most treacherously and unworthily of the confidences we have placed in them. David had experienced this when he wrote this psalm. Ahithophel had been David's counsellor, a man in whom he had placed the greatest confidence, regarding him as his equal, his guide and acquaintance, with whom he had taken sweet counsel, and had walked to the house of God in company. This bosom friend, when Absalom had treacherously stolen the hearts of the children of Israel and was gone to Hebron to declare himself king, united in the conspiracy with him against his father. 2 Samuel 15 : 2, 10, 12, 31. Had it been an enemy it would not have been so painful and afflictive, then, says David, "I could have borne it," but it was a confidant, a highly esteemed friend. How valuable, under such circumstances, is a friend in whom we can with safety confide, to whom we can make known our distress, and who will sympathise with us. God is such a friend. However inconstant earthly friends may be, God is ever faithful. Hence the resolve "I will call upon God."

Now

III. *HIS CONFIDENCE*

"The Lord shall save me."

It sometimes happens that we have an earthly friend to whom we can make known our trials, who sympathises with us and would help us but cannot. The Christian finds in God not only a disposition to hear his complaint and to sympathise with him, but likewise a willingness and an ability to impart strength and deliverance.

We must have this confidence in God while asking. Jesus said "If thou canst believe, all things are possible to him that believeth" (Mark 9 : 23).

*DAVID OBTAINED THE ASSURANCE :*

1. *From past experience*

"I sought the Lord, and He heard me, and delivered me from all my fears." "Thou hast been my help ; therefore in the shadows of Thy wings will I rejoice."

2. *From a knowledge of God's character*

"Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy

and truth." God is love, and is the same yesterday, today and for ever.

3. *From His promises*

The Lord is good to them that wait for and seek Him. " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened." The eyes of the Lord are upon the righteous, and His ears are open to their cry. He also will hear prayer and will save them. " I will call upon God, and the Lord shall save me." He will save me from the wiles of the Devil, from the allurements of the world and from real evils ; from the love of sin, from its polluting and deadening influence here and from its awful consequences hereafter. " I will call upon God." Having His blessing I shall be happy ; yea, though I may be tempted, persecuted and forsaken by all earthly friends, " this kind friend will never deceive me." " They that trust in the Lord shall never be confounded." My soul, trust thou only in Him ; so shalt thou " abide under the shadow of the Almighty —He shall cover thee with His feathers, and under His wings shalt thou trust ; His truth shall be thy shield and buckler." Hallelujah.

## FORTY YEARS OF PENTECOST IN BARKING AND DISTRICT COMMEMORATED

A FORTIETH anniversary in Pentecostal circles is still something to be anticipated with much praiseful joy, and such indeed was the experience recently of the saints in Barking and district as they rejoiced together in the blessing and faithfulness of the risen Lord during the forty years since the pioneer campaign conducted by our beloved and esteemed brother Pastor Stephen Jeffreys.

On the Saturday afternoon Pastor H. Shaw, of East Ham, led the opening service, and the ministry of the Word was in the able hands of our brother Donald Gee. His plea that we might seek wisdom and understanding in the things of the Spirit will long be remembered.

After refreshments provided by the sisters of the Barking assembly all moved to crowd the Barking Assembly Hall. We were joined in this service of thanksgiving by H. W. Greenway, Donald Gee, W. Ll. Bell (soloist and pianist of the original campaign), E. F. Cole, A. V. and Mrs. Gorton, and Douglas B. Gray, with the London Crusader Choir, together with the district superintendent and East London ministers. To try to itemise the various contributions would make this report a very long one indeed, but under the inimitable leadership of the Secretary-General one speaker after another spoke of the great blessings of those early days, and how often did we hear the cry " Do it again, Lord." Pastor Willie Bell, as he was affectionately introduced, brought many happy memories as he sang the songs of the early days, and the congregation was visibly moved as he spoke of the great blessing of the Lord upon the ministry of one he was honoured to have served, Stephen Jeffreys.

And what shall we say of the ministry of the London Crusader Choir that has not already been said on a hundred different occasions? Just the right music beautifully rendered. The clock had made its journey to 9.30 all too quickly and we were soon singing the closing hymn for the day—a day of much rejoicing and rich blessing.

The services were continued in the Barking church on the Sunday and Monday under the ministry of Pastors E. F. Cole, W. Ll. Bell and Douglas B. Gray with the London Crusader Choir (who in the afternoon went to Maidstone prison to continue their long-standing ministry there) and the Clapham Rhythm Group.

May the almighty Lord hear the oft-repeated prayer that the Lord would again visit the East London district as He had done in days past with revival blessing and a mighty outpouring of His Holy Spirit.

On the weekend before the anniversary services the friends of the Barking assembly welcomed their new minister and his wife, Pastor and Mrs. F. J. Taylor, with the earnest prayer that God would bless them and make them a blessing in the district. Mr. Taylor reports good meetings thus far and a real consciousness of the presence of the Lord. A revival and divine healing crusade is to be conducted later in the year by Pastor Alex Tee and the prayer of all EVANGEL readers is requested.

## IT MATTERS TO GOD

It matters to God—all about what perplexes,
The problems and tangles we cannot undo ;
The burdens which press and the thing which sore vexes—
They matter to Him, and He'll see us right through.

J. DANSON SMITH.

## A TRIBUTE TO MRS. ALICE SALTER

### A veteran missionary

By WALTER HAIGH

ELIM CHURCH, BRADFORD

On Monday, December 21st, Mrs. Alice Salter, of the Congo Evangelistic Mission, was promoted to glory. The funeral service was held in the Bradford Elim Church on Christmas Eve. It was conducted by Pastor E. J. Jarvis and there were representatives present from the Congo Evangelistic Mission, Assemblies of God and the Elim Churches. These brethren had made a great effort to be present to pay their last respects, and tributes on behalf of the various movements were made by Harold Womersley, C.E.M., A. F. Missen, Assemblies of God, and O. G. Miles and John Woodhead, of Elim.

The memorial service was held on Sunday evening, January 3rd, when Harold Womersley and Bessie Swettenham, two of her colleagues from the C.E.M. field, spoke lovingly and feelingly of all her work for God. Her great-nephew, Brian Wigglesworth, sang very beautifully the hymn written by his grandfather, E. C. W. Boulton, "Jesus, let Thy splendour," a most moving contribution, taken from *Redemption Hymnal*.

J. J. Morgan, Field Superintendent of the Elim Churches, who convened the service, made reference to Mrs. Salter's missionary enthusiasm both at home and abroad. Many of the Bradford friends have known Mrs. Salter for over thirty-five years and all revere the memory of her stirring addresses, which were full of the Spirit and humorous as well.

She always said she had a stirring-up ministry and wanted her hearers to be on fire and to be real about the things that matter in the Christian life.

Many young lives were influenced by her zeal, and ministers from far and near testify that they were moved to serve the Lord by her appeal and utter consecration.

She has gone to her reward, which will be for her service in Brazil, Angola and Congo with all the stimulation of her ministry in the homeland, and we must all strive to meet her in that better land. What a meeting that will be. Hallelujah! Praise the Lord!

**Vazon, Guernsey** **Pastor: T. E. Francis**

The Vazon church recently held a welcome-home meeting for Miss Coralie Paint, when 110 people sat down to a reception tea arranged by Pastor and Mrs. T. E. Francis and provided by the church members. This happy reunion with her home church was attended by members of her family, Pastor and Mrs. W. J. Martin and Pastor and Mrs. S. Penney. After the meal Miss Paint showed a film of the building of the new church at Dehri-on-Sone, in which the Vazon church has shown a very practical interest.

We praise God for the continual manifestation of His power in our midst. One brother who had a large cyst on his throat, could not wear a collar because of the swelling and was waiting for an operation for its removal was prayed for one Sunday night. A short while later the swelling had gone completely. He came to the church wearing his collar, and when the doctor sent for him to undergo the operation he was amazed that he could find no cyst —it had disappeared and our brother was able to testify to him of the Lord's healing power.

The youth work is still going well. We are particularly glad of the children who attend from non-Christian homes and who did so well in the scripture examinations.

God has certainly blessed the ministry of Pastor and Mrs. Francis in our midst.

## THE GOING HOME OF A LOYAL AND LOVABLE WORKER

The Elim church at Llanelly has suffered a great loss in the going home of one of its loyal and devoted deacons, Mr. Emlyn Williams. For many years he had laboured as a leader among young and old, and his high example and lovable disposition won him a cherished place in the hearts of all who knew him. He was a man of deep spiritual worth and his life and words were always inspiring and benefiting.

For the last few years he suffered greatly, but he possessed a spirit of high courage, constant praise and gracious humour.

At the funeral service there were many ministers of various denominations who had come to pay their respects to this man of God—such was our brother's influence and fragrance of life. His last request was that a powerful gospel message should be preached at the graveside. This was faithfully carried out, for the message of the gospel sounded forth with resounding note. Our prayers are that Mrs. Williams and her family will be sustained with the glorious hope of reunion at the resurrection morn. Hallelujah! "Jesus is coming again."


# *ELIM'S FAMILY DAY*

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**Hear the German Guest Choir** **Also Family Features**

**Watch for further announcements and particulars**

# Remarkable Healing in Norway

EVANGELIST Howard Anderson, of Stamford, Connecticut, conducted a series of evangelistic campaigns in Scandinavia between 1960 and 1963. Among the miracles of healing that took place in answer to prayer was that of Asta Traldal, which was reported in the March 1964 issue of the Norwegian Pentecostal monthly *Livets Gang*.

Miss Traldal had been an invalid for seven years. She suffered a back injury as a result of a fall at the age of twenty-two and was confined to bed for fourteen months. When she was able to be up for a little while she soon fell again from weakness. This time an operation was performed, but it was not successful. Seven years of suffering and misery followed, and during that time she became unable to eat or sleep normally. She lost sixty-three pounds, and her nerves were "completely broken."

While in this trial she wrote in her diary: "Here I lie. God desires to teach me patience. This is a hard lesson to learn."

She was in and out of the hospital and convalescent homes. When the doctor could do no more for her she was sent home to her mother, apparently to die. A doctor came to give her injections as needed, since she could take no more medicine by mouth.

After a few more months arrangements were made to place her again in a hospital. But, recalling those desperate days, Astra Traldal feels that this is the point at which the Lord intervened and said "Thus far . . . and no farther"; for it was the very next day that Howard Anderson and some of the Norwegian brethren came and offered to pray for her.

"I answered, 'Yes,'" she says, "but if I had had strength to say more I would have added 'Pray that I might die.'"

They prayed, and while she did not feel any change she asked the Lord within her heart: "If anything has happened, let me sleep tonight." She went to sleep quickly and slept all night—the first normal sleep in seven years.

She had fully resigned herself to the fact that she would never walk again, but the next morning after they had prayed for her she got up, went to the table and ate four slices of toast, giving thanks to God for the miracle.

"Two days later I went to church. The next day I helped with the Saturday cleaning, baked a cake, and went about two miles to the store on an errand.

"A few days later I received a call from the hospital to remind me I was to be admitted that day. I told them I was well and could come to the office so that they could see me. I took a bus to the hospital, but there was no talk of admittance—only amazement. They examined me and found no sign that I had been sick, except the scars of the incisions in my back and a little muscular weakness as a result of my lying in bed seven years."

During the next fourteen days she gained a pound a day and is now her normal weight. The glasses she had worn because of her injuries were no longer needed.

Mr. Kare Rinholm, a public school teacher and interpreter for brother Anderson in Norway in 1960, wrote concerning a recent visit in the Traldal home: "When I arrived last week, Asta was leaving for her duty as a night nurse. She was evidently in perfect health, beaming with a happy smile. After she left, her mother told me the great news that Asta soon would start out as an evangelist in company with another sister of the church!"

*Pentecostal Evangel.*


**IRELAND FOR HOLIDAYS IN 1965**

**THE ANNUAL ELIM CONFERENCE**

**IS TO BE HELD IN THE LAND OF ELIM'S BIRTH IN JUBILEE YEAR**

- **SPECIAL ATTRACTIONS**
- **TOURS TO BEAUTY SPOTS**
- **THRILLING MEETINGS**
- **FARES REDUCED**

ALL MEMBERS AND FRIENDS OF ELIM ARE INVITED TO JOIN THE HOUSE PARTIES.

**EARLY BOOKING ESSENTIAL**

WRITE AT ONCE TO THE CONFERENCE SECRETARY, 20 CLARENCE AVENUE, LONDON, S.W.4.

D.775

# Christians don't walk alone

By LYLE EGGLESTON

JUAN CONONAO and his wife, Zulama, laboured during the closing years of Juan's life among the Mapuche Indians of Argentina. Many of them do not speak Spanish; they live mostly on *pinon* (pine) nuts and goat meat. Four months out of the year they are snowbound. Juan and his wife went there in 1961, and the Lord called him home in 1964.

"Once they tried to kill my father," Juan's eldest daughter said in the course of our conversation after his funeral. Though I had lived and worked with the Mapuche pastor for a whole winter, I do not recall hearing him tell me about this tremendously interesting episode in his life.

She went on to explain that it happened a number of years ago while Juan was preaching the gospel among the Mapuche and Chilean *inquilinos* (workers on large farms) some thirty miles south-east of Temuco. One of the landowners had a devilish disposition that built up in him a bitter hatred for the humble preacher of the gospel.

The farmer hired a thug to lay wait in the brush in a ravine one night to kill Juan as he passed by on the trail. (The daughter did not make it clear whether her father was returning from a meeting or from town, but at any rate it was after dark, and he was returning home on foot.)

Juan had the habit of singing hymns as he walked alone at night. The would-be killer heard his voice, saw the short, heavy-set figure silhouetted against the sky. He was alone. It was a perfect set-up for the enemy. While he was making last-minute calculations, the singing voice drew nearer. But, strangely, other voices joined Juan's. The enemy peered in the dark, saying to himself: "I was *sure* he was alone. Seems like there are several people with him." Some were singing and others were conversing. The voices drew nearer, passing the place where the enemy was hiding. Now they had passed him, and went on, in the dark, across the floor of the ravine. Just as they were beginning to climb out of the other side the voices died away, except Juan's. The would-be assassin's hand shook with the rifle as he saw the same short, stout figure rising out of the ravine against the night sky—alone! The skin on the bushwacker's head contracted as he watched in utter amazement. "*Caramba!*" (confound it), he exclaimed to himself. "*Es cierto que estos evangelicos andan accompanados por Dios.*" ("It's true that these Christians are accompanied by God.)

The details of this episode leaked out from the man himself. As far as Juan's daughter knew, he never became a Christian, but he had had an experience he could never forget.

*The Gospel Mission of South America Magazine.*

# ELIM JUBILEE YEAR DIARY

**February**

14–21 KINGSTON-ON-THAMES
Evangelistic Campaign conducted by Alex Tee.

27, 28 PORTSMOUTH
Methodist Central Hall at 7 (Saturday).
Elim Church, 11 and 6 (Sunday).
"Symphony of Praise" conducted by D. B. Gray and London Crusader Choir.

27 BRIGHTON
Sussex Youth Conference and Rally in the Elim Church, 3 and 7.

**March**

13 BARKING
Annual "Symphony of Praise" in the Assembly Hall at 7, conducted by the London Crusader Choir and guests.

13–21 CHATHAM
Evangelistic Crusade in the Town Hall, conducted by L. Lambert.

14–21 WORCESTER
Evangelistic Campaign by Alex Tee.

20 CAPEL
Opening of the new Elim Bible College, Grenehurst Park, at 3.

27, 28 PORTSMOUTH
Evangelistic Weekend. Saturday in the Methodist Central Hall, Sunday in the Elim Church, conducted by Alex Tee.

BOOK REVIEW

**Categorical Imperatives of the Christian Faith,** by Dr. G. Campbell Morgan (Henry E. Walker Ltd., 26 Grafton Road, Worthing, 5/-).

To those who are conversant with the writings of Dr. Campbell Morgan this little volume will need no recommendation. It will be found to contain material of absorbing interest which will impress the mind with the profound nature of the truths of the Christian faith. The manner of presentation reveals the author's depth of spiritual insight.

It is just a pity that we find one discordant note in the chapter dealing with the ministry of the Holy Spirit. One feels that had Dr. Morgan lived today he would have had a much modified view on the matter of the Holy Spirit's coming to the individual. His allusion to the "mistake of the so-called Pentecostal movements" is now seen to be his mistake in the light of the current Pentecostal revival.

T. J. BROOMHALL.

# THE M

IF YOU take a compass and stick its point in the centre of a piece of paper you can draw a perfect circle and close it completely. God sits at the centre of His universe ; everything describes its own appointed circle according to the divine plan of the Great Architect. The planets complete their circuits. " The heavens declare the glory of God and the firmament showeth His handywork " (Psalm 19 : 1). Each drop of water that falls from the clouds will not return until all is accomplished for which it was sent. " As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth . . . so shall My word be that goeth forth out of My mouth ; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it " (Isaiah 55 : 10, 11). God's Word is certain to be fulfilled in the way He " sent it." Sometimes we may think He is a long time in working out His plans, but as surely as the circle bends back upon itself until completed so surely will God cause His purposes to be fulfilled.

Let us apply this principle, which I believe is a scriptural one, to the subject of the millennial reign of Christ. Will Christ reign on this earth for a period of time after His second advent ? I am firmly convinced that He will do so for the following reasons.

**1. God's purpose for a world governed righteously by the man He created must be fulfilled.**

When God formed Adam He said : " Let us make man in our image, after our likeness : and let them have dominion *over all the earth* " (Genesis 1 : 26). Satan deceived and enticed man from his obedience and allegiance to God, and it seemed as if the plan of God had gone awry ; that man's circle was being bent farther and farther away from the divine intention.

But a last Adam came so that the failures of the first Adam might be overcome and the plan of God for this earth be completed. Listen to the grand climax, the completion of the circle of God's plan for this earth : " And I saw heaven opened, and behold a white horse ; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall *rule them with a rod of iron* " (Revelation 19 : 11-15). The rod is the baton of royalty, but it is of iron for discipline.

God will have His purposes carried out, if not by the first Adam then by His perfect last Adam, our Lord Jesus Christ. At the second advent of Christ " they that are Christ's " will be raised (and only those, 1 Corinthians 15 : 23). But this does not yet usher in the eternal state, for Christ will not deliver up the kingdom to God, even the Father, until He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet " (1 Corinthians 15 : 24, 25).

On the supposition of the non-millennialist that Christ's reign can only be a spiritual one as Lord and King of His Church, this scripture implies that Christ's coming will be delayed until everyone in the world is finally converted. This theory is exploded by world facts and by Scripture, which teaches that at Christ's return to this earth the world will not be converted but far otherwise. Christ asked : " When the Son of man cometh, shall He find faith on the earth ? " (Luke 18 : 8). Paul tells us (1 Thessalonians 5 : 2, 3) : " The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety ; then sudden destruction cometh upon them . . . and they shall not escape." There will therefore be those on earth at Christ's second advent who will not have the faith of Christ, but will be living in carnal security in unbelief and sin.

These are the tares of Matthew 13 : 40, 41. " The Son of man shall send forth His angels, and they shall gather *out of His kingdom* all things that offend, and them which do iniquity." If Christ has only one kingdom, and that a spiritual one, how can there possibly get into His spiritual kingdom (the entrance to which is only by the new birth, according to John 3 : 3, 5) them which do iniquity ? Evidently there must be another kingdom, an earthly one (besides the spiritual kingdom), composed of those whom Christ will have to rule with a rod of iron.

**2. God's promises made to Israel must be fulfilled literally.**

It is plain fact that those prophecies concerning Christ's first advent have had a literal and absolute fulfilment. To quote only a few : the virgin birth of Christ was prophesied (Isaiah 7 : 14 ; Matthew 1 : 23) ; the place of His birth was foretold (Micah 5 : 1-3 ;

Matthew 2 : 6) ; the ministry of Christ was prophesied (Isaiah 61 : 1, 2 ; Luke 4 : 18, 19) ; the manner of Christ's death was foretold (Zechariah 12 : 10 ; John 19 : 37) ; His burial was foretold (Isaiah 53 : 9 ; John 19 : 38-42) ;

# ENNIUM

## *by*

## *C. J. E. Kingston*

PRESIDENT OF THE ELIM CHURCHES

His resurrection was prophesied, too (Psalm 16 : 10 ; Acts 2 : 24-32).

Christ literally came to Bethlehem, rode literally on an ass into Jerusalem, was literally betrayed for thirty pieces of silver, His hands and side were literally pierced on the cross, He died and was buried literally and He rose again the third day literally. Often the promises of His second coming stand in the same sentence with those of His first coming, which have been so literally fulfilled. How absurd it would be to evaporate into mere metaphors those scriptures foretelling His future reign. " Has then Jesus only metaphorically died on the cross ? Has He drunk spiritual vinegar ? Were lots thrown only for His spiritual garments (Psalm 69 : 21 ; 22 : 18) ? No, all came to pass literally and actually."

These scriptures having been literally fulfilled, what right have we to assume that other prophecies which speak just as clearly of a glorious reign of Christ on the earth are to be fulfilled in a non-literal sense? What right have we to alter the plain literal sense of the promises made to Christ and Israel and thus rob them of their relevance to those who first received them ?

Let us examine a few of the many scriptures on this subject. In Genesis 17 : 8 God made a covenant with Abraham which He has never abrogated. He promised " the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." This promise refers to an earthly country, and will be finally fulfilled when Christ reigns on earth. In Isaiah 11 : 1, 2 Christ's first advent is in view. He will be of David's line ; He will be anointed with the Holy Spirit. Then the prophecy leaps forward to Christ's second advent, when He will " smite the earth with the rod of His mouth " ; He will judge with righteousness and " the earth shall be full of the knowledge of the Lord, as the waters cover the sea " (Isaiah 11 : 9). God intended these prophecies to be literally fulfilled or language has ceased to have any meaning. Dean Alford, combating in his day " what is known as the spiritual interpretation now in fashion," as he describes it, says that to spiritualise the plain statements of God's word means that "there is an end to all significance in language and Scripture is wiped out as a definite testimony to anything."

To quote Erich Sauer, the " mere spiritualising is a dangerous circumventing of the simplest meaning of Scripture : in view of the prophecies of the first coming of Christ it is arbitrary and illogical, and it makes God a liar as regards His promises."

Let us take Zechariah 14 as further proof of God's promises which He will keep literally. The opening verse declares that " the day of the Lord cometh " when Jerusalem will be attacked (v. 2) and Christ will return to the Mount of Olives (from whence He ascended—the circle comes back again) (v. 4), " and it shall be in that day . . . the *Lord shall be King over all the earth* " (vv. 8, 9).

Could language be plainer? Christ is to come again, and after the destruction of the armies which will attack Jerusalem (v. 12) He will reign over the nations which are left (v. 16) and they will " go up from year to year to worship the King, the Lord of hosts " (v. 16).

There are many other promises in the Old Testament which God has made and which He will literally fulfil when He sets His Son as " King upon His holy hill of Zion " ; when He gives Him " the uttermost parts of the earth for [His] possession " (Psalm 2 : 6, 8).

**3. Christ's prayer that God's will should be done on earth must be answered**

In the Lord's Prayer we are taught to pray " Thy kingdom come. Thy will be done on earth, as it is in heaven " (Matthew 6 : 10). This petition proves several things concerning our subject :

(a) That the kingdom Christ asks us to pray may come cannot refer to the spiritual kingdom of the Church, seeing that the Church was already in being in Christ's day (compare Matthew 18 : 17 ; Acts 7 : 38) and was composed of all His true followers.

(b) That the kingdom we are instructed to pray may come is an earthly one, for when it comes God's will will be done " on earth."

(c) That the prayer for the kingdom presupposes a time when all on the earth will do God's will, for His will is to " be

(*continued on page 122*)

*FURTHER EDITORIAL*

## A SHAMING RECORD

TODAY'S paper announces among its company results that Tollemache and Cobbold Breweries' profits for the year ended September 30th, 1964, are up twenty-seven per cent and that the directors propose a final dividend of twelve per cent, making a total of seventeen per cent, and to give shareholders a one-for-one scrip issue. So the Tollemache shareholders may rub their hands together in glee as they receive their seventeen per cent on capital outlay. Unfortunately, the link between their capital investment and the slaughter on the roads, the social distress, the cost to the state of crimes caused by and under the influence of drink, the broken homes and ruined lives is too tenuous to be readily perceived by the investors.

Only in the final judgment of the Great White Throne will the links between personal actions and social consequences be fully brought to light before man's horrified gaze. God will not need to say in that day "Thou art the man"; the terrifying unravelling link by link of the chain of cause and effect between our actions and their social consequences will be sufficient condemnation.

Yet God has already set up a judgment seat in our personality; He has already sent a Judge into the world. Conscience is the place and agent of judgment in every man, and Jesus said the Holy Spirit would convict the world of sin, of righteousness and of judgment.

C. N. Charrington, seeing a woman thrown out of a public-house and, looking up, seeing his father's name above the entrance, yielded to conscience and the Holy Spirit and renounced his interest in the family fortune. Having obeyed the Judge and the judgment set in his own personality he will not be condemned when the "books are opened."

## THE MILLENNIUM

(*continued*)

done on earth as it is in heaven." This is in line with Isaiah's prophecy (11:9) "the earth shall be full of the knowledge of the Lord."

We are faced in this prayer of Christ's with one or other of two alternatives. Either (1) Christ is to return to this earth to reign as King for a certain period of time during which God's will will be done "on earth as it is in heaven" or (2) Christ will not return to this earth until every inhabitant of it has been converted and does the will of God "as it is in heaven."

We know from other scriptures that this latter alternative is not true, and we are therefore compelled to believe that there must be a reign of Christ on this earth after His second advent and before the dawning of the eternal state.

**EDITORIAL** (*continued*)

heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:5, 6).

The New Testament teaches by precept and example that God converts people through individual witness, as, for example, the woman of Samaria and the Ethiopian eunuch, and through mass evangelism, as the scriptures already referred to state. We are living in days of unique opportunity for mass evangelism through radio and the printed page. One God-chosen man may now address tens of millions. The gospel may now be put in a million homes in a few weeks, and Elim plans to do this. May the Spirit of God so come down upon preachers, hearers and readers that whole communities, even as in the case of Nineveh under Jonah's preaching, may repent and turn to the Lord.

**ILKESTON REPORT** (*continued*)

last sentence in one newspaper article was "With the occupation by members of Ilkeston's Elim church a new era in the long history of the South Street church premises is about to begin." I would add "And the end is not yet, praise the Lord."

LAURA WAITE.

## ILKESTON

**"New tenants for 180-year-old church,"** headlined the local press concerning the opening of our new premises on January 2nd.

When Rev. W. R. Jones crusaded Ilkeston nearly three and a half years ago he described it as a tough nut to crack. The difficulties have continued, but we praise the Lord for His faithfulness, for He promised, through the gifts of the Spirit, that if two or three remained steadfast He would bring us into a large place, and even though the way ahead was dark He was going before us. The lease for our last building, which was a converted house, expired on the same day that our new lease began. "He hath done all things well." We give God all the glory for a wonderful answer to prayer, for when there seemed no way He made a way.

The church was opened by the district superintendent, Wynne Lewis, and J. E. G. Cooper gave a challenging message to a packed congregation of different denominations.

Through the publicity in local and several other newspapers we have at last been recognised in this town where there has been so much opposition. The

(*continued in previous column*)

# Women's column

By GLADYS GORTON

## THE WARD FOR INCURABLES

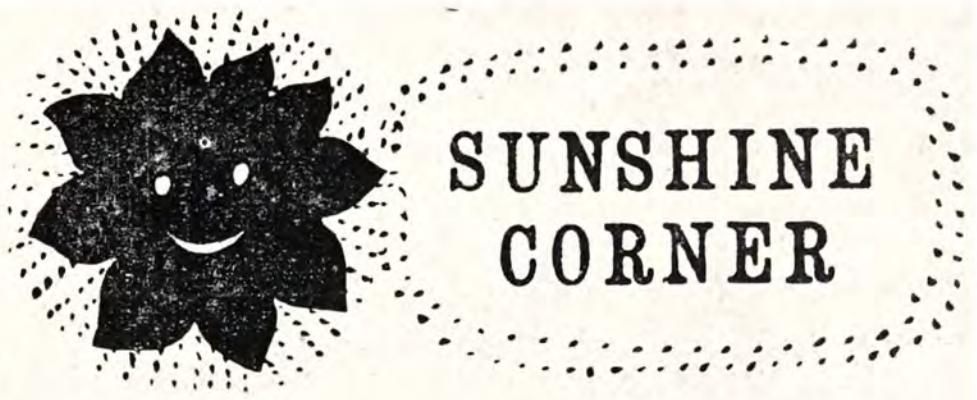
DRYING my hair with an electric hair-dryer, I idly turned the pages of one of Francis Gaye's "Friendship" books. My eyes caught these words: "In a hospital ward I met a nurse called Betty. She's young, sweet and cheery and the picture of kindness. I could see her patients loved her—for as she patted a pillow here and there and tidied the bedclothes their eyes lit up. Yet for three years Betty has never known the deep satisfaction and joy of helping her patients back to health and strength, for she looks after the old and incurable, those for whom nothing can be done. She knows that tomorrow or the day after there will be another empty bed. . . . How I admire these girls." And so do I.

I took a trip down memory lane. It was near Christmas and the ward for incurables into which I entered was gaily festooned. Nurses were busy setting their patients' hair, while others had their hair in rollers. None of the patients were old but all were incurable—tuberculosis. This was before streptomycin, P.A.S. and other drugs were discovered, or fully used.

I had been asked to visit a young woman in her early thirties. As I stood beside her bed my heart wept. I thought she must have been a beautiful woman in her prime before T.B. ravaged her. She wore no dainty nightdress, only a hospital one. Her abundant auburn hair framed her thin pale face. Here was a woman nobody wanted. No one visited her. She had lived with a married man, and borne him children, but was now forgotten and unloved.

The sisterhood secretary, her sister and I were her only visitors. We soon saw that she had a dainty nightdress and bed jacket and other necessities, and we had the joy of leading her to the Saviour. Her lovely eyes were alight with His love and the fear of death was destroyed. She knew that her sins were forgiven and that she would soon see her Saviour face to face. Like that other Mary out of whom the Lord had cast seven demons, she loved much.

She did not live long after this, only a few days. I do not think she lived to see Christmas Day. The three of us felt it keenly that her body lay on the cold slab of the mortuary, that nobody claimed it, and that she had a pauper's funeral; but the gates of glory were swung wide open. A sinner had come home.




HELLO SUNBEAMS.

I was in the self-service store doing my shopping when I saw him. From the back he looked like an ordinary little boy with short trousers and wavy hair. When he turned round to look at me I had quite a shock. He had the funniest face you ever saw, with a very large red nose. Then to my amazement he suddenly took off the funny face and revealed a very mischievous little boy's face which was quite good-looking. He was the boy with two faces, one of which was a mask that he could take off and put back at will.

Have you ever heard of two-faced people? Such people do exist and you may even have met some of them. There are the kind of people who are very cross on the outside and we hear of them having "a bark worse than their bite." They pretend to be cross, but underneath they are very kind. Much worse are those who put on a kind face but underneath are hard and unfeeling, and even cruel. Perhaps you have met that kind of person too. The Pharisees were rather like that. In Matthew 23 we are told how they loved to pretend to be very good and righteous, having the chief seats in the synagogues and wearing special clothes to look very holy. On the outside they made long prayers while they devoured widows' houses and oppressed the needy. Two-faced people indeed.

Jesus had no time for people like that, and He was never deceived by their false faces. In the Old Testament we are told in 1 Samuel 16 : 7 : "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Our true face is shown by what we do rather than what we say. What we do comes from our hearts and shows what we really are. Satan has two faces, for he can appear as an angel of light while his real face is darkness. In the Lord Jesus there is no darkness at all; He has only one face and that is love. He is always the same.

The Lord Jesus wants us to be like Him, true all the way through. He wants us always to show

(*continued on page 127*)

## THE WATERFALL

By G. A. W. PARTRIDGE

"WHEN shall we get back?" asked the engineer as he sat discontentedly in the canoe.

"When the sun sits upon the water" replied Mandala with a grin.

"These people," thought the engineer, "are all the same, lazy. What a hopeless mob! Fancy my landing a job like this! This survey job could be done by an apprentice. Why the boss sent me—me with my qualifications—is anybody's guess."

So they moved on slowly up the river, Mandala paddling to an old missionary tune and the engineer sitting in the stern of the big canoe brooding over his hurt pride.

A distant roll of thunder disturbed the quiet afternoon. A few moments later the sky blackened with angry clouds. A storm was brewing.

"Can't you go any faster?" blurted the engineer. "I don't want to get soaked in this lot."

"The river is strong," replied Mandala, indicating the swift current.

Suddenly the rain poured down in streaming torrents. The waves became rough and the current swifter.

"We'll drown if you don't do something," shouted the engineer. "Make for the shore—the falls are only half a mile from here. You aren't making any *headway*."

"I'm already making for the shore," replied Mandala quietly.

"How can this creature remain so calm?" thought the engineer. "We could be swept over the falls, but he just carries on as if it's a common hazard."

It was then that the engineer began to realise very slowly that Mandala had some inner strength which he had not. Somehow all his education, pride, past success and high hopes for the future did not seem to mean much in this storm. All his achievements could not save them from death over that mighty waterfall. His life rested in Mandala's strong hands that swiftly dipped the two-bladed paddle into the water—and on that inner strength that he had that the engineer was conscious of but could not understand.

"Were you not frightened?" asked the engineer half an hour later as they stood dripping on the shore with the canoe tied safely to a tree.

"Frightened? No. I lost my fears when I learned that the Inkoose Pesulu [God] had sent His Son among us very many seasons ago, to teach us not to fear but to trust Him."

The engineer said nothing, but the seed had been sown. It blossomed forth months later, when he came to the Lord Jesus Christ in the village church up the river.





D.613

**URGENT ANNOUNCEMENT**

**Elim Church, Barnstaple**

**This very recent addition to the Elim family urgently requires chairs in readiness for the opening of its own premises. Please write direct to Rev. A. Nicolson, 6 Rhododendron Avenue, Sticklepath, Barnstaple, North Devon, stating type and condition, number and cost of chairs offered.**

933

**GOLDEN JUBILEE YEAR**

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Send for brochures to:
**MRS. D. W. RAMMELL,**
**9 Allan Way, London, W.3**

D.934

**GOLDEN JUBILEE YEAR**

# COMING EVENTS

**BRIGHTON.** February 27. Elim Church, The Lanes. Jubilee Youth Conference convened by the National Youth Committee. At 3. For Ministers, Deacons, Youth Leaders and Sunday School Teachers. At 7. Area Youth Rally. March 7-11. Campaign by J. Smith.

**CAERPHILLY.** February 20. Elim Church, St. Fagan's Street. At 7.15. Film: "Mid-century Martyrs," the story of five missionaries killed by the Aucus. 27th at 7.15. Rev. R. J. Fidge and member of Llanbradach Church.

**CATERHAM.** February 27. Elim Church, Holmesdale Road (off London Road). At 7.30. Monthly Rally. Guest speaker: W. M. E. Plowright.

**COATBRIDGE.** March 7-18. Revival and Divine Healing Campaign by W. R. Jones and A. Caple. Sunday, 7th, at 8.15 in the Town Hall. 8-18 in Elim Church, King Street. Weeknights 7.30. Sunday 6.30.

**HASTINGS.** February 20. Elim Central Hall, Station Road. Rally, at 7. J. Lancaster and Eastbourne Elim Crusaders.

**INGATESTONE.** March 6. Elim Church, High Street. At 7. District Presbytery Rally. Preacher: J. C. Smyth. Music by Chelmsford Elim Church Choir. Business Meeting at 3.

**KINGSTON.** February 14-21. Elim Church, Thames Street. Campaign conducted by A. Tee. Sundays at 6.30. Weeknights (except Friday) at 7.30. At the electronic organ: John Evans.

**LANGLEY GREEN, Birmingham.** March 7, 8. Elim Church, Mount Pleasant. Minister's Anniversary. Sunday at 11 and 6.30. Monday at 7.45. Preacher: T. W. Walker (Clapham).

**PORTSMOUTH.** February 27, 28. Methodist Central Hall. Saturday at 7. London Crusader Choir, massed Male Chorus and Southsea Citadel Band. Chairman: A. Biddle. Preacher: T. W. Walker. Director of Music: D. B. Gray. Elim Church, Arundel Street. Sunday at 11 and 6. London Crusader Choir. Also at Salvation Army Citadel, Southsea, at 2.45.

**ROMSEY.** February 20. Elim Church, Middlebridge Street. At 7.30. Visit of A. Brooks and Southampton Elim Church Choir.

**SHEFFIELD.** February 28. Elim Church, Lee Croft, Campo Lane (near cathedral). Presentation of Silver Cup and Bible Examination certificates by local Youth Leader. At 6.30. Convener: L. N. Knipe.

**SWANSEA.** February 27—March 4. Elim Tabernacle, Alexandra Road. ELIM JUBILEE CRUSADE. Preachers: J. C. Smyth (London), Idris Davies (Welsh evangelist), Haydn Dennis (Swansea). Soloist: Mrs. Idris Davies. Community hymn singing: Cwrys Blackmore. Weeknights at 7.30. Sunday at 11 and 6.30.

**THORNTON HEATH.** February 21. Elim Church, Mersham Road. At 6.30. D. B. Gray and the London Crusader Choir.

**WOOLWICH.** February 20-22. Elim Church, Crescent Road, corner of Burrage Road, S.E.18. East London Revival Rallies. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: B. Edwards (Thornton Heath).

**WORTHING** February 22. Elim Church, Grosvenor Road. At 7.30. Fact and Faith film: "God and Creation"

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

February 20, Graham Street, Birmingham; 21, Smethwick (a.m.), Blackheath (p.m.), Graham Street (after-church rally); 22, 23, Worcester; 25, Longton;
February 27, Swindon; 28, Swindon (a.m.), Bath (p.m.);
March 1, Keynsham; 2, Wells; 3, Bristol.

**London Crusader Choir:**

February 21, Elim Church, Thornton Heath;
February 27, Central Hall, Portsmouth; 28, Elim Church, Portsmouth.


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ON

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THE NEW COLLEGE WILL BE DECLARED OPEN BY

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*Speakers:*

**A. LINDSAY GLEGG, A.M.I.E.E. (Vice-President of the Evangelical Alliance)**

**GILBERT KIRBY, M.A. (General Secretary of the Evangelical Alliance)**

**ROBERT BARRIE (Principal of Kenley Bible College) and**

**J. T. BRADLEY (Editor of "Elim Evangel")**

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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, February 22nd** — Matthew 8:18-34

" Master, I will follow Thee whithersoever Thou goest " (v. 19).

There is so much indifference and halfheartedness today, both in the Church and in the world, that it is refreshing to read of a man who was wholehearted in his devotion to Jesus Christ. Are we willing to follow the Lord wherever He goes, to do His will whatever may be involved ? No life is as wonderful and satisfying as one that is lived for Him without reserve; the only Christians who will make any real impact on our age are those on fire for Christ.

**Tuesday, February 23rd** — Matthew 9:1-13

" Follow Me " (v. 9).

What a wonderful day this was for Matthew ! It began as many others had done, yet during the day his encounter with the Lord Jesus completely transformed his life. Some people have exciting jobs, but for most people day follows day according to a very routine pattern. What can make all the difference, no matter how ordinary our everyday job may be, is the presence of the Lord Jesus; He may not call us to leave our job, as He did Matthew, but His friendship will take the drudgery and monotony from it so that we can do it with cheerfulness.

**Wednesday, February 24th** — Matthew 9:14-26

" He . . . took her by the hand, and the maid arose " (v. 25)

This miracle took place because one person became deeply concerned for the well-being of another and took the case to Jesus. It is good to be able to bring our own needs to Him and to find Him ready and able to meet them, but we should be sympathetic for others, too. How often we have heard people testifying of blessing received because someone else took an interest in them and prayed. Let us seek the blessing of God for a needy man or woman today and so bring help to them.

**Thursday, February 25th** — Matthew 9:27-38

" He casteth out devils through the prince of the devils " (v. 34).

The Pharisees were envious of the Lord Jesus and endeavoured to destroy His ministry by spreading malicious rumours. Whenever a person seeks to work enthusiastically for the Lord he will soon find someone imputing evil motives to him. It is easy to become discouraged if people gossip evil about us when we try to do good, but let us take courage from the fact that the Lord knows the truth and that He will one day honour us before the angels of God because we have sought His honour.

**Friday, February 26th** — Matthew 10:1-15

" Matthew the publican . . . Simon the Canaanite " (vv. 3, 4).

What odd companions these would seem to be ! Matthew had worked as a tax-gatherer and was regarded as little better than a traitor; Simon was a fanatical Jew, belonging to the outlawed Zealots to whom Matthew and his kind were poison ! Yet both were working in close fellowship under the leadership of Jesus Christ. One of the wonders of the Christian faith is that the Lord Jesus takes people utterly different from each other and moulds them into a band of brothers working together for His glory and for the blessing of others.

**Saturday, February 27th** — Matthew 10:16-33

" The Spirit of your Father " (v. 20).

Thank God He has not left us to ourselves as we face the problems of witnessing for Him in the world. We are given a definite assurance that the Holy Spirit will enable us to bear a good testimony, that He will take our words and send them as arrows into the hearts of those who listen. The task of witnessing for the Lord Jesus to a godless age would be impossible if we had to do it in our own strength, but the Holy Spirit makes our witness effective.

**Sunday, February 28th** — Matthew 10:34-42

" He that loseth his life for My sake shall find it " (v. 39).

This does not simply refer to the martyr who gives his life for his faith in Christ; it speaks also of those who, instead of pursuing their own ambitions and pleasures, give their lives to the service of God and their fellow men. Instead of a pleasant evening by the fire there is a meeting to attend, a sick person to visit, literature to be distributed; instead of buying luxuries for the home we give to the needs of the Lord's work. Yet we find joy, life, in serving Jesus !

## *URGENT PRAYER REQUEST*

*Dr. R. C. Brien and four Africans have met with a serious accident. Their Land-Rover overturned seventy miles from Salisbury. The doctor and one African were severely injured, suffering fractured skulls and broken ribs. Prayer is earnestly requested for their recovery and for Dr. (Mrs.) Brien, who has gone to be with her husband at Marandellas Hospital, Rhodesia.*

*L. Wigglesworth.*

**SUNSHINE CORNER** (*continued*)

our true selves, not to be pretenders. I love the words of the chorus

*" Keep me true, Lord Jesus, keep me true ;*
*Keep me true, Lord Jesus, keep me true.*
*There's a race that I must run,*
*There are victories to be won,*
*Give me power, every hour, to be true."*

Two-faced people are not true, for they very seldom show their real faces. Only by living close to the Lord Jesus and following in His footsteps can we be really true. We shall then have a face that we shall not be ashamed to show to others ; our real and true selves will become more like Him.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

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## BIRTH

BLACKLER. On January 21st, to Pastor and Mrs. William Blackler, God's gift of a son, Simon James.

## SILVER WEDDING

MACKENZIE—PHILIP. At Elim Church, Dundee, on March 23rd, 1940, John Hastings Mackenzie to Betty Doig Philip, both Elim church members. Officiating minister: Rev. W. G. Hawkins. Thanks be unto God for His continued faithfulness. C.930

## WITH CHRIST

ALLEN. On Tuesday, January 26th, Mrs. Mary Allen, aged 74, member of the Croydon Elim Church. Officiating minister at funeral: W. J. Maybin.

BROWN. On January 27th, at Peterborough, William Lawrence Brown, aged 71 years, of Crosbie Hall, Florence Road, Bournemouth. Called suddenly into the presence of the Master he loved and served. Faithful member of Springbourne Elim Church, Bournemouth. Funeral conducted at Bournemouth by W. G. Hathaway and A. V. Gorton.

MARTIN. On January 21st, John Martin, husband of Mrs. Martin, and faithful foundation member of Moneyslane Elim Church. Officiating ministers at funeral: A. Wilson and R. J. George.

POWELL. On January 1st, Mr. A. J. Powell (father of Mrs. MacInnes, British Guiana). Officiating ministers at funeral: A. Powell and J. H. Sainsbury.

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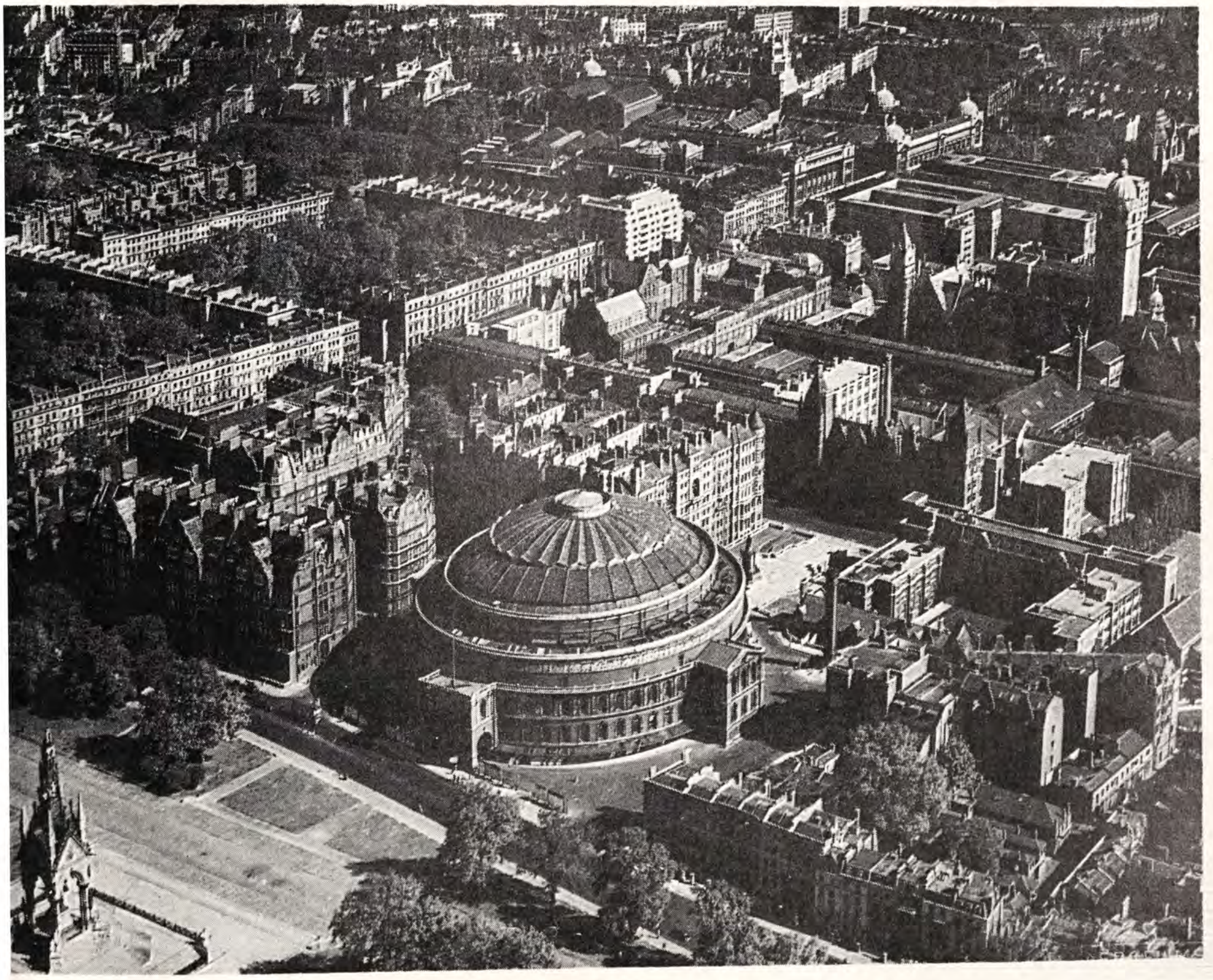
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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 9 FEBRUARY 27th, 1965 6d

***MEET US ON EASTER MONDAY AT THE ROYAL ALBERT HALL FOR ELIM'S GREAT JUBILEE EASTER CELEBRATIONS***

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).***

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**Family altar** *F. Lavender*

# EDITORIAL

## LEARNING FROM HISTORY

"IF THE preacher's message is to be relevant he cannot afford to ignore the past . . .

"A knowledge of history will enable him to see his own times in clearer perspective, it will show him the recurring dangers which have beset the Church through the ages and which still threaten her today, and it will provide him with forceful illustrations of the truth of God's Word about man's fall and God's sovereign purpose" (John Lancaster on "The Preacher and Secular History" in the current issue of *The Ministry*).

In addition to showing the current dangers which have beset her, history may serve to show the principles of Church success at work—as, for example, the Methodist and Pentecostal revivals. It is with this in mind that we print the first part of an article written about five years ago on our return from a brief visit to Rhodesia, South Africa, Tanzania and Kenya as an introduction to the missionary number of the ELIM EVANGEL to be published next week.

This article traces certain developments in Britain in the seventeenth and eighteenth centuries and the comparison with the situation that obtains now in the continent of Africa ; shows also the influence of the Methodist revival in English life ; and considers the proposition whether Pentecost can do in Africa what Methodism did in England.

# CAN PENTECOST DO FOR AFRICA WHAT METHODISM DID FOR BRITAIN?

DURING my visit to Africa my attention naturally was drawn to the political, economic and social problems as well as to the spiritual problems. The points of resemblance between the present situation in Africa and the situation in England in the period 1750—1900 and even subsequently seemed to me to be numerous and very close. There is the same enclosure of common land by the powerful ruling class; the same congregating of vast numbers of the underprivileged in huge industrial slum areas; the same consequent uprooting of tribal and social customs, sanctions and social institutions and the separating of them from their age-old background with nothing to replace them; the same consequent increase in violent crime that follows the massing of huge populations into overcrowded areas.

The tragedy is that so few seem to be willing to profit by the obvious lessons to be learned from our own domestic experience in the last two centuries and to apply these lessons to Africa's problems. There is doubtless a reluctant endeavour now on the part of a few, in the face of African revolution, to pursue a more enlightened policy. But this new outlook is not generally the result of enlightenment, or a consequence of lessons learned from history, but of the pressure of circumstances, in this case the revolt of the depressed sections of the community, exactly as in England one to two centuries ago. No intelligent person now seriously supports the view that the African as such is incapable of administration and government.

In the domestic history of England during the period under review four facts stand out: (a) the consequences of commons enclosure; (b) the consequences of the industrial revolution; (c) the consequences of the Methodist revival; (d) the consequences of enlightenment of the underprivileged.

Africa is a vast, vast continent, but from Algeria and the Sudan through the Congo, Kenya, Malawi and Rhodesia down to South Africa there is one generalised pattern, and it is the pattern of revolt against non-African domination. The structure of African—non-African relations throughout the whole continent is being subjected to critical strains.

But to return to the English domestic scene in the nineteenth century.

*Commons enclosure*. In the light of subsequent events the process of commons enclosure is seen to have been a great evil. Commons enclosure in itself was not necessarily an evil thing. The evil lay in the methods of enclosure, and more so in the fact that *no compensating way of life was provided for those who were dispossessed of their commons rights*. When we say this we do not mean simply financial reimbursement for loss of rights, but that the social upheavals created by commons enclosures were not foreseen and provided against. In 1815 " nearly all the open fields had been enclosed; and the commons and waste lands had been enclosed nearly as much as they were ever to be. This meant that agriculture had become more efficient. Improved methods of tilling, of rotation of crops and of stock-breeding had become well known, even if they were not yet universally adopted by the farmers. It also meant that more of the land was now owned by wealthy men, who let it to tenant farmers; many of the old smallholders had become landless agricultural labourers or else had drifted into the new towns. Cottagers had in most cases lost their old commons rights and the fuel they used to gather from the waste lands, and their diet was more often than not bread and cheese for six days in the week. The luckier ones had small gardens in which they grew vegetables or kept a pig and a few fowls. Six years after Waterloo, that sturdy, blustering countryman William Cobbett mounted his horse and began his famous " rural rides " through the shires of England. He found plenty of occasions to lament the sufferings and injustices of the disinherited poor. He noted that " there is one farmer, in the north of Hampshire, who has nearly eight thou-


**URGENT ANNOUNCEMENT**

**Elim Church, Barnstaple**

**This very recent addition to the Elim family urgently requires chairs in readiness for the opening of its own premises. Please write direct to Rev. A. Nicolson, 6 Rhododendron Avenue, Sticklepath, Barnstaple, North Devon, stating type and condition, number and cost of chairs offered.**

933

sand acres of land in his hands; who grows fourteen hundred acres of wheat and two thousand acres of barley! He occupies what was formerly forty farms! Is it any wonder that *paupers increase*?" Like many of the spokesmen of the old "agricultural interest" in his day, he deplored the rise of a new, more irresponsible and purely profit-making class of landed gentry which had drawn its wealth from trade and finance. He never tired of pointing out "the difference between a resident *native* gentry, attached to the soil, known to every farmer and labourer from their childhood, frequently mixing with them in those pursuits where all artificial distinctions are lost, practising hospitality without ceremony, from habit and not on calculation, and a gentry only now and then residing at all, having no relish for country delights, foreign in their manners, distant and haughty in their behaviour, looking to the soil only for its rents, viewing it as a mere object of speculation, unacquainted with its cultivators, despising them and their pursuits, and relying, for influence, not upon the good will of the vicinage, but upon the dread of their power" (*England in the Nineteenth Century*. David Thomson).

"With the coming of large-scale enclosure in the seventeen-sixties and -seventies, [poverty and injustice, in many cases and even districts, harsh, bleak and grinding] began to increase fast, for the new methods of farming and land tenure brought wealth to the few but debasement and suffering to the many. But in 1789 the process was still comparatively young. Though men were everywhere being dispossessed by mysterious parliamentary and legal processes beyond their understanding of rights their forebears had enjoyed, the countryside as a whole retained the air of well-being that had pervaded it for the past hundred years. The landless householder was still the exception rather than the rule. The predominant type, soon to become a minority, was the cottager who laboured three or four days a week on his richer neighbour's land and two or three on his own, who worked for longer hours than his descendant today but did so with a freedom of method now unknown. He still regarded the larger farmer who was beginning to be his employer as his equal: had lived in his house in his bachelor days as an unmarried farm servant, had perhaps aspired to his daughter, and had shared his bread and cheese at the long oaken board and drunk his home-brewed beer or cider around his winter inglenook. In an unenclosed village he farmed three or four acres of his own in the common fields, holding them by a tenure —a copyhold or perhaps a lease for the longest survivors of three or more lives—which made him something more than a cap-touching tenant dependent on another man's will and gave him social rights founded on the needs and affections of human nature.

"Such men could afford to be independent; they were. 'If you offer them work,' wrote an improving farmer, 'they will tell you that they must go to look up their sheep, cut furzes, get their cow out of the pound or, perhaps, say that they must take their horse to be shod that he may carry them to the horse race or a cricket match.' It was indeed this independence that caused their better-to-do neighbours to disregard them in their attempt to enlarge their own freedom by opening new avenues to wealth. The tragedy of the enclosures is not that they changed the older basis of farming and land tenure, which was ill suited to the needs of a growing country, but that they did so without making provision for that continuing stake in the soil for the majority which had made the English a nation of freemen. When the parliamentary commissioners offered a poor commoner a few years' purchase for his hereditary rights of grazing and turfing, they were depriving unborn generations of their economic liberty. This was forgotten by a vigorous gentry exercising untrammelled legislative power in Parliament and possessed by an enlightened if selfish desire not only to enrich themselves but to improve on

(*continued on page 134*)

## INDUCTION OF RAY HUGHES TO THE ELIM CHURCH, MACCLESFIELD

There was a large congregation for the induction of Ray Hughes to the Elim Church, Macclesfield, by the district superintendent, J. Tetchner, who also preached. Among supporting ministers was Pastor Sains, of the Assemblies of God, Macclesfield. He was welcomed by J. R. Brown, of Stockport, on behalf of the area churches, and officers of the local church, Mr. L. Bradley, secretary, and Mr. G. Clowes, treasurer.

When Mr. Hughes conducted his opening services in the church on Sunday there were large congregations. He visited the Sunday school.

His wife used to be actively associated with the Elim church in Leeds.

One sister responded to the appeal at the gospel service.—L. BRADLEY.

---

Dr. Dale, of Birmingham, once said in my hearing that Mr. Moody was the only man who seemed to him to have the right to preach about hell. When asked why, he said: "Because he always preaches it with tears in his voice." DR. CAMPBELL MORGAN.

**Hastings Elim Church** Pastor : A. S. F. Horne

A weekend of special meetings was held recently to mark the first anniversary of the ministry of A. S. F. Horne in Hastings. J. T. Bradley, who has been a friend to the church and a source of encouragement in the past, was the guest speaker.

Members and friends thoroughly enjoyed a fellowship tea on Saturday afternoon, which was prepared by the deacons' wives. On behalf of the church the secretary, Mr. R. Bendell, presented Pastor Horne with an electric fan-heater and a cheque. Mrs. Horne received a bouquet of spring flowers.

At the rally which followed tributes were paid to our pastor by Miss F. A. Poole and Mr. P. Cripps. In reply Pastor Horne thanked the members for their loyal support and their prayers and encouraged us to redouble our efforts as a church to go forward. The message Mr. Bradley brought to us was a timely one revealing the Lord's concern for the individual. On Sunday morning, " Can a man be profitable unto God, as he that is wise may be profitable unto himself ? " (Job 22 : 2) was one text which Pastor Bradley used in his message as he continued the theme of the night before.

In the afternoon at Sunday school the children were transported in a time-machine into the startling future of the year 2965 and back through time to the age of the patriarchs when they conversed with Abraham. Pastor Bradley had us guessing all the time, but the children went away realising that " whatsoever a man soweth, that shall he also reap."

The gospel service was convened by Pastor Horne Mr. F. Earwaker and Mrs. J. Burt sang as a duet " Pray till the light breaks through." Mr. Bradley's final message will long be remembered as he caused us to ponder on well-known incidents in the gospels and realise afresh the mighty power that was available to Jesus. We rejoice that one young life was yielded to the Saviour.

Here in Hastings we are very conscious of the faithfulness of the Lord, and we do praise Him that in this age of unrest and inconsistency His work of redeeming love goes steadily on.



*Pastor and Mrs. A. S. F. Horne with their presentations.*

**IMPORTANT INVITATION**

The
**ELIM MISSIONARY SOCIETY**
reports the relaunching of the
## MISSIONARY EXHIBITION
on
**Saturday, March 6th, at 6.30**
in the
**Elim Church, Central Park Road**
**East Ham**
MISSIONARIES EXPECTED :
R. B. and Mrs. Gull and Miss Winnie Loosemore (Africa)
Miss Coralie Paint (India)
with
L. Wigglesworth (Secretary, Elim Missionary Society) and Elim Missionary Council members
YOU ARE HEARTILY INVITED

D.938

A negro boy asked a missionary in Africa: " Was Jesus a black man?" " No, my boy," answered the missionary, " He was not." The boy turned away disappointed, saying: " The white people have all the good things." The missionary bethought himself that the hot Syrian sun would, of course, darken the skin of the Master, so he said to the boy: " I should think that His colour would be between yours and mine." The boy clapped his hands and shouted: " Then He belongs to both of us."

# *ELIM'S FAMILY DAY*

Prepare now to join us at the

# ROYAL ALBERT HALL ON EASTER MONDAY

**Hear the German Guest Choir** **Also Family Features**

**Watch for further announcements and particulars**

**WHAT CAN PENTECOST DO?** (*continued*)

the wasteful and obstructionist farming methods of the past. In their impatience they overlooked the fact that freedom—their own most prized privilege—generally appears inefficient in the short run.

" At George III's accession half the cultivated land was still farmed on the old open-field system. But during the last forty years of the century nearly three million acres were subjected to enclosure Acts and at an ever-accelerating rate. The shadow of an acquisitive society was falling fast on the old world of status and inalienable peasant right. The loss in general social prosperity of an enclosed village was as marked as the ground landlord's gain in freeing his land from antiquated restrictions. In the former, farms were few and large. In the latter, the small farmer still predominated. In one typical enclosed village the labourer's wages had dropped to 7/- a week and poor rates had risen to 5/2 in the pound: in an unenclosed village a few miles away a labourer could earn from 1/3 to 1/6 a day at piece rates as well as the perquisites—butter, eggs, cheese, milk, poultry and fuel—of his common rights, while poor rates were only 3/4.

" The great agricultural innovator Jethro Tull, of Hungerford, complained that serious farming was often made impossible by the independence and excessive conservatism of the English peasant. 'The defection of labourers is such that few gentlemen can keep their lands in their own hands but let them for a little to tenants who can bear to be insulted, assaulted, kicked, cuffed and bridewelled with more patience than gentlemen are provided with. . . . It were more easy to teach the beasts of the field than to drive the ploughman out of his way' " (*Years of Endurance*, Bryant).

The points of resemblance between the state of things in England in 1815 and the following years described here and the state of things in vast areas of the African continent today are clear. The enclosure of common lands by the improving white farmer, of course, the African does not consider as enclosure, he calls it by another name. Of course, the white farmer's argument in Africa today is that of the improving farmer of England a century and a half ago. " See," he says, " how I improve the productivity of the land "; and he does. But as the powers behind the parliamentary commissioners deprived urban generations of their economic liberty, so have the generations of Africa right up to this present moment been deprived of their economic liberty by the seizure of African lands by the white man.

(*To be continued in our next issue*)


# German Guest Choir

**in the**

**ROYAL ALBERT HALL**

**on**

**Easter Monday, April 19th**

**BOOK THE DATE**

## ELIM'S FAMILY DAY

**3 and 6.30**

**Write at once for reserved seats, 2/-, 2/6 and 3/6. Send your application to Elim Church Headquarters, 20 Clarence Avenue, London, S.W.4.**

D.935


CHURCH NEWS

**Elim Church, Dundee** Pastor: F. F. Frost

At our New Year convention the preacher was Eric Beales, A.O.G., minister of Boston, Lincolnshire. From the moment of his standing before us to minister we were made aware of the presence of God and could sense the deep knowledge he had in his Master. We were not to be pampered by pleasing platitudes, nor were we to rest on our previous achievements.

Our church had only recently bidden farewell to those who had been instrumental in bringing a deep moving of the Spirit of God, and our young people, infused by the Holy Ghost, were firing the imagination of all as joy was in our hearts at God's great goodness to us as an assembly.

It is to be confessed that as we stepped into this wonderful Jubilee Year we had high hopes of God moving, but greater things were in store under our dear brother, and even now, weeks after the event, we can still feel that glorious presence following a faithful ministry.

Thank you, brother, for your visit, for we have had scales lifted from our spiritual eyes.

WM. W. ANDERSON.

**Wisdom**

Wherever I see one or a thousand men running into hell, be it in England, Ireland, or France—yea, in Europe, Asia, Africa, or America—I will stop them if I can. But though I am always in haste I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. JOHN WESLEY.

# *" They came to Him from every quarter "* (Mark 1:45).

By WM. W. ANDERSON
SECRETARY OF THE ELIM CHURCH, DUNDEE

THE life, work and effect of Christ's ministry are wrapped up in the words found in Mark 1:45: "They came to Him from every quarter."

Let us examine these words in relation to Christ, for it is of Him that they speak.

We shall look at His life, His work, His effect.

1. *HIS LIFE*

What a wonderful attraction is found in Christ's life! The Bible speaks of Him as being tempted in all points like we are, yet He did not yield. This indeed has an attraction for men and women who are surrounded each day of their lives by temptations and trials.

What was His secret? The answer is simple, yet profound. He lived a life of obedience to the Father; daily He drew from God His strength for the day. In Mark 1:35 we read: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." This was the secret of His overcoming life. More can be accomplished in prayer in the first hours of the day than at any other time during the day. Every child of God who would make the most out of his life for Christ should set apart the first part of the day to meeting God in reading His Word and in prayer.

2. *HIS WORK*

Christ never failed to make men marvel at His works. "They came to Him from every quarter." Can you see in your mind's eye the drawing power of His works as the multitudes flock to witness His doings?

Perhaps you ask "What were His works?" The answer is found from His own lips: "My work is to do the will of the Father." The works of Christ were not simply those of raising the dead, healing the sick or mastering the storms and tempests, great as these were. His work was to fulfil the will of God. Thus do we marvel. Thus are we drawn to Him as He sheds light upon our humble lives, showing that we too can be like Him in our works—not by the spectacular, but by a life daily lived as a testimony of doing the will of God, a testimony radiant with light as we walk and talk as becomes the children of God.

3. *HIS EFFECT*

In order to see the effect of Christ upon men and women in every walk of life we must look farther than His life or His work; we must look to His death, for it is here that Jesus shows His greatest effect.

Never was there another remedy for sinful mankind than on Calvary's hill. Men and women in every walk of life have come to Jesus by way of the cross and their lives have been gloriously transformed. It is at the cross that the uplifting hand of God is seen, as sin is conquered through the pardoning grace of God by the death of His Son.

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## CONSIDER THE LILIES

Let me consider the lilies. They preach God's love and care. He weaves their petals with a fineness of fibre which no loom can match. He adorns them with tints which surpass the dyes of Tyre. And if He makes the grass of the field so beautiful, shall I not trust Him to do everything for me? The needs of my present life, the salvation of my soul, the progress of my faith and godliness—He charges Himself with them all.

Let me consider the lilies. They preach God's love of loveliness. Solomon in all his glory was not arrayed like one of them. I think of the delicacy of their colouring, and the exquisiteness of their lines, of their variety and number. They tell me that mere life does not content my Lord. It must be life in its finest and most attractive guise. So let me have done with a rudimentary faith, a broken hope, a limited love, an unwilling service, a halting devotion.

Let me consider the lilies. They preach God's evangel of eternity. They fade; they disappear; but soon they return. He crowns not one year but all the years with their pinks and purples, crimsons and scarlets. And there are blossoms more precious to Him than the wild flowers which light up the woods and wheatlands. Then is my immortality assured. Then I shall sleep to wake. A. SMELLIE.

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**" The Holy Spirit's Ministry — Today "**

This is the theme of an important service to be held in the

**ELIM CENTRAL CHURCH, Clapham Crescent, S.W.4**

(under the auspices of the South London Presbytery)

**SATURDAY, MARCH 6th, at 7 p.m.**

Speakers include

**REV. MICHAEL C. HARPER** (C. of E.)
**REV. RAY SHAW** (Good Shepherd Mission)

and others of various denominations

PLEASE BRING YOUR INTERESTED FRIENDS

D.932

# REFLECTIONS

*We are happy to commend this article to our readers from Pastor A. Nicolson, his first since he and his wife returned from long service as Elim missionaries in Rhodesia.*

THE SLOW, solemn tread of boots measured out by the muffled boom of a drum still echoes in my mind as I sit on this memorable Saturday afternoon of January 30th, 1965.

In the company of thousands of others throughout our land I have witnessed, by means of television, what must rank as one of the greatest and most moving events of British history. The magnitude and solemn splendour of this never-to-be-forgotten occasion can be gauged in some measure by the precedent created by Her Majesty the Queen when she became the first British monarch to lead the nation in its final homage by attending, in person, the funeral service of a commoner, Sir Winston Spencer Churchill.

As I watched the great procession make its way through the streets of London, then filled with men and women, young and old, from every walk and station in life, I thought of One who walked alone, deserted by His followers, rejected by the religious leaders of His day, and whose funeral march was the hoarse chant from the maddened multitude of " Crucify Him."

" Blood, toil, tears and sweat . . ." These words were uttered in the Commons on Monday, May 13th, 1940, and their challenge was taken up by the ordinary people of this land of ours. Night and day the wheels of industry kept turning. Night after night Civil Defence workers patrolled the streets, drove the ambulances, fought the blazing infernos that were once their homes or those of their friends.

The slow, slow march continued, and as I watched and thought there came the words of the lowly Galilean, the man Christ Jesus: " If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Down through the centuries since these words were spoken men and women have carried the torch of the gospel. They have stood in the arenas of ancient cities and faced death rather than deny Christ ; they have blazed a trail over mountain and through deep and dangerous forest, and in this day and generation in which we live they have laid down their lives with a prayer upon their lips for those who, in the madness of an evil hour, sought to silence their testimony for ever.

But the call is not just to martyrdom, or even to separation from loved ones ; it is a call to serve in the home, in the office, in the shop and factory ; a call to deny ourselves in the everyday life in which we find ourselves, to identify ourselves with Jesus Christ in a generation which has little time for Him, to put aside our pride, our fears and even our oft-times loudly professed weakness and get into the battle line.

Tramp, tramp, tramp. Sixty-five paces to the minute the great column moved forward. The heads of the three services, the military bands, the gun-carriage crews and the long line of representatives from civil life, marching on, unhurried, sad and yet proud, towards St. Paul's Cathedral, where kings and queens, princes and princesses, presidents and leaders of states were waiting to pay homage to the greatest statesman of our time.

My eyes were fixed on the screen before me, but my mind recalled the words spoken by Sir Winston Churchill on June 4th, 1950 : " We shall go on to the end. . . . We shall defend our island whatever the cost shall be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills. We shall never surrender."

Across the Channel went the ships—big ships, little ships, paddle steamers and rowing boats—and into them went the army that seemed doomed to destruction on the beaches of Dunkirk. Then we waited, ready to obey that clarion call to defend our shores.

A little group of men stood around Jesus of Nazareth. One of them made a declaration. It was Peter the fisherman. " Thou art the Christ, the Son of the living God." I think all hell must have shaken as Peter uttered those words. Then Christ looked at Peter and the disciples and out beyond them into the years that lay ahead ; years when it would seem that the torch of Christianity would be extinguished, when the evil of men's deeds would seem to crush

# [LE THE WORLD PAYS HOMAGE

## *A. Nicolson* (ELIM CHURCH, BARNSTAPLE)

for ever the Church of Jesus Christ, and He spoke to them, and not to them only but to us, to you and to me who in this twentieth century follow the Christ: " . . and upon this rock I will build My church ; and the gates of hell shall not prevail against it."

This rock, not a man, but the acknowledgment by a man of the deity of Christ and His messiahship, has been the target of those who oppose the Christian faith, including the fifth columnists, to use a term so well known during World War II.

In our schools, in some of the churches of our land and from certain quarters of our " seats of learning " there have come wave after wave of bitter attack on this great and essential truth of the Christian faith. Not only so, but there have been times when the whole front of Christian doctrine has come under heavy fire from the enemy ; but the words of Christ echoed and re-echoed down through the corridors of time and stirred the hearts of godly men and women everywhere: *" The gates of hell shall not prevail against it."*

The television cameras threw a magnificent long shot on to our screens of the vast congregation gathered inside St. Paul's Cathedral. The powerful notes of the great organ rose majestically and soared into the galleries of this massive building. As I listened, it seemed that I heard that familiar voice once more : " If the British Empire and its Commonwealth last for a thousand years, men will say ' This was their finest hour.' "

My eyes were dim with unshed tears, there was a lump in my throat and I remembered His words : " Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee." His hour had come, and in a sense it was His finest hour and ours too, for as He hung upon that cross and cried " It is finished ! " so He reached the goal of His earthly ministry and purchased our redemption once and for all.

In the quiet Oxfordshire village of Bladon, in the burial ground of a little country church, the body of this great man of our time has been laid to rest. In the coming years many will make their pilgrimage to this quiet spot in the English countryside and will remember the man who was Sir Winston Spencer Churchill.

They laid our Lord in a tomb, but on the third day He left the cold vault of death and rose triumphant. Death could not hold the Christ, nor could the grave contain the Lord of all. He was seen by Mary Magdalene as she wept by the tomb. He appeared to the two on the road to Emmaus. He was seen by the disciples, including " doubting Thomas," and by many more. Today He lives in the hearts of all who believe on His name.

The world has paid its homage to a great leader of men, but I would ask you today, *have you bowed the knee to Christ in true repentance ?*

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## PRAYER AND PRAISE FELLOWSHIP

### WHAT IS PRAYER?

By F. H. COLEMAN

I read this question in a church magazine recently, and it is strange that such a question is asked by professing Christians.

Prayer is speaking to God from the heart, and speaking to God in one's own words. It is a great and high privilege and it is open to all who have faith in Christ.

There are many aspects of prayer. Petition and thanksgiving are among them. Thinking of petition, why not start a prayer list? When each petition is answered there can be a thanksgiving. Many great men used in the past have kept prayer lists. It is said that George Muller put a name on his prayer list and prayed for this man's conversion all his life. His prayers had not been answered when he died, but they were shortly afterwards. A prayer list could help us to count our blessings when we feel discouraged, and to take heart when we see what God has done for us.

**Thought for the week**

" Count your blessings, name them one by one; and it will surprise you what the Lord has done."

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## ELIM MINISTERS' AND LAYMEN'S CHOIR TO VISIT EUROPE

ONE OF the special feaures during Jubilee Year is to share ministry and fellowship with Pentecostal believers of other lands. Douglas B. Gray has for this Jubilee Year planned a tour for Elim ministers and laymen, mainly composed of those brethren who each year provide such inspiring ministry during the annual Elim Conference.

It is hoped to visit Pentecostal churches in Holland, West Germany and Belgium, and the group will be overseas for some ten days. We believe it will be the first time that a group of this kind will have undertaken such a project, and we know the Elim family would wish them blessing and wonderful fellowship in the gospel with their brethren of other lands. Fuller details later.

# LET US SHOW LOVE AT HOME

By OSCAR E. FEUCHT

JOHN AND MARY had five children and the usual amount of work and problems in raising a family. It was a pleasure to be in their home and to observe the happy relation between parents and children. All five children have grown up, are succeeding at their work, and have set up happy homes of their own.

William and Ruby had only three children, but seemed to have more than their share of troubles. There was a good deal of irritation, confusion and tension. This family, like the one above, went to church and gave the children a Christian education, yet the problems often seemed to get out of hand and even the casual visitor noticed a degree of unhappiness.

What was the real difference between these two families? What was the secret of domestic happiness in the family of John and Mary? Why did William and Ruby have family problems?

The quest for happiness goes on in every family. How can we build happiness in our home? It is important for your family as it exists today. It is equally important for the families your children will found.

*What makes happy family life?*

### 1. Good home management

Hungry children are cross. Tired children are hard to manage. Nervous and tired parents spread insecurity and irritation. Lack of good routine and tidiness creates disorder and discord. John and Mary knew this. They made wise provisions for good health, good food and good order to help their children become secure. These things are in themselves expressions of Christian love (1 Timothy 5:8).

### 2. Wise use of authority

Good discipline helped John and Mary to create happiness and contentment. Authority wrongly used becomes dictatorship and results in quarrelsome, defiant, love-starved children. Authority rightly used becomes guidance. Guidance helps each child grow more and more into a responsible, self-reliant individual. It develops obedience with love. Though firm, it is kind. It gives the world persons able to make wise decisions (Colossians 3:21).

### 3. Guidance, not dictatorship

The difference between these two is the difference between shouting orders and enlisting co-operation, the difference between making curt refusals and denying a request with kindness and a simple answer, between treating children as servants and treating them as a sacred trust. Dictatorship leads to estrangement; guidance leads to confidence and sharing. The proper tone of voice, self-control, true respect for each member of the family—all of these John and Mary found important elements of good guidance (Ephesians 4:31, 32).

### 4. Parents must agree

Family government should be Christ's authority shining through the wise, consistent and kind direction of family affairs by both father and mother—working together as a team, and so giving unity to the household. As the children grow up they should share in the responsibility of house and family. Each member should be treated as a person precious in the sight of God. As the family prays together, works together and plays together, the needs of each member are satisfied (Romans 12:10).

### 5. Genuine affection

The one thing which more than any other brought tensions and problems into the home of William and Ruby was the absence of mutual respect and genuine, abiding love.

We need each other more desperately than we think. Husband and wife need each other's affection. Brothers and sisters need one another's interest and help. Children need their parents as providers, guardians, teachers, helpers. Nothing causes them greater suffering than to be starved of love. Where love is not supplied the whole family suffers.

How close is the feeling for each other in your home? Do the members take time to talk to each other, to laugh with each other, to share ideas with each other, to play with each other, and to pray with each other? Mothers, put first things first! Fathers, how much time are you giving to your children? Take time for each other. This is one of our great needs today.

John and Mary believed that the home was the first place where faith should shine forth and bear fruit. The virtues stressed most in the New Testament they found to be most essential in family happiness, namely understanding, sympathy, loyalty, tenderness, mutual trust, patience, forbearance, a forgiving spirit (Colossians 3:12, 13; Romans 12:9-12; 1 Corinthians 13).

YOUTH PAGE

*Conducted by the National Youth Director*

# INTRODUCING OUR YOUTH COMMISSIONERS' WIVES (1)

**His house—what's there? Blessing, refuge, instruction**

By MRS. IRIS THOMSON
(BOLTON)

" I love the place, O Lord,
Wherein Thine honour dwells."

*" One thing have I desired of the Lord . . . that I may dwell in the house of the Lord all the days of my life "* (Psalm 27 : 4).

TODAY we young people have the privilege as God's own of sharing with David his desire towards God. Desires legitimate and illegitimate, sublime and ridiculous may be our lot, nevertheless our desires can be changed and firmly fixed upon that which is certain—the reality of our experience with God in Christ.

By His grace I can say that this is my desire now. Looking back over fifteen years of Christian experience, the desire for the things of God has been present continually, but even more so now as the wife of a minister of the gospel. There is a keener desire for spiritual things as I realise that it is necessary to be able to minister to young people with their difficulties, and it is a real joy to be able to point them to the One who can meet every problem.

It is as we have a present experience of depth and fullness that we are able to minister to others. We are able to look back on the past and, with the present, see what He has been and is to us, and also to recognise the factors that control our attitude of mind and heart. Can I share with you my experience with God and ask you where you as young people are in your experience with Him? Reality or unreality can be found in His house. It depends on us.

I have found :

1. **His blessing.** David says : " Blessed are they that dwell in Thy house : they will still be praising thee " (Psalm 84 : 4).

Happiness, joy, blessing, continual and abundant, can be ours from a God more willing to give than we are to receive. Ever since I accepted Christ as my Saviour I have found God's blessing to be real and to increase in depth and fullness as the days go by. Christ and His blessings are more precious and sweet to me now than when the light first dawned on my soul. In the darkness and uncertainty of the days in which we live I find, and I trust that you find, the calm and sure retreat of resting and abiding in His blessing.

2. **His refuge** in His house. " God is our refuge and strength " (Psalm 46 : 1). The weariness and the hardness of the way in which all of us seem to be involved in some measure necessitate our seeking refuge in Him. It is as we wait in His precence that we experience growth in depth and knowledge, that we are sustained and built up in our faith, so as to be able to help others.

3. **His instruction** " Come . . . to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths " (Micah 4 : 2). In his house and presence, through the ministry of the written word and the Holy Ghost, we are instructed and exhorted. Called as the servants of God, God's ministers minister with a great responsibility, but an equal responsibility rests upon the listeners.

I have cherished the experience in Christian life of being able by the grace of God to learn and be instructed in God, and to be exhorted to fix my sight upon Jesus, especially when facing trials and adverse circumstances. Only recently this lesson was brought before me again as in the course of our meditations in John's gospel we gave thought to Christ's walking on the water and Peter's impulsiveness to be with Christ, an impulsiveness that ended in failure but could have been successful had he fixed his eyes continually on the Christ. We are thus able together to learn from others.

**NEWQUAY**
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**ELIM YOUTH CAMP**
**AUGUST 14th-28th**
Caravans or tents, h. and c. showers, flush toilets, electric shaving points, launderette with Keymatic washers. Two minutes sea and shops. For excellent food, fun and fellowship . . .
***NEWQUAY FOR 1965***
For details write
**Pastor L. P. Cowdery, 31 Langhill Road, Plymouth, Devon**
C.841

# Women's column

By GLADYS GORTON

## CONCERNING AUNTY DOROTHY

YOU MAY remember reading a few weeks ago about the little girl who prayed for a baby sister but God sent instead a baby brother. In it I mentioned Aunty Dorothy (Sunshine Corner), and now I give you most of a letter which her mother wrote to me.

"Dorothy was about eight years of age, and next door to us lived an only child who seemed to have so much in the way of toys, including a very nice pram. Because we had five children and a very small income, toys were scarce. Dorothy came in from school one day with the urgent request for a doll's pram, remarking that she was the only girl in the street without one. Her eldest brother came in and heard her (he was a real committed Christian at twelve years of age). He said: 'Why don't you ask the Lord Jesus for one?' 'Do you think He would give me one?' she replied. Harry said: 'Well, you are one of his little ones, and Mummy says He will give you what you ask Him for because He loves His little ones to be happy.'

"At the time I was cutting bread and butter for tea and did not enter into their conversation, and I confess that I accepted Harry's remarks with reservation. I had taught the children that heavenly possessions were so much more precious than earthly ones, and was rather surprised by Dorothy's request for a pram. That evening at bedtime Dorothy said: 'Ask the Lord Jesus for a doll's pram for me, Mummy.' I said evasively: 'You ask Him.' Dorothy said: 'No, Mummy, you ask Him. You know Him. I don't.' I began as *I thought* to pray asking the Lord to show Dorothy that little girls with brothers and sisters did not really need dolls' prams. Dorothy burst into tears and cried: 'But I do want a doll's pram, Lord Jesus.' I kissed her goodnight. My faith was small and I hoped she would forget all about it.

"A fortnight later we received an invitation to an elderly friend who lived thirty miles away, one from whom I had not heard for some time, neither had I written to her. When we arrived she sent my husband and the children on to the lawn, then she told me that she had a doll's pram. It was given to her and her daughter by a young girl who was getting married and who thought they might know

(*continued on page 141*)

# Sunshine Corner



HELLO SUNBEAMS.

We were sitting looking at a very interesting programme on television when it happened. The lights suddenly went out and we were left in darkness. When we looked outside all the lamps were dark and the houses looked dark too; it was a power cut and we knew that we would have to wait for the lights to come on again.

We made up the fire to get a glow of light and then someone thought of the little oil lamp. They had laughed when Uncle Harry brought it home. "Whatever do we want with that thing?" Aunty Doris had said. "Why, it's much too old-fashioned for these days." Old-fashioned it might have been, but we were very glad of its light. Uncle Harry's purchase was useful after all.

Looking at the old-fashioned oil lamp reminded me of when I was quite small. We hadn't electric light in our home. First of all there had been the oil lamps and then we had changed to gas lights. How thrilling it was to go and buy an inverted gas mantle. We loved to watch Mummy put it on and light it and we loved the strange popping sound it made and the strange smell that lingered when it was lit.

There were gas lights in the streets too. We children would watch the lamp-lighter with his long pole. He could come to each lamp in turn and turn on the lights one after another. We would see him coming along the dark street and leaving lightness and brightness behind him.

All these different kinds of lights have a message for us. The electric lights were useless when the power was switched off. We are useless, too, unless we are in touch with Jesus. We should shine as lights in the world. Uncle Harry's lamp needed to be filled with oil, and it would give light only when there was oil in it. We need to be filled with the Holy Spirit to keep shining for Jesus. Those strange gas mantles had to be handled with great care because they could easily be broken and so become useless. Only the Lord Jesus can handle us with such care and see that we are in the right place. Other hands would soon destroy us and put out the light.

Jesus is like the lamp-lighter. He lights each one of us and sees that we give light where there is dark-

(*continued on page 141*)

# COMING EVENTS

**BIRMINGHAM, Graham Street.** March 6. Elim Church. At 7. District Presbytery Youth Rally. Preacher: T. W. Walker. New features. A panel of experts to answer spontaneous questions. Items by newly formed youth choir. Convener: F. Shadlock (Youth Commissioner).

**BIRMINGHAM, Graham Street.** March 13-21. Elim Church. Young People's Convention. Speakers: John Lancaster and H. Palliser. Weeknights at 7.30. Saturdays at 7. Sundays at 11 and 6.30. Special Studies, Question Time.

**BRIGHTON.** February 27. Elim Church, The Lanes. Jubilee Youth Conference convened by the National Youth Committee. At 3. For Ministers, Deacons, Youth Leaders and Sunday School Teachers. At 7. Area Youth Rally. March 7-11. Campaign by J. Smith.

**BRIGHTON.** March 7-11. Elim Church, The Lanes. Campaign by Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

**CAERPHILLY.** February 27. Elim Church, St. Fagan's Street. At 7.15. Rev. R. J. Fidge and members of Llanbradach Church.

**CATERHAM.** February 27. Elim Church, Holmesdale Road (off London Road). At 7.30. Monthly Rally. Guest speaker: W. M. E. Plowright.

**COATBRIDGE.** March 7-18. Revival and Divine Healing Campaign by W. R. Jones and A. Caple. Sunday, 7th, at 8.15 in the Town Hall. 8-18 in Elim Church, King Street. Weeknights 7.30. Sunday 6.30.

**EAST HAM.** March 6. Elim Church, Central Park Road. At 2.15. North London District Presbytery Business Meeting. At 7. Missionary Rally. Taking part: L. Wigglesworth (Elim Missionary Society Secretary), R. Gull (Africa), Miss C. Paint (India).

**INGATESTONE.** March 6. Elim Church, High Street. At 7. District Presbytery Rally. Preacher: J. C. Smyth. Music by Chelmsford Elim Church Choir. Business Meeting at 3.

**LANGLEY GREEN, Birmingham.** March 7, 8. Elim Church, Mount Pleasant. Minister's Anniversary. Sunday at 11 and 6.30. Monday at 7.45. Preacher: T. W. Walker (Clapham).

**PORTSMOUTH.** February 27, 28. Methodist Central Hall. Saturday at 7. London Crusader Choir, massed Male Chorus and Southsea Citadel Band. Chairman: A. Biddle. Preacher: T. W. Walker. Director of Music: D. B. Gray. Elim Church, Arundel Street. Sunday at 11 and 6. London Crusader Choir. Also at Salvation Army Citadel, Southsea, at 2.45.

**RAYLEIGH.** March 13, 14. Elim Church, Castle Road. 39th Church Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. Burton-Haynes and A. Seeman. Items by Westcliff Male Voice Choir.

**SHEFFIELD.** February 28. Elim Church, Lee Croft, Campo Lane (near cathedral). Presentation of Silver Cup and Bible Examination certificates by local Youth Leader. At 6.30. Convener: L. N. Knipe.

**SOUTH LONDON DISTRICT PRESBYTERY.** March 6. Elim Central Church, Clapham Crescent, S.W.4. Special Presbytery Rally. THEME: The Holy Spirit's Ministry Today. See panel on page 135 for details. Business Meeting at 3.

**SWANSEA.** February 27—March 4. Elim Tabernacle, Alexandra Road. ELIM JUBILEE CRUSADE. Preachers: J. C. Smyth (London), Idris Davies (Welsh evangelist), Haydn Dennis (Swansea). Soloist: Mrs. Idris Davies. Community hymn singing: Cwrys Blackmore. Weeknights at 7.30. Sunday at 11 and 6.30. March 13. Mount Pleasant Baptist Church. At 7.30. District Presbytery Jubilee Rally. Preachers: C. J. E. Kingston and P. S. Brewster. Items by Dowlais and Swansea Elim Male Voice Choirs.

**WORTHING.** March 13-18. Elim Church, Grosvenor Road. Visit of Joseph Smith. Weeknights (except Wednesday) at 7.30. Sunday at 11 and 6.30. Wednesday 17th. At 3. Sisterhood Rally. Speaker: Mrs. J. Smith. Soloist: Dawn Shaw (Portsmouth). At 7. United Rally. Speakers: Pastor and Mrs. J. Smith. Soloist: Dawn Shaw. Tea provided.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

February 27, Swindon; 28, Swindon (a.m.), Bath (p.m.); March 1, Keynsham; 2, Wells; 3, Bristol; 9, Hereford; 11, Dowlais.

**Joseph Smith:**

March 6-11, Brighton; 13-18, Worthing.

**London Crusader Choir:**

February 27, Central Hall, Portsmouth; 28, Elim Church, Portsmouth.

---

**SUNSHINE CORNER** (*continued*)

ness. Our light may be very small like a candle or fragile like the gas lamp, but Jesus wants us to keep shining for Him.

See if you can find a light in the Bible that should never go out. See if you can find what happened ere the lamp went out. You will find it in the book of Samuel. Boys and girls can be lights for Jesus even when things are very dark.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

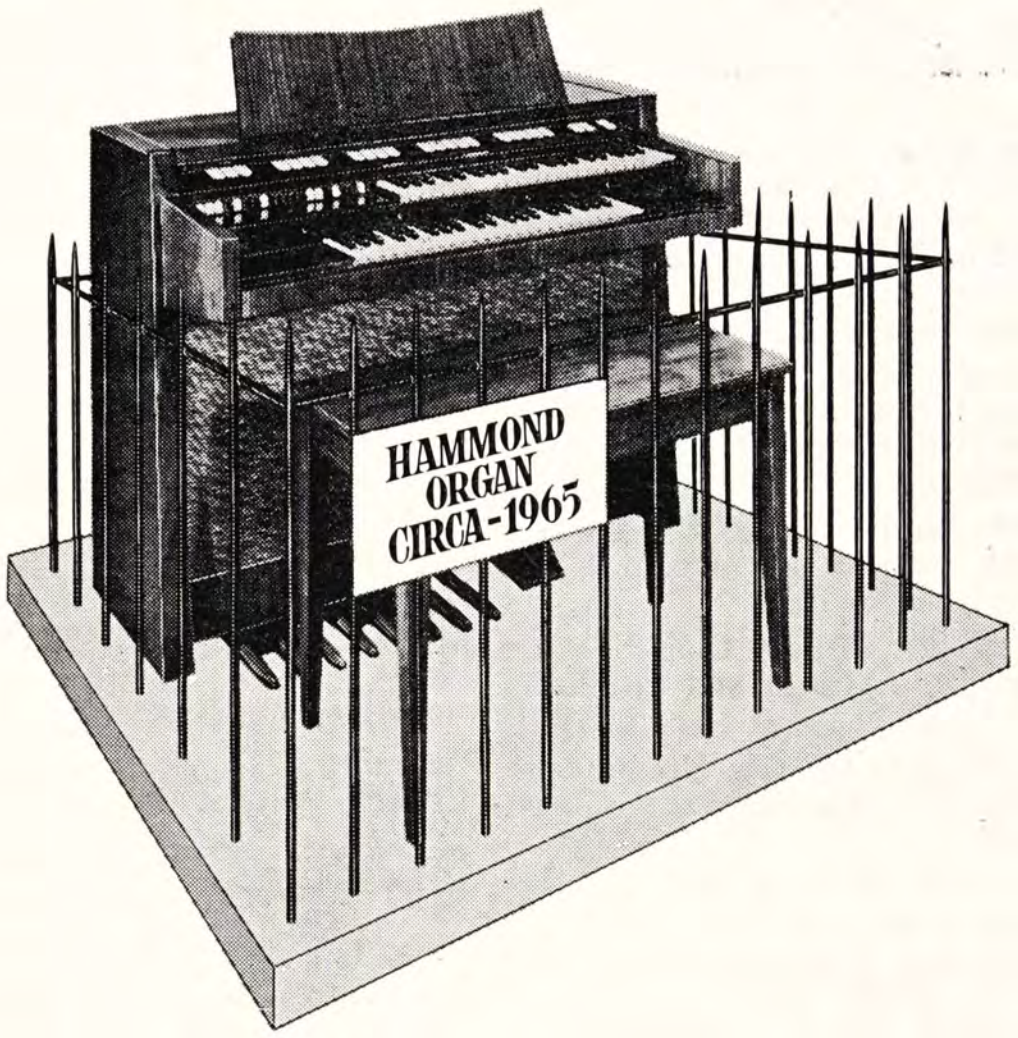
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**WOMEN'S COLUMN** (*continued*)

some little girl who would like it. It was an out-of-date shape, but in perfect condition. My friend thought of Dorothy and Edith. As she told me I felt the Lord stood before me sternly telling me that as Dorothy's mother I was not to stand between Him and her request.

"'Do you love Jesus, Dorothy?' asked Mrs. Jones later. 'Oh, yes, I do,' she replied. 'I have been asking Him for a doll's pram; perhaps He does not want me to have one.' 'Well, well. Go into the conservatory and see what's there for you.' A few minutes later Dorothy returned with a radiant face, exclaiming: 'He's sent it, Squibs, and there's two teddy bears in it, one for you and one for me.' I learned a very deep lesson that day!"

Mrs. Uings also told me how in later years Dorothy had an operation and how God showed her that He wanted her for His service.




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D.902



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, March 1st** — Matthew 11:1-19

" Jesus . . . departed thence " (v. 1).

Jesus did not tell the disciples to do the work and then leave them to it; having sent them on ahead He went Himself to share in their labours and to encourage them by His presence. When, following the outpouring of the Holy Spirit, the believers went everywhere testifying and preaching the gospel, the Lord worked with them and confirmed their message by the signs which He did (Mark 16:20). In the same way He has promised that He will not leave or forsake **us** (Hebrews 13:5); as we witness for Him He will encourage us by His presence.

**Tuesday, March 2nd** — Matthew 11:20-30

" Come unto Me " (v. 28).

This gracious invitation is often used as an invitation to a sinner to come to Christ, and it certainly is a wonderful word for those seeking rest of soul and pardon of sin. Yet it is also a word for the Christian who is distressed and cast down by many burdens and cares. It is sometimes necessary for us to come to Christ for special grace after a period of great strain, but we can also find constant rest of heart in Him as we walk day by day in happy fellowship with Him.

**Wednesday, March 3rd** — Matthew 12:1-21

" One greater than the temple " (v. 6).

The supremely important fact about the temple of Solomon was that the Lord, whom heaven and earth cannot contain, was pleased to manifest His presence there. The Lord Jesus is the Lord who revealed Himself in Solomon's temple and by His presence made Herod's temple a place of glory. When the Lord forsook Solomon's temple it became useless and was destroyed, while Herod's temple had no value when Christ departed. The most thrilling fact of Christian experience is that Christ dwells in our hearts; **we** are the temple of God (1 Corinthians 6:19).

**Thursday, March 4th** — Matthew 12:22-37

" The tree is known by his fruit " (v. 33).

The Lord Jesus was saying what we know is true, that His words and works bore their own testimony to the quality of the life which produced them; they were good because He was good. We also are called to show our faith in Christ, and the change that faith has made, by the quality of the life we live. I would remind you, however, that the Holy Spirit who regenerated us will produce these good fruits in us (Galatians 5:22, 23); it is not our unaided work, but Christ within living His life through us.

**Friday, March 5th** — Matthew 12:38-50

" The will of My Father " (v. 50).

This was the supreme motive in the life of the Lord Jesus: " I delight to do Thy will, O God." Man had turned from the will of God and by sin and rebellion dishonoured the Lord; but the Lord Jesus honoured His Father by His absolute devotion to His will; the first value of the life and death of Jesus was the satisfaction it gave to God, not the benefit brought to man. That is why the Lord Jesus finds much pleasure in those who also honour God by doing His will.

**Saturday, March 6th** — Matthew 13:1-23

" He went into a ship, and sat " (v. 2).

Mark the humility of the Lord Jesus and contrast it with the pride of men. Had He wished He could have stood on the water and preached—think what an impression that would have made on the multitude—but instead He made use of a fisherman's boat. Yet the most amazing revelation of His humility is that He, the Lord of glory whom angels delight to honour, has come to take up residence in my life; He wills to reveal Himself to other men through me, to attract them to Himself by my life.

**Sunday, March 7th** — Matthew 13:24-43

" Until harvest " (v. 30).

Harvest is the time when the good fruits of the ground are gathered in; but it is also a time of burning when weeds, etc., are destroyed. It will be so at the end of the age, for those who are Christ's shall be gathered to Him and those who rejected Him shall be rejected by Him. There is a sense in which this will take place today; many will hear the gospel, some will accept Christ, some will reject Him. Pray for those who preach the gospel; they have a heavy responsibility as they stand between the living and the dead.


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## BIRTHS

JARRED. On January 24, to Alan and Margaret (*née* Groves), of Hove Elim Church, God's gift of a daughter, Shirley Margaret.

PRESTON. On January 24th, to Philip and Stella, Vazon Elim Church, the gift of a daughter, Carol Dawn.

## WITH CHRIST

TOSTEVIN. Dan Wellington Tostevin, Corunna, Vazon. Aged 77. A founder-member of the Vazon Elim Church, and Church Secretary for over 40 years. A faithful soldier of Jesus Christ. Officiating ministers at funeral: T. E. Francis and W. J. Martin.

WELCH. On January 19, at the Platon Home. Alice Mary Welch, in her 92nd year. A founder-member of the Vazon Elim Church. Beloved by all. Officiating ministers at funeral: T. E. Francis and W. J. Martin.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 10 MARCH 6th, 1965 6d




## SPECIAL MISSIONARY NUMBER

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Elim Woodlands : Tulse Hill 3860. Editorial Office : Tulse Hill 2227.

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

**COVER PHOTOGRAPH**

***Women's meeting group outside Mandarin Church, Yilan, with Mrs. K. McGillivray, who with her husband is working in Formosa.***

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## WHAT CONSTITUTES A CALL ? OR WHAT IS A VOCATION ?

I WONDER how often these questions have been asked and made talking points by individuals, church groups or missionary boards. I am sure that many followers of Christ would be happy if an easy answer could be given. It would perhaps free some from an uneasy feeling of obligation to His work or spur some to a complete surrender to His will. One thing is certain. God calls far more often than we care to admit, and His insistence is necessary because of our apathy.

There are good indications, however, that the voice of God is being heard in the churches and by the nation. His persistent and merciful entreaties are bringing responses that are encouraging in many circles of Christian effort. The world is seething with activities of advancement, and very few areas are remaining undeveloped or unaffected by the organising of the world powers. New nations along with our own are asking for stability and security which is beyond the power of man to give them. This is just the grand opportunity for those who believe in the omnipotence of God and is a call, urgent and clear, which is at last breaking through the conglomeration of " other voices."

Is this a time when the ransomed Church is awaking again to its responsibilities ? If so, can we rub the sleepiness from our eyes and the lethargy from our minds ? Let them be replaced by the energy of the Holy Spirit. Many young minds have certainly been alert to the possibilities of a good career by higher education and scholastic achievement, but this in turn should help to supply the ranks of the " called " with well-trained and truly consecrated talent.

The wonderful outreach of the Elim Missionary Society needs a transfusion of capable and able young lives, also the money and materials to equip them. I am confident that our jubilee vision of the need will become so clear that it will develop into a magnificent call of God—already voiced and likely to be amplified.

We must respond to His compelling demands by giving or going, praying or preaching, or supporting and supplying the great life-line to the non-Christian world. The disciples of evil give themselves and their substance to the furtherance of wicked concepts, and not as a mere trickle but as a deluge. The emissaries of the gospel, on the other hand, have to be content with a meagre supply of workers and material support, but praise the Lord, this wrong thinking or negative response is changing and the " great call " is being heard. We are living in amazing days and God is leading us into a new experience of His power.

" He that hath an ear, let him hear what the Spirit is saying to the church."

L. WIGGLESWORTH.

# " That we may know . . . the exceeding greatness of His power "

## *by Anne Stephenson* (TZANEEN)

*Miss Anne Stephenson is one of our newer missionaries from the Huddersfield and Sowerby Bridge churches in Yorkshire. Her co-worker, Miss Frieda Grossen, takes her furlough early this year and Anne will need our prayers as she continues the work at Tzaneen.*

FIFTEEN MONTHS in Africa! How do I feel now after this time? As you know, most of a new missionary's time is taken up with language study: poring over parts of speech that we had forgotten existed to make languages! All the preaching, of course, has to be done through an interpreter. This in itself is not too bad once you get used to it, though at times there you are really warmed to your subject, and your mouthpiece is yawning his head off. He says he always yawns when he is hungry!

Have you ever tried driving a car over corrugated iron? Try it and you will have some idea of what some of our roads are like. I was travelling on such a road when the exhaust pipe dropped off. Being a new driver (and a woman), I had not the faintest idea what to do, and the lady with me did not seem to have any more idea than I had. We could see for miles around and there was not a house in sight, and not a car either. One thing we did know though, and that was that the same Lord still answers prayer, so we committed the matter to Him. We had just finished praying when along came a car and in it was a very capable man, who soon had us fixed up and rolling merrily on our way. Just a little thing maybe, but proof that the Lord is interested in the little things and problems too, and still looks after the " weak ones." There has been a drought in this area for three years and most of the rivers are dried up, so I have not had to drive through any raging torrents yet, but all I can say is that as far as the car is concerned I am very thankful for that!

Some places that we go to can only be visited once a week, and when the rains come maybe not at all because the mud makes travel impossible. These will then miss their weekly crumb. Most of the older Christians cannot read, and so do not know the blessedness of reading God's Word for themselves. It takes a long time for the people to be really delivered from their heathen superstitions in these conditions. Demon worship still exists in many places. A missionary told me recently at the Bible school about a young woman who had become a Christian and how she was requesting prayer for her three-year-old daughter. Before becoming a Christian she had deliberately given her daughter to demons, so that they would be appeased and would not visit the home with sickness any more. That woman not only has the heart-break of having a demon-possesed child, but her husband and in-laws are still heathen and still worship demons, and evidently do not want the child to be delivered. You can imagine just what it must mean to her to have the bread of life given. Thank God this woman has come to the Saviour. Will you join in prayer for this dear soul's family that they will come to the Lord also?

Here is another account of demon-possession with a different conclusion. This is to show how the enemy of souls blinds the minds of the people. Two missionaries had been asked to go to pray for a woman who was demon-possessed. The demon was telling fortunes through the woman, and she was well paid as a fortune-teller. The missionaries went to pray for her, and of course gave her the Word of God. The native pastor followed up, and on arrival at the house was met with a real onslaught. Since she had been prayed for her fortune-telling ability had left her and she and her husband were losing money, so they asked for the demon to return. Even while pastor was there the husband was talking to the demon and assuring it that it was all right; no one was going to send it away again. That happened a short time ago, not a few centuries ago. " For the love of money is the root of all evil " and " the god of this world hath blinded their eyes." These are just two cases that happened about forty miles from Tzaneen, and are examples of some of the things that missionaries come across.

There is a movement that is rapidly rising out here called the " Zionists." It appeals to a lot of the natives because they believe in the plurality of wives, and of course the Christians do not. The Zionists quote that it is scriptural because some of the Old Testament patriarchs had two wives. Most of their teachings are of heathen customs, and so the heathen

find that it is easier just to switch over to another name and so keep on with their old ways rather than having to repent from all their sins and begin a new life. A lot of our Sunday school children come from homes where the parents are Zionists. They need your prayers. We can only give them one or two hours teaching a week from the Word of God.

There is only one thing that will help these souls who are in utter darkness—*prayer*. So many are starving for that bread of life and sometimes we feel so helpless. But we have a greater power at our disposal. Will you assist these people by the greatest means possible? Pray for them. Pray for that young woman, that husband and wife, and those scholars who come week by week from heathen homes to hear the Word. The work is ours together. Pray that we all may know and experience the exceeding greatness of His power. I will close with the words St. Paul said in 2 Thessalonians 3 : 1 : " Finally brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."



**FRIENDS MEET AFTER SIX YEARS**

*In November 1958 duty prevented friends saying goodbye, one at work in a hospital, the other leaving England as a missionary to South Africa.*

*Their paths had diverged, yet both were seeking to serve the Lord and carry out His will for them, one in England, one in Africa.*

*September 1964! Happy reunion! Paths converge. Meeting place: Tzaneen, Transvaal, South Africa, Now both are missionaries, with only seventy miles to part them.*

*Who are these friends? Miss Anne Stephenson, one of Elim's missionaries working in Tzaneen, and Mrs. Mary Norton, wife of Pastor Don Norton, Elim's missionaries working in Phalaborwa, Transvaal, South Africa.*

---

Soon o'er the harvest field the twilight stealeth ;
Low on its margin stands the solemn sun :
Rising to Thee the reapers' prayer appealeth,
" Grant us full sheaves before the day is done."

## THE PROGRESS OF A WORKER

### Miss Evelyn Chiwara

By PETER D. GRIFFITHS

A GROUP of Elim young people were holding an open-air meeting in a little village high in the Penhalonga mountains where they border Mozambique. The preacher was a young woman, urging the unbelievers, in her usual forceful manner, to repent. This was Evelyn Chiwara. She had come a long way since she first arrived at the Elim mission in January 1960, a timid, shy girl eager to pursue further studies at our main Penhalonga school. She was not even a Christian then, but she had come to stay with her uncle, who is the pastor of the Penhalonga church, and it was not long before the Word of God began to take effect in her life. Then one Sunday, while her uncle was preaching, Evelyn came under deep conviction of sin and wept her way to Calvary and to an experience which altered the whole course of her life.

Not long after her conversion I asked her before going into a meeting if she would be willing to pray in the service. Being very reserved, she said she just would not be able to, but the next week, after getting the victory in her own prayer-time, she came to me and asked if I would let her lead in public prayer. This was an indication to me that Evelyn was sincere in her profession of salvation and determined to go on with the Lord.

During the three years she studied at our school we saw her develop and grow into a keen Christian, willing now even to testify and preach in our young people's meetings. Having passed her government examination, the time came for her to leave school. She felt led to do Bible training, but she knew that her non-Christian parents would oppose this. One day, as she chatted with one of the missionaries about her future. the missionary pointed out to her Revelation 3 : 7, where Jesus is described as the One " that openeth, and no man shutteth." This verse

was a real blessing to Evelyn, as she saw that if the Lord wanted her in Bible school He would make a way which no man could bar, and so, standing on the promise of God, she found that in spite of difficulties at home and financial problems the way eventually opened for her to do a two-year Bible course at Rusitu Bible Institute. She continued to develop into a forceful preacher and an earnest Christian, and at the end of 1964 she completed her training, doing well both academically and spiritually.

On January 28th she took up a teaching appointment at one of our out-schools, situated in a beautiful valley but where the power of Satan abounds. She is planning to do a lot of evangelistic work each day when school finishes at 12 noon. Please pray for her as she seeks the lost and endeavours to build up the Christian women in the faith.



*Evelyn Chiwara*

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## THE PROGRESS OF A WORK

By OLIVE GARBUTT
(PENHALONGA, RHODESIA)

THE QUESTION "What are the prospects of enlargement of the work?" included in the form on which we make our annual report to the Elim Missionary Council presents a real challenge to us. Advancement! That is what we all long to see in the work of God. But though there is much to hinder on many mission fields we know that God sees that His work goes on and we praise Him for opportunities of expansion in the Penhalonga, Rhodesia, area.

Next week will see the opening of two new schools, with the possibility of a third before the end of the year. Each school means a new centre for the preaching of the gospel and another marvellous opportunity of getting the gospel to the children as the Word of God is taught to them daily.

One of these new schools is situated half-way between our two church centres at Penhalonga and Inyanga, which are 160 miles apart. As far as we know, there is no evangelical witness in that area. As this opening was given to us in a truly wonderful way, we are sure that the hand of God is upon it. We are hoping it may also present opportunities of conducting services for the European population, a real need even in Rhodesia, for there are many unsaved among them. At present a service is held for them only once every two months.

Another of the new schools will be on a nearby estate. We already have a church not far away, but this school provides a teaching post for one of our girls who recently qualified in Bible school and who has a keen desire for the spiritual welfare of the children.

We are encouraged each year to see some of the children in all our upper primary classes really keen for God. Others are in training, and one day will be thrust out into the work of God. This in itself is a tremendous advancement.

There has been advancement within the church also at Penhalonga. The convention held last year was thought by many to be the best ever, and the blessing of God really was poured out in a wonderful way. An extra meeting held each week for Bible study and prayer has been well attended by young people, who are keen in their own youth meeting also.

Opposition from another group made us fearful about the welfare of one of our outstation churches, but the opposition has resulted in the strengthening of the church.

What of Portuguese East Africa, over whose borders we prayerfully look out so often, hoping that one day we may be able to go right in with the glorious gospel of the Lord Jesus Christ? Though the door is closed, we praise God for the possibility of another school and preaching centre in a remote spot very near to the border. Already we believe God has provided the right couple to be placed there as soon as we have the word "go." Please pray with us for this project. What are the prospects of really entering into that country with the gospel? We asked this question of a Christian brother one day, and his reply was one we shall never forget: "As great as the promises of God."

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Failure is many times the product of indifference.

# Mr. Rising Prices meets our Misssionaries

*by*

***R. B. Chapman***

(Member of the Elim Missionary Council)



RON GULL.

RECENTLY three members of the Elim Missionary Council sat to examine and compare the cost-of-living prices on the various fields served by our missionaries. Almost without exception it was discovered that over the past three to four years food costs had increased. In isolated cases phenomenal rises were found, such as meat up by 100 per cent, tea by sixty-six per cent, sugar by fifty per cent, milk by eighty per cent. Here and there slight reductions were evident—butter down by four per cent, flour by ten per cent, tea by five per cent—but the overall story was one of persistent, embarrassing and unwelcome intrusion by Mr. Rising Prices. Our missionaries have struggled on in spite of this difficulty and with no salary rise for four years. The Elim Missionary Council determined that an increase *must* be approved to combat the higher cost of the very essentials of life.

About a year ago Pastor S. Gorman, the then Missionary Secretary, appealed to our ELIM EVANGEL readers to help the Society to meet the 1964 increased target of £30,000 which had been carefully budgeted for the year. We are both thrilled and grateful to report that the target has been exceeded, and I wish to place on record here the deep appreciation of the Council. Due to the generosity of our friends we are in the happy position of being able to grant an increase in the allowance to every missionary. It is well deserved and overdue, and we know that all kind contributors would wish us to do this for God's servants overseas. Frankly, the increase is by no means as large as we would desire it to be, neither is it compatible with the severe rise in prices, but it will help temporarily. It is our wish, in keeping with other commitments, to help our missionaries even more financially, but our ability to do this will depend upon the continued, and if possible increased, generosity of our faithful Elim givers. This is Jubilee Year. Elim has held high the torch of truth for fifty years, and in the Bible jubilee is especially a year of " release." We are looking to the Elim family to help the Missionary Society to place our missionaries in the happy position of " release " from financial limitation so that they can meet, without blush or embarrassment, this elongated intruder. Then, with lessened anxiety and burden, they can pursue their noble calling to " release " the slaves of sin, superstition and evil spirits from their servitude.

Finally, may I take the liberty of suggesting three ways in which you can help us to meet Mr. Rising Prices?

1. Have an Elim world missions box, because this provides a means for steady and consistent giving.

2. Stimulate missionary interest among your friends and even encourage them to accept a box also.

3. Covenant from your income a certain weekly or monthly figure, and this can gain an income tax refund into the Society.

Please contact the Elim Missionary Secretary for fuller details on these matters. We thank you for your past help and are fully assured that we can rely upon you for the future, especially in Jubilee Year.

# RETURN TO PHALABORWA AFTER TEN MONTHS FURLOUGH

*by Don L. Norton*

TO DRIVE back into one's own district after ten months and get lost is almost unforgivable, and yet this happened to us on our return to Phalaborwa in September last year ; it was not until we reached the familiar road to the mission station that we began to feel we were back home. It was almost unbelievable that in such a short space of time so much could have happened. New buildings and work premises had taken the place of familiar bush trees, old landmarks had gone as bulldozers from the new copper mine had cleared one mountain for the erection of a gigantic processing plant and another mountain in order that open-cast mining could be carried out for the extraction of copper ore. The white population of the district had doubled itself, to the extent that we felt almost strangers in the little town.

Before proceeding to the mission, which is six miles from the town, we called on our faithful brother, Rev. M. F. J. Cronje, who had loyally stood by the mission to assist in any way possible during our absence. Then on to the mission. Very little had changed there ; the drought had killed off some of the trees, but everything else was in perfect order, and there was our good friend and faithful co-worker Pastor Matheu Mahesa, who looked pleased to see us back, his ebony face all beaming. Home at last after many hundreds of miles travelling. As news spread of our return, people from far and near, workers and members, came to say " Welcome home."

The first Sunday had been arranged as a " welcome home " service. The church was full to overflowing. We felt we belonged here ; we were theirs and they were ours, united in the bond of Christian love, one large, happy family, spirits blending, voices uniting in praise and thanksgiving.

The Land-Rover was the object of much curiosity. They asked what it was made of, how it worked, and many other questions, yet all rejoiced together when the time came to dedicate it. The volume of prayer and praise revealed the extent of the rejoicing. To God be the glory, great things He has done. The dedication of David Leslie, the other gift God had given to us during our happy stay in England, also took place on the mission the same day. Another member to our big Phalaborwa family.

The few months since that day have been full of activity, trying to get into the way of things once again and catching up with developments in the area. We had the joy of having Miss Anne Stephenson with us for a few days. The last time we met was on our wedding day in 1958. Now Miss Stephenson is a missionary in Tzaneen.

A visit from Miss Jean Ayling to Phalaborwa really made us feel " on the map "; the memories of happy fellowship with our sister will be cherished for many a day. This visit afforded us the opportunity and privilege of visiting all our Elim missionaries in the Transvaal ; this in itself was a blessed experience and we were glad to have fellowship with our fellow workers.

Christmas came all too quickly. Preparation and activities brought much work but also much blessing. The mission station was just alive with people. A visit from Rev. and Mrs. Lotter was much appreciated and their ministry a source of rich blessing. On Christmas Day five people followed the Lord through the waters of baptism and I had the joy of dedicating eight African babies to the Lord.

In our work on the compounds since our return blessing has been great, with over sixty young men making decisions for the Lord. The congregations at these places are always on the move ; the men come and go all the time. Pray that as they go the seed sown shall bring a great harvest.

The Land-Rover has been of immense value in the past few months. The drought of the last four years has been broken and much rain has fallen, for which we praise God, but the coming of the wet weather brought its difficulties. The torrential rains turned roads into rivers, smooth places were made rough places, dried-up river beds became raging torrents—yet the Land-Rover kept going. Praise God for answered prayer.

The wet weather also brought other little hazards. Mosquitoes, they just love my wife ; every morning

(*continued on page 154*)

## AFRICA

**Ethiopia.** Emperor Haile Selassie of Ethiopia has given the German-language evangelical congregation in Addis Abbaba a large building site for a church and a parish hall.

Construction of the church will begin immediately with financial aid from the Evangelical Church in Germany.

The German-language congregation comprises believers of German, Austrian and Swiss origin. They are served by missionaries of the West German Hermannsburg Missionary Society.

**Islam.** No fewer than seventeen countries in Africa stated that Islam is gaining ground, a fact particularly apparent in West Africa. Ten countries report Koranic schools as a means of propagation. In some areas, such as Sudan and Somalia, these are government sponsored, and Islam is a compulsory subject in all schools. Infiltration into village life, especially through traders, is also common.

**Kenya.** Pretend for a few minutes that you are an African villager typical of those near Itibo where we live. If you were a woman of thirty-five years of age you would

have seven children ;
be unable to read or write ;
dig by hand, plant and weed five acres of land ;
do all your cooking on three stones ;
have no shoes ;
have never seen a train, electric lights or a telephone ;
eat most of your food with your fingers.

But your children would

have an opportunity to go to school at least to the seventh grade (if you have the fees) ;
be taught English from the third grade on ;
compete valiantly to be in the top ten per cent in order to qualify for one of the few high-school places ;
hope desperately to be a part of the affluent world of radios, big cars and good clothes which they see but which is such a far cry from the life they know.

The face of Kenya is changing rapidly, and it depends where you sit and how you look at it as to what your description will be. One day you are moved by the hard lot of the villager, the next day you are struck by the increasing number of educated and well-dressed young men and women on the streets of Nairobi.

A quite understandable materialism has become a very subtle enemy of the Church of Jesus Christ, but we know that where the message of Christ is preached, believed and lived it changes the *hearts* of men, and through men situations change. (By Lil Cornelius.)

## CHINA

*China is not closed to the gospel.* The door is open—by *radio*. It is true that the tentacles of atheistic Communism have wrapped themselves around the nation with its 650,000,000 people.

It is a fact that Christians have been persecuted, scattered and many put to death. But it must not be said that we can no longer communicate to China's lost souls the message whereby they may be saved. The doors to China's millions are now wide open before us—open, that is, by radio. It is imperative that we enter in with all possible haste.

How can this be done? This is the strategy as outlined in Taiwan (Formosa) by Julius Bergstrom, who served for nearly twenty-five years in mainland China, and Edvard Torjesen, previously assigned to T.E.A.M.'s Mongolia field.

T.E.A.M.'s Station HLKX in Korea is the only gospel radio station covering all of north China and Mongolia. At least 100,000,000 potential listeners are in this area. The Far East Broadcasting Company covers central and South China from transmitters on Okinawa and in the Philippines.

T.E.A.M.'s tape-recording ministry on Taiwan prepares all of the HLKX Chinese language block and a substantial share of F.E.B.C.'s Chinese programmes.

The power of station HLKX, located only 225 miles from the coast of China, was raised to

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50,000 watts in 1963. Letters from listeners in Siberia indicate that the signal is clearly heard at a distance of 2,600 miles. God has not forgotten China! Remember that one-fifth of the world's population is behind that bamboo curtain—shut off from the free world, but not shut out from the love of the Saviour. (T.E.A.M., the *Broadcaster*.)

**Taiwan** (Formosa). Tremendous progress in the production and distribution of copies of the Scriptures in Taiwan in the last decade is seen in a recent report of the Bible Society in Taiwan. Chinese Bibles, both in character and in romanized script, are now being published by the Bible Society in Taiwan. Previously all Chinese Bibles were imported from Hong Kong. Whereas ten years ago there were only four Christian book-rooms on the island, today Bibles, New Testaments and Scripture portions are distributed through thirty-eight book-rooms.

**Hong Kong.** We continue to be encouraged in the literature work at present being carried on in Hong Kong. As tracts have been distributed, requests for additional literature have been coming in daily. Over 700 gospel booklets have been sent out to individuals who have written in for them. There seems to be some interest in the message contained in the tracts.

Much opportunity for personal witness is available to us among hundreds of British and American servicemen on the streets, and also among the English-speaking Chinese. In addition to literature distribution among the masses, some time has been spent in contacting these English-speaking people personally on the streets and in the shops. (Mr. A. Bauman, in *Voices from the Vineyard*.)

## INDIA

**Nepal.** Slightly more than a decade ago Nepal was a closed land to the gospel of our Lord Jesus Christ. Then the prayers of many people through the years were suddenly answered and permission was granted for medical missionaries in that country. A number of missionary societies came together to form the United Mission to Nepal, which now comprises more than twenty co-operating groups and nearly ninety missionaries. The Bible and Medical Missionary Fellowship has the privilege of contributing eleven missionaries to this co-operative outreach, probably one of the best examples today of true ecumenicity in the Body of Christ. There are still real restrictions in the open preaching of the gospel, but a core of keen Nepalese and Indian Christians are giving real leadership, and an indigenous Nepali church is being built from the roots (Mr. E. Lowe, B.M.M.F.)

## EUROPE

**Facts about Europe.** There are more unsaved people in Europe than in the whole of Africa.

In Europe today there are 250,000 churchless towns and another 100,000 towns in which Christian witness is extremely weak or unfaithful to the Scriptures.

There are more evangelical foreign missionaries in Haiti and in Jamaica than in all of Europe.

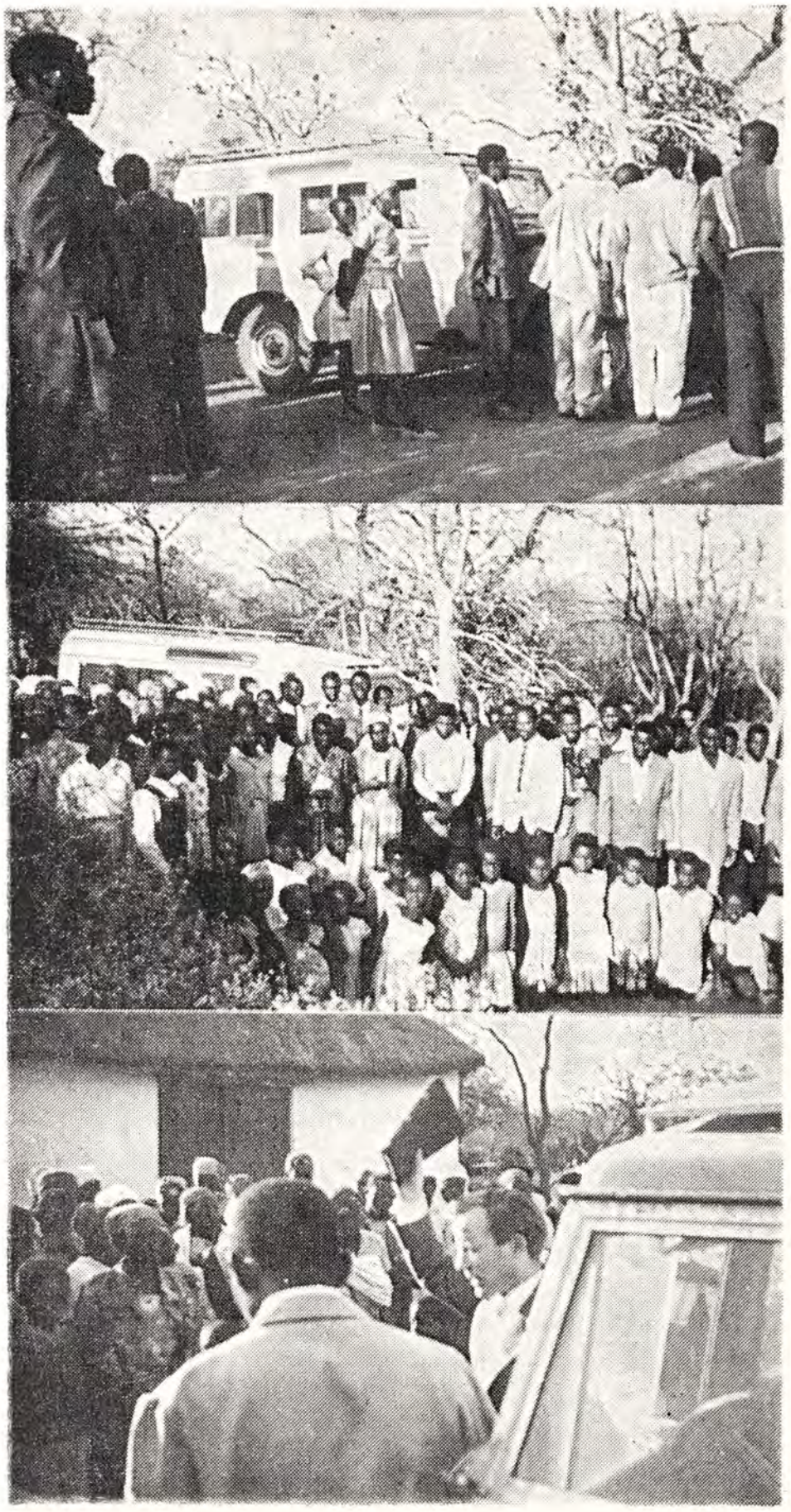
Most of Europe's 73,000,000 children between the ages of five and fourteen years have never heard the gospel. (*Let Europe Hear*, by Dr. Robert P. Evans.)

**Poland.** The first copies of a new Polish translation of the gospels were distributed during anniversary services at the Warsaw Baptist Church. The occasion marked the 150th anniversary of the British and Foreign Bible Society in Poland. Printing of the Scriptures is being done in that country.

**Spain.** Protestants in Spain were forbidden to put any invitations or announcements of their services outside their places of worship. Recently the American Baptist pastor in Madrid, James Watson, received permission from the government to place his announcements outside the church door.

## LATIN AMERICA

**Venezuela.** On the march since December 31, 1963, the evangelism-in-depth effort has been going strong in this highly industrialized republic at the very top of the South American continent. In a country with a population of about 8,000,000 less than one per cent are evangelical believers. Yet this small group of Christians aims to reach a whole nation for Christ—a nation with such diverse peoples as oil-rich captains of industry in the large cities, thousands and thousands of average-to-poor farmers, fishermen and refinery workers, an influential multitude of university students, and about 90,000 Indians—mostly illiterate—grouped into small tribes in the lowlands along the rivers.



*Top : The Land-Rover an object of curiosity.*

*Centre : Welcome back to Phalaborwa to Don and Mrs. M. Norton.*

*Bottom : Don Norton dedicates the Land-Rover.*

In Cartagena two Spanish pastors, the Rev. Luis Hombre, a Baptist, and Joaquin Gueraga, of the Plymouth Brethren, were each fined over £25 on charges of illegally distributing copies of the gospels. The authorities refused permission for a luncheon party planned by parishioners of an American Baptist pastor.

**RETURN TO PHALABORWA AFTER TEN MONTHS FURLOUGH** (*continued*)

there are signs of their affection on her arms, legs and face ; their kisses leave nice red patches and an itch which very little seems to relieve—not that she appreciates their affection ! Scorpions too have been making their presence felt. Only last night I woke to feel some creature creeping over me. Brushing off only brought terrific pain in both hands, and a light revealed a scorpion on the bed. I am not keen on injections at any time ; at 12.30 at night it is too much !

In ten months our enemy had not been sleeping. One of our local preachers had been under attack and had succumbed, but I am pleased to say that only last week he came to the mission and after only a few minutes he was weeping in confession and repentance. His return to the Lord was glorious. We pray that all who have grown cold toward the Lord, everywhere, may return once again to the place of their first love.

The new developments in Phalaborwa afford new opportunities in labour for the Master. Already a new meeting place has been established on the compound of the new copper mine. Because of the Land-Rover we have already visited villages where before we could not go with the Morris Minor. Our outreach programme needs your prayers. " When ye pray, pray believing."

**IMPORTANT INVITATION**

The

**ELIM MISSIONARY SOCIETY**

reports the relaunching of the

## MISSIONARY EXHIBITION

on

**Saturday, March 6th, at 6.30**

in the

**Elim Church, Central Park Road**

**East Ham**

MISSIONARIES EXPECTED :

R. B. and Mrs. Gull and Miss Winnie Loosemore (Africa)

Miss Coralie Paint (India)

with

L. Wigglesworth (Secretary, Elim Missionary Society) and Elim Missionary Council members

YOU ARE HEARTILY INVITED

D.938

# A BRAZILIAN JEWEL

## *by Edith Jeffery*

*Pastor and Mrs. H. Jeffery are experiencing great blessing on their work for God in Brazil. In consequence of a well-established church and sound teaching, our missionaries are seeing a wonderful growth. Many nationals are seeking spiritual help and finding it! Pray for them.*

MARIA RIFANO was a little girl of three when after World War I her parents decided to leave Germany for Brazil. Her mother was a devout Roman Catholic and made sure to pack her precious idol of a black Virgin Mary. On the way over on the boat, water got into the hold and seeped into the trunks, and the precious idol got wet and as a result lost half of one arm and most of the paint from her face. In spite of this she was still revered and found a place of honour and devotion in the home of the family. Her father started farming and growing coffee in the interior of the state of Paraná, and at a very early age Maria, together with her brother and sister, had to help hoe in the coffee plantation, care for the animals, etc. After work they were all taught to worship the Virgin Mary.

When seven years old Maria was sent to the local school. Always an incorrigible tomboy, when corrected by the teacher she would jump out of the window and make her way home. She loved to join the groups of children who were invited by the priests to make fun of the Protestants and to get hold of their Bibles and hymn-books and burn them.

One day there came to the school Isaura, a Christian girl, who sat next to Maria. They made friends although of opposite natures. Isaura started to invite Maria home after school and to show her some favourite passages in the Bible, also to sing hymns and choruses to her. Maria would stay until it was nearly dark. Her mother was often cross and would ask here where she had been, but she was afraid to tell her that she had been with a Christian girl reading the Bible.

One day on arriving home late her mother picked up a strong stick and held it over her until she confessed where she had been. That was the end of her visits to Isaura. But the seed had been sown—the eternal seed of the Word of God. Hallelujah!

Maria grew up and the seed lay dormant. She left home, having quarrelled with her sister and upset her parents, came to the city of Sao Paulo and worked as a hairdresser until she married. Her husband was a nominal Protestant, but yielded to her request for a Roman Catholic wedding. They had one son and after seven years another was born. A Pentecostal midwife went to her aid and while there planted more "seed."

Maria was told that she should confide in the living Christ and follow Him and not trust in the crucifix over the bed, but she still went her own way. Her husband became ill and she also had heart trouble, and she started seeking the aid of all the spiritist mediums she knew, seeking healing and satisfaction for her own soul, even though she knew that spiritualism was wrong. Then her youngest son, three years old, swallowed a large fish-bone, which choked him. As she saw him going blue she cried out "Oh, Jesus of the believers, save my boy." He immediately coughed up the bone and breathed again. Because of this manifestation of God's power she went to an evangelical meeting and gave her heart and life to the Lord. She did not settle in any church until two and half years ago, when she found her way into the Elim church recently opened in Sao Paulo. Since that time she has been a faithful worker, a real prayer warrior and an example to all. She is vice-president of the Sisterhood, gives a good word in the open-air meetings, is always ready to testify and is my faithful helper in the Sunday school. We praise God for such a good co-worker.

Isaura may not know until eternity what she did for the Lord in her childhood.

The midwife is a worker together with us now.

May the testimony of Maria be the means of urging us all to sow beside all waters this wonderful Word of life and to be instant in season and out of season.

Pray for Maria Rifano. Her husband is still unsaved, her parents still oppose her, but she presses on. Pray also that the Lord will raise up others like her to help us gather in the harvest of precious Brazilian souls.

# FIRST IMPRESSIONS BY THE AFRICAN "BUSH BABIES"

## *by Brenda Thomas* (PENHALONGA)

WE HAVE just been to have a look at the newly completed school buildings at Bande. Bande is a township only three miles from the mission station here in Inyanga North. "A township," you say, "so you're not so far from civilisation." Ah, but wait a minute and let me explain. Before you form any fancy ideas in your western minds, I will tell you why the Africans call Bande a township.

At Bande you will find a store, a grinding house, a slaughterhouse, an hotel (very African) and one or two other places where the people shop. There is a man with his sewing machine, another who tries his hand at motor mechanics, and someone else who bakes bread. Almost everything that is there is solely for the Africans, so we hardly benefit from it. It is all very small, but to the Africans it is a township.

Its situation is rather pretty, surrounded by lovely hills. At this time of the year they are rich in varied shades of green. What contrasts we have—beautiful scenery, a school, which speaks of educational advancement, and yet a people who, for the most part, are raw heathen enslaved to superstition and evil practices. Yes, we readily admit that we live where there is an abundance of natural beauty, but at the same time the spiritual scene could hardly be uglier.

At first everything out here appears deserted. Nevertheless, after a short time you are able to pick out the mud and pole huts which are hidden by the background of bushland. We recently visited one of these African dwellings, where a man was sick—the head-man of Kambudzi, a place where we have a service each Sunday. As you enter these homes you must stoop very low, because the doorway is no more than four feet high. At first all is black, for there are no windows, but gradually the shapes of things become evident. What a reflection this is again of the awful darkness in these people's hearts. This man, Kambudzi, has accepted Christ, but thousands still grope in the darkness, haunted by superstition.

It is very difficult to adapt oneself to preach to the Africans in a manner they understand. Their knowledge is not very wide, so one must take illustrations from their everyday life, e.g. cooking, washing, the animals, fields and crops, etc.

When Dr. and Mrs. Brien arrived here many of the people wore little clothing they were so primitive. Now they try to cover themselves, very often with little more than rags. To us who have not long arrived out here these people are still very primitive and many so dreadfully poor.

The hospital, of course, is my main sphere of labour. Someone once said to me: "Are you really going to be a missionary and just work in a hospital? You can do that at home." This made me wonder, but now I see that it is the hospital that draws the people to this mission. They will do anything to get a bit of medicine, and they come with the simplest ailments from far and near. Of course, the really sick come too, and many a life is saved. They hear the gospel preached and almost every week someone repents. They go back to their villages taking salvation with them. This is where you come in, for they need covering with prayer, that as they return to their villages they may stand and be true witnesses for Christ.

One of the most grievous things is to go to the hospital in a morning and discover that a patient who was desperately ill the previous day has vanished. The patient has been taken to the witch doctor. You see, the people here are bound up in witchcraft and nothing seems to convince them that God's power is greater. Only signs and wonders that God has promised us, following the preaching of the Word, can prove to these people that our God is greater than all their witchcraft and evil powers. So we at Inyanga are thirsty for the pouring out of God's Spirit, that God may be uplifted in our midst. Only then will they be released from the power of evil that has so gripped them and be brought into the fullness of the blessing of God. Again we need *you* to pray and PRAY and *PRAY* that this may come to pass.


## ELIM NEWS

**YOUR OPPORTUNITY TO EVANGELISE AND INCREASE YOUR CHURCH ATTENDANCE**

**YOUR MINISTER WILL TELL YOU HOW YOU CAN SHARE IN THIS GOSPEL OUTREACH.**

***ORDERS RECEIVED AT £3 PER 1,000 COPIES.***

***Send to Elim News, 20 Clarence Avenue, London, S.W.4.***

# COMING EVENTS

**B.B.C. BROADCAST.** In addition to the B.B.C. and I.T.V. sound and television broadcasts planned for Elim's Jubilee Year, the B.B.C. have invited the London Crusader Choir to lead the Sunday Half-hour programme on Sunday, March 21st next. The broadcast will come from the South Woodford Baptist Church on the Light and General Overseas networks at 8.30 p.m. and will be conducted by Douglas B. Gray.

**BIRMINGHAM, Graham Street.** March 6. Elim Church. At 7. District Presbytery Youth Rally. Preacher: T. W. Walker. New features. A panel of experts to answer spontaneous questions. Items by newly formed youth choir. Convener: F. Shadlock (Youth Commissioner).

**BIRMINGHAM, Graham Street.** March 13-21. Elim Church. Young People's Convention. Speakers: John Lancaster and H. Palliser. Weeknights at 7.30. Saturdays at 7. Sundays at 11 and 6.30. Special Studies, Question Time.

**BIRMINGHAM, Sparkbrook.** March 20, 21. Elim Church, Golden Hillock Road. Choir Weekend. Saturday at 7. Birmingham Male Voice Gospel Choir. Leader: Chris. H. Pearson, F.C.I. Preacher: D. W. Anthony (Chelmsford). Sunday at 11 and 6.30.

**BRIGHTON.** March 7-11. Elim Church, The Lanes. Campaign by Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

**COATBRIDGE.** March 7-18. Revival and Divine Healing Campaign by W. R. Jones and A. Caple. Sunday, 7th, at 8.15 in the Town Hall. 8-18 in Elim Church, King Street. Weeknights 7.30. Sunday 6.30.

**EAST HAM.** March 6. Elim Church, Central Park Road. At 2.15. North London District Presbytery Business Meeting. At 7. Missionary Rally. Taking part: L. Wigglesworth (Elim Missionary Society Secretary), R. Gull (Africa), Miss C. Paint (India).

**INGATESTONE.** March 6. Elim Church, High Street. At 7. District Presbytery Rally. Preacher: J. C. Smyth. Music by Chelmsford Elim Church Choir. Business Meeting at 3.

**LANGLEY GREEN, Birmingham.** March 7, 8. Elim Church, Mount Pleasant. Minister's Anniversary. Sunday at 11 and 6.30. Monday at 7.45. Preacher: T. W. Walker (Clapham).

**MACCLESFIELD.** March 13. Elim Church, Mill Lane. At 7.30. Visit of L. Mason and Silverdale Youth. Free refreshments.

**NEWHAVEN.** March 13. Elim Church, Meeching Rise. Saturday at 7. Monthly Rally. Visit of J. J. Way (Bath). Convener: H. W. Holdstock. Supporting items.

**RAYLEIGH.** March 13, 14. Elim Church, Castle Road. 39th Church Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. Burton-Haynes and A. Seeman. Items by Westcliff Male Voice Choir.

**ROCHESTER.** Commencing March 13. Chatham Town Hall. Medway Crusade conducted by Laurence Lambert and party. Sundays at 8. Weeknights (except Fridays) at 7.30. Pray for us and support us when you are able.

**ROMFORD.** March 21. Elim Church, Wheatsheaf Road. At 6.30. Eighth Anniversary Service. Preacher: John C. Smyth, Administration Secretary. Convener: A. W. Leavesley.

**ROMSEY.** March 20. Elim Church, Middlebridge Street. At 7.30. Preacher: W. G. Batten, Emmanuel Church, Southampton.

**SHEFFIELD.** March 20-25. Elim Church, Lee Croft, Campo Lane (near cathedral). Bible School conducted by Stanley Beresford. Daily at 7.30. Saturday at 7. Sunday at 10.45 and 6.30.

**SOUTH LONDON DISTRICT PRESBYTERY.** March 6. Elim Central Church, Clapham Crescent, S.W.4. Special Presbytery Rally. THEME: The Holy Spirit's Ministry Today. Business Meeting at 3.

**SWANSEA.** March 13. Mount Pleasant Baptist Church. At 7.30. District Presbytery Jubilee Rally. Preachers: C. J. E. Kingston and P. S. Brewster. Items by Dowlais and Swansea Elim Male Voice Choirs.

**WORTHING.** March 13-18. Elim Church, Grosvenor Road. Visit of Joseph Smith. Weeknights (except Wednesday) at 7.30. Sunday at 11 and 6.30. Wednesday 17th. At 3. Sisterhood Rally. Speaker: Mrs. J. Smith. Soloist: Dawn Shaw (Portsmouth). At 7. United Rally. Speakers: Pastor and Mrs. J. Smith. Soloist: Dawn Shaw. Tea provided.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

March 9, Hereford; 11, Dowlais.

**Joseph Smith:**

March 6-11, Brighton;
March 13-18, Worthing;
March 20-25, Hove;
March 27—April 1, Eastbourne.

**London Crusader Choir:**

March 7, Maidstone prison; 13, Barking (the Assembly Hall); 14, Streatham (Lewin Road); 20, Elim Bible College, Capel; 21, Wormwood Scrubs prison and South Woodford (B.B.C. broadcast at 8.30 p.m.); 27, Bishop's Stortford.

## WELCOME HOME

to

**MISS O. GARBUTT** (Rhodesia)

**Arrives Gatwick airport March 19th at 8.30 p.m.**

We invite you to welcome her at Gatwick.

**Elim Church, Graham Street, Birmingham**
**March 13th-21st**
**YOUNG PEOPLE'S JUBILEE CONVENTION**
Speakers: H. PALLISER and JOHN LANCASTER
Services: Saturdays 7, Sundays 11 and 6.30, weeknights 7.30.
*Special studies* *Question time*

## WORCESTER CRUSADE

commences

**Sunday, March 14th, at Co-operative Hall**

Nightly (except Saturdays) at 7.45 in the

**ELIM CHURCH (LOWESMOOR)**

conducted by

**PASTOR ALEX TEE AND PARTY**

- ✱ Divine healing for the sick.
- ✱ Opportunity for those seeking the baptism in the Spirit.
- ✱ Pray for many conversions.

D.936

## SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending February 3, 1965. We appreciate the generous giving of our young people.

| | £ | s. | d. |
|---|---|---|---|
| Swansea, designated ... | 60 | 0 | 0 |
| Worcester (Sunday school ship halfpennies £18/17/11, Pathfinders £9/1/9) ... ... | 27 | 19 | 8 |
| Pontypridd ... | 40 | 0 | 0 |
| Wrenthorpe ... | 25 | 0 | 0 |
| Southend-on-Sea | 25 | 0 | 0 |
| Delancey ... ... | 24 | 0 | 0 |
| Lea Croft ... ... | 21 | 10 | 0 |
| Leigh-on-Sea ... | 16 | 15 | 9 |
| Wick ... ... | 15 | 0 | 0 |
| Sholing Mission School ... ... | 15 | 0 | 0 |
| Ingatestone ... | 13 | 19 | 6 |
| Rochester ... | 12 | 14 | 1 |
| Croydon (ship halfpennies £4/10/-, offerings £6/2/6, Junior Church £2/0/8) ... ... | 12 | 13 | 2 |
| Bradford ... ... | 12 | 2 | 9 |
| Kingstanding ... | 11 | 7 | 8 |
| Larne ... ... | 11 | 0 | 0 |
| Huddersfield ... | 11 | 0 | 0 |
| Ashbourne ... | 10 | 10 | 6 |
| Acombe ... ... | 9 | 7 | 6 |
| Winson Green ... | 8 | 13 | 0 |
| Old Hill ... ... | 7 | 10 | 0 |
| Langley ... ... | 7 | 8 | 6 |
| Ballysillan £4/4/-, Sunshine Corner £2/10/- ... ... | 6 | 14 | 0 |
| Rayleigh (girls' Bible class £1/13/5, Sunday school £5) | 6 | 13 | 5 |
| Portsmouth (primary £1/5/6, Sunday school £2/11/2, Bible class £2/14/2) | 6 | 10 | 10 |
| Wimbledon ... | 6 | 10 | 0 |
| Swinegate ... | 6 | 6 | 7 |
| Selly Oak ... | 6 | 0 | 0 |
| Stirchley ... ... | 5 | 13 | 8 |
| Vazon ... ... | 5 | 6 | 3 |
| Yeovil ... ... | 5 | 0 | 2 |
| Paisley ... ... | 5 | 0 | 0 |
| Blackbird Leys | 5 | 0 | 0 |
| Pitsea ... ... | 4 | 10 | 1 |
| Carshalton ... | 4 | 8 | 6 |
| Aberavon ... | 4 | 3 | 0 |
| Lowestoft ... | 4 | 0 | 0 |
| Brecon ... ... | 3 | 11 | 0 |
| Edinburgh ... | 3 | 5 | 0 |
| Englefield Green | 3 | 5 | 0 |
| Holyhead ... | 3 | 0 | 0 |
| Huddersfield ... | 3 | 0 | 0 |
| Merriott ... ... | 3 | 0 | 0 |
| Silverdale ... | 2 | 19 | 6 |
| Loughborough (ship halfpennies £2/1/2, offerings 15/6) | 2 | 16 | 8 |
| Melbourne Street, Belfast (ship halpennies) ... | 2 | 5 | 0 |
| Alexander Park, Belfast (Sunshine Corner ship halfpennies) ... ... | 2 | 0 | 0 |
| Moneyslane ... | 2 | 0 | 0 |
| Beeston, Nottingham ... ... | 2 | 0 | 0 |
| Burton-on-Trent | 1 | 13 | 1 |
| Aberdare ... ... | 1 | 10 | 0 |
| Eastbourne Cadets ... ... | 1 | 8 | 6 |
| Scarborough ... | 1 | 7 | 0 |
| Hastings ... ... | 1 | 5 | 0 |
| Southport ... | 1 | 3 | 9 |
| Braintree ... | 1 | 3 | 7 |
| Dagenham ... | 1 | 2 | 0 |
| Accrington ... | 1 | 0 | 0 |
| Hove ... ... | 1 | 0 | 0 |
| Thornton Heath | 1 | 0 | 0 |
| Driffield ... ... | 1 | 0 | 0 |
| Waltham Abbey | | 16 | 11 |
| Ashingdon ... | | 16 | 7 |
| Newhaven ... | | 15 | 0 |
| Beulah Pathfinders ... ... | | 13 | 2 |

## ANONYMOUS GIFTS

To those who have helped us in the past few weeks by their anonymous gifts, as follows, we are very grateful.

| Receipt No. | | | £ | s. | d. |
|---|---|---|---|---|---|
| **Missionary** | | | | | |
| 3926 | Anon., | E.M.J. ... ... ... | 1 | 0 | 0 |
| 1742 | „ | Stoneleigh, Epsom ... | 2 | 0 | 0 |
| 1750 | „ | Aberdeen ... ... | | 10 | 0 |
| 1752 | „ | (cheque), South Norwood ... ... ... | 15 | 0 | 0 |
| 1763 | „ | Camper 1964, Goodmayes ... ... | 2 | 0 | 0 |
| 1761 | „ | per Rev. A. Renshaw | 7 | 0 | 0 |
| 1788 | „ | "A thankful heart" (West Bromwich) ... | 1 | 0 | 0 |
| 1777 | Anon., | E.B.C.S. ... ... | 30 | 0 | 0 |
| 1791 | „ | Chichester ... ... | 2 | 0 | 0 |
| **Elim campaigns** | | | | | |
| 3926 | Anon., | E.M.J. ... ... ... | 1 | 0 | 0 |
| 3929 | „ | E.M.J. (Foursquare Gospel Testimony) ... | 1 | 0 | 0 |
| 3931 | „ | "Oil - can for the Master's service" ... | 15 | 0 | 0 |
| 3932 | „ | Chichester ... ... | 2 | 0 | 0 |
| 3933 | „ | E.M.J. ... ... ... | 1 | 0 | 0 |

N.B. Please address all gifts, for whatever department, to the Secretary, 20 Clarence Avenue, Clapham Park, London, S.W.4.

## PRESIDENT'S DIARY

**January 24th. Salisbury.** The Elim church in Salisbury is in a good central position. It has a large main auditorium, with pipe organ, and a newly rebuilt and redecorated minor hall (after the fire). Pastor J. F. Hardman led the services. About forty-five were present in the morning and ninety-five at night. In the after-service, to which most stayed, about eighteen were prayed for, many for the baptism in the Holy Spirit and two for salvation. The power of God was very present, praise His name!

**January 26th. Winton.** There were about thirty-five present. Pastor J. McBurney gave me a warm welcome to the Winton church in two senses, as in spite of the cold night the church building was very warm, and in the prayer service afterwards two were prayed for for healing.

**January 27th. Wimborne.** About thirty-two were present, some support being from other fellowships. Pastor F. S. Bristow led the meeting. In the after service God gave liberty in prayer to many and the Holy Spirit moved upon us all. One brother, who had attended my meeting in West Wellow (Canada) in November, testified that his mother, eighty-seven years old, had been healed in answer to the prayer of the church at that meeting.

**January 28th. Springbourne.** There was a good company of about sixty-five at the meeting. Pastor A. V. Gorton convened. My message was on "Prayer for the Holy Spirit." Two came forward on the appeal and the presence of God was realised in the prayer service at the end of the meeting. Afterwards a distant relative of mine who had come to the meeting to hear me prayed God to save her, and I believe she was helped. Prior to the meeting Mrs. Gorton had told me that she received the baptism in the Holy Spirit while reading an article in the ELIM EVANGEL on the second advent of Christ. The Spirit

(*continued on next page*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, March 8th** — Matthew 13:44-58

" Is not this the carpenter's son ? " (v. 55).

In a sense this was true, for Joseph brought Him up as his own child; he worked to provide Him with food, clothing and a home, and taught Him the carpenter's trade. Yet the Lord Jesus when still a boy had reminded him that God was His Father (Luke 2:49); before He came into the world in a body of flesh He was eternally one with His Father, and His birth in Bethlehem was not due to the will of Joseph but to the purpose of God. His neighbours saw the commonplace carpenter and missed the glorious eternal One.

**Tuesday, March 9th** — Matthew 14:1-21

" His disciples . . . went and told Jesus " (v. 12).

What better person could they go to in their distress than to Jesus ? He had shown Himself constantly to be the mighty Friend of those in sorrow and had transformed many a dark situation by the glory of His friendship. When we are numbed and shocked by grief and distress let us also turn to Him and pour our hearts' tears before Him; as the scripture says, we can come to the throne of grace in every time of need and find mercy and grace in the Lord Jesus Christ.

**Wednesday, March 10th** — Matthew 14:22-36

" It is I; be not afraid " (v. 27).

How often a situation has arisen when we have felt very fearful; there seemed to be no way out and circumstances threatened to overwhelm us. Then in our despair we heard His voice say to us " It is I; be not afraid," and we suddenly understood that the Lord was with us in the darkness and He had the situation in His control. In fact, the Lord permitted the trial to teach us to trust Him implicitly even when we cannot see the way through; He knows the way and will lead us safely in it.

**Thursday, March 11th** — Matthew 15:1-20

" But their heart is far from Me " (v. 8).

The Pharisees appeared to give much honour and respect to the Lord, but in fact revealed by their ways that their hearts were far removed from Him. The essential quality of true worship is that it must be warm, spontaneous, from the heart; this was missing from the worship of the Pharisees and they were rejected by the Lord. It is so easy to settle into an outward form of worship which began as fire in the heart but has become mechanical with the passing of time. Shall we make sure the fire is still in our hearts ?

**Friday, March 12th** — Matthew 15:21-28

" He answered her not a word " (v. 23).

Why does it appear that some have to go through sterner trials of faith than others ? We cannot be sure, but it may be that the Lord permits trials according to the ability of our faith to bear them. It certainly seemed so in this woman's case, for her faith never wavered and in the end she earned the Lord's warm approval and received her heart's desire. Trials are not sent to destroy our faith, but to prove and strengthen it; may we have grace to bear the test with patience till the promise is received.

**Saturday, March 13th** — Matthew 15:29-39

" I have compassion on the multitude " (v. 32).

What a lovely revelation of the heart of the Lord Jesus, who comes down among men and stands side by side with them in all their varied experiences, sharing everything that touches their lives. Yet if we are moved in our hearts when we consider His compassion for a hungry multitude, how much more deeply we are stirred when we realize that He gave Himself to be the Bread of life, broken to give life to all who believe. He stands by our side today and strengthens us by His love.

**Sunday, March 14th** — Matthew 16:1-12

" A sign from heaven " (v. 1).

One may well ask what the Pharisees and Sadducees expected. Here was a Man who had healed the sick, cleansed the leper, raised the dead, calmed the storm and fed multitudes with a boy's lunch; yet still they were not convinced. Even when the sign given by Christ was fulfilled, the sign of Jonah, the Jewish elders bribed the sepulchre guard to try to hide the truth. We see the greatest signs in the changed lives of many men and women—a dead man cannot transform lives; the miracles wrought in us testify that Jesus is alive !

# ELIM MISSIONARY EXHIBITION

**visits**

# BIRMINGHAM DISTRICT PRESBYTERY

| | | |
|---|---|---|
| **March** | **13-15** | **Blackheath** |
| | **17-18** | **Old Hill** |
| | **20-22** | **Kingstanding** |
| | **24-25** | **Erdington** |
| | **27-29** | **Smethwick** |

Speakers expected :

**Pastor and Mrs. R. Gull** (Tanzania)

**Miss W. Loosemore** (Rhodesia)

**Pastors R. B. Chapman** and **L. Wigglesworth.**

## PRESIDENT'S DIARY *(continued)*

of the Lord said " Seek your baptism! " and as she did so the Lord filled her with His power.

**January 30th. Weymouth.** The assembly here worships in a converted theatre in a central position in the town. Mr. T. Partington, who has recently been inducted as pastor, convened. It was a wild, sleety night, so the congregation was smaller than it would have been. Four came out for prayer in the after service.

# CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 20 Clarence Avenue, Clapham Park, London, S.W.4, and should arrive **SATURDAY morning for issue a fortnight later.**

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BONSALL HOLIDAY CAMP, MATLOCK. OPEN JULY 3rd to AUGUST 28th. Write now for a free brochure giving you full particulars of the best holiday ever. The best of food and fellowship at the lowest cost. Write now to Bert Mitson, 3 Hartington Street, Brierfield, near Burnley, Lancs. S.a.e. Cv.931

BOSCOMBE. Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year ; good catering ; h. and c. Happy fellowship. Write: the Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484.. C.908

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BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. in all rooms ; sea only a few minutes. Mr. and Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.845

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**ABERGELE ROAD**

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**A PENTECOSTAL HOLIDAY CENTRE**

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**HALDON COURT, DEVON**

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- **Perfect sands, delightful scenery**
- **Vital Christian fellowship. Guest speakers**

**HALDON COURT, DOUGLAS AVENUE, EXMOUTH**

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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.

HASTINGS. Comfortable, good food. Bed and breakfast £3/10/- per week ; bed, breakfast and high tea £4/10/- per week ; Sunday lunch 4/- extra. Near sea, shops and Elim Church. Write Mrs. Gumbrell, 24 Brook Street, Hastings. Cd.939

HOLIDAYS on Devon coast, caravanning near Dartmouth. Fourberth and kitchen. Overlooking the English Channel ; on bus route for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips: Totnes. Write: Pastor W. J. Nicholls, Bethel, Plymouth. Cv.924d

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**FOURTEEN DAYS IN HOLLAND**

**at a Christian Guest House.**

**Coach trips to Belgium, Germany and Holland.**

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**REV. F. A. HODGE, " HOLIDAY CONFERENCE," 8 SYDNEY GROVE, SLOUGH, BUCKS.**

D.906

## MISCELLANEOUS

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SACRED MUSIC. Free 40-page illustrated catalogue. Hymn books, Gospel songs, chorus books, choral music, piano, organ and other instrumental music. Send 3d. stamp to Gospel Music Publishers Ltd., Church Annexe, 149 Benhill Road, Camberwell, London, S.E.5. C.912

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SWANSEA. Sunshine Workers' Fellowship. Children's Beach Mission. July 17th—September 4th. If you are interested in spending your holiday working for the Lord among children please write for full particulars: Mr J. Griffin, 9 Myrtle Grove, Waunarlwydd, Swansea, Glam. S.a.e. Grand holiday, good fellowship. Cv.940

## BIRTHS

GRIFFITHS, Penhalonga, Rhodesia, on February 8th, to our missionaries Peter and Brenda Griffiths, God's gift of a son, Stephen David.

NICHOLLS. To Gordon and Jean, of Elim Church, Plymouth, a daughter, Linda Joy, born February 2nd. A sister for Colin and Steven.

## ENGAGEMENT

COURT—WHALE. Rev. and Mrs. H. A. Court are pleased to announce the engagement of their eldest daughter, Joan Anne, to Mr. Clement Whale on February 13th, 1965.

## WITH CHRIST

CRAWFORD. On February 7th, suddenly, William John, for many years a faithful and beloved member of Sparkbrook Church. Funeral conducted by J. Osman and D. Phillips.

DIXON. On February 6th, Mrs. Clara Dixon, aged 80 years, faithful member of the Elim Church, Halifax, since its inception. Officiating minister at funeral: W. J. Hilliard.

PALMER. Mrs. Palmer, for many years a member of Elim Church, Plymouth, passed to be with Christ January 20th. Funeral conducted by L. P. Cowdery.

PRICE. On January 17th, at Selly Oak Hospital, Olive Edna, aged 45 years, after much illness. Funeral conducted by J. Osman and D. Phillips.

**NEWQUAY**

For the holiday of a lifetime

**ELIM YOUTH CAMP**

**AUGUST 14th-28th**

Caravans or tents, h. and c. showers, flush toilets, electric shaving points, launderette with Keymatic washers. Two minutes sea and shops. For excellent food, fun and fellowship . . .

***NEWQUAY FOR 1965***

For details write

**Pastor L. P. Cowdery, 31 Langhill Road, Plymouth, Devon**

C.841

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 11 MARCH 13th, 1965 6d


A GREAT JUBILEE EVENT

## OFFICIAL OPENING AND DEDICATION OF ELIM BIBLE COLLEGE

## Grenehurst Park, Capel, Surrey

ON

## Saturday, March 20th, 1965, at 3 p.m.

THE NEW COLLEGE WILL BE DECLARED OPEN BY

## REV. P. S. BREWSTER (Vice-President)

*Speakers:*

**A. LINDSAY GLEGG, A.M.I.E.E. (Vice-President of the Evangelical Alliance)**

**GILBERT KIRBY, M.A. (General Secretary of the Evangelical Alliance)**

**ROBERT BARRIE (Principal of Kenley Bible College) and**

**J. T. BRADLEY (Editor of "Elim Evangel")**

Services will be convened in marquee (specially heated) at 3.30 and 6.30

Others taking part will include
H. W. Greenway (Secretary-General) and G. Wesley Gilpin (Principal)

**SPECIAL MUSIC BY THE LONDON CRUSADER CHOIR**
**(Under the direction of D. B. GRAY, F.R.S.A.)**

**AND STUDENT CHORAL AND INSTRUMENTAL GROUPS**

***Conducted tours round the college*** ● ***Refreshments available***

**ALL FRIENDS OF ELIM ARE CORDIALLY INVITED TO BE PRESENT ON THIS MEMORABLE OCCASION**

# SPECIAL IRISH NUMBER

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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*Irish reports and articles not included in this number of* ELIM EVANGEL *will appear in next week's issue.*

# EDITORIAL

## EMERALD ISLE EVANGEL

IT IS FITTING that in this Jubilee Year we should have this " Irish number " of our weekly magazine. As an Irishman I am happy to contribute this editorial.

Our pride is understandable as we look back to trace God's hand through the passing years. We have every right to be thankful that a work with such humble beginnings in Ireland should grow to such an extent as to merit the comment from a very well known and respected evangelical in Britain: " This movement is an eye-opener."

One of our own evangelists has said: " The Elim movement was born in the fires of evangelism. Its pioneer evangelists were all strong lovers of the souls of men." This zeal for evangelism, together with the prayerful backing and sacrificial giving of the rank and file of Elim's members, has brought us to this year of Jubilee to erect our Ebenezers.

A biographer has written of the late Archbishop William Temple that " at the centre of his heart and mind lay the eternal gospel, and the commission to impart it to his fellow men." This eternal gospel gripped the hearts of our " founding fathers " to such an extent that they invaded town after town, city after city in these islands, until countless thousands were won for Christ.

This evangelistic spirit has been with us through half a century, and still characterises the movement. Whether it be a pioneer campaign or the local church in city, town or hamlet, Elim remains evangelistic in belief and practice. In every department of the local church, from the Sunday school through the youth groups, sisters' meetings or men's fellowships to the weekly gospel service, the aim is ever to preach Christ with a view to seeing people saved. If the Church is the only society that exists for the benefit of those who are not its members, then the Elim Church is seeking to justify its existence.

In retrospect it must be said that the Elim movement has come into being through the compassion and zeal of its ministers and congregations. We owe much to those who, in both pulpit and pew, have given of their time, talent and energy that Elim might in this year of Jubilee take its place to the glory of God among the evangelical denominations of the country. As we anticipate the days ahead, we plead and pray that we, and those who follow after us, will be worthy of those pioneers who first blazed a trail for God and Pentecost in this land.

After a quarter of a century in the ministerial ranks of Elim I am proud of the association, and pleased to add this editorial to this special number from " my own, my native land."

W. J. MAYBIN.

# DESERT ISLAND REVELATIONS

*by W. H. Holohan* (RATHFRILAND)

*"I John . . . was in the isle that is called Patmos, for the word of God"* (Revelation 1:9).

EACH week the B.B.C. interviews some well-known person as a potential castaway on a desert island. With due acknowledgments to the B.B.C. and their interviewers whose inspiration has furnished the writer with a fitting foreword to this feature, I wish to introduce you to one of God's greatest personalities, the apostle John, who, not in fancy but in fact, was sent to a desert island.

The period: A.D. 95. The place: the isle of Patmos. The purpose: to "bear record of the word of God, and of the testimony of Jesus Christ, and of all things he saw" (Revelation 1:2). Our textual setting substantiates this (v. 9). In contrast to the fanciful castaway of modern broadcasting, John had no chosen records to take with him, but what cherished records he brought back of things both heard and seen! Truly his banishment was for our betterment.

*His sphere of isolation.* It was a little place and lonely, uninhabited, seldom visited, lifeless and barren. What a place for an apostle of all people, and especially to have to be confined there on the Lord's day, cut off from all public ministry.

So seemingly alone, and yet not alone, for suddenly in the midst of the gloom he discovered an abounding glory. His pathetic sphere of isolation in the isle of Patmos was transformed into an ecstatic sphere of inspiration "in the Spirit." Although severed from the local church he soared to fellowship with the living Christ. Forbidden to go beyond certain bounds of the earth's lands, restricted to a small spot on earth, he was yet permitted to penetrate the wide realms of heaven and their secrets. In Revelation chapter 1, the preface to John's prophecy, we swiftly scan the scene of his sphere of inspiration and see his source of inspiration: the Word of God and "the Revelation . . . which God gave unto Him [Jesus Christ]" (v. 1).

The great and ultimate end of prophecy is to bear testimony to Jesus, for, as Weymouth puts it, "testimony to Jesus is the spirit that underlies prophecy" (Revelation 19:10).

> "Jesus only is our message, Jesus all our theme shall be;
> We will lift up Jesus ever, Jesus only will we see."

John saw in Jesus absolute divinity, "I am," and absolute infinity, "Alpha and Omega, the beginning and the ending . . . the first and the last" (vv. 8, 11). Wonderful Jesus! Matthew and Luke recorded Christ's birth, but it was John who revealed His infinite being. Some of the ancients, who supposed the four living creatures in John's vision (Revelation 4:7) to represent the four evangelists, make John himself the flying eagle, so high he soars and so far he sees into divine and heavenly things. Surely he who leaned on Jesus' breast learned most about Him. He who was the centre of prophecy in the Old Testament is the circumference of all prophecy in the New. How mystic and majestic is John's insight into the inifinite. Oh for a new discovery of the greatness and grandeur of the Christ of God!

*His secret of inspiration.* The witness of God the Holy Ghost. "I was in the Spirit" ("rapt in His power"—Amplified Version). Jesus said "He shall glorify Me" (John 16:14). His subject of inspiration was "things which must shortly come to pass" (v. 1). John deserves priority as the prince of prophecy. Revelation 1:19 summarises the subject of the whole book: "Write the things which thou hast seen [the Revelation; cf. 1:11], and the things which are," implying the then known condition of the seven churches of Asia as described in chapters 2 and 3. John was exercised even in his writings by the true spirit of preaching, for to all he said "He that hath an ear, let him hear what the Spirit saith unto the churches" (2:29). From the historic aspect of John's prophecy we move to that which is future, "the things that shall be hereafter," the things symbolically represented concerning the future history of the true Church of God. This is covered in chapters 4-22.

*His song of inspiration.* "Unto Him that loved us, and washed us from our sins in His own blood" (v. 5). John heard the "new song" on that island, the song of the Lamb, and praise the Lord it is still new (5:9, 15:3). How wonderful it is to be loved, loosed and lifted far above the realm of kings into the realm of the King of kings.

*His sequel of inspiration.* "The book of this prophecy" (Revelation 22:19). The command of his Master's voice was "Write the things which thou hast seen" (v. 19). At least thirty-five times in the

book of Revelation John says "I saw." In conclution, John's isolation was bountifully rewarded by the inspiration recorded. God's lonely castaway became a leading compiler of divine revelation. All God's great men had their peculiar desert island experiences. Moses had his Horeb; John the Baptist and Jesus their wildernesses; Paul his Arabia and latter imprisonments; and Bunyan his Bedford prison. But see what they gave us. Moses the lawgiver also gave us the tabernacle with its typical teachings; David gave us the psalms; Paul gave us fourteen epistles; Bunyan gave us his immortal *Pilgrim's Progress;* and John, the beloved of Patmos, gave us five books of the New Testament. These men proved the preciousness of privacy, but only at a price. Are we willing to pay the price? Remember that the more isolated the preparation the more elevated the preaching. Fear not to submit to the depths of isolation, for that is the surest way to soar to the heights of inspiration. God has discoveries awaiting you even in your desert. God help you to seek after them.

# JUBILEE OR JUBILATION?

## *by T. W. Jacobs*

THROUGHOUT this Jubilee Year music will play a major role in our celebrations. Jubal, the seventh from Adam and "father of all such as handle the harp and organ," is the name from which our word "jubilee" is derived.

### Year of redemption

In Leviticus 25 we have an insight into what this fiftieth year meant to the Israelites. No one can read this chapter and not sense an atmosphere of rejoicing and thanksgiving. Every man, woman and child knew that the message of jubilee was to *proclaim liberty*. There was not one home in which this theme made no impact. Every life was affected in some way or another.

If, as a movement, we merely enjoy the celebrations and special conventions, 1965 will only be a year of jubilation. The basis of evangelism is to proclaim liberty to the unsaved, and this responsibility lies at the door of every Elim home. Our Lord instituted the jubilee message as the gospel message when in His home town He announced the Spirit's anointing upon Him "to preach deliverance to the captives . . . to preach the acceptable year of the Lord."

Jubilee began immediately after the act of atonement by the high priest. The people lamented as they watched the scape-goat being driven into the wilderness. With a hand upon its head, the high priest had confessed the sins of the people, and to signify forgiveness the beast was banished from their sight. Immediately the trumpets sounded and within a few minutes the whole camp resounded with music. In later years, when Israel occupied the land of promise, the year of jubilee was no less important. Trumpeters were stationed at strategic points throughout the land and each passed the message to the other until all Palestine rang with jubilee. Instantly lamenting was transformed into rejoicing, sadness turned to gladness. This remarkable change was the result of a completed atonement for sin. The new convert has an experience similar to this as the truth of forgiveness enlightens his soul. In case the reality of this experience be lost, Christ has commanded the true Christian to attend the Lord's table. Here the means of forgiveness and salvation through Christ is brought to remembrance. Joy not based on the redemptive work of Christ can only be a superficial, fleeting form of happiness.

### Year of restoration

When Israel had entered and conquered most of Canaan, the land was divided among the tribes and in turn among the families. Every Israelite could go to a piece of land and call it his inheritance from God. Hence Naboth's reluctance to sell his vineyard. He valued what God had given to his family. Others held lower principles and estimated money to be of greater value than their inheritance. Consequently they sold their land and in many cases jeopardised the future of the family. Some even sold their property to pay debts. So God in His mercy commanded that the year of jubilee should find every man back to his inheritance. This meant that the sale of any land could only be on a leasehold basis and valued according to the number of years to jubilee. None could be really wealthy and none very poor.

The effect of this is obvious. Everyone had a fresh start. Jubilee gave the highest value to property. Before you take part in any celebration this year, look back over the past forty-nine years of Pentecostal occupation and assess the value of your work today.

Along with me you will confess that we have devalued the inheritance. Where are the multiplied healings? Where has the spiritual fervour disappeared? What has happened to the well-attended prayer meetings? We have substituted man-made methods for true Pentecostal power. But before becoming too despondent take heart, and remember this is our Year of Jubilee. Let us reclaim our rightful inferitance in Christ.

Wild figs and grapes were off the menue. The Israelites were permitted to eat only the best produce of the land. Can we blame God for an inferior spiritual experience when He has made available heaven's very best? David grasped the remedy when he said "Thou *preparest* a table before me in the presence of my enemies." How often we dash from the presence of God when He is preparing something wonderful for us. How foolish a buyer would be if the salesman was in the middle of weighing good measure, and he ran off to some other less important matter, leaving the produce behind. If a prayer meeting continues longer than the accustomed time because God is beginning to bless, do you walk out to catch a bus and subsequently criticise the minister? Perhaps it is some other inferior excuse, but remember, you are the loser. I have been told repeatedly by older Elim members of the time when they walked miles to church and home again because they had not the bus fare, and thought nothing of it. God was blessing in those days, since the people gave Him the time. Today He has to fit in with our timetable. During this year take time to enjoy the best that God can give you and do not let the god of mammon rob you.

Many an Israelite was bitterly frustrated and disappointed with himself, but jubilee brought new hope. God says today, as in the days of Joel, "I will restore to you the years that the locust hath eaten . . . and ye shall eat in plenty." Let God feed you on the finest of the wheat and dissolve your disappointments in His delights.

**Year of emancipation**

Emancipation is a word that recalls the history lessons of schooldays. What a fight Lord Shaftesbury made for the chimney boys to be liberated, and William Wilberforce for the slaves. Both these Christian men suffered insults from colleagues and friends because of their convictions. But these were eclipsed by later triumph. Surely the spirit of jubilee compelled these men to gain their objectives. The words of Christ must have been uppermost in their minds: "If the Son therefore shall make you free, ye shall be free indeed."

God decreed at jubilee: "Every man shall return to his family." Value was given not only to property but, more important still, to life. At the blast of the trumpets each man, woman and child who had been sold into slavery was *freed,* freed to go home to their inheritance and start all over again. It has been said that God is an inveterate beginner and that Genesis is not the beginning of creation but the creation of beginnings. Think of the number of times the word "new" is used depicting various aspects of the gospel; for example, new birth, new life, new song, new creature, new heaven, new earth, and finally God says "Behold, I make all things *new.*"

The widow of 2 Kings 4:1-7 received an early jubilee. The creditors were pressing to come and take her two sons to be bondmen, but the pot of oil saved the day. As oil is a symbol of the Holy Spirit, it follows that if our churches consisted of people filled with the Holy Ghost there would not be so many backsliders. I am amazed by the number of Christians who have sold themselves in marriage to unconverted partners. Others have been enticed away from the faith by distracting worldly influences. The Devil cleverly deceives the dissatisfied Christian and devalues his or her life by glittering worldly attractions. Sometimes this is realised when it seems to be too late; but is it too late? This is the Year of Jubilee! Tell the backslider and the prodigal that God calls him to return to God's family. What a welcome awaits! The fatted calf killed, a ring and a robe, and rejoicing in everyone's heart. Let us make our Jubilee motto "Gain the inheritance and win the backslider."

Finally, jubilee has a word to say to the Christian: "Ye shall not oppress one another," or, as in the word of the Lord, "By this shall all men know that ye are My disciples, if ye have love one to another." This is the only way we can present a united front to the world. In practice it may be hard, but Paul offers sound advice, "Let each esteem the other better than himself."

Jubilee or mere jubilation? Let this be a YEAR OF JUBILEE.

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## *God wants better men!*

*God wants men who seek His glory, not their own,*
*Men who have a passion for Christ, and seek first the kingdom,*
*Men who know something of the "burden of the Lord,"*
*Men who will be intercessors and will stand in the gap.*

# TESTIMONIES OF HEALING

It was during Mr. Hartley's first mission in the Larne Elim church in 1963 that I experienced God's healing touch in my body. I had suffered for nearly twelve years with hæmorrhoids. At that particular time they were very bad, and one night after the meeting Mr. Hartley asked those who had a need or wanted healing to stand to their feet, which I did, and within a week I was completely healed and have had no trouble since. To God be the glory.

E. WHARRY.

I wish to give you my testimony in divine healing. In 1963 Pastor W. Hartley held a mission in Larne Elim church. I was ill with high blood pressure and hardening of the arteries, with pains in my arms and shoulders and at the back of my head and swellings on my neck and shoulders. I could not lie down in bed for coughing and shortness of breath. I was propped up with pillows. One night at the meeting I went for prayer, and our dear Lord was pleased to lay His hands on me and heal me. Since then I have had no pain, no swelling, and thanks be to our God I can have a good night's sleep.

MRS. A. LONG.

Between the middle of September and December last year I was in considerable pain and attended the doctor regularly for what he described as duodenal ulcer symptoms. At the end of the three months "I was nothing better but rather grew worse." I was, however, seriously exercised about my disobedience in not going out for prayer, particularly so on the occasion of Pastor C. J. E. Kingston's visit to our church on a Sunday before Christmas.

The following day in the forenoon the pain was most annoying, though it eased in the early afternoon. In the evening I had occasion to visit the Newcastle church with some other brethren, and went in time for a service conducted by Pastor W. Hartley (A.o.G.).

God challenged me through the message and I stood for prayer with others towards the end of the service. Mr. Hartley prayed for each one individually, and although I felt nothing at the time I was determined to trust the Lord.

Returning home very late, I went to bed without taking the usual medicine and tablets, and none was taken the following morning. About 10 a.m. while at business I suddenly stopped with a sharp pain, but going immediately to a private room I got before the Lord and told Him I would continue to trust.

I have had no pain or discomfort since and praise Him for meeting my need.

J. COPELAND, *Elim Church, Ballysillan.*

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# JUBILEE

Leviticus 25

By A. C. GRIFFITH
(MEMBER OF THE IRISH EXECUTIVE COUNCIL)

JOY BURSTS from the word and formulates itself in scenes of history. The poor American negro, long downcast in the bondage of his slavery, finds his year of jubilee has come. In a tumult of rejoicing he sings new songs untouched by the sadness of former years. Liberty has come with the unshackling of arms and iegs. It has come with a proclamation that has given him rights. It was a new era for the American nation, a time when emotion overflowed and became a stream which carried the destiny of men upon its bosom.

This is only one aspect of the word, but it is rich no matter how we view it. Think of its implications when associated with business. Men look back over fifty years, recall the beginning with its fears and hopes, see the progress and development, feel the pride of accomplishment. Thus they mark a period and call it " jubilee." When they do they are marking success.

Israel had a fascinating institution. They were to have seven sabbaths of years, and the following, the fiftieth, year was a year of jubilee. This year was introduced by the blowing of trumpets and all the means of appropriate announcement associated with the day. Jubilee year was, in fact, one of adjustment in relationships and it added up to a new beginning.

I believe it was Charles Grandison Finney who said that the laws of the mind are the laws of God. He knew the value of men's minds stirred to a true assessment of their condition. Because of this he always sought, under God, to condition men to receive the truth. It was this truth that he taught when he said that revival was the beginning of a new obedience to God. From the results of his ministry it could be concluded that he had found and applied the correct formula for effective relationship with God.

As a movement we have covered the distance of fifty years. Over this period we have undoubtedly grown, but at fifty years a movement is still young, yet in this short time Elim has its outreaches in many

parts of the world. We need not lose momentum; let us rather increase it.

From Leviticus 25 the Revised Version gives us these statements: "A jubilee shall the fiftieth year be unto you," and "In this year of jubilee ye shall not wrong one another." It is fundamental that our relationship with each other is closely linked to our relationship with God. The past fifty years have seen wrongs that remain unrighted, but there is no difference that cannot be resolved provided there is good will in our hearts. This year let us find the new beginning that leads to confident unity and consequent revival. Let us listen to the Master: "If thou bring thy gift to the altar, and there rememberest that thy brother has ought against thee; leave thy gift; first go and be reconciled to thy brother, and then come and offer thy gift" (Matthew 5 : 23, 24). To do this could be the obedience that brings success.

Many of us will see only one jubilee. Let us make the best of it for God and His Christ.



*Anaghanoon Elim Church*

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**FROM GUERNSEY TO ULSTER** *(continued)*

with their families worshipping in the Ulster Temple I realise more than ever that decisions made in our teen years affect unborn generations.

We are still new here in Ireland. Our memories of the gracious Christians in Eldad in Guernsey are still very fresh. Though it hurts us to leave such a happy fellowship and such a beautiful island, we are sure that our work with the loyal Elim people of Ulster will compensate for the break we believe we were led to make.

May the Lord bless Northern Ireland through the preaching of the Word and the blameless lives of His people.

# FROM GUERNSEY TO ULSTER

By JOHN GARDINER

ALMOST twenty-nine years ago I first travelled to Ulster in the company of Pastor R. B. Chapman, now minister of the Elim church in Ilford, and we had made the Irish Sea crossing by the mail boat from Heysham. This time, my wife and younger son and I flew from Guernsey, a Channel Island paradise, to Aldergrove, the Belfast airport.

The man who served me with petrol asked me "Why did you leave such a lovely place to come to Belfast?" My answer, of course, was that I believed that the change of appointment was in the will of God. Nevertheless, though the climate here is much colder than in Guernsey, we found that the warmth of Irish friendliness and hospitality more than made up for the lower temperatures!

The passing of more than a quarter of a century has seen many changes in this part of the United Kingdom. Belfast, the capital city of the province of Ulster, is modernising itself. A city dweller from England would feel at home in this vigorous, flourishing city. Evidences of an increasing prosperity abound.

One unchanged feature, noticeable at once, is the strong Christian element that is met at all levels in the life of the city. Christian truth, history and heritage are still treasured values here.

My wife and I were surprised and heartened the very first Sunday we made our way to morning service in the Ulster Temple. Almost everyone we met on the streets was carrying a Bible or hymn book. After the apathy of England it was refreshing to see so many people obviously going to church.

In the five months of our being here in the Ulster Temple we notice that the Pentecostal experience still makes a strong and edifying contribution to the worship of an Elim congregation. How reassuring it is to observe that another generation of Christian believers has inherited the experience as well as the beliefs of its Pentecostal forebears.

I have noticed another thing too: men and women I knew as Elim Crusaders nearly thirty years ago are still in the faith today. They are now parents, and their children are in the ranks of Elim's youth in Ireland. Thank God for those people who have been steadfast in their allegiance to the Christian faith and to the cause of Elim in the face of the many upheavals that the passing of time has brought.

As I see some of those one-time Elim Crusaders

*(Continued in previous column)*

" SOLDIER who beat old man for money is fined £10."

" Insurance agent who forges 162 papers is jailed."

" Wounding charge: seven get bail."

" Director gets seven years in missing yacht case."

All these statements were on one inner page of a respectable provincial daily.

Violence, greed, dishonesty, treachery, immorality and even sodomy are tearing the heart out of our society. When Billy Graham mentioned some of the facts of America's corruption and sin to his wife she replied: " If God does not judge America He will have to apologise to Sodom and Gomorrah."

**What about Britain ?**

Has Britain crossed the deadline? I frankly do not know, but I do know that when the kingdom of Judah, in the days of King Manasseh, sinned until there was no remedy God gave Judah a wonderful revival twenty years after Manasseh's death. I also know that before the terrible judgment of A.D. 70, when 1,100,000 Jews were slain, the temple was destroyed, the Jewish nation was broken up, and the rest of the Jews were scattered or sold into slavery, God gave to that generation the first pentecostal revival.

I do not see revival as an alternative to judgment, an " either . . . or " situation, but as revival and judgment, perhaps revival because of impending judgment. Is not this the thought in Joel's prophecy " And it shall come to pass afterwards, that I will pour out my spirit upon all flesh . . . and I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered "?

That the world is ripe for judgment is patent to all with spiritual vision ; but, just because of that fact, we should plead with God for a final visitation. Indeed, the passionate heart-cry of many a sorely distressed follower of the Lamb is for such a manifestation of the presence and power of God that the very enemies of the faith will be compelled to say " This is the finger of God."

The magicians and the sorcerers of ancient Egypt were able to imitate and to counterfeit some of the miracles wrought through Moses, but there came a time when Jannes and Jambres could proceed no farther. The next miracle wrought by Jehovah at the word of Moses was so manifestly divine that the very sorcerers cried out " This is the finger of God." And in this day of fierce opposition, weakening compromise and misleading counterfeit our hearts yearn for such an unmistakable divine intervention that saint and sinner alike will be compelled to acknowledge the finger of God.

As D. R. Davies pointed out many years ago, the fatal modern emphasis is upon man — humanism. Man has taken the first place. " Thou shalt love thy neighbour as thyself " has taken precedence over " Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind."

The communist has, of course, dismissed God from the universe, and altered the creed to read " Glory to man in the highest, the maker and master of things." This blatant blasphemy makes man the



centre and soul of things, to the world's undiluted sorrow ; but is not modern religious man almost as guilty when he puts man's need before God's glory, God's honour and God's purpose? That there are social implications in the gospel none will deny, and if a man does not love his brother neither does he love God ; but we must insist upon the fact that God Himself must take the first place in our lives. " When ye pray," said Jesus, say, " Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." God first, His holiness, His kingdom and His will first, and then " Give us," " Forgive us," " Lead us " and " Deliver us."

The Church is not a humanitarian institution, nor is it a state service. It does not exist to bolster up falling morale, nor to stem the tide of iniquity that is threatening to engulf society. It does not exist as a handmaid for democracy, nor yet as a preservative to make civilisation safe for posterity. The Church represents the claims of God ; it exists to press the claims of God on all men ; it calls men to repentance and faith ; it warns men that history will one day be wound up and all men brought to judgment ; it emphatically declares that God has intervened in the affairs of men, that He will finally intervene, and that even now He grants such manifestations of His

# THE FINGER OF GOD!

*y H. Toft* (MINISTER OF ELIM CHURCH, BALLYSILLAN, BELFAST)

power that men are compelled to acknowledge His hand. It is for such a manifestation that we pray.

God's intervention is always in harmony with His character; this is self-evident, axiomatic, obvious, God is the thrice-holy One; holiness becomes His throne; it is the hallmark of His actions. When God takes the field sin cannot stand; sin must be and will be judged. The awareness of His presence and holiness makes us profoundly aware of our sinfulness. This indeed is revival. A very fine Christian lady said to me, speaking of the time when she attended one of the early revival services of Elim, "Immediately I entered into the meeting I felt myself to be a sinner." So should it be. Alas, alas, how little of this do we find today. The other day a fine young Christian farmer called on me. He had attended a meeting convened to discuss arrangements for an interdenominational evangelistic campaign and he was deeply troubled, and he said so. Music, organs, organists, bands, singers and means of attracting the outsider were discussed; but the name of the Lord was never mentioned, neither was the necessity for prayer. How is it possible to say "This is the finger of God" if we do not give Him His rightful place and humble ourselves before Him?

Hitler was accused of suffering from megalomania—a mania for big things—but has that form of insanity disappeared from the face of the earth? "Astounding" "miraculous," "sensational," "super," "tremendous," "dynamic," "atomic" and the like are the words in common use. The only thing they signify now is that we must needs impress people with some form of bigness or they will not listen.

Frankly, most of us are not stars of the first magnitude; we will never scintillate and sparkle with blinding luminosity; we are made in the common mould and must be content with simpler and more ordinary things. We are not outstanding spiritual leaders, we will not alter the course of history and turn a continent to Christ, but at least we can be men and women of prayer and shine the light of Christ into someone's darkened heart, alter the course of someone's life, and turn a soul to Christ.

Many desire to be prophets, but they forget the prophet's reward. "Which of the prophets have your fathers not persecuted?" asked Stephen of the Sanhedrin. Jesus said: "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge." Some would claim apostolic succession and authority, but show little apostolic success, and shun apostolic suffering. Says the apostle born out of due season: "For I think that God has set forth us the apostles last, as it were appointed to death; for we are a spectacle unto the world, and unto angels, and unto men."

"God hath chosen some apostles, and some prophets." But for the majority of us ours is a humbler task. We need to pray earnestly for those who hold such arduous ministries that they, with us, may be *men of God*.

We pin our hopes on better methods. "By all means save some," but be sure that the means and methods used make better *men of God* for

**GOD WANTS BETTER MEN!**

The world is avalanching to judgment. Is it to be judgment and revival? May God grant that "in wrath He will remember mercy." Thank God there are gleams in the darkness; there are those who will yet be saved; there are hellbound sinners who will yet, through sovereign grace, adorn the courts of heaven. But meanwhile what shall we do?

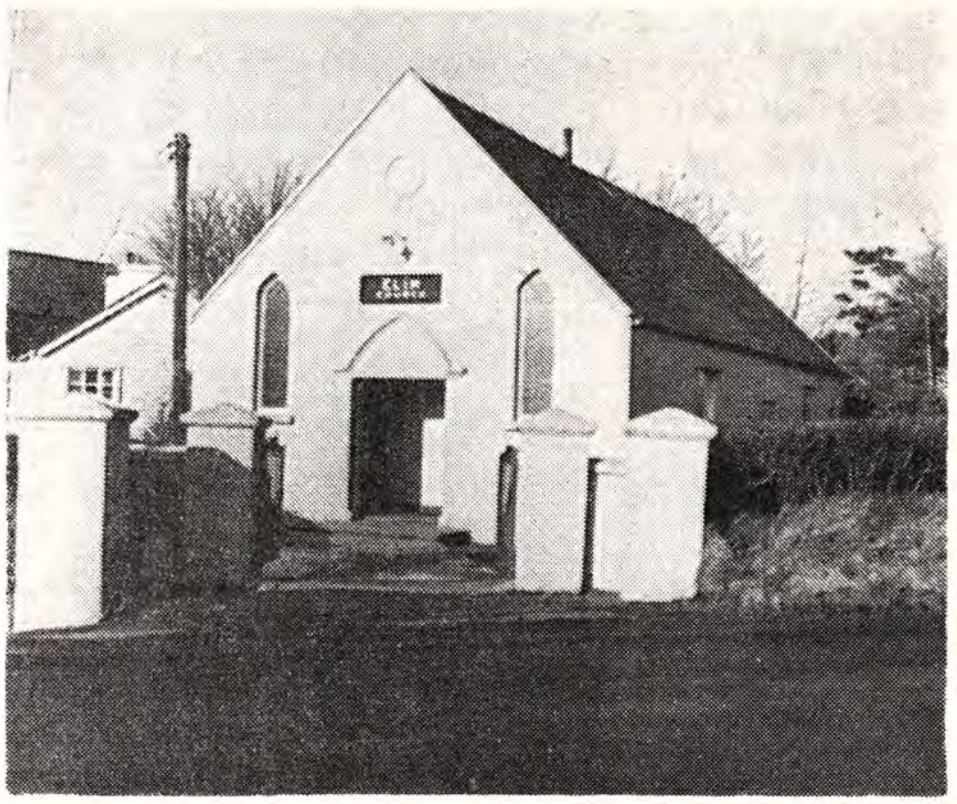
The authority of Christ is deliberately rejected by the world and is even waning in the church; even among evangelicals the longing for God is rare. Dr. A. W. Tozer wrote: "We don't need to have our doctrine straightened out, we're as orthodox as the Pharisees of old. But this longing for God that brings spiritual torrents and whirlwinds of seeking and self-denial—this is almost gone from our midst."

Oh come! Let us be men of God. Let us give God His rightful place in our lives. Let us humbly acknowledge that we need His divine intervention. Let us, with passionate longing, pray on until He intervenes in such a way that the very enemies of the faith will have to say

"THIS IS THE FINGER OF GOD."

**Rathfriland Elim Church**

Rathfriland on the hill is on the pinnacle of Pentecostal witness in the province of Ulster, geographically speaking of course. Our report includes *evangelism in the area* During 1964 two campaigns were held in local halls and conducted by W. H. Holohan, with the able assistance of R. G. Gilmore and Wm. Henning, local brethren in the assembly. A further mission was held in a mobile hall which had been purchased by one of the members, Mr. Harry Wright,



*Rathfriland Elim Church*

for the purpose of local evangelism. This campaign was conducted by W. H. Holohan and H. Wright. Rich blessing and encouragement attended these efforts. We also praise God for *enthusiasm in the assembly*. Since Mr. Wm. Hartley, evangelist from Southampton, conducted a campaign in the local church revival blessing then experienced is being sustained. Along with a marked increase of attendances at the regular services and an increase of the endowment of spiritual gifts there is an ardent desire to go places. Six special bus parties to several Elim churches both near and far were wonderfully supported. Our young people too have been on the knocker, and hundreds of copies of *Elim News* have been distributed in the town by these keen teenagers.

Finally there is *encouragement in the air*. Not only evident hunger for God but healing from God! A local lady, a victim of arthritis, on crutches and confined to the house, was prayed for by Mr. W. Hartley. God has wonderfully healed. Evidence: last Monday fortnight she travelled thirty miles to Pastor Wilson's church and publicly accepted Christ at a mission there. And praise God she is still travelling. And as some brother started to sing in a recent prayer meeting, "It's getting better every time we meet."

W. H. HOLOHAN.

**Larne Elim Church**

We of the Larne assembly look forward to the eighth anniversary of the opening of the new church building and praise God that in the past year we have been enabled to extend the building to include a minor hall and kitchen, which are nearing completion with the help and guidance of Mr. C. Coulter, of Melbourne Street, without which we could not have managed. The cost of the extension has been about £1,500, nearly all of which has been met. We thank God for all we have been able to do for the witness here in Larne.

Not having a full-time pastor, we have been privileged to have the ministry of Pastors W. J. Martin, J. Harris, J. Smith, A. Wilson, H. Magowen and M. Smith for various missions, when we have seen genuine conversions, and the work has steadily moved



*Larne Elim Church*

forward. Recently we had the privilege of a second visit by Mr. W. Hartley from Southampton, whose anointed ministry brought much blessing in our midst, members and non-members testifying to God's blessing and healing touch.

The Sunday school is progressing under the leadership of brother Hubert Shaw and the teachers, and many of the children have professed salvation. Two of our young sisters recently commenced a young people's meeting on Saturday nights, and the Lord is blessing in this service too.

We would like to take this opportunity of thanking all the brethren who have ministered to us in the Bible studies and in the gospel services. Without their help it would have been difficult to continue.

Certainly we lift up our hearts in praise to our heavenly Father, who has met our need and "added unto us such as should be saved."

(MRS.) JEAN CARSON.

# EYEMOUTH 1965



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**JUBILEE TOUR**

# ELIM MISSIONARY EXHIBITION

**visits**

# BIRMINGHAM DISTRICT PRESBYTERY

**March 20-22 Kingstanding**
**24-25 Erdington**
**27-29 Smethwick**

Speakers expected :

**Pastor and Mrs. R. Gull** (Tanzania)
**Miss W. Loosemore** (Rhodesia)
**Pastors R. B. Chapman** and **L. Wigglesworth.**


## PRESIDENT'S DIARY

**January 31st (11 a.m.). Merriott.** Pastor B. C. Richardson is seeing results for his labours in this village and finds the minibus a great help in collecting the children for the Sunday school and the members of his congregation. He told me that the Sunday school had doubled its numbers since going over to a morning session. There were twenty-five present at the breaking of bread.

**January 31st (3 p.m.). Dinnington.** This is a branch of the Merriott assembly and worships in a Bible Christian building more than 100 years old. The congregation, though small, sang very well. My message was : " How we may know we are saved."

**January 31st (6.30 p.m.). Yeovil.** Arriving in Yeovil I had to inquire several times for the Elim church, and everyone I asked knew it. This speaks well for the influence of Elim in the town. The congregation was about 175, of whom a good proportion were young people. Pastor L. E. Lambert led the meeting, which was full of spiritual life. Afterwards a wee girl of about five informed me gravely : " Mr. President, I'm saved."

**February 2nd. Westcliff.** The Leigh church united with Westcliff for this meeting. About eighty were present. Pastor G. Backhouse convened and Pastor P. Stormont (of Leigh) led in prayer. I spoke on the baptism in the Holy Spirit and in the after meeting four come out for prayer.

**February 3rd. Rayleigh.** Pastor W. West, recently inducted to the pastorate, convened. We had twenty-two present and they sang like sixty-two ! My message on Mark 16 : 20 was blessed in the giving, and the power of God came down as the church prayed for two who came out for healing.

**February 4th. Bowers Gifford.** The congregation was not large, but the presence of the Lord was there. Mr. G. Scales, secretary of the church, convened. I spoke on Luke 24 : 49. The members are praying that God will send them an honorary pastor. Pastor W. West, until recently their pastor, has now taken the oversight of the Rayleigh church.

**February 6th. Norwich.** The Norwich church has a lovely new building in the middle of a large housing estate near the centre of the town. It was good to see a congregation of 135 at the rally. The Baptist friends brought along a young people's choir, which sang well several times, and Pastor M. Chuter, of Beccles, and Pastor R. Brown, of the Assemblies of God church, were also there. Pastor L. Reeves convened and I spoke on the enduement of power and believe God blessed His Word.

YOUTH PAGE

*Conducted by the National Youth Director*

# Youth report

THE youth rallies throughout 1964 have been a wonderful source of blessing in every possible way to everyone who attended. The presence of the Lord was truly in every rally, and the fellowship was tremendous. Some of the outstanding events that took place here in Ulster were as follows.

**March 7th.** The rally was arranged to take place at our Lisburn church, which was packed with young people from various parts of the province. We were all thrilled as we heard testimonies, duets, a choir piece by the Alexandra Park Avenue choir, and a stirring message from Pastor Gordon Hills, of Eire.

**April 11th.** A united camp-fire service was conducted at the Alexandra Park Avenue church, when once more the Lord met with us. Instrumentalists brought their instruments with them, and accordions, guitars, etc., were played around a very large, real-looking camp fire that had been made by one of the Apsley Street church Crusaders. Once again everyone joined in with such enthusiasm that it thrilled one's soul ; and the singing, well, as a Welshman I do not think I have ever heard better. The service ended with a good, solid, challenging message from Pastor A. Wilson, the Irish Superintendent.

**May 30th.** An open-air arena was booked in the seaside town of Bangor for a young people's witness. I am sure that those who stopped to listen were very impressed as the meeting went on, for it was convened by the Crusaders and supported by ministry from Pastors S. Shaw and M. Smith. It could not have been a better day ; the sun was shining, it was early afternoon, and we all felt that something had been accomplished although there were no visible results.

The evening service in the Bangor church was convened by Pastor J. Kay. Once again the young people filled the church. Quite a number of visitors who were on holiday came in to listen and some stood just outside the open door of the church. Pastor C. Thomas, of South Africa, was the speaker on this occasion, and his message was greatly appreciated by all.

**June 27th.** This is a date that the Crusaders will not forget for a very long time, for this was our very first united Crusader outing to Tyrella, Co. Down. Everyone wondered how it would turn out, but on arrival the sun was shining and there was very little wind—indeed a perfect day. Soon busloads arrived, and cars also ; the latter were driven right on to the beach (it is possible to do that at Tyrella). They came from all parts of Ulster to enjoy our first day together. Some went swimming, others played cricket or football, and there was also tug-of-war. For the last hour of our fellowship we held a service on the beach. Quite a number of people drove up in their cars to hear us, and there was much to listen to, for many testified of God's wonderful saving and keeping power, then there was a closing message from Pastor J. Kay, of Newtownards. What a joy it was when after an appeal by Pastor E. J. Thomas (who convened the service) a man of about sixty years of age surrendered his life to the Lord Jesus Christ—a wonderful ending to a perfect day of Christian fellowship.

**July 25th.** Newcastle was the meeting place for this rally. The little church was so full that we literally had to squeeze ourselves in, but it was worth it. We enjoyed another time of refreshing under the ministry of Pastor J. MacInnes, of British Guiana. After the service an open-air meeting was arranged on the promenade. Soon we had one of the largest congregations I have ever seen ; there were hundreds who stopped to listen as we continued for exactly one hour. Soon it was over ; how we wished we could have stayed.

**August 22nd.** Pastors E. J. Thomas and H. McGowan organised a barbecue at Groomsport and 120 Crusaders turned up for this rally. Unfortunately, on arrival it was raining very heavily and everyone thought it would be spoiled, but we decided to go on to the Bangor church and hold an informal service until the rain stopped.

*(To be continued in our next issue)*

**BRITISH PENTECOSTAL FELLOWSHIP**

**ANNUAL RALLY**

**CONGREGATIONAL CHURCH**
**NEW ROAD, BRENTWOOD**

**Saturday, March 27th**

**3.30 and 7 p.m.**

**ROBERT BARRIE (A.o.G.)**
**EDWARD COLE (Elim)**

***Plan to be present***

D.947

# COMING EVENTS

**B.B.C. BROADCAST.** In addition to the B.B.C. and I.T.V. sound and television broadcasts planned for Elim's Jubilee Year, the B.B.C. have invited the London Crusader Choir to lead the Sunday Half-hour programme on Sunday, March 21st next. The broadcast will come from the South Woodford Baptist Church on the Light and General Overseas networks at 8.30 p.m. and will be conducted by Douglas B. Gray.

**BIRMINGHAM, Graham Street.** March 13-21. Elim Church. Young People's Convention. Speakers: John Lancaster and H. Palliser. Weeknights at 7.30. Saturdays at 7. Sundays at 11 and 6.30. Special Studies, Question Time.

**BIRMINGHAM, Sparkbrook.** March 20, 21. Elim Church, Golden Hillock Road. Choir Weekend. Saturday at 7. Birmingham Male Voice Gospel Choir. Leader: Chris. H. Pearson, F.C.I. Preacher: D. W. Anthony (Chelmsford). Sunday at 11 and 6.30.

**COATBRIDGE.** March 7-18. Revival and Divine Healing Campaign by W. R. Jones and A. Caple. Sunday, 7th, at 8.15 in the Town Hall. 8-18 in Elim Church, King Street. Weeknights 7.30. Sunday 6.30.

**HANLEY, Stoke-on-Trent.** March 20. Elim Church, Bucknall Old Road. Special rally at 7.30. Visit of members of Assembly of God, Coventry. March 27. Visit of Hadley Elim Church Youth Team, at 7.30. Campaign by B. Gibson with supporting items from neighbouring Pentecostal churches, from March 27—April 3. Saturdays, Tuesday, Wednesday and Thursday, at 7.30.

**MACCLESFIELD.** March 13. Elim Church, Mill Lane. At 7.30. Visit of L. Mason and Silverdale Youth. Free refreshments.

**NEWHAVEN.** March 13. Elim Church, Meeching Rise. Saturday at 7. Monthly Rally. Visit of J. J. Way (Bath). Convener: H. W. Holdstock. Supporting items.

**PORTSMOUTH.** March 27. Methodist Central Hall. At 7. Jubilee Rally. Elim Church, Arundel Street. At 3. Meeting of deacons and departmental heads. Speakers include P. S. Brewster, H. W. Greenway, W. R. Jones, J. J. Morgan and A. Tee.

**RAYLEIGH.** March 13, 14. Elim Church, Castle Road. 39th Church Anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. Burton-Haynes and A. Seeman. Items by Westcliff Male Voice Choir.

**ROCHESTER.** Commencing March 13. Chatham Town Hall. Medway Crusade conducted by Laurence Lambert and party. Sundays at 8. Weeknights (except Fridays) at 7.30. Pray for us and support us when you are able.

**ROMFORD.** March 21. Elim Church, Wheatsheaf Road. At 6.30. Eighth Anniversary Service. Preacher: John C. Smyth, Administration Secretary. Convener: A. W. Leavesley.

**ROMSEY.** March 20. Elim Church, Middlebridge Street. At 7.30. Preacher: W. G. Batten, Emmanuel Church, Southampton.

**SHEFFIELD.** March 20-25. Elim Church, Lee Croft, Campo Lane (near cathedral). Bible School conducted by Stanley Beresford. Daily at 7.30. Saturday at 7. Sunday at 10.45 and 6.30.

**SOUTH LONDON DISTRICT PRESBYTERY.** March 6. Elim Central Church, Clapham Crescent, S.W.4. Special Presbytery Rally. THEME: The Holy Spirit's Ministry Today. Business Meeting at 3.

**SWANSEA.** March 13. Mount Pleasant Baptist Church. At 7.30. District Presbytery Jubilee Rally. Preachers: C. J. E. Kingston and P. S. Brewster. Items by Dowlais and Swansea Elim Male Voice Choirs.

**WESTCLIFF-ON-SEA.** March 28. Elim Church, Electric Avenue. At 11 and 6.30. Guest preacher: E. F. Cole (Birmingham).

**WORTHING.** March 13-18. Elim Church, Grosvenor Road. Visit of Joseph Smith. Weeknights (except Wednesday) at 7.30. Sunday at 11 and 6.30. Wednesday 17th. At 3. Sisterhood Rally. Speaker: Mrs. J. Smith. Soloist: Dawn Shaw (Portsmouth). At 7. United Rally. Speakers: Pastor and Mrs. J. Smith. Soloist: Dawn Shaw. Tea provided. March 22. At 7.30. Fact and Faith film: "Dust or Destiny."

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**
March 22, Scunthorpe; 23, Grimsby; 24, Hull (Mason Street); 25, Scarborough; 26, Driffield;
March 27, Bishop Auckland; 28, 29, Newcastle-on-Tyne; 30, Stockton-on-Tees; 31, Harrogate.

**Joseph Smith:**
March 13-18, Worthing;
March 20-25, Hove;
March 27—April 1, Eastbourne.

**London Crusader Choir:**
March 13, Barking (the Assembly Hall); 14, Streatham (Lewin Road); 20, Elim Bible College, Capel; 21, Wormwood Scrubs prison and South Woodford (B.B.C. broadcast at 8.30 p.m.); 27, Bishop's Stortford.

## WELCOME HOME

to

**MISS O. GARBUTT** (Rhodesia)

**Arrives Gatwick airport March 19th at 8.30 p.m.**

We invite you to welcome her at Gatwick.




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**in the**

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**Easter Monday, April 19th, at 3 and 6.30 p.m.**

Reserved seats **2/-, 2/6** and **3/6**

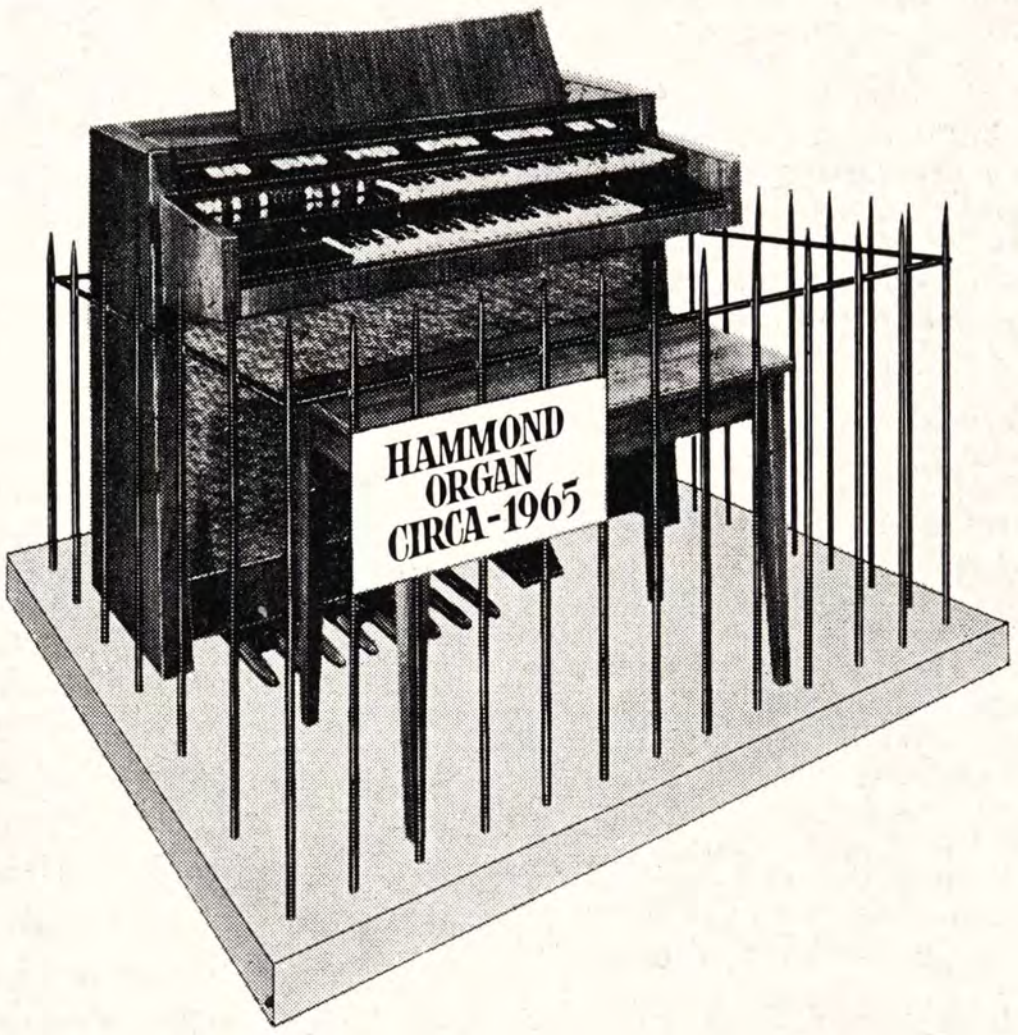
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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, March 15th** — Matthew 16:13-28

" Whom say ye that I am ? " (v. 15).

This is, of course, the ultimate question. It is interesting and very often inspiring to hear other people testify of what Jesus Christ means to them, but we must ourselves answer the question " What is Jesus Christ to you ? " To me He is my wonderful Saviour who in His great love has redeemed me, cleansed me, restored me to God; and because of this He is also my Lord, whose will is now the most important thing in my life. He is **my** Saviour and Lord, but what is Jesus Christ to **you** ?

**Tuesday, March 16th** — Matthew 17:1-13

" It is good for us to be here " (v. 4).

Who among us would not echo these words of Peter if we are honest ? Of course it was good for Peter and the others to be on the mountain top with Jesus; He Himself had led them there and it became a time of joy which Peter recalled with gladness in his old age (2 Peter 1:17). When we have these heavenly experiences let us enjoy them to the full, for they will prepare us for the tasks awaiting us in the valley and will give us fire in our hearts on many a day afterwards.

**Wednesday, March 17th** — Matthew 17:14-27

" Lest we should offend them " (v. 27).

When taking our stand for truth let us be careful that we distinguish between what is important and what is trivial. It was truth that the Lord Jesus, the Son of God, was exempt from the temple tax, but He was more concerned for the good of others than insisting on His rights in the matter. If the honour of Christ is involved we must not, dare not, yield; but if it is what we call " our rights," let us ask if we would not do more good by yielding them than by insisting upon them.

**Thursday, March 18th** — Matthew 18:1-14

" Who is the greatest ? " (v. 1).

How concerned men are about position and importance, about who will be the man—or woman—at the top, ordering the rest about ! Surely in our service for the Lord Jesus our concern ought not to be the position we hope to secure by our activities, but rather our love for Him and the souls of men. What does it matter who obtains the positions at His right and left hands if we can only have the great joy of expressing our love for Him by faithful service ? What greater reward than to hear His " Well done " ?

**Friday, March 19th** — Matthew 18:15-35

" If two of you shall agree . . . it shall be done " (v. 19).

Notice that in the next verse this matter is made clear. It is not two upon earth who can claim this promise, but two on earth with Jesus in the midst. He is the central figure; two others agree with what He desires, so when they ask a petition it is certain to be granted. To be effective prayer must be the prayer of faith; but we can only pray such a prayer when we are confident of the will of God, and it is Jesus by His Spirit and Word who teaches us God's will.

**Saturday, March 20th** — Matthew 19:1-12

" Great multitudes followed Him " (v. 2).

The Lord Jesus was a most attractive man. Wherever He went He drew multitudes—in the city, in the desert, on the cross, the crowds went where He was. Some followed Him from curiosity, some because they were in need, others loved Him, many hated and despised Him, but people could not be indifferent to Him. His physical absence and the passing of years have not detracted from His attractiveness, for there are many of us who were first drawn to Him by our need who have learned to love, worship and serve Him.

**Sunday, March 21st** — Matthew 19:13-30

" Who then can be saved ? " (v. 25).

To many people wealth was regarded as being a sign of divine approval; the richer the man the more certain he was to enter the kingdom of heaven. The disciples were men of their age and were shattered when Jesus said it was very hard for a rich man to enter the kingdom—if the rich could not do so, what hope for anyone else ? The Lord Jesus said it was the poor in spirit who should enter the kingdom of heaven, men and women who came to the Lord as paupers and cast themselves on His grace (Matthew 5:3).

---

# JUBILEE SONG COMPETITION

**DOUGLAS B. GRAY**

THIS competition is open to all ministers and members of our churches. The words and music must be original, and may be based on any theme whatsoever —not necessarily the Jubilee feature. Contributions need not be the work of one person ; one person may submit words and another compose the music, or vice versa, or one can contribute both.

The songs will be examined and adjudicated by a competent panel, and we hope to announce the results at the Royal Albert Hall Easter meetings and use some of the jubilee competition songs during the Royal Albert Hall October meetings.

**The closing date for receiving manuscripts in connection with this competition is March 31st, 1965.**

**The name of the composer(s) should not appear on the manuscripts. They should be sent under cover of a letter from the composer.** Each manuscript will then be numbered and the panel of examiners will have no knowledge whatsoever of the composers of the pieces.

All manuscripts should be addressed to the Director of Music, 20 Clarence Avenue, Clapham Park, London, S.W.4, marked " Song competition."

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## BIRTH

CONNOLLY. On February 11th, to John and Vivien Connolly (*née* Singleton), of Rye Park, God's gift of a son, Mark John.

## DEDICATION

WYLIE. On February 14th, at Elim Church, Dundee, Ian Robert, infant son of Ian and Sheena Wylie. Officiating minister: Rev. F. F. Frost.

## ENGAGEMENT

BUTCHER—PODGER. The engagement is announced of David Butcher, of Rye Park, to Maureen Podger, of Chelmsford.

## MARRIAGE

KIRBY—JACKSON. On December 5th, 1964, at the Elim Church, York, Albert Kirby to Rosemary Jackson. Officiating minister: J. C. Kennedy.

## WITH CHRIST

MAYNARD. On February 21st, Frank Llewellyn Maynard, aged 78 years. Foundation member of Southend-on-Sea Elim Church. Funeral service conducted by J. A. Wright.

WEBB. On February 11th, Mrs. W. L. Webb, aged 59 years, faithful and beloved member of Elim Church, Rochester. Officiating minister at funeral: J. Hyde. " For ever with the Lord."

OREM. On February 18th, Frederick Butchert Orem, Dundee, aged 80 years, a faithful member and beloved deacon, passed into the presence of the Lord. Officiating minister at funeral: F. F. Frost. " Until the day break, and the shadows flee away."

FOSTER. On January 23rd, Norman Foster, a faithful member of the Elim Church, York. Officiating ministers at funeral: J. C. Kennedy and J. Woodhead. " Reunited."

**Elim Jubilee Year**

# MISSIONARY CONVENTION

**CITY TEMPLE, HESSLE ROAD, HULL**

**Saturday, March 27th**

**3.30 and 6.30**

*Speakers :*

**PASTOR and MRS. R. GULL**
**MISS W. LOOSEMORE**
**J. SALTER and**
**L. WIGGLESWORTH**

Items by combined Hull and York Elim Churches' Male Voice Choirs.

The afternoon meeting will be an open meeting and missionaries will answer questions and discuss missionary problems and prospects in 1965.

**Cups of tea between services**

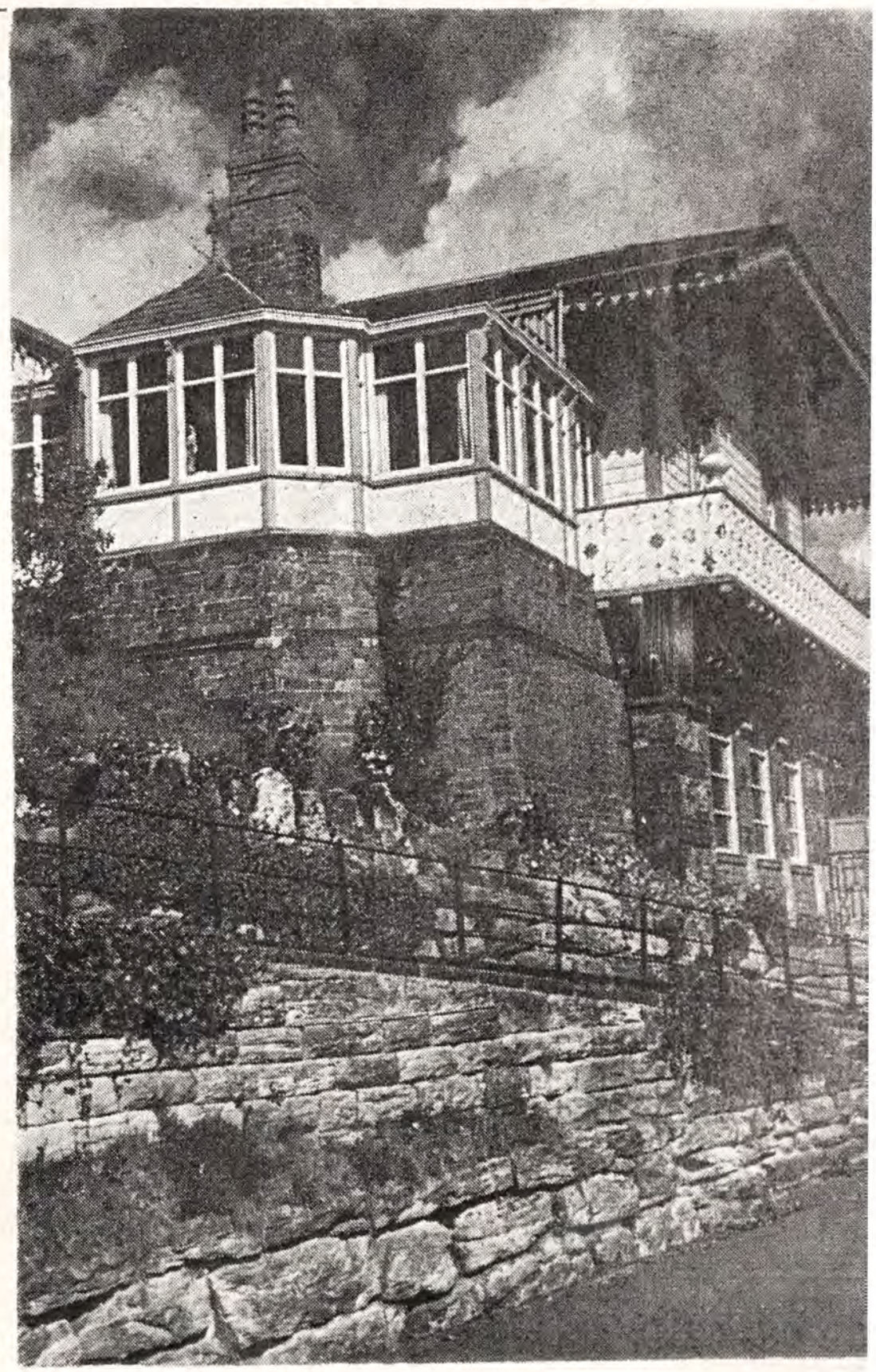
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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

# EVANGEL

Vol. XLVI No. 12 MARCH 20th, 1965 6d



*"Built on the rock"*
*The Chalet*
*South Cliff*
*Scarborough*

*Photograph by*
*C. Bean*

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

## "QUEEN SEES 'WAR GAME' BY A THOUSAND HORSEMEN"

SO RAN a headline in a daily paper about a demonstration staged for Her Majesty during her visit to Ethiopia. It reminded us of a game played by children in one of the remoter areas in Tanzania for our entertainment during our brief visit there. The Tanzanian children must have a great sense of humour. The game looked sufficiently fearsome to me at least, but when I asked our missionary, A. D. Bull, what the game was called he replied "It's called 'the Europeans are here, there's going to be war.'" "Out of the mouths of babes"!

As another white person said to us, "But the white man must be in Africa to keep the peace." We were very naughty to put the question "What right has the white man to dictate peace, who roasts helpless men, women and children alive by tens of thousands in a few hours, and not in the heat of passion, but with cool, calculated, devilish efficiency ; white people who claim to belong to the most advanced civilisation man has ever known?"

But from where do we "civilised" people get this conceit of progress, epitomised, strangely enough, by the Bishop of Woolwich in *Honest to God* in his statement that man has now reached a stage of progress in which he no longer needs God, he can manage without Him? Progress, when the civilised roast each other alive by the 100,000 in a few hours, and the bishop belongs to a community that supports the practice of such moral insanity.

We clutter the world and are attempting to clutter space with ironmongery, we slaughter each other by the most refined methods our perverted minds can think up, and that we call progress.

If we do not believe we are sinners of the blackest and most reprobate kind because God has told us, the equanimity with which we can sanction, even if only by silence, conduct the like of which is not condoned even in the animai world should convince us that we are fundamentally depraved and perverted and need Someone other than ourselves to straighten us out.

## YOUR "ELIM EVANGEL" IN JUBILEE YEAR

ELIM EVANGEL printing costs have soared forty per cent in this month of March alone. This equals 1.2d. on your ELIM EVANGEL. *To meet this situation and to avoid passing on this increase to our readers we need the co-operation of every Elim member in increasing our circulation.* We purpose therefore in this Jubilee Year to increase our circulation by a minimum of ten per cent by the middle of the year as a first step. Already during this year we have increased by two per cent plus—a wonderful achievement for which we thank everyone concerned.

**Every Elim member an "Elim Evangel" reader in Jubilee Year.** This is our object before midsummer to help avoid passing on rising costs to readers. Make sure you do not miss your ELIM EVANGEL.

# PRAISE BRINGS THE VICTORY

## *by Louis H. Hauff*

THE PSALMIST had been praying and crying out to God in despair: "My God, my God, why hast Thou forsaken me? . . . O my God, I cry in the daytime, but Thou hearest not." Then with sudden inspiration he interrupted his prayer to exclaim: "But Thou art holy, O Thou that inhabitest the praises of Israel." And herein a great truth is revealed.

We can build a dwelling place for God with our praises, for He inhabits the praises of His people. Full-gospel people have enjoyed much of the Lord's presence because they have offered much praise to God. The Lord delights in the praises of His people. When Jesus entered triumphantly into Jerusalem the multitude began to praise God with a loud voice. Some of the Pharisees asked Jesus to quiet them, but He replied: "I tell you that if these should hold their peace the stones would immediately cry out." The Lord desires the praises of His people. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of the lips, giving thanks to His name" (Hebrews 13 : 15).

Praise brings Pentecostal blessing. The last words of our Lord to His disciples were: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24 : 49). They obey Him: "And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

A spirit of praise brings showers of spiritual blessing both upon individuals and upon groups. Many have been baptised with the Holy Ghost as they have lifted their hands and fervently praised the Lord. When we are praising God He is foremost in our thoughts.

Murmuring and complaining make room for Satan. When Israel spoke against Moses and against God, fiery serpents came among the people and bit them, and "much people of Israel died." Spiritual death also results from murmuring, complaining, and unthankfulness. Spiritual life is the result of praise and thanksgiving. Let us make room for the Lord instead of Satan.

Praise brings deliverance. The praises of Paul and Silas in the Philippian jail made a habitation for the Lord and He wrought deliverance by sending a great earthquake that shook the prison to its foundations. The presence of the Lord then brought conviction to the jailer, and he was converted.

If you are in the chains of bondage and suffering, begin to praise the Lord and He will deliver you. Circumstances and feelings were against Paul and Silas praising God, but they praised anyway. And we must learn to praise God even when we do not feel like it. "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee" (Psalm 5 : 11).

Praise brings victory over the enemy. In 2 Chronicles 20 we read that when the Ammonites and the Moabites came against king Jehoshaphat of Judah the king prayed for help. God's answer was: "Ye shall not need to fight in this battle: set yourselves and stand still, and see the salvation of the Lord." The next day king Jehoshaphat "appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord: for His mercy endureth for ever."

To the natural man this would seem a flimsy defence, but their praising God in such an hour was evidence of faith in His Word. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, . . . and they were smitten." This event in Judah's history should encourage us to praise God in every situation.

A familiar story has been handed down from the days of Napoleon. It is said that Massena, one of Napoleon's generals, suddenly appeared with 18,000 Frenchmen at an Austrian town which had no means of defence. The town council had almost decided to surrender when the dean of the church reminded them that it was Easter. He begged them to hold services as usual and to leave the problem in God's hands. This they did, calling the people to worship by ringing the church bells.

The French soldiers heard the bells and concluded that an Austrian army had come to defend the village. Before the bells ceased ringing, all the French soldiers had vanished. *As we ring the joybells of praise in the face of pain, sorrow, sickness, trials,*

(*continued on page 187*)

# CAN PENTECOST DO FOR AFRICA WHAT METHODISM DID FOR BRITAIN?

(*continued from February 27th*)

***by the Editor***

The European's impatient aggressiveness, dictatorship, aloofness and assumption of superiority are underlined as follows. One thinks of the young technician at his desk in a laboratory in Kenya to whom is brought by his African "boy" his morning cup of tea. The "boy" does not place the cup just on the exact spot the young man wishes, so when the "boy" is back at the far end of the laboratory he hears his superior calling, "Boy, come here," and he is duly instructed to move the cup to the exact square inch or so indicated. Or another technician whose slide rule lies on a shelf of his desk, but instead of reaching up his hand to get it he calls down the office, "Boy, come here and hand me my slide rule." The African's detestation of the term "boy" was a matter of observation too. One contrasts this with the magnificent work of certain civil administrators in Tanzania, from British universities, who lived among the Africans there, shared their camp fires and their food and discussed with them as man to man questions of customs, law and administration. One of our missionaries told me of the esteem he had for that kind of administrator. Unfortunately it is commercialism in one form or another that wrecks the prospect of understanding between white and African. One thinks too of the prison governor in Tanzania, a man from Durham, who seemed to me to speak more understandingly of the African and the problems of African/white man relations than any other I met.

This matter of land seizure was highlighted for me when in conversation with Africans in Kenya, Transvaal and Southern Rhodesia. I told them I had attended a meeting in London addressed by Kikuyu representatives who publicly declared their grievances without let or hindrance. Their incredulity that such a thing could happen in London was revealing. Many things stand out for me in that meeting in Hyde Park, but I will mention only two. They highlight the African problem. There was the great poster behind the speakers with its picture of the Kikuyu cattle and the legend thereon in great scrambling letters: "Give us back our cattle and give us back our lands." This was a request made publicly at speakers' corner and addressed to the British public, that is to you and me. Alas, the British public, "never having had it so good," is not really concerned with the problems of the African public. There was also the statement by an African speaker at that meeting, "Remember every time you drink so and so's cocoa that it was grown on land stolen from the Kikuyu." It is highlighted by what a flight over Kenya reveals—the prosperous farmlands owned and cultivated by the improving white farmer contrasted with the backward condition of the land farmed by the Kikuyu. It is not denied that the white man can and does use the land to much better advantage, but that gives him no right to seize it, any more than the improving farmer in England in the nineteenth century had the right to enclose common lands without reference to the social consequences of his actions.

The Kenya Government's land reform plan for the White Highlands of Kenya was indicative of the slow adjustment of the thinking of the governing class to present-day trends and thought. It was quite clear even on a first reading of extracts therefrom that the fundamental principles set out would make the plan unacceptable to the Kikuyu. Those responsible for drafting the proposals are still living in the earliest part of the present century as regards their appreciation of African thinking. Mr. Mboya is on record as saying: "The land proposals did nothing to redress the original injustice done to the African people when the Europeans took away their lands."

### The consequences of the industrial revolution

"Contemporary with commons enclosure and its consequences was the industrial revolution with its consequences. By 1798 there were 100,000 men and women and 60,000 children working in the cotton mills, many of the latter indentured by Poor Law guardians to masters who treated them little better than slaves" (Bryant). Readers of Wesley Bready and William Booth will know the fearful consequences of the industrial revolution. "Moralists deplored what was happening, and in the spread of depravity and atheism predicted revolution" (Bryant) In fact the readers of my generation in England's north-west, north-east and midlands, and

in South Wales, will know at first hand the evils of the industrial revolution.

But more than the actual physical evils of starvation and disease were those evils caused by the uprooting of a society based upon small village communities, with their own social and spiritual groups, their own culture, background, sanctions and customs, and the massing of great populations into vast, hastily erected slum areas, and provided with no alternative " way of life " save to consider themselves as so many " hands " at the disposal of some wealthy industrialist, and who existed only to enrich him. The parallels in the great locations of the great cities of South Africa and the Rhodesias need no emphasising. I witnessed the spoliation of rolling miles of


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wonderful valleys outside Pretoria with this very thing, the building of vast numbers of tiny hovels to house African workers. I thought, while standing there, what follies shall we be accused of in permitting this by our grandchildren, just as we accuse our forebears of folly for permitting them in England.

Take Southern Rhodesia. The Land Apportionment Act provides that of the 97,123,500 acres of land, 51,981,000 acres are allocated to 225,000 non-natives and 41,950,500 acres to 2,590,000 Africans. In 1958 the average annual earnings of Africans were £80, and those of non-Africans £995.

" In the Federation of the Rhodesias and Nyasaland within the last five years the average annual earnings of individual Africans rose by £21, those of non-Africans by £155." What is more degrading than meagre earnings is the system of passes and identity cards imposed upon the African. He is not allowed out and about without his pass and identity card.

### The reaction of an enlightened proletariat

The education of the proletariat puts an end to docility. It is necessary that we be awake to this fact. In 1834 a handful of Dorchester agricultural labourers, headed by George Loveless, founded a union which was to be part of the Grand National Consolidated. Because they adopted initiation oaths and ceremonies they were prosecuted for administering " unlawful oaths." The men were tried and sentenced to transportation for seven years. Two years later the remainder of the sentence was remitted. They were known as the Tolpuddle Martyrs and their case became a landmark in the development of the proletariat cause.

In the twenty years following Waterloo the chief reply of the governments of the day to social unrest was repression, but already signs of a readiness for graceful withdrawal were evident (*England in the Nineteenth Century,* Thomson).

In the summer of 1819 a large crowd of some 60,000 people assembled in St. Peter's Field in Manchester, chiefly to hear the famous radical orator Hunt. When the mounted yeomanry were sent by the magistrates to arrest Hunt they charged the crowd, killed eleven people and wounded some 400, including over 100 women. The event became known as the massacre of Peterloo, in ironic reference to the British victory of Waterloo.

*The Times* wrote four days after Peterloo: " The more attentively we have considered the relations subsisting between the upper and the labouring classes throughout some of the manufacturing districts, the more painful and unfavourable is the construction which we are forced to put upon the events of last Monday. . . . The two great divisions of society there are the masters, who have reduced the rate of wages, and the workmen, who complain of their masters for having done so. Turn the subject as we please, to this complexion it must come at last."

The first reaction of the Government was repression, and the famous Six Acts were passed in the winter after Peterloo. They were intended to prevent large public meetings, kill or at last control severely the radical press, and undermine the whole move-

(*concluded on page 186*)

# GOD IS NOT EVERYBODY'S FATHER

*by O. N. Todd*

IS THERE A single passage in the Word of God which states or even implies that God is Father of unrepentant, unregenerated man? Is there any place, or any time, that God's Word teaches the "universal Fatherhood of God and the universal brotherhood of man"? What does the Bible teach us about this oft-repeated slogan?

1. "In the beginning, God created the heavens and the earth" (Genesis 1:1). This we believe. We also believe that "God created man in His own image, in the image of God created He him" (Genesis 1:27). Man did not evolve from some lower form of animal; he was created in the likeness of God. In this sense, and only in this sense, is God the "Father" of *all* men. However, by man's wilful and deliberate disobedience he forfeited his sonship, and God sent him forth, "and He drove out the man" (Genesis 3:23, 24) to earn his living, to face the Devil on his own, and to regain his relationship with God, *only* by obedience to the terms of the covenant which God made with him. So we see that rebellious man is not a son of God.

2. God *will* be father to those who will trust Him and obey Him. "But as many as received Him [Christ], to them gave He power to become the sons of God" (John 1:12). If every man is already a son of God, the "universal Father," how strange that he should be "given power to *become* the son of God." In Galatians 4:5, God promises "to redeem them that were under the law, that we might receive the adoption of sons." "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). Not "as many as are born into the world" so that He is father of every man. Not "as many as have a certain colour of skin," so that He is father of a certain race. Not "as many as have a certain level of intelligence," so that He is father of all those who can understand. The Bible says "as many as are led by the Spirit of God, *they* are the sons of God." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

3. Since God is Father only of those who trust Him, obey Him and are "led by His Spirit," it follows quite clearly and obviously that only the "sons of God" are "brothers." I have no earthly brothers because my father had no other sons. The only spiritual brothers I have are those who have the same "heavenly Father." True "brotherhood of man" exists only between those who are truly "sons of God." The "universal brotherhood of man" is a figment of a perverted mind, or a misapplication of truth which has been twisted into falsehood. Romans 8:14-17 gives the true picture in its true application: (a) led by the Spirit, (b) sons of God, (c) bondage broken, (d) adopted into God's family, (e) true children—assured by the witness of Spirit, (f) therefore heirs of God, (g) joint heirs with Jesus Christ. This is the heritage of *brothers*—blood brothers, if you please.

In verse 21 of this same eighth chapter of Romans the apostle himself makes the distinction: "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (men who have become sons by redemption and adoption).

All sons of God are brothers regardless of geography or heredity, and man can become a son of God only through faith in the shed blood of Jesus Christ. No man can be my brother who denies and defies my Father. Jesus Christ Himself said: "Whosoever shall do the will of My Father which is in heaven, the same is My brother" (Matthew 12:50).

4. There are two groups of people on earth today. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10). In the courts of America, when a couple wishes to adopt an infant the court takes the part of the infant. Investigations are made and the court decides what is in the best interests of the child. However, if the child is of sufficient age to be considered "accountable" he or she is given a voice and choice in the matter. So it is in the spiritual family: God wants to adopt into His family *all* mankind. His only requirement is that man shall repent of his sins, accept God's love gift in the person of Jesus Christ, and obey, as a true son, the commandments of the Father. He made us *accountable*. We choose of our own free will to become sons of God, or to be by our own rebellion and rejection "children of the devil." In the words of Jesus Christ, the only begotten Son of God, this is the conclusion of the whole matter: "If God were your Father, ye would love Me: for I proceeded

(*continued on page 186*)

## PRESIDENT'S DIARY

**February 7th (morning). Lowestoft.** My train from Norwich was late, but the treasurer of the church, Mr. G. Brown, met me and I arrived only a few minutes after time. About forty-five were present. Pastor A. Greaves introduced me and I spoke on the presence of God, being especially conscious of His presence in my own heart. Pastor Greaves told me he had been given access to the local prison, at first as a recognised instructor of religion with a class of six inmates who had been listening to Pentecostal services on the radio and wanted further help, and later as a recognised visiting minister. Several in his "class" have accepted Christ.

**February 7th (evening). Norwich.** About 100 were present both at the service and at the after-church rally which followed. A singing group from the local Assemblies of God church rendered several items. Afterwards, though it was by now quite late, a good number stayed for prayer and tears were shed under the Holy Spirit's conviction and blessing.

**February 9th. Braintree.** Pastor J. C. N. Eaton, one of the earliest E.P.C. ministers (he joined in November 1930), convened. My wife read the Scriptures. There were thirty-eight present, including Mr. L. Withams, honorary pastor of Dunmow, and Mr. Roy Cavinder, pastor in charge of Sudbury, who told me of encouraging signs there: the children's meetings have increased to twenty-six and the Sunday evening services to between fifteen and twenty.

I preached on Mark 16 : 20 and God gave liberty in the Spirit in the prayer meeting afterwards.

**February 11th. Colchester.** The assembly here is suffering a satanic attack and the prayers of the Elim family are requested for its deliverance. Nearly a year ago Pastor J. H. Keates was taken ill with heart trouble. Gradually, under the blessing of God, he began to recover and the doctor says he is a miracle. Now several other members have been attacked in their bodies, but believing prayer was offered for them in the prayer service which followed the ministry of the Word, from Romans 8 : 16. Pastor L. G. Hawes, who has been a great help in the assembly during Mr. Keates's illness, convened for me. There were fifteen present.

**February 13th. Stowmarket.** This assembly is being supplied with ministry mainly from our Ipswich church. Pastor F. Lavender, who has taken a real interest in the work here, convened and the Ipswich choir sang twice. About sixty-five were present, which included a good number from the Ipswich church. Following my message on the enduement of power, many prayed in the after service and one sister was ministered to for the baptism in the Holy Spirit.

**February 14th (morning). Ipswich.** The Ipswich church has considerably increased its membership as a result of a crusade conducted by Pastor Alex Tee, but also by the self-sacrificing efforts of both pastor and people. There were about eighty present at the breaking-of-bread service, conducted by Pastor F. Lavender. My message was on Isaiah's vision of the Lord, and God blessed us.

**February 14th (evening). Clacton.** About sixty-five were present. Pastor H. Burton-Haynes convened, the choir sang of the assurance of faith and I preached on "The confirmation of God." There was liberty in the Spirit and the whole service was under the divine anointing.


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# THIS QUESTION OF THE SUPERNATURAL

*by*
*W. J. Allen*
(WHITEHAVEN)

THE SUPERNATURAL has accompanied every epoch mentioned in the Bible, and while we today do not completely reject the methods of psychology and psychiatry we would emphasise the great need of the supernatural.

The dictionary defines the supernatural as "exceeding the known powers or laws of nature; effected by agents or agencies in ways transcending the ordinary." Let us be quite honest and recognise that when all the known resources in the natural realm have been used we have still to explore the possibilities of the supernatural.

The editor of *Pentecost,* Donald Gee, wrote some time ago concerning this subject the following: "We believe that the supernatural element is an essential part of Christianity, not only in its sources, but also in its regular work and worship. In this lies the proper realm of the gifts of the Spirit today."

Let me repeat, every epoch recorded in the Bible has been accompanied by the supernatural in some way. God is the God of the supernatural.

While we do not suggest a departure from the natural we do emphasise the need for something greater than the natural in these days It must be remembered that we are not without competitors. As far back as Moses' time we see Pharaoh's magicians in Pharaoh's court showing their power in a supernatural way, producing serpents and turning water into blood.

It has been recorded that commercial travellers and top business men no longer rely on their natural ability, but enter into covenants with powers of doubtful origin. Those who name the name of Christ are commanded to be in possession of or to be the channel of supernatural power, whatever their experience or ideas of the Holy Spirit.

Let us consider some of the outstanding occasions recorded in the Word of God.

### The confusion at Babel
(Genesis 11:7, 8)

Here we see that God met these builders' unholy aspiration of building a city and a tower to reach to heaven and make them a name with supernatural intervention. Up till this time the world had been of one language and speech (v. 1), but God confounded the people's language and scattered them abroad upon the face of the earth. There tongues were confounded in judgment; at Pentecost they were given in grace (Acts 2:4).

### The call of Moses
(Exodus 3)

It was the supernatural that attracted Moses at Horeb, the mount of God. He saw the bush burning, but observed that it was not consumed, and drew near to find the presence of a holy God, ready to endue him with supernatural power to meet the cunning and magical performances of the Egyptian magicians and to bring forth from Egypt Israel, the chosen of God. And although Moses met opposing supernatural forces he duly won the day, and led the Israelites out of Egypt in an atmosphere of supernatural power and signs, with the pillar of cloud by night and the pillar of fire by day, to go forward into a continuous experience of the supernatural: passing through the Red Sea, the rock bringing forth water, angels' food from above, their clothes never wearing out, and kept in health under supernatural laws operating in a supernatural way by the God of the supernatural. They could have

lived in this atmosphere all their days; instead they lost out and the supernatural became the exception instead of the rule.

### The advent of the Lord Jesus Christ

His coming was marked by supernatural signs. "A virgin shall conceive." "The power of the Highest shall overshadow thee" was the message of the angel to Mary. One wonders how many of us are prepared for an angelic visitation. A star appears to send men across a continent searching for a King. Shepherds have revelation of the supernatural bringing them to greet the anointed One. The ministry of Jesus commences in such an atmosphere. We see Him in Jordan, with an open heaven, the Holy Spirit descending as a dove, the Father's voice speaking in loving approval. Soon men were to see and feel the impact of supernatural power. He could forgive sin on earth; the dead are raised to life; deaf, dumb, blind, the demon-possessed all find deliverance through His ministry. Even His death on Calvary is not without its inclusion in this category, for darkness prevails, the rocks are torn and shaken as earthquakes rend the earth, to be repeated on the third day, when the greatest of all manifestations of the supernatural took place. Not all the host of hell, the powers of darkness, the principalities, including Satan himself, not even death, could hold Him. Had He not said "I am the resurrection and the life"? He arose in the power of an endless life. We must grasp this fact. Christianity is a supernatural matter; the cold formality of ritualistic Christianity nearly drove some of us to the grave. It ministers death to its adherents, let us be quite sure of that. Christian faith is different; it should be pulsating with life from above. Even the dead stick belonging to Aaron became alive in the divine presence, and budded and blossomed and brought forth almonds.

### The early Church lived in the atmosphere of the supernatural

Even a casual reading of the Acts of the Apostles shows this. Had the disciples not tarried in the upper room until they were endued with power from on high? Yes, and it was soon evident that they were living by and in the realm of the supernatural. Miraculous healings, judgment on those who rejected their authority, prison doors opened, revivals, conversions in high places—these were the accompaniments of their ministry. Jesus had said "Lo, I am with you alway"; "these signs shall follow them that believe"; and here they were and here is our challenge.

Some months ago a young man met with an accident; a long hosiery needle went through his finger. His workmates came to help him with dressings, but asked God to heal it. He did, and the same day the finger was completely healed. The young man got what He believed for. Are we satisfied with the plane we are on? When we were born again we were brought into the realm of the Spirit. God will still meet our every requirement by the supernatural when necessary. All around us we see the evidence of the power of evil: spiritism, devil worship and black magic have made deep inroads into our national life.

The magicians of evil are abroad once again, but we have the power of God at our disposal. As we examine the state of the Church we feel it is similar to that of Israel in the time of Gideon, when it was said "If God be with us where be all the miracles?" The world, and in some respects the Church, has become indifferent to miracles, but this is no excuse for us. We must arise and, though the cost be great, we must be possessed by the supernatural. Let us not forget that God moved in the days of Daniel among the despots of Shinar. He was not bound by the prevailing evil, and neither is He today; in fact He waits for us to prove Him. A prominent evangelist said recently: "The Pentecostal movement is in danger of being by-passed." Our conviction is that our God is always the same; it is for us to avail ourselves of what He has provided, and let us not be too hasty in our rejection of the supernatural. One wonders how the critics received the news that Ananias and Sapphira had died in judgment. God wants men who can be used in the ministry of the supernatural. This does not mean fanaticism, or extravagance; it may mean cold-blooded faith or just the ministry of the Word.

One may wonder why this article should be written. A few months ago a long-experienced minister was recording certain supernatural happenings that had befallen him when a young man remarked "You are suffering from the figment of your own imagination" and refused the testimony. Israel were guilty of this when they despised the manna, which had it been supplied by earthly means would have involved a commissariat problem of no small dimensions. How foolish are we when we turn away from the supernatural, for it is the hall-mark of our God in whatever way we examine Him. Let us be persuaded that as for us we will seek Him to do exceeding abundantly above all that we can ask or think.

**Can Pentecost save Africa ?** (*concluded*)

ment for radical reforms. For a time they succeeded, but repeatedly throughout the century reforms were effected only as concessions to extreme pressure from below, and as alternatives to riot.

When it came to the question of public order, the landed gentry were even more ferocious in suppressing discontent than the mill-owners would have been, as the story of Peterloo illustrates. When Sir Robert Peel's police force was put into action it had all the ferocity of nervous inefficiency.

Can we learn from all this in regard to change in Africa, or has someone five generations ahead to write about Africa as we now write about England? The English people in those years, both governed and governing, were the victims of new developments to which they had no ready answers, and which by their very speed and force outstripped all efforts at adjustment. However, this is not true for Africa. A sense of history can guide the powers that be in their adaptation of policy to changing conditions. The failure of what is known as the Establishment was complete. Is the same going to be true today for Africa ?

The Establishment as touching the Church failed in its task. " Those whom the Church neglected the rejected of the Church cared for. The missionary journeys of the early Methodists among the pagan outcasts of industrial Britain evoked a Christian revival in the quarter where it was least expected and most needed. Wesleyans and evangelicals, non-conformists of the older denominations and Quakers stepped in and did God's work where well-endowed complacency failed. Among the roughest of the rough—the lonely weavers of Yorkshire and Lancashire and the foul-mouthed miners of Durham and Cornwall—thousands of men were to be found practising a faith as pure as that taught by Christ to the fishermen of Galilee and using with quaint but moving effect the phraseology of the Bible. This noble work of reconversion—the supreme triumph of eighteenth-century English individualism—served not only spiritual but political ends. As much as any other single factor the faith and discipline of Methodism helped to save Britain from the fate of revolutionary France " (Bryant).

Do we come here to a single answer to a generalized problem? Can Pentecost do for Africa what Methodism did for England? This is a single movement that touches every part of the African continent. Three factors were operative in bringing about the gradualness of the English revolution. The governing classes did show a willingness, albeit a reluctant willingness, to adapt their thinking to the new developments. It can be argued cogently, too, that the Britisher is more phlegmatic than his continental neighbours, and therefore is not prone to acts of violence to the same degree. Against this, had the governing classes not shown some adaptability maybe John Bull would not have been so phlegmatic. Another factor was the adaptability of the British parliamentary system, which became more and more representative as the result of successive measures for parliamentary reform.

But the third factor, and the most important, was the Methodist revival. It met the spiritual needs of the new industrial proletariat. The doctrines of Methodism had a modifying effect upon employer—employee relations and gave men a vision of things beyond this life to lay hold upon.

It is probably true that the thinking of the ruling classes in Africa of whatever nationality cannot adapt itself sufficiently quickly to meet the upsurge of nationalism throughout Africa. Unfortunately history shows that the actions of repressed communities adapt themselves mighty quickly. The rulers of France, both religious and political, failed to change their thinking and were quickly destroyed. Those of Russia also in 1917 were destroyed. What can save Africa from such a fate ? Repression, however strong and brutal, will fail. The answer without a doubt is a spiritual one.

The industrial, agricultural and ethnic clocks cannot be put back. The message of the gospel of Christ is the message of the hour. Africa if mishandled will become Communist. But the door is still wide open. Here is a challenge to world Pentecost—the challenge of history, of the need of precious souls, of the need of present-day pressing problems. What could a United African Pentecostal congress do to formulate plans for an intensive evangelisation of Africa by the Africans themselves !

---

**God is not everybody's Father** (*continued*)

forth and came from God;. . . ye are of your father the devil, and the lusts of your father ye will do " (John 8 : 42-44).

Oh, friend, it is your privilege to choose your father! You can choose today to become a child of God, an heir of God, a joint-heir with Jesus Christ ; or, by your very rejection, you choose to continue a life of sin, and bondage, and slavery, and misery ; and " the ends thereof are the ways of death."

Take Christ as your Saviour today and you can say, " Our Father, which art in heaven . . ."

*Pentecostal Holiness Advocate.*

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**Praise brings victory** (*continued*)

*fear and doubt, these enemies will be routed and victory will be ours.*

The prophet Habakkuk found himself in a very trying situation. The Chaldeans were on the march through the land, leaving desolation and famine in their wake. In the face of this distressing situation the prophet sang : " Although the fig tree shall not blossom, neither shall fruit be in the vines ; the labour of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places."

It is a good thing to *pray through* in times of difficulty, but we can also *praise through* when prayer seems to fail. This was the experience of Habakkuk, for he had prayed " O Lord, how long shall I cry, and Thou wilt not hear !" It was when he began to praise God that he was lifted up in spirit. Let us praise through our times of trial, temptation, sickness, fear and perplexity. Are you in need of the Lord's gracious presence ? Remember that He is the Holy One " that inhabiteth the praises " of His people.



Mr. G. W. Sanders, area general manager, handing over to Rev. D. E. Dean, minister of the Elim Full Gospel Church, Nuneaton, a collection of toys and books given by the staff of the National Coal Board at Lindley Lodge for distribution to less fortunate children in the town.

This effort results from an appeal by Mr. F. Painter, editor of *The Conveyor,* and demonstrates the words of the manager in his speech that " we are a warmhearted lot."

Report from *Nuneaton Evening Tribune.*

*Photograph by N. Lea.*

## AN INVESTIGATION INTO SPEAKING WITH TONGUES ?

A word from George Canty, public relations officer to the British Pentecostal Fellowship.

The Sunday press have told me that they are considering making an investigation into speaking with tongues. They have advertised for those with first-hand knowledge to contact them, and a number of replies have been received from members of our churches.

If any of our members should be in touch with the newspaper concerned it would be wise that they be guided by their local leaders at least. In fact, it would be better for the facts to be given by the better known men who have experience in relations with the press. An over-enthusiastic letter, detailing some precious and remarkable experience, could easily be misunderstood, both by journalists to whom such things are strange and by their readers. " The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

The wonderful intimacy of the Spirit of God with the mind and soul of an enraptured believer is an extremely delicate matter, difficult to communicate, and a sensational or oddly slanted presentation of this to Sunday newspaper readers would not be helpful either to them or to the truth we love. The greatest care should therefore be exercised in what we say to any journalist on this subject.

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Sympathy has the power of turning keys in rusty locks.

# Irish reports *(continued)*

**Alexandra Park Avenue Elim Church**

Like churches everywhere, we are longing and praying that God will break down the terrible hardness of heart and godlessness that are abounding. Although we have seen souls saved in the past year, and the presence of the Lord is very real in every service, there is still that longing that many more unsaved may be brought under the sound of God's Word.

One of the outstanding happenings of last year was when, one Sunday morning, God healed Pastor Thomas of two slipped discs during the service. At the time he had already received six weeks of various kinds of treatment at the Royal Victoria Hospital and had been told that there was only one other thing that could be done, and that was to operate. The pastor refused and the church prayed earnestly for the Lord to heal. The morning of his healing found him playing the organ in the church as people were congregating for the morning worship. He was wearing the special collar given to him to wear by the hospital, when suddenly, realising what a terrible testimony this must be to everyone, a Pentecostal pastor in a Pentecostal church in such a condition, he took the collar off in the name of the Lord Jesus Christ. Thank God it has never been put on since that moment, for the Lord wonderfully touched and healed him in a miraculous way. Not long afterwards we started to paint and redecorate the church. As a testimony to his healing, the pastor, with one other, painted the whole of the ceiling. Normally this is a test of endurance for anyone, but the Lord had done a wonderful thing, and this was proof of His power ; the job was completed without any difficulty. As the psalmist said, " This poor man cried and the Lord heard him, and saved him out of all his troubles (Psalm 34 : 6).

**Randalstown Elim Church**

Special jubilee convention meetings were convened to mark the occasion of twenty-five years of Elim in Randalstown.

At the Saturday afternoon meeting all enjoyed the ministry of Pastors G. Hills (Eire) and J. Harris (Lurgan), and Mr. J. McRoberts was the soloist. An evangelistic rally was held in the evening, and the generous offering was given to the special needs of our missionaries in these trying days. Musical items were rendered by the Ulster Temple Choir, Mr. and Mrs. W. Weir, Messrs. J. McRoberts (violin), D. Gibson (electric guitar) and W. Spence (accordion), and Pastor A. Wilson (Irish Superintendent) gave the closing message, entitled " A Christian's hell."

Mr. W. Spence (Cullybackey) spoke on the Sunday afternoon to Christians, and a gospel message from Pastor E. J. Thomas (Belfast) concluded the jubilee services on Sunday night.

Truly we can say " To God be the glory ; great things He has done."

THOMAS J. WILSON (*Treasurer*).

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## EXETER

### Farewell of Pastor and Mrs. G. Wright

THIS FAREWELL service to an Elim minister retiring through ill health was one never to be forgotten. Each of the deacons paid tribute to Pastor Wright's ministry among us. Mr. Whidden, the missionary secretary, spoke of the great missionary interest aroused among us by Pastor and Mrs. Wright. Mr. Horne, Sunday school superintendent, spoke of their work among the youth of the church, and particularly of the time when many were baptised in the Spirit. Mr. Cocks spoke of Pastor Wright's great work in putting the church building in order, making particular reference to the great work done in redesigning and rebuilding the basement and putting in a baptistry. Mr. Goldsworthy, church treasurer, spoke of the wonderful way the Lord had undertaken financially for us during Pastor Wright's ministry. Mr. G. Nicholls, of Plymouth, representing the district presbytery, spoke of Pastor Wright's influence in the area, particularly with regard to helping the missionaries.

Mr. Cave, church secretary, summed up the feeling of the church when he said " To pay tribute is easier than saying farewell." He went on to say : " As an Elim minister he has preached the full gospel message, not sparing himself despite his weakened physical condition."

Pastor and Mrs. Wright were presented with a cheque for £100 from the church, also a framed coloured photograph of the church and one of the minor hall, which his planning and incentive had made into such a fine place. There was also a generous cheque presented from the presbytery and one from the diaconate of the Eastbourne church.

Pastor Wright spoke a few words of farewell and encouragement to the congregation, exhorting all to continue to trust the Lord at all times.

The service was convened by the senior deacon, Mr. L. Stanton, who concluded the service with some very suitable remarks.

We all wish Pastor and Mrs. Wright God-speed and pray that He will gloriously undertake for their future.

# COMING EVENTS

**B.B.C. BROADCAST.** March 21. In addition to the B.B.C. and I.T.V. sound and television broadcasts planned for Elim's Jubilee Year, the B.B.C. have invited the London Crusader Choir to lead the Sunday Half-hour programme. The broadcast will come from the South Woodford Baptist Church on the Light and General Overseas network at 8.30 p.m. and will be conducted by Douglas B. Gray.

**BARRY.** March 28 to April 11. Elim Church, Upper Pyke Street. Evangelistic Campaign. Conducted by Jack Sands. Weeknights (except Fridays) at 7.15. Sundays at 11 and 6.30. After-church rallies at 8. Singing items each evening.

**BIRMINGHAM, Graham Street.** March 13-21. Elim Church. Young People's Convention. Speakers: John Lancaster and H. Palliser. Weeknights at 7.30. Saturdays at 7. Sundays at 11 and 6.30. Special Studies, Question Time.

**BIRMINGHAM, Sparkbrook.** March 20, 21. Elim Church, Golden Hillock Road. Choir Weekend. Saturday at 7. Birmingham Male Voice Gospel Choir. Leader: Chris. H. Pearson, F.C.I. Preacher: D. W. Anthony (Chelmsford). Sunday at 11 and 6.30.

**CATERHAM.** March 27. Elim Church, Holmesdale Road (off London Road). Monthly Rally at 7.30. Preacher: A. P. Thomas (Kingston).

**EASTBOURNE.** March 27—April 1. Elim Church, Hartfield Road. Visit of J. Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

**HANLEY, Stoke-on-Trent.** March 20. Elim Church, Bucknall Old Road. Special rally at 7.30. Visit of members of Assembly of God, Coventry. March 27. Visit of Hadley Elim Church Youth Team, at 7.30. Campaign by B. Gibson with supporting items from neighbouring Pentecostal churches, from March 27—April 3. Saturdays, Tuesday, Wednesday and Thursday, at 7.30.

**ILKESTON.** March 27—April 4. Elim Church, South Street. Revival and Divine Healing Campaign conducted by J. E. G. Cooper (Hanley). Each night at 7.30. Sunday at 6.30.

**OXFORD.** March 20, 21. The City Temple, Botley Road. Annual Youth Weekend. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: Eldin Corsie. Items by the City Temple Crusaders.

**PORTSMOUTH.** March 27. Methodist Central Hall. At 7. Jubilee Rally. Elim Church, Arundel Street. At 3. Meeting of deacons and departmental heads. Speakers include P. S. Brewster, H. W. Greenway, W. R. Jones, J. J. Morgan and A. Tee.

**ROCHESTER.** Commencing March 13. Chatham Town Hall. Medway Crusade conducted by Laurence Lambert and party. Sundays at 8. Weeknights (except Fridays) at 7.30. Pray for us and support us when you are able.

**ROMFORD.** March 21. Elim Church, Wheatsheaf Road. At 11 and 6.30. Eighth Anniversary Service. Preacher: John C. Smyth (Administration Secretary). Convener: A. W. Leavesley.

**ROMSEY.** March 20. Elim Church, Middlebridge Street. At 7.30. Preacher: W. G. Batten, Emmanuel Church, Southampton.

**SHEFFIELD.** March 20-25. Elim Church, Lee Croft, Campo Lane (near cathedral). Bible School conducted by Stanley Beresford. Daily at 7.30. Saturday at 7. Sunday at 10.45 and 6.30.

**WESTCLIFF-ON-SEA.** March 28. Elim Church, Electric Avenue. At 11 and 6.30. Guest preacher: E. F. Cole (Birmingham).

**WORTHING.** March 22. Elim Church, Grosvenor Road. At 7.30. Fact and Faith film: "Dust or Destiny."

**YORK.** March 28—April 1. Elim Church, Swinegate. Visit of John Lancaster. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**
March 22, Scunthorpe; 23, Grimsby; 24, Hull (Mason Street); 25, Scarborough; 26, Driffield;
March 27, Bishop Auckland; 28, 29, Newcastle-on-Tyne; 30, Stockton-on-Tees; 31, Harrogate.

**Joseph Smith:**
March 20-25, Hove;
March 27—April 1, Eastbourne.

**London Crusader Choir:**
March 20, Elim Bible College, Capel; 21, Wormwood Scrubs prison and South Woodford (B.B.C. broadcast at 8.30 p.m.); 27, Bishop's Stortford.

**Miss Coralie Paint:**
March 20, 21, Lowestoft; 23, Great Yarmouth; 24, Stowmarket; 25, Ipswich;
March 28, Norwich; 30, Clacton; 31, Maldon; April 1, Dunmow (Braintree will be joining with Dunmow for this meeting);
April 3, 4, Colchester; 6, Rayleigh; 7, Ingatestone; 8, Laindon;
April 10, Ashingdon; 11, Chelmsford; 13, Southend; 14, Leigh (Westcliff will be joining with Leigh for this meeting).


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**Elim Jubilee Year**

**MISSIONARY CONVENTION**

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**Saturday, March 27th**

**3.30 and 6.30**

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**MISS W. LOOSEMORE**
**J. SALTER and**
**L. WIGGLESWORTH**

Items by combined Hull and York Elim Churches' Male Voice Choirs.

The afternoon meeting will be an open meeting and missionaries will answer questions and discuss missionary problems and prospects in 1965.

**Cups of tea between services**

***Plan to come and help our missionaries benefit from special Jubilee Year efforts.***

# Crusader Jubilee Bible Competition

*Please answer any ten of the following questions and send them to the Youth Commissioner of your Presbytery by June 30th. The competition is in two parts; this is part one. It is expected that public recognition will be given to the winner in each District Presbytery.*

## PAPER I

1. Give four reasons for accepting the Bible as the inspired Word of God.
2. The word "trinity" is not mentioned in the Scriptures, but show the evidence of this doctrine (a) from the Old Testament and (b) from the New Testament.
3. Show from the Scriptures the significance of baptism by immersion.
4. Give the Biblical reasons for the Spirit (a) in the believer's life and (b) in the life and worship of the local church.
5. Give the scriptural evidence for believing in the personality of the Holy Ghost.
6. Show from the gospels proofs of the Deity of Christ (a) in His words and (b) in His works.
7. The second advent of Christ will be a literal coming. Give three reasons from the Bible to show this to be true.
8. Give scriptural authority for praying for the sick as practised in Elim churches.
9. Give Biblical evidence for the co-equality of Christ with the Father.
10. State the three divisions of the tabernacle in the wilderness and briefly what took place in each.
11. State in detail five signs of the nearness of the Lord's return.
12. The book of the Revelation names seven churches in Asia. Comment on the spiritual state of four of them.
13. Describe the purposes of the Second Advent of Christ relative to His Church.
14. Give four instances of the use of the gifts of the Spirit in the New Testament, explaining their operation and significance.
15. Show from the Bible the evidence of the existence of hell and the eternal conscious punishment of unbelievers.
16. The gospel is described as "foolishness to the Greeks, and a stumbling block to the Jews." Give in detail the reason for this.
17. Is the baptism in the Holy Ghost for the present day? Give scriptural reasons for your answer.
18. Show by Biblical truth the vital necessity of Christian fellowship in the local churches to every believer.
19. Show from the Bible the fact that the resurrection of Christ was a literal and bodily resurrection.
20. Give details of the "armour of God" for Christians and comment on the reasons for its importance.

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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, March 22nd** — Matthew 20:1-16

" Whatsoever is right I will give you " (v. 4).

Human employers may or may not be just in their dealings with their employees, but we can be quite sure that the heavenly Lord of the harvest is true and righteous toward those who serve Him. Those who are faithful to Him have the present assurance: " My God shall supply all your need according to His riches in glory by Christ Jesus," and the future promise: " Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be " (Philippians 4:19; Revelation 22:12).

**Tuesday, March 23rd** — Matthew 20:17-34

" And Jesus stood still " (v. 32).

It seems that it was impossible for the Lord Jesus to ignore a cry of distress; even when thronged by a noisy multitude which seemed to demand all His attention He could still find time to meet the need of two blind beggars. The gospel call is marvellously broad in its scope, for it says: " Whosoever shall call upon the name of the Lord shall be saved " (Romans 10:13). No matter how humble you may feel yourself to be, the mighty Lord of the universe and Saviour of the world will hear and answer your cry.

**Wednesday, March 24th** — Matthew 21:1-17

" The Lord hath need of them " (v. 3).

We may feel that this is not so ! Surely, had He wished, He could have been independent of human aid and could have gone dramatically to Jerusalem on an angel chariot. The wonderful truth is that He has deliberately made Himself dependent upon human beings in order to accomplish His purpose on earth. The man in this story, we are told, immediately gave to Jesus that for which He asked. When Jesus asks us to give time, talent and goods for His service are we as ready to yield what He asks ?

**Thursday, March 25th** — Matthew 21:18-32

" Whether of them twain did the will of his father ? " (v. 31).

Obedience is not so much a matter of words, but of inward conviction and outward obedience. The first son said he would not go, but was convicted in the matter and did what his father asked; the second son said he would go, but there was no inner conviction so he soon found something else which drove his professed obedience from his mind. The Word says to us: " When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools " (Ecclesiastes 5:4).

**Friday, March 26th** — Matthew 21:33-46

" This is the heir; come, let us kill him " (v. 38).

This significant verse tells us three startling things about the attitude of the Jewish elders to the Lord Jesus. First, they recognised Him as the Messiah, the Son of God; second, having recognised Him they determined to destroy Him; third, they really believed that they could overthrow the purposes of God and establish their own supremacy. Such is the power of human pride that men imagine themselves to be mightier than the Almighty ! Are we allowing pride to lead us in the destructive path of open defiance of the Lord ?

**Saturday, March 27th** — Matthew 22:1-14

" How camest thou in hither ? " (v. 12).

This man's crime against the king was in accepting the invitation while refusing the garment provided by the king; he presumed to think his own clothes were good enough and so he insulted his host. We have indeed received an invitation from the King of kings to share the hospitality of His home, but this invitation has a definite condition. If we would enter the presence of the King we must come through Him who is the only way to God. Our own righteousness is not good enough; we must have the righteousness of Christ.

**Sunday, March 28th** — Matthew 22:15-33

" Not knowing the scriptures, nor the power of God " (v. 29).

So it is with many present-day modernistic Sadducees. Their rejection of anything savouring of the supernatural stems from their failure to understand the Word and their absurd limiting of the power of God. They acknowledge the existence of a supreme being, yet deny Him either the willingness or the power to reveal Himself to man in any way beyond their ability to understand. We **know** that God is a God of miracles and that we can sing with the hymn writer " Love I much ? I've much forgiven; I'm a miracle of grace."

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## PRAYER AND PRAISE FELLOWSHIP

By F. H. COLEMAN

Some years ago I stayed in a Christian guest house in Brussels. Living permanently in the house was a famous violinist of the Brussels Symphony Orchestra. I had many an interesting conversation with him, which included spiritual things. He told me some stories about symphony orchestras which I shall never forget.

At a certain rehearsal a member of the orchestra who was in the woodwind section became despondent and, thinking he was never given an opportunity of a solo part, decided not to play, thinking no one would notice. So he went through the motions of playing but not a sound came from his instrument. The conductor stopped the orchestra and remarked that one small instrument did not seem to be playing. He had detected this at once. The conductor went on to tell the members of the orchestra that it was important for each member to play his part or the harmony would not be complete.

Do you, prayer partner, become despondent and feel your ministry of prayer is hardly worth while? Who notices you? Who would miss your prayers if they were not said? There is One who does, and to Him your prayer ministry is of vital importance. God does expect you to do your best with the ministry He has given to you, for more things are wrought by prayer than this world dreams of.

**Prayer is requested for:**

Revival throughout Britain.

An unsaved man with tuberculosis.

Elim missionaries in all parts of the world.

**Thought for the week:**

Do your part and do it well.

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## BIRTHS

JONES. On February 12th, to John and Olive, Old Hill Elim Church, God's gift of a daughter, Meryl Kay.

PARKES. On February 8th, to Barrie and Mary (*née* Middleton), of Rotherham Elim Church, the gift of a son, Timothy.

## SILVER WEDDING

MACKENZIE—PHILIP. At Elim Church, Dundee, on March 23rd, 1940, John Hastings Mackenzie to Betty Doig Philip, both Elim Church members. Officiating minister: Rev. W. G. Hawkins. Thanks be unto God for His continued faithfulness.

## WITH CHRIST

BATEMAN. On February 20th, Florence May Bateman, aged 72 years, foundation member of Elim Church, Caerphilly. " Asleep in Jesus." Officiating minister at funeral: J. B. Coleman.

LAFFIN. On February 25th, suddenly, Mrs. Mary Laffin, aged 71, dearly loved wife of Wm. Laffin (Elim elder) and beloved member of Rathfriland Elim Church. Officiating ministers at funeral: A Wilson, Wm. H. Holohan and S. Cain.

TARRANT. On February 15th, Mary Jane Tarrant, aged 73 years, foundation member of Elim Church, Caerphilly. Officiating minister at funeral: J. B. Coleman. " Severed only till He come."

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***NEWQUAY FOR 1965***

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C.841

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 13 MARCH 27th, 1965 6d




**EVENING, SANDSIDE BAY, WESTMORLAND**

*Photograph by C. Bean*

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).*

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# EDITORIAL

## THE MEDICAL PROFESSION COULD HALVE ITS WORK IN FIVE YEARS

and save the state a lot of money. Young Harry comes home after a gruelling six hours in the office and flings himself into a chair, worn out. Harry's mother has been twiddling her thumbs all day, but she managed to get Harry off to the office and the younger end of the family to school, provide three good meals and do the shopping and what have you, and does not appear unduly harassed as Harry surlily sits down to his meal. With some temerity mother broaches the subject, for she knows just how worn out Harry is, and makes allowances—a lot. "Harry, do you think you could mow the lawn for your dad this evening?" Then Harry really blows his top. "If only you knew what a day I've had at the office and"—well, you know. In the middle of his tirade an unexpected but recognised knock on the front door! Harry is at the door like a flash of greased lightning. "Oh, Harry," says the best girl in the world (to Harry), "I've got the evening off. Can we go and have a couple of hours tennis?" Again Harry blows his top—not on your life. Since Harry heard that unexpected but recognised gentle knock he has been another Harry, and after two hours' hard tennis he is fresher than when his mother called him early in the morning. We had better call our Harry Mephistopheles lest someone called Harry might think we have him in mind. Incidentally, if Harry's boss were to ask him to work half as hard at the office as he did on the tennis court the industrial repercussions might be quite hefty.

The principle, of course, is well known, but not sufficiently appreciated—that the body is physically and mentally organised in favour of health and against sickness, and this is where the pundits of the medical profession have fallen down on their job in respect of their use of sound radio, and more particularly their use of radio-vision. Their attitude has been that of little Jack Horner : they have put in their thumb, pulled out the plum and said "What a clever boy am I!"

That the body is organised in favour of health and against disease is demonstrated a thousand times a day. If one breaks a bone, only the body, and nothing and no one else, can heal that break by the built-in powers that every human body possesses. If one pricks a finger, instantly, without a flash of hesitation, **every single cell in the human body of all the billions it has** is alerted to deal with that puncture. The complicated processes instantly put in operation at the tiniest finger prick would baffle a computer to handle.

The medical profession right now could begin to halve its work by organising a radio campaign (a) to impress upon us that our bodies are organised in favour of health and against sickness; (b) to impress upon us that ninety per cent of sicknesses will resolve themselves in a few days without any medical help given rest and a positive mental attitude; (c) to counteract the type of advertising that breaks down our built-in mental bias in favour of health, and our resistance to sickness.

# ELIM FUNDAMENTALS: THE BIBLE

**"We believe that the Bible is the inspired Word of God, and that none may add thereto or take away therefrom except at his peril."**

By J. A. WRIGHT
(SOUTHEND-ON-SEA)

NEARLY forty writers, beginning with Moses and ending with the apostle John, wrote the Bible. From the time the first took up his pen until the last laid his down about 1,500 years elapsed. John Wesley, founder of the Methodist Church, said: "The Bible must come from one of five sources; from good men or angels, bad men or devils, or from God. It could not have been from good men or angels, for they neither could nor would make a book and tell lies all the time they were writing, saying 'Thus saith the Lord' when it was all their own invention. It could not be from bad men or devils, for they could not make a book which commands all duty, forbids all sin, and condemns their own souls to hell for all eternity. Therefore I draw the conclusion that the Bible must have been given by divine inspiration." The logic of this is unanswerable.

"Inspiration" means "to breathe into" and describes the mode by which God gave His Word to the ancient writers. The Bible provides internal and external evidence that this was the manner in which it was written.

### Internal evidence

There are *the plain statements of the writers.* Moses, Israel's great leader, wrote: "And God spake all these words, saying . . ." (Exodus 20:1); "And Moses wrote all the words of the Lord" (Exodus 24:4); "These are the words which the Lord commanded" (Exodus 35:1). David, shepherd, psalmist, warrior and king, wrote: "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Samuel 23:2). The seraphic Isaiah wrote: "The word that Isaiah saw . . ." (2:1). Jeremiah, the weeping prophet, wrote: "The word of the Lord came to Jeremiah . . ." (1:4). Ezekiel the priest wrote: "The word of the Lord came expressly to Ezekiel . . ." (1:3). Peter, fisherman-apostle, disavowing human origins for the Book, wrote: "The prophecy came not in old time by the will of man: but [avowing its divine origin] holy men of God spake as they were moved [borne along, as a ship in sail] by the Holy Spirit" (2 Peter 1:21).

In the same manner were the claims of the New Testament writers. The persecutor-turned-apostle Paul wrote: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Corinthians 2:13); "The things that I write unto you are the commandments of the Lord" (1 Corinthians 14:37); "This we say unto you by the word of the Lord" (1 Thessalonians 4:13). Peter wrote: "Be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of our Lord Jesus Christ" (2 Peter 3:2). The writings of the apostles were "now revealed unto His holy apostles and prophets by the Spirit," wrote Paul (Ephesians 3:5). These are but a selection from many such statements.

Further, not only were God's thoughts imparted to the writers, the actual words were given with which to clothe them. This is called verbal inspiration. "The Spirit of Christ in them testified beforehand the sufferings of Christ and the glory that should follow" wrote Peter (1 Peter 1:11), and this is demonstrated in the foretelling of the actual words Christ should speak while dying in agony on the cruel cross (Psalm 22). "Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Daniel 12:8,9). Balaam, the disobedient seer, wished to speak otherwise, but said: "Have I now any power to say anything? The word that God putteth in my mouth, that shall I speak" (Numbers 22:38).

Not only for words in general is inspiration claimed, but for single words in particular (see Hebrews 12:27). Even the tenses, letters, dots and commas have significance (Luke 20:37; Galatians 2:16; Matthew 5:18). Three hundred and thirty-three predictions about Jesus Christ written centuries before were fulfilled not only in their spirit but often to the letter. All this our Lord implicitly believed and taught (Mark 12:36; John 10:35; Luke 24:25-27, 44-46).

### External evidence

First there is *the evidence of the miracles of the Bible.* These were the Almighty's endorsements of His servants' credentials and claims. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts" (Hebrews 2:4). "The

Lord gave testimony to the word of his grace, and granted signs and wonders to be done by their hands" (Acts 14 : 3). "The Lord working with them, confirming the word with signs following" (Mark 16 : 20).

Secondly, there is *the nature of the Bible's teaching*. It is first and foremost a holy book, condemning sin in every shape and form, and giving a true and faithful account of man, neither flattering him by concealing his faults and failings nor underestimating him by exaggerating them. It shows him to be a fallen creature indeed, inclined to evil, and needing God's pardon. It gives us true views of God, which are absent from the writings of the ancient religions of the world, showing Him to be a God who hates evil and visits it in judgment, and who loves sinners and visits them in mercy, providing deliverance for them all through His Son, our Saviour.

Thirdly, there is the *wonder of fulfilled prediction*. History is foretold. God is shown as knowing all beforehand. Before us is unrolled a canvas depicting the rise and fall of great empires and peoples, Egypt, Babylon, Nineveh, Persia, Greece and Rome; some of these spoken of before they even came into being at all. The future of the people of Israel was foretold at their beginnings. Individuals were foretold by name before they were born. Most wonderful of all these predictions were those concerning our Lord Jesus Christ, already mentioned.

Fourthly, there is the *personal character of the writers*, all of whom were transformed by their encounter with God. Fifthly, also to the foregoing point, there is *the moral power of the Bible* to change people's lives. Of all the arguments and proofs of the Bible's divine inspiration this is the greatest. What an extraordinary effect the Book has had upon the nations and peoples where it is taught and known. The most backward countries, where cruelty, idolatry, tyranny, impurity and misgovernment rule, are those where the Bible is not known. Even those so-called Christian lands where the greatest ignorance, superstitition and corruption abound are those where the reading of the Bible is discouraged and even suppressed. Conversely, those most enlightened, free and progressive are those where the Bible is honoured and read. Let those who deny the sacred volume's power explain this!

The Bible, the Word of God, is "able to build you up," "able to give you an inheritance" (Acts 20 : 32), "able to make you wise unto salvation" (2 Timothy 3 : 15), and "able to save your soul" (James 1 : 21). Then "receive it" (James 1 : 21), "rightly divide it" (2 Timothy 2 : 15), "hold it fast" (Titus 1 : 9), and "hold it forth" (Philippians 2 : 16).

Three times we are solemnly warned against adding to or taking from these sacred writings. These warnings occur near the beginning, in the middle and at the end of the Book: Deuteronomy 4 : 2, 12 : 32; Proverbs 30 ;6; Revelation 22 : 18.

It is our highest wisdom to handle this volume reverently, read it patiently and prayerfully, draw from it, as from a bank, its "exceeding great and precious promises," have faith in its power, and encourage others to read it too, for it is "the Bible, the inspired Word of God."

**NEXT WEEK : THE TRINITY**

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**Copy of a protest from the B.P.F. to the B.B.C. on profanity in broadcasting.**

The British Pentecostal Fellowship, representing 1,200 churches, desires to express its most angry objections to the use of obnoxious language by the broadcasting institutions of this country.

Pentecostal people, without exception, are deeply revolted by profanity of any kind. They will not allow any person, no matter who, to swear in their homes. The unreliability of B.B.C. and I.T.V. speech therefore makes broadcasting a dubious element in the amenities of a Christian dwelling.

Tens of thousands of Pentecostal Christians provide the facilities by which the B.B.C. and I.T.V. may penetrate their homes. **We claim that we have an inviolable right to hear public programmes without the hazard of introducing unsavoury terms to our family circle.**

Swearing on radio and television is a disgraceful abuse of their privilege by the controlling authorities, and a violation of the elementary courtesies of social communication.

Offensive expressions are becoming more frequent and were heard recently even in the B.B.C. news.

Children naturally assimilate what they receive from such sources, and are literally being contaminated by people whose responsibility it is to have some concern with the minds of the new generation.

However much this evil has been the practice of the public, it has always been considered a mark of ignorance and depravity to indulge in it when addressing any audience. It seems little enough to expect that a radio audience shall not be treated differently.

The claim that certain words are necessary to give reality to plays and other features is a reflection upon the competence of authors and artists.

The British Pentecostal Fellowship wishes to press in the most insistent terms that directions will be given to end a practice which gives offence to so many thousands.

# More Irish Church Reports

**Elim Church, Apsley Street**

The year 1964 can be written down as the most blessed year in the history of the Elim church, Apsley Street, Belfast. During the past year our main theme has been "Surely goodness and mercy have followed us."

Early in the year we held a convention, something that had been unheard of in our church for many, many years. It was a blessed time, and all members felt refreshed in their spiritual life.

Pastor H. B. Magowan has worked untiringly spreading the gospel around the district. He has been keenly interested in all branches of the work. In our gospel services fourteen signified their desire to accept Jesus Christ, while later in the year evangelist M. Smith conducted a mission during which twenty-two made decisions for Christ, twenty were baptised in water, four received the Holy Ghost and eleven were received into fellowship. We thank God for the healthy condition of our assembly. The youth work is going well; Fred English, the Crusader secretary, had quite an elaborate programme over the year for the Crusaders.

We thank God for His richness in the year that has gone. We can see in our assembly new faces, young and eager to serve God. It gives us great joy and comfort to know that the prayers of many have been answered.

Apsley Street Elim Church experienced a sad day when the Reid family said goodbye on leaving to take residence in Canada. Jackie Reid has been a stalwart of our church for years, and how often he has had very discouraging periods, but he held on to the promises of God, and today we can see God's plan succeeding.

D. ANDERSON.

**Coleraine Elim Church**

Coleraine Elim Church decided to start 1965 with a convention after several years without one. The local Orange Hall was booked for the Saturday meetings. There were special musical items, and the speakers were Pastors A. Wilson (Irish Superintendent) and S. Shaw (Lisburn). The blessing of God was upon the meetings, which were well attended. Extra seating had to be arranged for the Sunday services held in the Elim church. It was a time of rich blessing for all those who were present. We give God thanks for His goodness, and trust Him for further blessing in the future.

T. J. MCCLELLAND (*Secretary*).

**Elim Church, Saunders Street**

Recently the Lord has been blessing us abundantly, with many gathering for prayer in our assembly. Quite a few feel we should gather again for late nights of prayer that God might again revive His work this Jubilee Year in the land of Elim's birth. We rejoice that three souls found Jesus Christ as their Saviour in the early part of the year. God has moved in the youth department. After many years without a Crusader work we praise God that once again we have a Crusader branch, with about twelve members. The young folk enjoy much blessing in the meetings and believe God for added numbers.

Then too in our Sunday school the Lord blessed us with a superintendent. We praise God for a good faithful man who has willingly taken this great responsibility, and since he has taken office we have received twenty new scholars and two new teachers. Our motto for the year is "Onward," and as we press onward we know the Lord will reward us in our labours for Him.

K. ADAMS.

**Gilford Elim Church**

Sunday, May 3rd, 1964, saw the rededication and opening of a former Methodist church for the witness of the full gospel testimony. That same evening an evangelistic campaign was begun and the assemblies in the district gave good support, the result being the salvation of many precious souls.

For the next few months Pastors S. Shaw, E. J. Thomas, and A. Wilson from Belfast followed with Bible teaching meetings. Since being approached by Pastor A. Wilson (Irish Superintendent) to be responsible for the services in the Gilford Elim Church I have been very conscious of God's hand upon me and the work He has called me to. The meetings are being blessed, believers are being established and we have a good band of faithful Christians. Recently the Lord has restored three backsliders to the joy of salvation, and the converts are still going on well for God. Four weeks ago a sister was prayed for during the Sunday morning service; she was troubled with her eyes and was to go to the hospital, but God touched and healed her completely. We are praying and believing for a mighty move of God in these days, that He will confirm His word with signs following and give us an ingathering of precious souls.

NOEL BAILIE.

---

Christ is not recorded in the gospels as having quoted from the books of Ruth, Ezra, Nehemiah, Song of Solomon or Obadiah. None of these books has been under the fire of higher criticism.

# *PATIENTLY ENDURING*

According to the newspaper account he was eighty years old. A truck hit him and he died.

His widow, who had lived with him for sixty years, said he had never been sick in bed a day in his life. However, an autopsy occasioned by the circumstances of his death revealed some facts about the old gentleman's physical history that even his wife was surprised to learn.

His lungs were scarred with healed tuberculosis lesions. His stomach showed signs of long-forgotten ulcers. His arteries were hardened. His kidneys showed damage. Evidently he had been sick many times but kept it secret.

He had suffered from almost every disease in the book, but never complained! His wife and friends said that whenever he showed any signs of illness he would always shrug it off with the cheerful philosophy, "It will be better tomorrow."

Which reminds us that a person can endure a surprising amount of trouble if he tries. The newspaper did not say whether or not the old gentleman believed in God. If he had faith like Moses he had a sound reason for being optimistic. Moses chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, because he looked down the road to eternity. The hope of a better tomorrow enabled him to endure the worst today.

The Bible says that Moses "endured, as seeing Him who is invisible" (Hebrews 11:27). That word "endured" means he "suffered patiently." And he surely had much to suffer. He suffered the wrath of Pharaoh. Then he suffered the hardships involved in traversing a wilderness. But what caused him the most suffering, probably, was the hardness of the people's hearts. What leader was ever criticised and misunderstood more than Moses? But he "suffered patiently," overcoming one test after another by his faith in God.

At last this battle-scarred veteran died "in the faith," being old and full of years; and his name is inscribed for ever in God's hall of fame. What an example he set for all who followed him!

We live in an age of ease. Not many today are willing to "endure hardness as a good soldier of Jesus Christ." We want a soft life. We grumble at the slightest inconvenience. We run to the pastor at the least suggestion of unfriendliness. We are puny pantywaists compared with the spiritual stalwarts in Paul's day who "endured a great fight of afflictions" for their faith. They were ridiculed, robbed and persecuted, but they stood their ground. Paul put them in a class with Enoch, Noah, Abraham, and others "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

How do we compare with our forefathers in the faith, and with our Master who "endured the cross" in order that the world might be saved? May God give us the patience to endure when the road gets rough. As the old gentleman used to say, "It will be better tomorrow." Eternal glory lies ahead. Let us keep our eyes upon the Saviour and remember that the crown of life is reserved for those who never stop fighting until the victory is won. "He that shall endure unto the end, the same shall be saved" (Matthew 24:13).

R.C.C.

*Pentecostal Evangel.*

## HOME-CALL OF A FAITHFUL DEACON

During the early hours of Saturday, February 13th, our dear brother and deacon of Newhaven Elim Church, Max Holland, stepped into the presence of Jesus.

For over thirty years he had faithfully served the Master with prayer, grace and wonderful faith.

We at Newhaven will feel deeply the loss of his unique ministry of prayer and praise, but we are consoled in that the Lord has called him to his reward—and He knows best!

JOHN M. REEVE-BAKER.


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**(These recordings are frequently used on world-wide radio programmes and in churches, hospitals, prisons, etc.)**

# From far and near

**TEACHING RELIGION**

" In a survey that some of us have recently done for the Institute of Christian Education, 2,276 parents of randomly selected pupils in the sixth forms of grammar schools were asked: ' Do you think religion should be taught in schools? ' Of the 73.5 per cent who answered this question, 1,585 said yes and eighty-nine said no. Even if the 26.5 per cent who did not reply were all opposed this would still leave 69.5 per cent in favour of the subject being taught."

EDWIN COX,
Lecturer in Education.
University of Birmingham.

**BERLIN**

Religious life in the Soviet zone is marked by extreme contrasts, with Christianity holding its own in rural areas but losing in large cities, according to a report issued by the regional synod of the Evangelical Lutheran Church of Berlin-Brandenburg in East Berlin.

**DEMAND FOR SCRIPTURES IN ALGERIA**

A tour by a Bible van in northern Algeria recently proved an occasion when the dream of the United Bible Societies to see gospels selling by the dozen came true. The van visited an area wasted by war and semi-desert, which had been without the Word of God for some ten years.

Mr. W. A. Morgan, secretary of the North African Agency, reports: " Such eagerness to receive the gospel could not have been believed. The afternoon was well advanced when we drew up in the square, and perhaps it was well that the town was not quite wide awake, so that we had a breathing space to organise our stall before the crowd descended on us in full cry. Word of our presence soon passed round and swarms of old and young pressed round our stall.

" At a strength of three we had barely sufficient hands to pass out the books as they were demanded and take the money always so conscientiously given. We were repeatedly having to bring fresh stocks from the van, and as we watched certain fast-disappearing items we grew anxious about our stocks. Most striking was the pathetic insistence of one or two elderly customers who pushed their way through the crowd a second or a third time, reaching out their hands with 30 centimes and begging us to pass them another gospel. None of them went away disappointed. Within an hour of our arrival we must have sold 250 gospels and other New Testament portions, as well as a few Bibles and Testaments."

**" VAST " LAKE FOUND UNDER SAHARA**

A vast underground lake of fresh water has been tapped 1,300 feet below the Spanish Sahara in West Africa, a Spanish scientist said in Madrid. It could transform the area into a gigantic orchard and pasture ground.

The scientist, Señor Juan Comba Ezquera, chief of mining and geological services for Spain's African possessions, said the lake stretched sixty miles inland from Villa Cisneros on the Atlantic coast and thirty miles under the Atlantic.

The depth of the 23,122-square-mile lake is thought to vary from thirty-two feet to 195 feet.

**REVERSAL OF THINKING**

In London's big and still growing programme of school holiday lectures, one on the list was " Brainwashing, conversion and mass hysteria."

This was by Dr. William Sargant, head of the psychological medicine department at St. Thomas's Hospital, London.

At the headquarters of the Royal Society of Medicine in Wimpole Street, it turned out to be not so much a lecture as a way of showing films and magnificent colour photographs taken by Dr. Sargant and Mrs. Sargant during visits to ceremonies all over the world.

The ceremonies included those of Australian aborigines and African tribes, witch doctors and voodoo in Haiti.

**" Reversal of thinking "**

Of the drums and monotonous rhythms and dancing and intonations common to many of the ceremonies Dr. Sargant said: " It is the reversal of thinking. Russian brainwashing is based mainly on Pavlovian theories of this kind of thing.

" By these methods Hitler killed 20,000,000 people. These methods are dangerous though they can be used for good or evil. If you see this kind of thing being tried on you, keep out of it. Prisoners in this kind of world are like Beatle fans."

Dr. Sargant showed film shots of a tails-and-white-tie hospital staff dance in London, of a " pop " session on Eel Pie Island in the Thames, of rapt faces everywhere.

" Why go to Haiti to see it? " he asked. " The human brain hasn't changed since we were in the Stone Age. It accepts the opinion of the group, and that is why the group is so terrifying."

---

Talking about the golden rule is not keeping it.

CHAPTERS two and six of Joshua record the miraculous deliverance of Rahab when the city in which she lived was captured by the Israelites, a deliverance to be referred to later.

Before considering the truth set forth in the above-mentioned chapters it is important to note the statements of Hebrews 11:31 and James 2:25: "By faith the harlot Rahab perished not . . . when she received the spies," and "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" Both writers here are equally honourable to her, one commenting on the faith that saved her and the other referring to her faith producing good works. She exercised the faith that saved and justified.

If men and women are to be saved, then, like Rahab, they must exercise faith in God through Jesus Christ our Lord. In so doing they will be numbered among all those of whom the New Testament speaks as "being justified by faith." Fully to understand this Old Testament picture of Rahab will necessitate careful consideration of all the circumstances connected with her justification. This we will seek to do by considering three important truths the incident reveals.

**1. Justifying faith answered the challenge of the impossible**

Viewing from the human aspect the situation in which Rahab was placed, one would readily say that for her to accept the testimony of the spies, who were unknown to her, and to accept their God as her God was impossible and unreasonable. Everything was against her acting for the spies' safety as she afterwards did. Although chapter two of Joshua does not record any conversation between Rahab and the spies until after their pursuers had gone, it is certain that she did not help them without satisfying herself concerning their identity and mission. Rahab, prior to meeting these spies, had received no personal instruction concerning the God of Israel, and as far as she was concerned had heard little of the things He had performed on behalf of His chosen people (2 : 10). She determined to help the two spies, accepting and obeying some inward urge as a guarantee of the veracity of their statement and her own safety. Further, there was the awful possibility that her act of hiding the spies would be discovered, with the result that they would immediately be put to death and she, being discovered a traitor to her country, would have meted out to her the extreme penalty of death. The situation was indeed most difficult and fraught with danger. Humanly speaking it was a well-nigh impossible one, but she was not deterred in her endeavour to hide the spies even though the city of Jericho, being surrounded by a high, unscalable wall and defended from within by giants of men skilled in the warfare of that day, was considered unconquerable. It was in such hopeless circumstances that the spies asked Rahab to put confidence in their God and their word. In the face of the humanly impossible situation Rahab accepted the word of the spies and, obeying that inward witness of her soul, exercised that faith in the God of Israel which saved and justified her.

When men and women are spoken to concerning the salvation of their souls they very often excuse themselves by declaring that in their particular circumstances it is impossible to live the Christian life. This surely is the language of ignorance concerning the true facts of the case. In all such reckoning God has been left out. It matters not what the individual circumstances are, the moment a person accepts Jesus Christ into his life he is equipped by the power of God to live the Christian life.

**2. The progressive activity of justifying faith**

It is apparent that Rahab did not decide upon sudden impulse to help the spies. The faith she exercised was progressive and active. If sudden impulse had decided her to help them, in all probability the sight of their pursuers would have unnerved her, causing her just as impulsively to change her mind and hand over the spies to them. If her emotions only had been stirred, influencing her to hide them because she merely pitied them, she would have surrendered them to their pursuers. By faith in their God and their testimony she reached her decision and resolutely abided by it. She staked her all upon their word after much serious and deliberate thought.

What does this teach? It teaches that professions of conversion which last only for a very short period, and which never appeared very genuine, were not brought about by faith in Jesus Christ and His power to save, but instead were inspired by impulse born of emotion. For instance, an unconverted man comes into a gospel service and is touched by something that is said or sung; his emotions are stirred, and without giving any deep consideration as to what real conversion involves he professes to accept Jesus

# THE JUSTIFICATION OF RAHAB

## *Sermon by Samuel Gorman*

Christ as his Saviour. When the emotion subsides, and he faces up to the facts of Christian discipleship, he returns to his former way of living. How different would have been the outcome if only he had seriously considered the whole matter and resolutely accepted the Lord Jesus into his life, for then he would have faced things properly and by faith in the Saviour lived a life of godly activity.

Rahab's faith was progressive and active, triumphing over all obstacles that in the ordinary way would have prevented her coming to a right and proper decision, as her declaration of faith reveals. *Her faith governed her thoughts,* assisting her to arrive at a logical and sound conclusion. She declared: "I know that the Lord hath given you the land. . . . The Lord your God, He is the God in heaven above, and in earth beneath" (2 : 9, 11).

What an evidence of faith there is in this declaration! Her mental conception of God has been so wonderfully quickened that she declares He has already given the city of Jericho to the Israelites. This surely reveals that in order to exercise saving faith in Jesus Christ men have not to dispense with their intellects. Instead, the mind receives a nobler, holier and better conception of God by faith. Spurgeon must have been thinking along similar lines when he said "Faith is common sense spiritualised."

Again, Rahab's faith was progressive and active practically. She acknowledged that she was a citizen of Jericho, and as such participated in and enjoyed its pleasures and pursuits, but she also evidenced her willingness to come under the government of the God of Israel. She entered into a covenant with the spies that not only resulted in her being saved from the fate of her fellows but gave her citizenship among the chosen people, as we shall see later.

When a person by faith accepts Jesus Christ as Saviour it produces practical results in the life. There is a breaking away from worldly associations and pleasures that are contrary to the mind of God and inconsistent with Christian living. There is a disavowal of allegiance to "the prince of this world," Satan, in favour of Jesus Christ and His government over the life.

**3. The red-cord covenant foreshadowed the covenant of Calvary's cross**

Rahab requested of the spies an oath that she would be preserved from danger when the Iraelitish invasion took place. To this they readily agreed, giving her a token that if she hung a scarlet cord in her window she would be saved. Rahab obeyed their instructions and in so doing demonstrated her implicit faith in their word and the God they served. The red cord was the sign of the covenant, and when the Israelites eventually took possession of the land Rahab was saved.

Some critics declare in a spirit of ridicule: "She was spared because she lied and thus saved the lives of the spies." This is not correct. She was saved by putting into effect by faith the conditions of the covenant. The spies informed her that she and her household must remain in the house under the protection of the red sign-emblem. If they went out into the street at the time of the invasion they would share the fate of the other citizens of the city (2 : 17-19). Like the Israelites on the night of the Passover, she was saved by remaining indoors under the protection of the red sign. We firmly believe that had not Rahab obeyed the conditions of the covenant she would have perished with the others.

The red cord foreshadowed the cross of Christ, the seal and sign of God's covenant of mercy and grace to mankind. Concerning that covenant John declared that "the blood of Jesus Christ His Son cleanseth us from all sin." This is the blood of the everlasting covenant, the blood that is efficacious to cleanse repentant sinners and make them fit to become the sons of God. Remember, if a covenant is to be efficacious and effective its conditions must be obeyed by both parties. It was so in the case of Rahab and the spies. By putting the red cord in the window and remaining indoors during the siege of Jericho she obtained salvation ; on the other hand, when the invading Israelites saw that cord they were to treat with respect the inhabitants of that house. The conditions of the covenant were binding upon both parties. Any breach of the conditions on either side would have been considered a violation of the covenant. This also applies to the covenant of the cross of Christ in relation to sinners. If the covenant is to be efficacious and effective in any person's life that one must obey the conditions of the covenant.

By obeying the conditions of the covenant Rahab was miraculously preserved from danger. According to God's instructions the Israelites marched round

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the city walls once a day for six days and seven times on the seventh day, and on the seventh day the wall collapsed, except the piece on which Rahab's house stood (2 : 15 ; 6 : 22, 23). In a supernatural way God preserved her from the judgment that came upon the people of her city. She became a member of Israel and was later married to a prince of the house of Judah called Salmon. Their son was Boaz, who married Ruth. This is based on the statement of Joshua 6 : 25 : ". . . she dwelleth in Israel unto this day," the meaning of which is made clear in Matthew 1 : 5 (R.V.), which says "Salmon begat Boaz of Rahab."

In Rahab's deliverance we have set forth the supernatural preservation of all those in Christ from the final judgment. On that day God's judgment will fall upon those who have rejected the Lord Jesus because they failed to comply with the conditions of the covenant of the cross of Calvary.

One word more : just as Rahab was married to Prince Salmon, so will all true Christians become Christ's bride. Reader, if you are unconverted, you, like Rahab, can be justified by faith in Jesus Christ.

**NEXT WEEK :** "Christ our Passover," by Evelyn E. Green, and T. H. Stevenson's letter to the *Life of Faith.*

**BAFFLED TO FIGHT BETTER** (*continued*)

Bridges's *Commentary on Ecclesiastes,* and there on the first page I read: "Observe Solomon in his new name and character given to him only in this book: THE PREACHER. This sacred office he places in the foreground, for was it not more honourable to be the instructor of his people than to be king in Jerusalem?"

Dan Patton, our caretaker, had gone to be with the Lord, and one day I stood beside his coffin in a little upstairs room. Many would be asking "Who will do the cleaning?" My question was "Who will do the praying?" I answered it by saying that I would. Weeks slipped by, and to my shame the praying was neglected. I was visiting the bereaved household and was in the room in which the coffin had stood, but in its place was an old gramophone. After turning the handle I heard : "I'm going through. I'll pay the price whatever others do. I'll take the road with the world's despised few. I'm going through Lord, I'm going through." To me this was not coincidence, but conviction, and on looking back I can say that God has helped me to go through.

I had stopped my car to allow a typical Irish band to pass. Did I say "stopped"? After they had passed I was quickly on my way. They were playing

> "Then forward still, 'tis Jehovah's will,
> Though the billows toss and spray.
> With a conquering tread we will push ahead ;
> He'll roll the sea away."

**WOMEN'S COLUMN** (*continued*)

On this Mothers' Day, with all the tender memories crowding into consciousness, permeating your whole being with their fragrance, will you not say "Yes" to Jesus ? The word of surrender may go winging its way through the universe to the throne of God. "O Saviour, tell my mother I'll be there."

W. W. AYER (Condensed). *American Tract Society.*

**SUNSHINE CORNER** (*continued*)

Only when we are Jesus' prisoners do we share His victory.

> "Make me a captive, Lord,
> And then shall I be free ;
> Force me to render up my sword
> And I shall victor be.
> I sink in life's alarms
> When by myself I stand ;
> Imprison me within Thine arms,
> And strong shall be my hand.

Do pray for all the "Just Williams." Jesus knows all about boys because he was a boy Himself.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH PAGE

*Conducted by the National Youth Director*

# BAFFLED TO FIGHT BETTER

## *by Pastor J. Kay* (NEWTOWNARDS)

ABOUT THREE months before commencing my five years' ministry in Ireland I stood at Speakers' Corner, Marble Arch, London. At a meeting in progress a student dressed in navvy's clothes was reiterating "There will always be an England," and then in an aside he said, "and as long as I'm an Irish navvy I won't shift it." Now I know from God's Word that there will not always be an England, Ireland or Scotland (2 Peter 3:10), and I want to help to shift its inhabitants to safety in Christ.

Three of the principal rivers of Scotland rise from the same hillside. Only a very small space of ground separates the sources of the Annan, the Tweed and the Clyde. At a place called Wolf Clyde, not far from the spot where the Clyde begins to flow, a very strange thing may sometimes be seen. The valley through which the stream of the Biggar runs stretches at this point between the Clyde and the Tweed, and is only a little higher than the bed of the Clyde. During a high flood part of the water of the Clyde overflows its channel and runs into the Biggar stream and is carried by it into the Tweed. This is so like souls in spiritual flood-time: they make a decision in a moment and instead of reaching hell they make heaven.

Until the time of spiritual flood-tide comes, however, we must go on making the "valley full of ditches" (2 Kings 3:16) and that is hard work, for there are many discouragements, but these are offset by the glorious encouragements of God. David encouraged himself in the Lord (1 Samuel 30:6), and Joshua was encouraged (Deuteronomy 3:28). Manifold temptations (1 Peter 1:6) are conquered by manifold grace (1 Peter 4:10), and with temptations there is a way of escape. R. M. McCheyne once wrote: "At the time when I was beginning to give up, God gave me tokens of His presence."

Worthing was my first appointment. I laboured there for a month and I saw at least one dear lady decide for Christ. On one occasion as I wandered along the shore the question "What has been accomplished?" rang in my mind. Suddenly I noticed that the tide was in the same position as when I had arrived a month before, and yet there was a difference: the tide was not receding as then, but was coming in. There God showed me that there could be a change of tide although numbers remained the same. It was not long before I was asking "Why preach?" Things seem to continue as they were and so few act upon what is said. Actually I was praying. Afterwards I turned to my Bible and there I had my answer: "To make ready a people prepared for the Lord" (Luke 1:17). Pastor J. Smith had told me, while taking me to Lisburn, that I would not find everyone perfect, and if they were they would not need me, as I was given to the church for the perfecting of the saints (Ephesians 4:12). I never again needed encouragement along that line. I had it settled in my heart.

"What are the prospects?" I was at home and a friend from Boy Scout days, prospering in his own business, had posed the question. Oh, but why should he have asked then? I was looking after two churches and each had just a handful of people. One was in a condemned house and the other was in debt. I lamely evaded the issue and moved away. Alone with God He showed me that "the prospects opening to the Christian's view are grander as the days go by"; that "it is the Father's good pleasure to give the little flock the kingdom." I was quite friendly with George. He was active in Scripture Union work, and had expressed the desire to enter the ministry. In my eyes he would have been a spiritual giant. While taking meetings in Coatbridge last year I saw him on television interviewing an author about his book. In my heart I felt sorry for him, as I knew that he could have been drawing attention to the Book of books. Maybe God was encouraging and putting right in me the problem of prospects.

Dan had just passed his final examination. He was now a doctor. I owed him much for the spiritual influence he had upon my life. After all, he and I were the only two in the family, and he was older naturally and spiritually. I was crossing the Irish Sea and could not help thinking how unimportant in Ireland was the life of an Elim pastor compared with that of a doctor. With my luggage I had brought

(*continued on previous page*)

# Women's column

By GLADYS GORTON

## HONOUR THY MOTHER

MOTHERS' DAY gives us a special opportunity to fulfil the scriptural injunction "Honour thy . . . mother." How far we have come from the days of honouring "thy father and thy mother"! Today's most deadly attack upon our civilisation is directed toward the home. It is sad that so many mothers today are not instilling Christian ideals into the minds and hearts of their children. "My son, hear the instruction of . . . thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." (Proverbs 1 : 8, 9).

Why is motherhood so important for good or ill? It is because of the divine sanctity of the home. Home, earth's first, foremost and most fundamental institution, was established by God in the Garden of Eden, and motherhood was made the heart of the home. Memories of mother may truly bring us back home to the simple things. Maybe even back to the kingdom of God. On Mothers' Day a good confession might be:

"O mother, when I think of thee,
'Tis but a step to Calvary.
Thy precious hand upon my brow
Is leading me to Jesus now."

Many will remember their mother's songs and remember her influence as she sang them in their childhood, recollecting perhaps her voice in the church choir. Maybe the songs and hymns of the country parlour, sung there by their mother and father and all the children, will come back to memory. Others will remember their mother's prayers. It is surprising how many of the "great" of earth have attributed their success to the influence of their mothers. Abraham Lincoln said: "I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother." Some will remember their mother's admonition and chastisement. Modern mothers may talk a great deal against prohibitions, repressions, and all the rest, but the old-time mother who spanked on occasion did not raise a bunch of lawless, lazy juvenile delinquents lacking respect for God or man. Most of them raised respectful, God-fearing children. Many of the things to which we have become accustomed would nauseate us if we could go back to other days of godliness and purity.

(*Continued on page 202*)



# SUNSHINE CORNER

HELLO SUNBEAMS.

When I was a little girl I always found that boys' books were much more interesting than girls' books. After all, we didn't have such interesting characters as "Just William." We had to put up with *Little Women* or *Good Wives,* which seemed so tame in comparison. William always did such exciting things, and though he was always in trouble it didn't damp his enthusiasm.

Do you know, sunbeams, I have met a real life "Just William." He's as full of mischief and as prone to trouble as the book William. For all this he is a firm friend of mine, and I am happy to say that my William loves the Lord Jesus. William can always be relied upon to remember the golden text. I discovered that he has a good memory. He seems to have great difficulty in keeping quiet, and you certainly don't need to ask if William is in school. It is only too obvious.

One of William's greatest problems is that he wants to be good. He tries really hard sometimes. He says his prayers and I know that he asks the Lord Jesus to help him. I rather think that my William wants to be like "William the Conqueror," and the one he has to conquer is himself. Perhaps that is why his favourite chorus is "The Lord's Army." Conquerors always are involved in battles.

I am sure that William has discovered that he cannot be good by himself. I know he has tried it often enough. The secret is really that to be good we must have someone stronger than ourselves to help us in the battle. The secret of success is to surrender. When an army is fighting someone who is stronger than itself it gives in and the opposing army takes over and rules it. Jesus conquered sin for us, and He is the only one who can fight this battle and win. William finds it very hard because he is doing all the fighting himself. If he surrenders himself to Jesus, then Jesus will take over and join the battle on William's behalf. "Just William" will find that he will be "William the conqueror" when Jesus is his conqueror.

See if you can find a scripture about being "more than conquerors." It seems strange to think of a prisoner being a conqueror, but that is how it is.

(*Continued on page 202*)

# COMING EVENTS

**BARRY.** March 28 to April 11. Elim Church, Upper Pyke Street. Evangelistic Campaign. Conducted by Jack Sands. Weeknights (except Fridays) at 7.15. Sundays at 11 and 6.30. After-church rallies at 8. Singing items each evening.

**BIRMINGHAM, Sparkbrook.** April 10. Golden Hillock Road. Reopening of Sparkbrook restyled Church. At 3.30 and 7. Speakers: H. W. Greenway and J. J. Morgan. Ministry in song. Buffet tea. Sunday at 11 and 6.30. Convener: J. Osman.

**BIRMINGHAM, Yardley.** April 10. Elim Church, Broadstone Road. Billy Graham film: "The heart is a rebel." At 7.15.

**CATERHAM.** March 27. Elim Church, Holmesdale Road (off London Road). Monthly Rally at 7.30. Preacher: A. P. Thomas (Kingston).

**EASTBOURNE.** March 27—April 1. Elim Church, Hartfield Road. Visit of J. Smith. Weeknights at 7.30. Sunday at 11 and 6.30.

**HANLEY, Stoke-on-Trent.** March 27. Elim Church, Bucknall Old Road. Visit of Hadley Elim Church Youth Team, at 7.30. Campaign by B. Gibson with supporting items from neighbouring Pentecostal churches, from March 27—April 3. Saturdays, Tuesday, Wednesday and Thursday at 7.30. Saturday, April 3. Final night. Items by Silverdale Elim Church Youth Team and Biddulph Assembly of God. Saturday, April 10, at 7.30. Youth Day Special Rally.

**HASTINGS.** April 3, 4. Elim Central Hall, Station Road. Visit of London Crusader Choir. Saturday at 7. Sunday at 11 and 6.30, and after church rally at 8.

**ILKESTON.** March 27—April 4. Elim Church, South Street. Revival and Divine Healing Campaign conducted by J. E. G. Cooper (Hanley). Each night at 7.30. Sunday at 6.30.

**NEWHAVEN.** April 4-11. Elim Church, Meeching Rise. Evangelistic services. Preacher: John Woodhead. Convener: H. W. Holdstock. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. April 10, 11. Resident minister's fifth anniversary. Saturday at 7. Sunday as above.

**PORTSMOUTH.** March 27. Methodist Central Hall. At 7. Jubilee Rally. Elim Church, Arundel Street. At 3. Meeting of deacons and departmental heads. Speakers include P. S. Brewster, H. W. Greenway, W. R. Jones, J. J. Morgan and A. Tee.

**THORNTON HEATH.** March 28. Elim Church, Mersham Road. Mothers' Day Service at 6.30. Speaker: Mrs. R. Walker (Clapham).

**WATFORD.** April 3. Elim Church, Hillrise Avenue. At 7. North London Presbytery Youth Rally. Speaker: A. W. Leavesley (Romford). Supporting items by East London Elim Crusaders.

**WESTCLIFF-ON-SEA.** March 28. Elim Church, Electric Avenue. At 11 and 6.30. Guest preacher: E. F. Cole (Birmingham).

**YORK.** March 28—April 1. Elim Church, Swinegate. Visit of John Lancaster. Sunday at 11 and 6.30. Monday to Thursday at 7.30.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

March 27, Bishop Auckland; 28, 29, Newcastle-on-Tyne; 30, Stockton-on-Tees; 31, Harrogate.

**Joseph Smith:**

March 27—April 1, Eastbourne.

**London Crusader Choir:**

March 27, Bishop's Stortford;
April 3, 4, Hastings;
April 10, Royal Albert Hall (F.M.V.P.); 16, Wandsworth prison.

**Miss Coralie Paint:**

March 28, Norwich; 30, Clacton; 31, Maldon; April 1, Dunmow (Braintree will be joining with Dunmow for this meeting);
April 3, 4, Colchester; 6, Rayleigh; 7, Ingatestone; 8, Laindon;
April 10, Ashingdon; 11, Chelmsford; 13, Southend; 14, Leigh (Westcliff will be joining with Leigh for this meeting).

**Elim Missionary Exhibition:**

March 27, 28, 29, Smethwick; 31, April 1, Weoley Castle;
April 3, 4, 5, Worcester.


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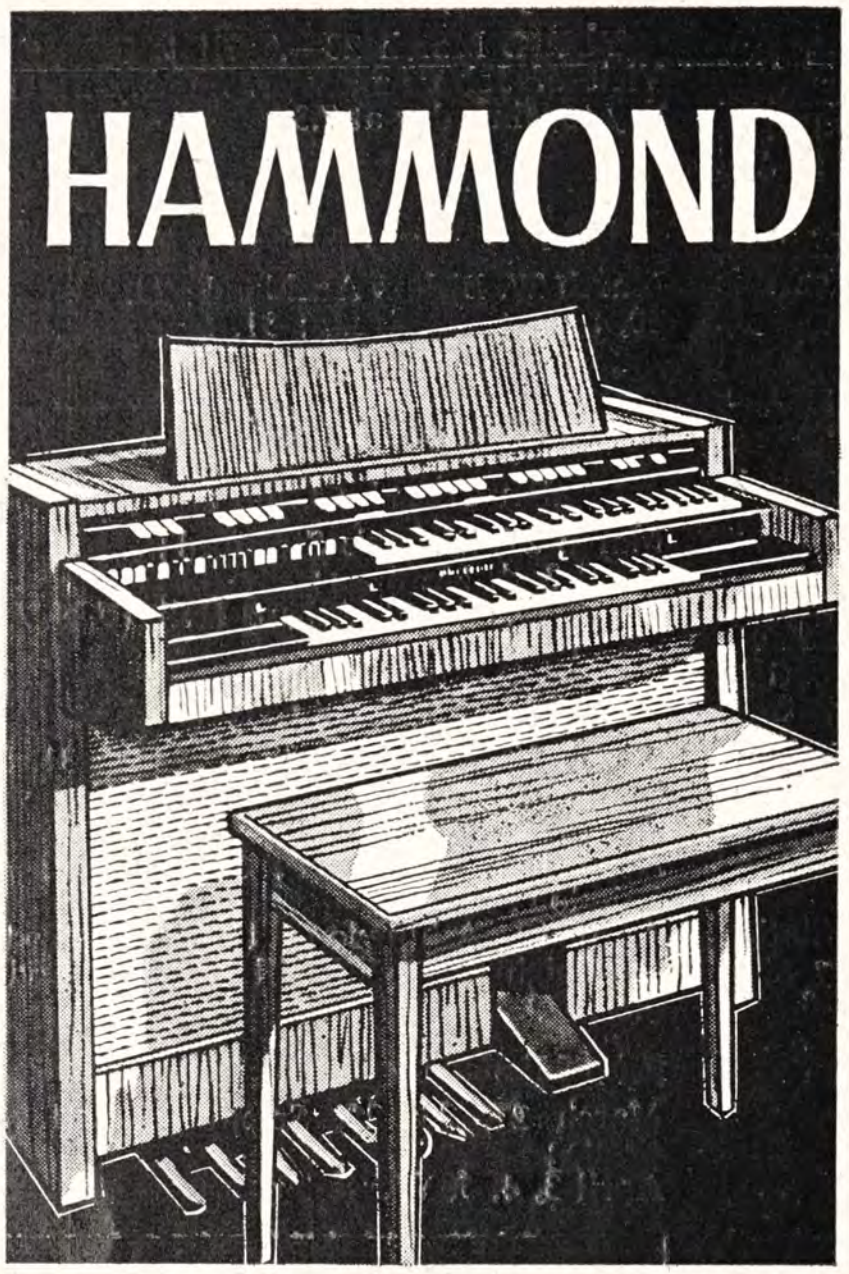
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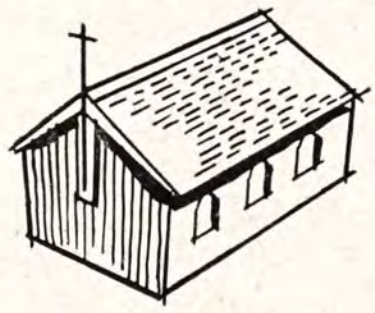
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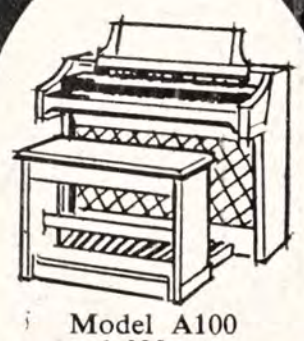
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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, March 29th** — Matthew 22:34-46

" Thou shalt love thy neighbour as thyself " (v. 39).

I would suggest four ways in which we can show love to our neighbours: first, by praying for them, because " prayer changes things "; second, by telling them the simple story of Jesus and His love, for their greatest need is salvation from sin; third, by doing good to them whenever it is possible, as this will show our interest in them as persons; fourth, by living such a life before them that they cannot reasonably point a finger at us and say " They turned me from Christ by their inconsistent living."

**Tuesday, March 30th** — Matthew 23:1-12

" Whatsoever they bid you observe, that observe " (v. 3).

The commands of the scribes and Pharisees were the laws of the land, so the disciples, being Jews, were commanded to observe them. The Christian is always expected to keep the laws of the land in which he lives except when those laws are directed against his supreme loyalty to God; in fact, he should be an ideal citizen. Every part of our life should be deeply affected by our faith in Christ, and we must understand that we honour our Lord by " rendering to Cæsar the things that are Cæsar's."

**Wednesday, March 31st** — Matthew 23:13-22

" Ye make him twofold more the child of hell than yourselves " (v. 15).

One of the most sickening things is to see men and women so depraved and degraded that when young persons come to work in their office or factory they cannot be happy till they have dragged them down and made them worse than themselves. Shall we, as Christians, look out for these young people and try to win them for Christ before they can be won for Satan? The odds seem heavily against us, but many victories have been won by determined, prayerful believers.

**Thursday, April 1st** — Matthew 23:23-39

" O Jerusalem, Jerusalem " (v. 37).

One can sense in these words the infinite pathos and grief of our Master over the rejection of His warnings and entreaties by the people of Jerusalem. There was no bitter feeling even though He knew all the evil that those people would do to Him, only deep sorrow for the sufferings that rejection must bring to them. At times it is necessary for us to warn people that persistence in evil is certain to bring judgment; yet may we never find satisfaction in speaking of judgment, but only sadness as we think of the bitterness of a lost eternity.

**Friday, April 2nd** — Matthew 24:1-14

" There shall not be left here one stone upon another " (v. 2).

This was part of the judgment that would come upon Jerusalem; though the temple was so magnificent it would be completely destroyed, and it was therefore unwise for the disciples to have their hearts set upon it. We must remember that the buildings in which we worship God are also certain to pass away; yet when every place where men have worshipped God has passed away the Church will abide unperishing. Heaven and earth shall pass away, but those who do the will of God shall abide for ever.

**Saturday, April 3rd** — Matthew 24:15-31

" The Son of man coming . . . with power and great glory " (v. 30).

Immediately after He had spoken this word the Lord Jesus was rejected by both Jew and Gentile, and even the handful of close friends forsook Him. We still live in the age when He is generally rejected and when many who profess to be Christians live lives that dishonour Him, but the present situation is not to go on for ever. The Scriptures constantly affirm that the rejected One has been exalted by God and He has decreed that all people shall bow at His name. His word shall shortly be fulfilled.

**Sunday, April 4th** — Matthew 24:32-51

" Watch therefore " (v. 42).

It is a very wicked and dangerous matter when Christians become cynical regarding the coming of Christ and join with the scoffers to cry " Where is the promise of His coming ? " (2 Peter 3:3, 4). To such the coming of Christ will be both unexpected and disastrous, as the Lord showed in this parable; instead of rejoicing at His coming they will bitterly mourn their carelessness. If we really love the Lord Jesus Christ and desire to honour Him, let us live and work as those who expect and long for His return, preparing our hearts daily for His appearing.

---

## PRAYER AND PRAISE FELLOWSHIP

### PRAYER FOR REVIVAL

By F. H. COLEMAN

I have been asked by a reader of this column to write about revival and seek to stir up the people of God to pray to this end, so I intend for the next few weeks to write on this all-important subject.

The need for revival is urgent, for when we think of revival we think of God moving by His Spirit in the saving of souls. So I plead for prayer that God will pour out His Spirit that we may see Him at work in these days. I saw an evidence of this wonderful work of the Spirit on one occasion and, alas, the lack of it on another.

In a service recently a young lady walked out after it had been in progress some twenty minutes. She appeared to be ill. At the end of the service she went to the pastor and asked to be helped for she wanted to be saved. When he was dealing with her she told him that something happened to her in the service that made her desire to be saved. I was a visitor to another service in which were a number of unsaved teenagers. The spiritual atmosphere was warm and lively and truly Pentecostal. Much of that service was geared to reach those young people for Christ. Every effort failed. There was no response from them whatever. They left the meeting unsaved.

How we need the activity of the Holy Spirit in convicting and converting the sinner. Let us pray that we may see the Spirit at work in our churches in Britain.

**Prayer is requested for**

Revival throughout Britain.
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A woman with asthma.

**Thought for the week**

" He shall see the travail of His soul, and shall be satisfied."

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## MARRIAGES

FU—AMPHLETT. On February 15th, at the Elim Church, Kidderminster. Sze Lam Fu to Sandra Elaine Amphlett. Officiating minister: G. Harpin.

McKEE—HERRON. On March 11th, at the Elim Church, Rathfriland, Brian McKee to Carol Herron. Officiating minister: J. M. Cuthbert.

## WITH CHRIST

NICHOLLS. On March 2nd, while on her way to God's house, Grace Nancy Nicholls, aged 75 years, called home with the Lord. Foundation member of Elim Church, Caerphilly; for latter months at " Gilgal," Porthcawl. Funeral conducted by Sister Muriel McLennan (Deaconess, " Gilgal ") and J. B. Coleman (Elim, Caerphilly).

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# THE ELIM EVANGEL

Vol. XLVI No. 14 APRIL 3rd, 1965 6d





*BLACKHEATH MUSICAL GROUP, WITH F. W. JONES, MINISTER OF THE CHURCH EXPECTED AT TRAFALGAR SQUARE ON EASTER MONDAY*

**SEE PAGE 215 FOR DETAILS OF EASTER MONDAY ACTIVITIES**

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).*

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# EDITORIAL

## CONFIRMATORY SIGNS AND INITIAL EVIDENCE

THE converts on the day of Pentecost presumably received the baptism in the Holy Spirit with the initial evidence of speaking with tongues. However, as regards the confirmatory evidence the Scripture goes beyond presumption ; it declares that those who believed continued in prayers, in the apostles' doctrine and fellowship, in breaking of bread and in having all things common. In modern language they attended the prayer meetings, the Bible studies and the breaking of bread services, and shared their goods.

You have the initial evidence of speaking with tongues—do you practise the confirmatory evidence ?

The testimony of Rev. Ray Shaw, of the Good Shepherd Mission, Bethnal Green, at the Clapham church recently highlighted this challenge. After describing his own experience of receiving the Holy Spirit he went on to tell of what happened among his young people. After they had received the Holy Spirit with the initial evidence they requested Mr. Shaw that they should have prayer meetings. He pointed out the difficulty that there were no free evenings, but eventually they compromised by having a prayer meeting on the club night, Monday, and those who wished to attend the club could do so and those who preferred the prayer meeting could attend that. At first the attendance was half and half, but within a few weeks the club closed.

They requested Bible studies, but lack of spare evenings seemed to be a barrier. But the upshot was that the Girl Guides and Boys' Brigade activities closed down and prayer meetings, Bible studies and open-air meetings took their place. These young people were not driven, cajoled or persuaded to this by an enthusiastic pastor ; they spontaneously evidenced the confirmatory signs of Acts 2 : 41-47 that they had received the baptism of the Holy Spirit. Mr. Shaw went on to describe how they then went on to build their own baptistry that they might be baptised.

We may sing with emotion on Sunday morning "We love the place, O God, wherein Thine honour dwells" to a touching tune, but if the place where His honour dwells attracts us only once or twice a week "our love is weak and faint" when it should be strong and passionate.

If we claim to have received the Holy Spirit with the initial evidence and the confirmatory evidence is lacking there are two questions we must not evade : (a) Have I received the baptism in the Holy Spirit ? (b) Am I now filled with the Spirit ?

We may look at these questions how we will and answer them how we will, but to this conclusion we must come eventually : that those who are truly baptised in the Holy Spirit have, as apart from service for the Lord, a passionate love for sharing the fellowship of the saints in prayer, breaking of bread, Bible study and possessions. It is the confirmatory evidence of Acts 2 : 41-47.

# THE TRINITY

## by J. T. Bradley

(from the *Elim Lay Preacher's Handbook*)

*We believe that the Godhead eternally exists in three persons, Father, Son and Holy Ghost, and that these three are one God.*

*Without analogy.* Let it be said at once that comprehension of the doctrine of Trinity transcends human powers of thought, and that there is no analogy to it on earth. The human personality in its triune nature is the nearest approach to a comparison. But it should be noted that each Person of the Trinity is not a part of God; each of the persons is God, complete in themselves in their respective spheres, yet they are but one God.

The Father cannot manifest Himself in His Essential Essence in the sphere of humanity: it is in the Person of His Son He manifests Himself to us. God reveals Himself by the Holy Spirit to those who are of the Spirit whether in this life or in that which is to come. Contrast with this our Lord's statement concerning the Spirit: "Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:17). The Holy Spirit is as real a Person to the spiritually minded as the Lord Jesus was to those among whom He walked in the days of His earthly life. It is interesting to inquire whether there is a realm, or dimension, call it what you will, where the essential essence of God is comprehended.

### I. IN THE PENTATEUCH

The fact of a plurality of Persons in the Godhead is stated in the first mention of God in the Bible, in the first verse. There the word translated God is a *plural* noun, and indicates by its form the presence of *more than two* Persons. If there were but two Persons to be indicated another form of the word, the dual, would have been used, as in the Hebrew language there are different forms for singular, dual and plural, whereas in our own language we have singular and plural only. This plural noun for God is used hundreds of times in the Old Testament. In writing this plural noun with the singular form of the verb "to create" the writer reveals his object. "Language submits to a violent anomaly that she may the better hint at the mystery of several Persons who constitute a single agent."

The doctrine of the plurality of Persons in the Godhead is confirmed at the creation of Adam by a dramatic revelation of the Persons of the Godhead in converse among themselves affirming an intention: "And God said, Let Us make man in Our image, after Our likeness" (Genesis 1 : 26). This doubtless is the reason why the triune nature of man is the best illustration of the Trinity that we know. The assertion by some that the plural form of the Divine Name is used as an intensive to describe the Majesty of God is refuted by this revelation of the Persons of the Godhead in converse.

A dominant purpose in the books of Moses was the promulgation of belief in Monotheism. God could have been described by a singular form of the word translated God: the idea of His Majesty could have been set forth in other ways, and the existence of the one God thereby explicitly taught; why then this use of the plural if not to indicate a plurality of Persons? See further Genesis 3 : 22; 11 : 6, 7. See also Deuteronomy 6 : 4 : "Jehovah our Elohim [plural] is one Jehovah."

### II. IN THE PSALMS AND PROPHETS

"It is impossible not to be struck by the threefold rhythm of prayer, praise and blessing in the Old Testament writings." When Aaron and his sons were instructed regarding the blessing of Israel with the threefold blessing recorded in Numbers 6 : 24-26, God said, "So shall they put My *Name* upon the children of Israel," and in the threefold repetition of the Name "the Hebrew accentuation shows that the Israelites themselves saw in the repetition the declaration of a mystery in the Divine Nature. The single mention of the Name would have sufficed to have impressed the Unity of God upon the Israelites: the threefold repetition must have had some other object."

"The poetical parallelism of the Psalms is frequently sacrificed to the practical and theological object of making the sacred songs of Israel contain an exact acknowledgment of that inner law of God's nature which had been foreshadowed in the Pentateuch" (Psalms 19:7-9; 96:1, 2, 7, 8; 115:9, 10, 11; 118:2-4, 10-12, 15, 16).

Isaiah's vision of the Lord high and lifted up reveals the Persons of the Godhead in dramatic

inquiry: "Whom shall I send, and who will go for Us?" (Isaiah 6 : 8). The same prophet again reveals the Persons of the Godhead, and now they are seen as three in number, of equal status, one of whom is making a declaration concerning an action they had taken: "The Lord God, and His Spirit, hath sent Me [the Son]" (Isaiah 48:16). (The particular words translated "Lord" and "God" in this quotation should be noted. It is the Hebrew word *Adon* that is translated "Lord" and the name *Jehovah* that is translated "God." So we have "*Adon Jehovah* and," etc.) The weight of these testimonies by men whose first duty was to uphold Monotheism in the nation cannot be over-estimated.

## III. IN THE NEW TESTAMENT

Turning now to the New Testament we have fuller and even more dramatic evidences of three Persons in the Godhead. It is recognised throughout the New Testament that the Trinity of Persons in the Godhead is operating in the work of Redemption. Our Lord is introduced to His ministry by the most conspicuous manifestation of the Trinity ever given: the Son in Jordan ; the Spirit descending ; the Father speaking. As the climax of all the Old Testament foreshadowings, and the initiation of a new age and work in which the Trinity would be continually operating, this attestation is remarkable.

Our Lord's commission at the end of His earthly ministry includes in another way this recognition of the Trinity and its offices: the apostles were instructed to baptise in the *Name* of the Father, the Son, and the Holy Ghost (Matthew 28 : 19).

The promise of the indwelling of the Trinity in the hearts of the disciples to work in them and through them what They have wrought for them is given by our Lord in John 14 : 17, 23, where, speaking of the Holy Spirit, Jesus said "He . . . shall be in you," and then of the Father and of Himself He said "We will come unto him, and make Our abode with him." See further verse 26: "The *Holy Ghost* whom the *Father* will send in My Name," also John 15 : 26.

On the Day of Pentecost, Peter affirms this operation of the Godhead: "Having received of the Father the promise of the Holy Ghost He [i.e. Jesus] hath shed forth this" (Acts 2 : 33). The blessing of the Trinity is sought upon the Corinthian church (2 Corinthians 13:14), and to that same church is given a revelation of the working of the Trinity in its midst (1 Corinthians 12:4-6).

Here then in the Bible is the revelation of three Persons, co-eternal, co-equal, yet one God who is above all and through all and in you all.

*The Father*. The first Person of the Trinity is revealed as the Father of our Lord Jesus Christ and as the source from whence proceeds the Holy Spirit. The Name in Genesis 1 : 1 means the Strong One ; His Name "Jehovah" indicates the self-existent One who reveals Himself. He is the "I am." His many titles in the Bible are all revelations of Himself in His relationship to His people. The Father represents to us that intangible Essence of God which no man can see or approach unto. If it is true that our word "God" comes from a Sanskrit word meaning "to shine," then we have a fair indication of the unknowableness of God as He is in His Eternal Essence. But Jesus reveals Him in power, purity, truth and a love that gives itself to the uttermost for us sinners.

*The Son*. We begin with His own clear testimony to His partnership in the Trinity: "I and My Father are One" (John 10 : 30). That Christ meant one in Essential Being and not merely in purpose is manifest in that the Jews took up stones to stone Him, having understood correctly what He had claimed—that He being a man had declared Himself God (v. 33). Again, our Lord's statement "before Abraham was, I am" (John 8 : 58) is so clear a reference to the Divine assumption of that Name by Him who spoke from the burning bush that again the Jews threatened to stone Him for blasphemy.

The testimony of John the Baptist that he was the forerunner, "sent to prepare the way of Jehovah," makes it clear that he recognized the Coming One as having right to the Divine title Jehovah, and the further testimony that He would "throughly purge His floor" shows he recognised Jesus as possessing judicial powers as God. All the Gospels quote Isaiah 40 : 3 in reference to John the Baptist and the Lord Jesus Christ.

On certain occasions Jews, who were taught to acknowledge only one God, gave worship to Christ, *and He accepted it*. This is in remarkable contrast to the attitude of Peter when Cornelius would have worshipped him (Acts 10 : 25, 26), the attitude of Paul and Barnabas when the Lystrans would have worshipped them (Acts 14 : 11-18), and the attitude of the messenger whom John would have worshipped (Revelation 19 : 10).

In sentences of infinitely weighty content John begins his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word" is indeed a felicitous description of the Son as being the expression of that which would be otherwise unrevealed.

Our Lord's own assumption of the title "Son of

(*continued on page 219*)

*A letter written to the* Life of Faith *in answer to their editorial "Sanity," by T. H. Stevenson (Worcester).*

The Gables,
Droitwich Road,
North Claines,
Worcester.

The Editor,
The Life of Faith,
1-5 Portpool Lane,
Holborn, E.C.1.

Dear Sir,

Your editorial entitled " Sanity " expresses serious criticism of the manifestation of " speaking in tongues " in evidence today. There is no direct reference to the world-wide Pentecostal churches, and one feels that your anxiety is about such manifestations being experienced by many Christians at home and abroad who are members of the many recognised denominations and historic churches. One feels that if you " hit out " you ought to name those you are " aiming at."

In such manifestations as are happening, you see that some are taking the risk of " upsetting the apple cart " by their actions in the Christian Church. If there is that danger, may I also remind you of the danger of Uzzah's error when he put forth his hand " to the ark of God, and took hold of it; for the oxen shook it." His error was greater than that of those who made a cart for the ark which should have been carried by men. In seeking to correct what you see as error in others you may commit a greater error.

You say that " the reputation of the Lord is at stake." There is only one reference in the Bible to such a topic, and that is to the effect that our Lord " made Himself of no reputation."

" Speaking in tongues is a subject which too easily becomes an obsession." To such words I must reply that obsession on this matter seems more readily to be found among those who speak against " tongues " rather than among those who speak for or even speak in tongues. Only a novice would stress unduly the importance of " tongues," and such deserves in words appearing in your editorial sympathetic understanding.

Of the book of Acts you declare: " The lack of any reference to tongues is as remarkable in some instances as their mention in others." You must be well aware that of those occasions where it is specifically mentioned that believers received the Holy Spirit there is only **one** instance (not **some**) where tongues is not mentioned, and on that occasion Simon offered money to possess the power he attributed to the apostles, as he saw people receive the Holy Spirit. There was certainly, though unnamed, some remarkable manifestation. Simon was not parting with his money simply to lay on hands, but to be able to accomplish what he had seen result after the laying on of the apostles' hands.

You write that " when we come to the epistles, the subject is mentioned in one epistle only, namely 1 Corinthians." This may be true, but the space devoted to it makes a balance, and compares favourably with the length of Paul's writings on other important subjects, as for example his teaching about the Lord's table, and this incidentally only in 1 Corinthians also. Is the matter of the Lord's table to be minimised because it is discussed in any detail only once by Paul ?

Dr. Schofield, you tell us, " issues a grave warning against the teaching which advises ' Give over the control of your personality ! Let go ! Lose control and pass out of the condition of consciousness.' " In thirty-three years' ministry in the Elim Church I have never heard such exhortation from any source. The final part of your quote seems utterly incredulous. The teaching I received, and have taught, is that of Paul, " The spirits of the prophets are subject to the prophets "—though one should not forget that Paul, Peter and John had God-given experiences in the realm beyond normal consciousness (2 Corinthians 12:1-4; Acts 10:9-16; Revelation 1:9, 10; 4:2).

To speak of the " speaking in tongues which brought the Welsh revival into disrepute and dissipated its power " is scarcely accurate, since such manifestation was not a prominent feature of those days, nor would all agree with the sweeping statement that the Welsh revival " was brought into disrepute and dissipated its power." As a point of historical interest it should be noted that about the same time manifestations of tongues—and gifts of the Holy Spirit—in scattered places gave birth to the Pentecostal churches, which have survived disrepute and, by the grace of God, retained rather than dissipated its power.

The quotation of Robert Baxter that " It is Satan as an angel of light imitating, as far as permitted, the Holy Spirit of God " is a grave assertion as to God's permissive will. If man's sin against the Holy Spirit is unpardonable, one cannot easily accept that Satan would in any way be permitted to imitate the person of the Holy Spirit. Even more questionable is the statement of Dr. Schofield that " those most susceptible to these delusions are usually the most earnest, the most sincere and the most desirous of God's glory." This outrageously contradicts the clear words of Jesus Christ concerning His children seeking the gift of the Holy Spirit (Luke 11:10-13).

How can you write in seeming direct reference to those whom your article is warning against: " A lack of Christian sanity has driven many believers into forms of neurosis and produced unbalanced minds " ? The " Life of Faith " has recently shown that mental illness in various forms is something that may beset God's people without reference to their denomination or doctrine. In years of ministry I have known Christians to be mentally ill, though comparatively few, but not in one instance have I have known of any diagnosis or evidence to connect in any degree their illness with their professed experience of receiving the Holy Spirit and speaking with tongues. There is much evidence to the contrary, that the exercise of speaking in tongues is therapeutic in effect, if not in intention.

We agree at least on one point, and one of vital importance. With you I pray for revival, but even there one feels

(*continued on page 223*)

# Elim Jubilee Year Diary

**April**

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| 3, 4 | HASTINGS<br>Weekend of musical evangelism conducted by D. B. Gray and London Crusader Choir. |
| 17–18 | BRISTOL<br>Visit of German Pentecostal Choir.<br>City Temple. |
| 19 | LONDON<br>Royal Albert Hall and Trafalgar Square.<br>Annual Elim Easter meetings. |
| 21 | PORTSMOUTH<br>Visit of German Pentecostal Choir.<br>Elim Church. |
| 22 | BIRMINGHAM<br>Visit of German Pentecostal Choir.<br>Rally in Elim Church, Graham Street. |
| 24, 28 | GOVAN<br>Evangelistic Rallies conducted by Alex Tee. |
| 25 | ALLOA |
| May 9 | Evangelistic Crusade conducted by Alex Tee. |

# A MINISTER'S QUIET HOUR WITH HIS BOOKS

By A. S. F. HORNE

THIS WEEK I have been rereading *Residue of Days,* by Hugh Redwood. I was blessed by his testimony of divine healing. He writes: "In fact, as a written statement by my own doctor sets forth, in the plain language which he had promised, the X-ray examination revealed a carcinoma (cancer) of the pelvic-rectal junction, about the size of a small hen's egg, pressing on the bowel. It meant hospital without delay; in twenty days the carcinoma had roughly doubled its size, which was now that of a small orange and still growing." Mr. Redwood goes on to tell us how he "took it to the Lord in prayer, and the help I asked for came flooding in." He decided not to have the operation but to trust God. He gives four considerations which influenced him and the first was "I was sure that Christ could help me"; next "I was equally sure that my work for Him was not yet done." His doctor took the X-ray film and said: "I am going to speak now solely as a doctor, and because I am your doctor it is my duty to tell you that if you do not have this operation I shall not expect to find you alive at Christmas." "It was a death sentence. After that, things happened swiftly. In the friendliest atmosphere all round, I signed the form of self-discharge and went happily home to my wife in the doctor's car.

"It was August 21st; Christmas was only four months off. But from this moment life steadily returned to normal. In a week I was back on a healthy man's diet, in a month I was speaking in public again. And there is a note in my diary to remind me that on September 18th I ordered my Christmas cards and bought my new year engagement book. When Christmas came, my doctor, finding me not only alive but well, wrote his own version of the incidents just set down and ended by giving his own testimony: 'I contacted as many devout Christians as I could in the next few days, asking their prayers for him. I called regularly to see him in the following weeks, somewhat faithlessly at first, and half expecting him to report a downward trend or a reappearance of the symptoms, but on each occasion he reported improvement.

"And now at Christmas, for the first time in my life I have witnessed, in this healing, a divine miracle. In fact, I feel almost as if I had been face to face with the Creator Himself.'"

James 5 : 13. Dr. H. J. Schonfield: "Is any of you depressed?"
Berkeley: "Is any of you suffering trouble?"
v. 14. Berkeley: "Is any of you ill?"
Schonfield: "Is any of you ailing?"
v. 15. Berkeley: "The prayer of faith will restore the sick one and the Lord shall raise him up."
Weymouth: "The Lord will raise him up to health."



*Ray Hughes and his wife being welcomed to the pastorate of the Elim Church, Macclesfield, by the District Superintendent, J. Tetchner.*

(Photograph by courtesy of Lancashire and Cheshire County Newspapers Ltd.)

**Competition for Elim photographers**

# PHOTO OF THE YEAR

## *Use your camera during Jubilee Year*

**First prize: £5/5/-**
**(plus £2/2/- reproduction fee)**
**Second prize: £3/3/-**
**Third prize: Colour film**

*Conditions of entry:*

*Pictures must be of some form of Elim activity connected with Jubilee Year celebrations during 1965.*

*Prints submitted must be whole-plate, glossy black and white.*

*The decision of the judges is final.*

*If prints are to be returned postage must be enclosed.*

*The right is reserved to print any picture.*

*The winning print becomes the possession of the judging committee, but a further fee of £2/2/- will be paid for its publication.*

*Owing to the nuisance from the repeated use of flash in public meetings, flashlight pictures will not be eligible.*

*Pictures taken in meetings without flash will be accepted.*

*Final date for entries: October 30th, 1965.*

Entries should be sent to:

***Photo Competition,***
***Elim Headquarters,***
***20 Clarence Avenue,***
***London, S.W.4.***

# EASTER CONVENTIONS

**BELFAST.** April 17-22. Ulster Temple, Ravenhill Road. Saturday at 7.45. United Youth Rally. Preacher: J. J. Way. Sunday at 11.30, 3 and 7. Monday at 3.30 and 6.30. Refreshments between services. Tuesday to Thursday, at 8. Preachers: J. J. Way (Bath), W. Mullan (Randalstown). Convener: J. Gardiner.

**CHELMSFORD.** April 16-18. Elim Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Full tea provided. Saturday at 7. Sunday at 11 and 6.30. Preachers: Llewellyn and Mrs. Bell, and Alan S. Brewster. Soloist: Mr. Bell. Items by the church choir.

**CLAPHAM.** April 16-18. Elim Central Church, Clapham Crescent, Clapham Park Road, S.W.4. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Osman and A. Hughes. Convener: T. W. Walker. Sunday at 6.30, D. B. Gray and the London Crusader Choir.

**CROYDON.** April 15-18. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Hughes (Whitehaven) and J. Osman (Sparkbrook). Convener: W. J. Maybin.

**GOSPORT,** April 16-20. Elim Foursquare Gospel Church, Prince Alfred Street, Stoke Road. Good Friday, Saturday, Sunday, Monday and Tuesday. Preachers: A. C. Jupp, F. W. Bristow and K. Gomes. (Tea provided on Monday.) Convener: F. M. Munday.

**GUERNSEY, St. Peter Port.** April 16, 18. Eldad Elim Church, Union Street. Good Friday at 11, Breaking-of-Bread Service. Sunday at 11, 6.30 and 8. Preachers: Rev. Ralph Gower and students.

**HASTINGS.** April 15-18. Elim Central Hall, Station Road. Weeknights at 7.30. Sunday at 11 and 6.30. Preachers: J. Lancaster, B. A. Horne and L. W. Tranter. Convener: A. S. F. Horne.

**ILFORD.** April 16-18. Elim Church, Clements Road. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Elim Headquarters) and R. J. MacKenzie (Rye Park). Convener: R. B. Chapman.

**MACCLESFIELD.** April 16-18. Elim Church, Mill Lane. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.15. Preachers: Wynne Lewis (Derby) and John Nicholson (Langley).

**OXFORD.** April 16-22. The City Temple, Botley Road. Evangelistic Campaign. Good Friday at 11 and 6.30, to Thursday (Easter Monday excepted).

**ROMFORD.** April 14, 16-18. Elim Church, Wheatsheaf Road. Wednesday at 7.45. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: F. A. Hodge (Becontree). Convener: A. W. Leavesley.

**SCUNTHORPE.** April 16-19. Elim Church, Ferry Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 10.45 and 6. Monday at 3 and 6.30. Full tea provided on Monday. Preachers: W. J. Hilliard and Tom Allen. Supporting items.

**SHEFFIELD.** April 16-20. Elim Church, Lee Croft, Campo Lane (near cathedral). Good Friday at 7. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.15. Preachers: J. Craig Kennedy and Brian Barnett.

**WIGAN.** April 16-19. Elim Central Hall, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments on Monday). Preachers: E. J. Jarvis and Kenneth Smith. Musical items. Convener: F. R. Lomas.

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Speakers:
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***Prayer for the sick***
***Opportunity to seek the baptism in the Holy Spirit***

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Write to the Secretary, Grenehurst Park, Capel, Surrey.

**Open-air Demonstration in Trafalgar Square at 11 a.m.**
conducted by PASTOR H. W. GREENWAY

Speakers:
**Pastors R. D. Bradley and J. McBurney**
**German Choir** **"Gospel Echoes" musical group**

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## ANONYMOUS GIFTS

To those who have helped us by their anonymous gifts we extend our grateful thanks.

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# CHRIST O

*" They shall take to them every man a lamb "* (Exodus 12:3).

*" Christ our passover is sacrificed for us "* (1 Corinthians 5:7).

THE scene is set. There is to be played out in Egypt this night the culminating act in the drama of divine deliverance for the captive nation of Israel ; the final and decisive demonstration of the power and sovereignty of Jehovah.

To one people, the Egyptians, it will result in death ; but another people, Israel, it will leave unscathed. Why ? What is the difference between them? Are the latter more virtuous, more powerful or more meritorious than the former ? No ; for it will not be a sinless people, uncontaminated by the vileness and the moral rottenness of Egypt, that Israel will finally emerge from captivity. And even their future identity as " an holy [separate] nation " will depend upon their habitually obeying Jehovah's voice and keeping His covenant (Exodus 19 : 5, 6, 10). What then will be the factor determining the immunity of Israel ? It will be their dependence upon the sacrificed passover lamb and its applied blood.

For the Lord has said to Israel, His captive people : " They shall take to them every man a lamb . . . without blemish, a male . . . and the whole assembly of the congregation of Israel shall kill it . . . and they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs shall they eat it. . . . Ye shall eat in haste : it is the LORD'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn . . . both man and beast. . . . And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt " (Exodus 12 : 3-13).

The recent and numerous manifestations of the divinely supernatural power and authority of Jehovah have failed to induce the tyrant Pharaoh to release the captive nation of Israel. Repeated requests by Moses, the appointed mouthpiece of God, to let His people go free have met with flat refusal on the part of the monarch ; it is no part of his policy to liberate the Israelites, who represent to the economy of Egypt a large and useful amount of slave labour.

Considerable pressure has been brought to bear upon the king of Egypt by numerous plagues, but Pharaoh has remained adamant in his decision. Therefore the Lord God has determined to perform this His conclusive act. He has declared that this night He will in dire judgment pass over Egypt, but His chosen people, obeying His command, will be both safe and liberated.

And so it comes to pass. At midnight the Lord passes over the land of Egypt. The wakeful king and his people, knowing full well that hitherto every prediction of divine judgment has promptly been fulfilled, wait for retribution to strike. As the leaden moments pass there is no sound of distress to be heard from the dwellings of the Israelites, who, in obedience to their God's command, have slain the passover lamb, and, as directed, have applied its blood. They are tranquil within their houses. The dark pinions of death wing their way over the blood-spattered lintels and door posts of the Israelites, but not the faintest hint of peril disturbs the nocturnal calm. No bitter outcries rend the cool night air ; no desperate lamentations. Can it be that the threatened calamity cannot take place, or that the sacrificial rite of these despised slaves will avert a national tragedy ? Maybe death is not inevitable.

But short-lived is this optimism. For as with fearful gaze the king and the people of Egypt hasten to assure themselves that all is well with their firstborn the woeful discovery is made : not a single firstborn in any Eyptian dwelling has escaped the hand of the destroyer, for there is not a house where there is not one dead.

Visualising the possibility of the total extinction of Egypt's man-power should this nation of Israel with their miracle-working God be allowed to remain in the land, the Egyptians rise up in fearful haste and urge them to be gone. Thus, forth from bondage come the erstwhile captive people, from henceforth to be a sovereign nation, manifestly the chosen and beloved of Jehovah.

" Christ our passover is sacrificed for us." The dramatic happening in Egypt that night did but foreshadow the supreme event which ultimately would take place upon that portion of the world's stage, the place called Calvary.

For, you see, there existed

# PASSOVER

*by Evelyn E. Green*

1. *An identical situation.* "For all have sinned, and come short of the glory of God" (Romans 3 : 23), and for this there is ultimately but one frightful sequel, eternal spiritual death and the fiery wrath of the Holy God. Indeed, because "the wages of sin is death" (Romans 6 : 23), and men cannot find help in their sinful selves, cannot so work that they draw not these terrible wages, the accounting day must dawn.

2. *The inevitable reckoning.* "After this [death], the judgment" (Hebrews 10 : 27). Mankind is in the self-same position as the inhabitants of the land of Egypt. God has declared to them that which He had purposed. Neither the Egyptians nor the Israelites were ignorant of His intention.

And from the morning of time God has expressed Himself to sinful men, to induce them to forsake their folly. For mankind, being "without strength" (Romans 5 : 6), and therefore incapable of escaping from their terrible bondage, He devised a way out. Death and judgment, being inevitable, necessitated the Life-giver.

3. *The imperative lamb.* To Israel the passover lamb and its applied blood were imperative if they would escape the doom of them that reject God. Christ the Son of God is the great Imperative for every soul of man. And "God sent forth His Son, made of a woman . . . to redeem . . . that we might receive the adoption of sons," Jesus, "made a little lower than the angels for the suffering of death . . . that He by the liberal favour of God should taste death for every man," "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Galatians 4 : 4 ; Hebrews 2 : 9 ; Ephesians 1 : 7).

Now notice this, that the lamb chosen by every Israelite must be without blemish. And what says the Scripture concerning Christ?

4. *The immaculate Lamb.* "Ye were not redeemed with corruptible things, as silver or gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," "who did no sin, neither was guile found in His mouth" (1 Peter 1 : 18, 19 ; 2 : 22).

The unblemished lamb procured for the Israelite, no matter how blemished his character, the much-desired liberty, a free title to a new status, that of a member of a royal priesthood, a chosen nation, selected by Jehovah to be His especial treasure. Christ our Passover, sacrificed for us, entitles every trusting soul to permanent sonship with God, to a new nature and a new name, to royal rank and privileges, and to dignities which even the angels of God themselves might well envy. Notice this also: that Christ our Passover, not only as Son of man but also as Son of God, died for sinful men.

5. *The imperial Lamb.* "The Lamb of God." *God* the Lamb (John 1 : 29 ; Matthew 3 : 17). As "the child born" (Isaiah 9 : 6), His earthly beginnings are traceable back to Bethlehem, and back farther still to Adam in Eden ; but in His divine Sonship, as "the Son given," He is "from everlasting" (Micah 5 : 2).

And as there was for Israel in Egypt an *imperial pattern* of deliverance: "They shall take to them every man a lamb," "a male," "and ye shall take a bunch of hyssop, and dip it in the blood, and strike the lintel and the two side posts with the blood," nothing more, nothing less, so is there an imperial order of procedure for every guilty, burdened, captive soul. "Believe on [trust in] the Lord Jesus Christ, and thou shalt be saved" (Acts 16 : 31). "There is none other name under heaven given among men whereby we must be saved" (Acts 4 : 10) save that of Christ and Him crucified.

The blood-sprinkled lintel and door posts in Egypt foreshadowed the cross and the crucified Son of God. A Man among men, blameless, to be taken not as a national hero but as a personal Saviour, and His precious blood the soul's perpetual surety.

Christ our Passover *is* sacrificed for us. Not "was," but *is*. In the mind of God the sacrifice is eternal. There is in the glory, at His right hand, the triumphant, *crowned* Son, who returned victorious from His fearful battle with Satan for mankind's immortal soul ; the Lion of the tribe of Judah. But the Spirit of God shows us that in the midst of the throne is the Lamb as He had been freshly slain.

Christ *our* Passover *is* sacrificed for us.

## PRESIDENT'S DIARY

**February 18th. Coventry.** It snowed nearly all the afternoon, so the congregation of about fifty was encouraging. Pastor J. W. Newman welcomed me and mentioned his first meeting when my wife and I conducted a mission in the church in Horsham pastored by his father and mother. That must have been about 1928. The Lord blessed the Word tonight, many prayed in the after-service and the gifts of tongues and interpretation were ministered in the power of the Holy Spirit.

The church in Coventry, Mr. Newman told me, has six Sunday schools and one branch work at Woodend. Mr. Harry Webster is assistant pastor and both he and Mr. T. T. Hodge, honorary pastor of Rugby, were at the meeting and took part in prayer.

**February 19th. Nuneaton.** Nine years ago I conducted a mission in the town and one sister told me she had been converted at that time. About thirty-five were present and God gave me liberty, speaking on the baptism in the Holy Spirit. Seven came out for prayer and the anointing of the Spirit rested on several as Pastor David Dean and I prayed with them.

One sister of the assembly, I was told, attended her doctor for some complaint, but while sitting in his surgery the Lord told her He would heal her, so she left. God healed her and when she testified to her doctor he was so impressed that he and his wife went up to Glasgow to hear Billy Graham. Both were converted and now attend a local brethren assembly.

**February 20th. Birmingham (Graham Street).** This was a presbytery rally. In spite of a bus strike over 100 were present. Pastor R. J. Morrison, the district superintendent, led the service, which was under the divine anointing from its commencement. I spoke on the work of the Holy Spirit. In the after service three came for prayer. God spoke to us through the gifts and there was a real sense of God's presence and power.

**February 21st (morning). Smethwick.** About thirty were present. Pastor R. D. Bradley led the communion service and I spoke on "Individual revival" from Isaiah 57 : 15. Under a road-widening scheme our present building is being demolished, but the council, I understand, is providing a new and modern one with a high pointed roof, which should look impressive.

**February 21st (evening). Blackheath.** There were about 120 present. Pastor F. W. Jones, who convened, welcomed Rev. Jensen, pastor of a Baptist church in Nebraska, U.S.A., and Rev. Bill Bathman, of Network (who came up from Eastbourne to attend the dedication of the baby daughter of two members of his team, members of the Blackheath church). God blessed the Word from Luke 24 : 49 and one responded to the appeal.

The church has just built, mainly by the voluntary labour of the members, a lovely modern minor hall, complete with kitchen, nursery and various classrooms.

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**Newcastle-on-Tyne**

On February 28th Pastor F. A. Hodge preached his farewell sermon. Pastor Hodge, a real evangelical preacher filled with the Spirit of God, endeared himself to all the members, who loved him and looked upon him as a real friend.

Some months ago one of our young men, John Southern, had a very severe street accident, and had a long period in hospital. He left hospital on crutches and was very lame, but was brought to church, where, after being prayed for, he laid his crutches on the communion rail and walked up and down the church perfectly healed. He has discarded his crutches, and is now a Sunday school teacher.

We trust that Pastor Hodge will be as blessed in his new charge in Becontree, Essex, as he has been at Newcastle-on-Tyne. Our prayers go with him and his family.

J. J. HARBIN.

---

## HE WALKED WITH GOD

With the home-call of Mr. Frederick Butchart Orem, aged eighty years, the Elim church at Dundee has suffered a great loss. Mr. Orem, a loyal and devoted deacon and lay representative, who laboured for many years in the Master's service, has left behind him a witness of great loyalty to God and God's people. We shall ever remember our dear brother for his humble, quiet and complete confidence in God, both in his Christian life and in his office of deacon and lay representative. Truly we can reflect that this man of God was an example in his daily life to our assembly both in his character and witness.

Many of his work-mates attended the funeral to show their regard for this godly man who had laboured with them for forty-three years, as well as past and present members of the church diaconate.

The high example and lovable disposition of this man won him a cherished place in our hearts. Our prayers are that Mrs. Orem and her family will be sustained with the glorious hope of reunion at the resurrection morn.

WM. W. ANDERSON, *church secretary*.

# From the Elim Evangel

## FORTY-FIVE YEARS AGO

**From the second " Elim Evangel," March 1920**
**Llanelly Christmas Convention**

The convention was one of the best yet held at Llanelly. The meetings started on December 24th at the Island Place Mission Hall. . . . Hundreds unable to get in. . . . Meetings transferred to Glenally Chapel, seating 1,200 to 1,500. Crowds turned away. I noticed many ministers present. One who received the baptism at the Aberaman revival gave a few powerful addresses. . . . Many were crying out all over the building. Requests from all parts that the meetings might be continued. . . . We had to prolong the convention another week. Over fifty converted, and thirty-five baptised into the Holy Spirit.

## THIRTY-FIVE YEARS AGO

**From the " Elim Evangel," April 4th, 1930**

From an article on the Lord's coming.

" It is obvious, at a glance, that the world's problem of population must within a few decades become wholly impossible."

" Moscow," says *The Times* (June 30th, 1925). " calls for the liberation of the yellow and black races from the rule of the white."

" What is true in South Africa may become swiftly true elsewhere: ' We, a handful of whites,' says General Smuts, ' are ringfencing ourselves, first with a near ring of black hatred, and beyond with the ring of hatred of the whole of Asia.' "

From classified advertisements.

*Leigh-on-Sea.* Apartments: bed and breakfast £1 per week. Weekends can be arranged. Foursquare.

*To let.* South Croydon. Family residence, two reception rooms, six bedrooms, good position, garden, £90. Stamp.

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## FROM THE MISSIONARY SECRETARY TO FORCES PERSONNEL

WITH the heightened tension in the Far East numbers of H.M. ships are visiting Hong Kong and there are frequently men from our Elim churches on board. If pastors know of such, and put them in touch with my sister or myself, we shall be glad to help them in every way, so that their stay in the colony is spiritually helpful, interesting and informative. We can be easily contacted by post as below or telephone 846691, which is the number of the Assemblies of God Press, who can give them information as to how to get in touch with us even quicker than by mail, if necessary.

Miss E. V. McGillivray,
P.O. Box 1,
Tsuen Wan, Hong Kong N.T.

Rev. J. K. McGillivray,
P.O. Box 6031,
Kowloon, Hong Kong.

There is one brother on H.M.S. *London* in Hong Kong at the present time, and he tells me that out of a total complement of 450 men there are only about eight who attend their Christian fellowship. That should emphasise the need for fellowship when it is possible with those of like precious faith and experience when in port. Furthermore, I tremble for the way in which these men are tempted when their ships put into port here in Hong Kong ; there is such a high pressure of temptation to sin that only the rare ones among them are able to withstand it. It is our business to provide some alternative wholesome activity for those who are of our own fellowship as well as any others they may be witnessing to.

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**The Trinity** (*continued*)

Man " is in undoubted reference to Daniel 7 : 13. In claiming the title He claimed to be the Messiah. Now the Old Testament clearly shows that the Messiah would be a manifestation of God's Person (e.g. Isaiah 9 : 6 ; Micah 5 : 2), so in claiming to be the Messiah Jesus claimed Deity, this being implicit in Messiahship.

Then we have John's pronouncement concerning Jesus Christ : " This is the true God, and eternal life " (1 John 5 : 20).

*The Spirit.* The teaching of the Bible on the Personality of the Holy Spirit is so full and explicit that only the prejudiced could assert the contrary. Intelligence, sensitiveness, omnipotence, omniscience, omnipresence and all the attributes of God are ascribed to Him. He is associated with the Father and the Son in the work of Creation (Genesis 1 : 1, 2; Colossians 1 : 16, 17), in the work of redemption, in the baptismal formula, in the apostolic benediction, in the operation of the gifts of the Spirit, and in the testimony in heaven. He is revealed as striving with men, and One who can be grieved. He is described as initiating the work of creation equally with the Father and the Son (Isaiah 40 : 13).

All the characteristics and attributes of God are applied equally to all the Persons of the Trinity. They are co-eternal, omniscient, omnipotent and omnipresent.

# Youth page

# MODERN METHODS OF YOUTH EVANGELISM

## by A. L. Hawkes (SPARKBROOK)

SIR WINSTON CHURCHILL'S death reminded us young people who escaped the ravages of the war of the determination, daring and courage of our war-time heroes. Surely this same spirit of undaunted, self-sacrificing effort is urgently needed in Christ's Church today. We have a responsibility for the souls of men, but where are the young people who are willing to accept this responsibility?

Too often after accepting Christ as our Saviour we sit back simply to enjoy our Christianity with the choruses, the inspiring fellowship and the occasional outing; but Jesus warned His followers that discipleship would mean self-denial, a cross and service (Matthew 16:24). I feel we have got to relearn that Christianity is a cross, not a cushion; a battle-ground, not a parade ground; a fight, not a picnic. For this reason our continual aim as crusaders for Christ must be firstly to win others for Him and secondly to train them for His service.

### Winning others

If you are willing to face up to Christ's command in Mark 16: 15, ask yourself this question: "Where am I likely to find the majority of young people today who have never heard the true gospel of salvation?" The answer is surely in the public-house, the coffee bar, the dance hall or the club.

Anyone who has tried knows how difficult it is to get this type of youngster to a gospel service or evangelical rally.

"Come and hear our guest evangelist," we announce without much positive result, whereas if we obeyed Christ's command to *go* and preach the gospel we should be reaching at least five times as many young people as we are today. So let the key word for our various methods of witnessing for Christ be "Go."

### Go door-to-door

There are people in your street who do not go to church or who have never heard the gospel message. Why not plan to visit them?

The best method of approach which we have found with house visitation is through distributing Christian literature. This not only helps you to get into conversation with people about Jesus; it is something through which God can speak to them after you have left.

This form of witnessing must be regular and systematic, and I would suggest a monthly visit to each house where you establish a contact. Gradually the people will come to accept and trust you. One important word of advice—do not go simply to talk about church or religion, or to argue and express your own pet views. Go to present and talk about Jesus.

### Go to your local coffee bar

Here are untouched young people generally bored with life and trying to while away an evening. You can go as an individual, buy your coffee and try to get into conversation with some of the customers, and so witness for Jesus. Or you can go as a team after receiving the permission of the proprietor, and sing gospel songs interspersed with testimonies.

You may feel it would be a terrifying experience; I did at first. But remember, the people there are longing to get something out of life, and with a friendly approach you will find they are just as eager to talk about spiritual things as about what is top of the pops.

### Go to the public-houses

This is a ministry for the "older" young person, and one which needs much prayer and preparation. Literature is again a good introduction, and a musical team to sing and preach Jesus will seldom be refused permission to enter by the licensee. Always be on the lookout for a contact who is ready and willing to talk about Jesus, but at all costs avoid arguments and do not overstay your welcome.

### Go to the dance halls

You will find that many dance halls will allow gospel teams in for intervals and breaks during the dancing. But it is important to be trained in your singing and playing. Remember, you are representing Jesus Christ. Someone may judge Him by what you do.

### Go to other places

The places to which you can take the message are unlimited: a bowling alley, a youth club, a working men's club, or a park where people spend a sunny afternoon.

A profitable scheme is a youth survey through which you can approach young people, stating what you are doing and that you would like to ask them some questions. Ask them what they think of the Bible, God and Jesus, and write their answers down on a prepared questionnaire.

"Go" is our key word, but preparation and training are also essential. The new convert needs to be trained immediately, and even we who have been saved a long time never reach the stage where we have learnt all.

# COMING EVENTS

**BARRY.** March 28 to April 11. Elim Church, Upper Pyke Street. Evangelistic Campaign. Conducted by Jack Sands. Weeknights (except Fridays) at 7.15. Sundays at 11 and 6.30. After-church rallies at 8. Singing items each evening.

**BIRMINGHAM, Sparkbrook.** April 10. Golden Hillock Road. Reopening of Sparkbrook restyled Church. At 3.30 and 7. Speakers: H. W. Greenway and J. J. Morgan. Ministry in song. Buffet tea. Sunday at 11 and 6.30. Convener: J. Osman.

**BIRMINGHAM, Yardley.** April 10. Elim Church, Broadstone Road. Billy Graham film: "The heart is a rebel." At 7.15.

**CRAWLEY, Sussex.** April 5-8. Civic (Town) Hall, Nightly at 7.30. Please pray and support.

**HANLEY, Stoke-on-Trent.** April 3. Elim Church, Bucknall Old Road. Rally. Items by Silverdale Elim Church Youth Team and Biddulph Assembly of God. Preacher: B. Gibson. Saturday, April 10th, at 7.30. Youth Day Special Rally.

**HASTINGS.** April 3, 4. Elim Central Hall, Station Road. Visit of London Crusader Choir. Saturday at 7. Sunday at 11 and 6.30, and after church rally at 8.

**ILKESTON.** March 27—April 4. Elim Church, South Street. Revival and Divine Healing Campaign conducted by J. E. G. Cooper (Hanley). Each night at 7.30. Sunday at 6.30.

**NEWHAVEN.** April 4-11. Elim Church, Meeching Rise. Evangelistic services. Preacher: John Woodhead. Convener: H. W. Holdstock. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. April 10, 11. Resident minister's fifth anniversary. Saturday at 7. Sunday as above.

**ROMFORD.** April 10. Salem Baptist Church, London Road. East London Revival Rally. At 3 and 6.30. April 11, 12. Elim Church, Wheatsheaf Road. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. Reeves (Norwich).

**WATFORD.** April 3. Elim Church, Hillrise Avenue and Douglas Avenue. District Presbytery Youth Rally. Preacher: A. W. Leavesley (Romford), supported by Youth Party from East London Elim Churches. At 7.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

April 4, Englefield Green; 6, Croydon;
April 11, Guildford; 13, Kingston; 16, Camberwell;
April 17, Clapham; 18, Wimbledon.

**London Crusader Choir:**

April 3, 4, Hastings;
April 10, Royal Albert Hall (F.M.V.P.); 16, Wandsworth prison.

**Miss Coralie Paint:**

April 3, 4, Colchester; 6, Rayleigh; 7, Ingatestone; 8, Laindon;
April 10, Ashingdon; 11, Southend; 13, Chelmsford; 14, Leigh (Westcliff will be joining with Leigh for this meeting).

**R. Gull:**

April 24, Bristol; 25, Bath; 27, Swindon; 28, Bridgwater; 29, Keynsham; 30, Wells;
May 1, 2 (a.m.), Gloucester; 2 (p.m.), Cheltenham.

**Elim Missionary Exhibition:**

April 3, 4, 5, Worcester;
April 10-14, Coventry; 17, 18, Hanley; 28, 29, Derby;
May 1, 2, Derby; 4 (or 5)-9, Sheffield.


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D.971

# Women's column

By GLADYS GORTON

### MY HANDS

WHILE working in my home today I have looked at my hands and thought of you. More than likely you have been doing similar chores with your hands. Although you and I may use the same recipe and ingredients for cooking and baking there would be an individual touch and taste about it. Mysterious and remarkable, isn't it?

Probably you have heard the story about the old mother of ten children who lay dying. She became a widow in her early thirties and had worked hard to rear her large family. Her children gathered around her and tears filled their eyes and overflowed down their cheeks as they particularly noticed her roughened, hard, misshapen hands. Those practical hands spoke volumes to them. I think of the hands of Jesus, "He showed them His hands . . ." (Luke 24 : 40), and pray that our hands may be controlled by the Master's influence.

My hands were filled with many things
That I did precious hold
As any treasure of a king—
Silver, or gems, or gold.
The Master came and touched my hands
(The scars were in His own),
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth;
And I my work did often soil,
And render little worth.
The Master came and touched my hands
(And crimson were His own).
But when, amazed, on mine I gazed,
Lo! Every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands
(With healing in His own),
And calm and still to do His will
They grew—the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine.
And bold to take up tasks at length
That were not His but mine.

(*continued on page 223*)

# Sunshine Corner



HELLO SUNBEAMS.

We must have looked very strange indeed, my brother and I, when we played our favourite game. We chose a wide path and stood in the centre close together. We had to hop on one foot and at the same time try to push the other one off the path so that we could claim the path as our own. We called our game "hoppity bump." There were two ways of winning in this game: to bump the other one so hard that they would overbalance, or just to keep a constant pressure so that they were forced off the path. Either way was quite difficult, balanced on one foot. My brother had an advantage, since he was two years older and a little taller than I was. I did manage to win sometimes, but not very often.

Remembering this game always makes me think of the verse in the Bible (Matthew 7:13) which speaks of the broad road that leads to destruction and the narrow road that leads to life. Satan loves to keep people off the road to life. He tries to give them a hard knock and overthrow them, and if he cannot do this he will try to keep up a steady pressure to force them off the road. Satan's road always ends in destruction.

Jesus has overcome Satan. He was not overthrown and the narrow road belongs to Him. Jesus is the entrance to this way, and only by coming to Him can we find ourselves on the narrow way. Satan would love to keep us off this road, but it belongs to Jesus. When we walk with Jesus He holds us up and keeps us safe. Psalm 73 is a lovely psalm which tells of feet that were almost gone and of those who walk in slippery places. Verse 23 says: "Nevertheless I am continually with thee; thou hast holden me by my right hand." When Jesus holds us wo do not slip. His way is a safe and secure way. How different from the ways of Satan, who only seeks our downfall.

I wonder which road you are on at this moment sunbeams. Are you playing the dangerous game with Satan or are you on the road that leads to heaven? If you are on the narrow road with the Lord Jesus you will be sure of His help and guidance; He has promised to be with us all the way.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by F. Lavender**

**Monday, April 5th** — Matthew 25:1-13

" Behold, the bridegroom cometh " (v. 6).

So it is evident that the coming of the Lord Jesus is intended to be marked by love and joy. As the true bridegroom loves his bride and cares for her well-being, so the Lord Jesus loves His Church and cares for her; and as a wedding is associated with gladness, joy and feasting, so for those who are ready for His coming there will be rapturous joy; as the bride is the object of the admiring approval of the onlookers, so the Lord intends His bride to be the object of all heaven's admiration (Ephesians 5:27; 3:10).

**Tuesday, April 6th** — Matthew 25:14-30

" Good and faithful servant " (v. 21).

Please note that the lord of the servant was not mainly concerned with the servant's success in gaining five more talents; indeed, he was just as warm in his approval of the one who gained two talents. The point that warmed the heart of the lord to his servants was their devoted loyalty to him. What gives intense satisfaction to our Saviour is that men and women serve Him eagerly and faithfully, using every talent they possess to bring honour to His name; and this is something that every Christian is able to give to Him.

**Wednesday, April 7th** — Matthew 25:31-46

" One of the least of these My brethren " (v. 40).

These words emphasize something which we must remember: if we say that we love God, if we are sure we love Christ, that love must find expression in love to our fellow believers (1 John 4:21); in fact, if we fail to love our Christian brothers and sisters we make a mockery of our professed love to God (1 John 4:20). In the same way we are to serve God by serving one another (Matthew 25:40; Galatians 5:13), so that every good thing that we do for our brethren we do for Him who is our Saviour and Lord.

**Thursday, April 8th** — Matthew 26:1-16

" The Son of man is betrayed to be crucified " (v. 2).

The most remarkable fact concerning the sufferings of the Lord Jesus is that He knew all that would be done to Him and could easily have escaped, yet He did not turn back. He knew the physical torture of the scourge, the crown of thorns, the nails and the spear; knew also the mental agony of the hatred of His enemies and the multitude, and the shame of His friends; He realised the spiritual anguish as He bore the sins of the world and as the Father turned His back upon Him. Yet for the glory of God and love of us He embraced it all.

**Friday, April 9th** — Matthew 26:17-30

" Take, eat, this is My body " (v. 26).

Just common, everyday bread such as was used year by year by all Jews at the Passover feast, yet invested with a new and uncommon significance by the words of the Master. How much more wonderful every common meal would be if we saw in the food we eat and the cup we drink a revelation of the broken body and shed blood of our Saviour. Every mealtime would become sacred, every meal would become a sacrament, and all food would speak to us of the Bread of Life.

**Saturday, April 10th** — Matthew 26:31-46

" Though I should die with Thee, yet will I not deny Thee " (v. 35).

It is always unwise for us to be proud of our spiritual condition and confident of our own strength. Every one of us stands only by the grace of God, and if it were not for the enabling power of His Spirit we should quickly fall. Let us boast of the wonderful things which God has done, let us take pride in the redeeming work of our mighty Saviour, let us tell to all the wonder of the love that has saved us and made us children of God.

**Sunday, April 11th** — Matthew 26:47-58

" Whomsoever I shall kiss, that same is He " (v. 48).

The kiss is supposed to be the symbol of love or affection, but Judas took it and made it the mark of treachery, and in so doing made himself one of the most contemptible and despised figures in history; his name and his kiss have become the symbols of the blackest treachery. Let us be sure today that our professions of love and affection to the Saviour are the true expressions of our hearts' devotion to Him, not the empty words of a dead formality which is as contemptible as Judas's kiss.

---

## Women's column *(continued)*

The Master came and touched my hands
(And might was in His own),
But mine since then have powerless been,
Save His are laid thereon.
" And it is only thus," said He,
" That I can work my works through thee."

AUTHOR UNKNOWN.

A card bearing the design of " The Praying Hands " was sent to me the other day. The original painting was by Albrecht Dürer. He and a friend longed to study art, but they were penniless. They agreed that one should stay at home and earn money to pay for the other to go away to study and in time exchange places. Alas, the years passed and then the student, now famous, returned home to his old friend. He was deeply distressed to notice his gnarled hands. They would never hold a brush. Later he saw a sight which inspired him: his friend, with hands clasped, praying; and thus he painted " The Praying Hands."

May our hands be often clasped in prayer during our busy day.

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## Letter to the Life of Faith *(continued)*

a divergence. Your final paragraph insists on the **kind** of revival to pray for. I sincerely believe that many for whom you have such great fears are already experiencing revival in their lives and witness. If we ask God for revival, may we have less fear and more faith in what God will send.

Sincerely yours in Christ,
T. H. STEVENSON
(Elim Church, Worcester).

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## MARRIAGE

SMITH—JOEL. On March 6th, at Westcliff Elim Church, Terence George Smith to Susan Joel. Officiating minister: George N. Backhouse.

## DEDICATION

CARDWELL. On February 28th, at Elim Church, Portadown, Nigel Andrew, infant son of Colin and Valma Cardwell. Officiating minister: T. W. Jacobs.

Memorial service conducted by the Dowlais Male Voice Choir, Lillie Hall, Lillie Road, Fulham, at 6.30 p.m. Saturday, April 3rd, for Pastor W. Kyle and Mr. A. W. Smith.

## WITH CHRIST

DINE. On Tuesday, March 9th, at Scartho Hospital, Grimsby, Robert Henry Dine, aged 78 years, was called home to be with Christ. Officiating minister at funeral: J. McAvoy.

TETCHNER. On March 9th, Mrs. B. Tetchner, aged 78 years. Widow of Thomas Tetchner, first minister of Scarborough Elim Church. Funeral service conducted by A. P. Johnston, J. Tetchner and J. Woodhead. " Reunited."

TOWNSEND. On March 10th, Herbert Arthur G. Townsend, aged 65, deacon, founder member, beloved and faithful, of the Reading Elim Church. Officiating minister at funeral: T. W. Thomson.

WILSON. On March 8th, Mr. Speers Wilson, aged 70 years. For many years a member of the Elim Church, Portadown. Officiating ministers at funeral: A. Wilson and T. W. Jacobs.

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

# EVANGEL

Vol. XLVI No. 15 APRIL 10th, 1965 6d



***BANGOR, CO. DOWN, NORTHERN IRELAND***

***The venue of this year's conference.***

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).*

COVER PICTURE

*Cover photograph by courtesy of Northern Ireland Tourist Board*

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**Prayer and praise** *F. H. Coleman*
**The marks of the cross** *Dr. A. B. Simpson*
**A new touch of power** *Gladys Gorton*
**Family altar** *F. A. Lavender*

# EDITORIAL

## THE NEXT GREAT BREAK-THROUGH IN MEDICAL PRACTICE

IF IT IS asked on what authority we as theologians make pronouncements on the activities of the medical profession our answer is that having ourselves seen divine healing in operation for forty years and witnessed the most extraordinary miraculous results therefrom we have as a consequence an intense interest in healing and healing methods. Forty years of interest in sick people have taught us that there are resources inbuilt into the body and supernatural resources at the disposal of mankind for healing if we are prepared to accept them.

The next great break-through in medical practice will not be along the lines of surgery and drugs. In fact it may be only a few years before our successors will view with the same kind of horror our present medical practice and views as we do those of our predecessors of a century ago. Already a leading German surgeon has written about what he calls the butcher's shop method of dealing with the symptoms of a certain complaint that is known to be neurological in origin. We learn that the rising generation in the medical profession is being taught to emphasise the place the mind has in sickness and health. It is a pity that they are so late in acknowledging this, for there was plenty of literature on the subject even forty years ago.

If the medical profession were to use radio to demonstrate not their own cleverness but the almost unbelievable inbuilt healing properties in the body they would build up a positive outlook in our minds that would in itself keep us more well than we are and enable us to present a positive attitude in the face of threatened sickness. Many folk today clearly expect that given a certain set of circumstances they will be ill, and given those circumstances they are ill.

The believer in divine healing, of course, goes much farther than all this. He knows that the natural healing powers of the body are enhanced by the presence of the Holy Spirit in his body. He knows also that his very dwelling in the house of the Lord where Jesus is present brings health, as the Bible states, " to his bones." A remarkably up-to-date statement, though written 3,000 years ago !

The believer in divine healing knows too that he can expect God to intervene directly to heal him in response to faith and prayer.

We who believe the Bible to be God's message to the world know that spiritually, mentally and physically we are equipped to be well. Is it God's will that we should be well ? Quite clearly He would not have built into our personality all those healing powers **that operate so remarkably in spite of sin and the curse** were it not His will that we should enjoy health.

# ELIM FUNDAMENTALS 3.

## THE CHURCH

*by*
*F. J. Slemming,*
*Oxford*

THE CHURCH. We believe that the Church consists of all persons who have been regenerated by the Holy Ghost, and made new creatures in Christ Jesus.

### The Church

GOD'S PROGRAMME for this present time is the building of a Church, that is the evangelising of the world to call out a people for His name. This company of people is called in the Scriptures the *ekklesia,* a Greek word from *ek* = "out of," and *kaleo* = "I call." So this word, "the called out," is very descriptive, because the Church is the fellowship of believers, a company of people who, having heard the gospel of our Lord Jesus Christ, have responded to the message of salvation and have been "called out" from the world and from the bondage of sin and the power of the Devil into the family, fold and fellowship of God. The gathering out of this Church of the first-born ones is God's chief object in this age. In the fullest sense the Church is the company of all believers, including those who have died in Christ and those who are alive at this time. Nowell's catechism expresses it: "The Church is the universal society of all the faithful whom God has predestinated from eternity to everlasting life."

### The promise of the Church

The Church was promised by the Lord Jesus Christ in Matthew 16:18. This particular verse of Scripture is important, for it is the Lord's first disclosure concerning the Church. "I will build *My* church." The Church is *His* Church; it is not a human institution, it is a divine institution. It is not an organisation, it is an organism. "I *will* build my church," said Jesus, and I do not accept that this was a promise made exclusively to Peter. I notice also in this first promise that it is not "I build," but "I will build."

### The planning of the Church

Long before Jesus made this specific promise to build a Church, the Church had been planned. The teaching about the Church by our Lord Jesus Christ is brief, but nevertheless clear and final, though we have to turn to the epistles for much of the information and interpretation that we need. Dr. Campbell Morgan says about this: "All is discoverable potentially, and by implication, in the brief, full, concise declarations of our Lord."

God planned the Church long before He began its construction, and the blueprint of it is spread out for our examination in the first chapter of the epistle to the Ephesians. Here we are taught that God, the Father of our Lord Jesus Christ, has chosen us in Him before the foundation of the world. In eternity past, when there was neither a world nor men to inhabit it, He, with the Son and the Holy Spirit, planned the Church and our place in it, that we should be "to the praise of His glory, and holy and without blame before Him in love." God planned to build a Church more wonderful in every way than anything man could devise and the plan is perfect—surpassing in beauty Solomon's temple, more breath-taking than the temple of Diana, much, much more wonderful than St. Peter's at Rome! When I read Ephesians 2:19-22 I catch something of its magnificence and stupendous wonder: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

### The building of the Church

In direct contrast with the beauty of the building are the materials that are used in its construction. We have a view of them in Ephesians 2:1-3.

Dead in trespasses and sins.

Walking according to the course of this age.

Walking according to the prince of the power of the air.

Loving the ungodly crowd in whom we found our companionship.

The children of wrath by nature.

And in verses 11 and 12 we see still further the undesirability and the utter worthlessness of this material in that it was not even included in God's earlier purpose

for Israel, indeed it was a stranger to the promise; so the prospect is hopeless and the material useless.

This is the stuff, the extremely poor material, from which the divine builder is building His Church. Humanly speaking it is a depressing sight; there is no polish, beauty or even promise in all this, and so it is with great pleasure that I call your attention to the fourth verse and two of the greatest words in the Bible, **"but God"**: "But God, who is rich in mercy, for His great love wherewith He loved us," has made us nigh by His precious blood, He has brought us into the household of God, He has made us a part of the Church, a holy habitation of God. Herein is amazing grace.

**The purpose of the Church**

What exactly is expected of this Church? From Ephesians 3:9, 10 I learn that we are to make men see that this Church is a fellowship. The word fellowship is an apt description, because it means literally "to have a share of," "to go partners with." And we are partners with God, we are committed to the interest of God and God is committed to ours; the word stands for companionship, a joint interest of persons having the same tastes and interests, and this is wonderfully true of the believer and the Lord, and is therefore possible between believers themselves. The purpose of the Church is to maintain, promote and demonstrate that fellowship.

**The Church is to manifest unity**

This Church which is the body of Christ and of which He is the Head is a unity. A united Church is the central fact of the teaching of Ephesians chapter four, and this is what God wants the world to see in His Church, but what a sorry spectacle the Church so often presents. The essential unity of the Church lies in its headship; we are not called upon to create this unity; it has been accomplished by the Holy Spirit, who has already united us to Christ in one body. We are to endeavour to keep this unity. This admonition comes to us in the most practical language; every member of the Church of Jesus Christ is expected to recognise and love every other Christian.

Today one hears and reads of a great deal of activity aimed at bringing the various denominations together in a united Church, but there is something much better; it is not to seek to create a visible uniformity, but to recognise the unity that exists, get a correct vision of the Church of Jesus Christ and, repenting of our failures, consecrate and dedicate ourselves to our sacred obligations. If the Church wishes to live in this unity it must recognise that Christ has made us one, and we keep that unity which already exists in the purpose of God for His Church.

I will point out the emphasis laid upon this unity in Ephesians 4:3-6, 13.

The unity of the Spirit.
One body, one Spirit, one hope of your calling.
One Lord, one faith, one baptism.
One God and Father of all.
Till we all come in the unity of the faith . . . unto a perfect man.

We have also the vivid picture of this unity set forth by the figure of a body, which is a unit, each member controlled by the head, no member being able to do without the other, or being able to act independently of the other. In Christendom there are over 300 sects; how we have failed to realise this teaching, that there is one body and one Spirit and that the work of the Spirit is to unify. The great question is, how can we achieve this great purpose of God for His Church? He tells us how in Ephesians 4:2.

"With all *lowliness.*" The Greek word for lowliness is *tapeinos,* from which has been derived the word tapestry. Tapestry is an oriental rug or carpet, an article of furniture that takes the lowest place, something to walk on, and even wipe one's shoes on. This kind of position does not appeal to most of us; we think so much of our "rights," but while we persist in doing this we shall not know unity. "Turn the other cheek," "go the second mile," "give the cloak as well as the coat," but if by that we keep the unity it will be worth any cost.

"With all lowliness and *meekness.*" This is the second essential, and another rare virtue, but one held high in the esteem of God. And the verse goes on "with all . . . *longsuffering,*" another divine characteristic and very becoming for the members of His Church, for we are to show forth the virtues of Him who has called us out of darkness into His marvellous light. "Slow to avenge" is the meaning of this word; it is a certain cure for touchiness.

"*Forbearing one another in love.*" It means "to hold up," "to bear up," "to protect," "to defend," "to outroof." God wants His Church to show unity, and this is how it is done.

**The enemy of the Church**

"To walk" is not the whole of the Christian life; we have also to war, and the strength for that war is in the power of His might. The Church needs men who know their God and who experience His power, for the Church has to face an adversary;

(*continued on page 234*)

## PRESIDENT'S DIARY

**February 22nd and 23rd. Worcester.** Pastor T. H. Stevenson, a predecessor in the office of President, gave me a warm welcome. There were about fifty present on each occasion. On Monday I spoke on Acts 1 : 4, 5 and four came out for prayer during the after service. On Tuesday I spoke on Acts 2 : 1-4. After the meeting a sister for whom we had prayed the night before told us she had received the witness of speaking in tongues that afternoon.

Mr. Coombs, with whom I stayed, told me that Christ had been a rather shadowy figure until one day he had an experience, like Paul on the Damascus road, when he met our Lord in a personal encounter so that His presence seemed to fill the room.

**February 25th. Longton.** About sixty were present. Pastor A. O. Johnson convened and I spoke on the baptism in the Holy Spirit. In the after service about nine came out for prayer, some for healing, some for the baptism, some for a manifestation of God's power in the home.

I was glad to learn that the church has a branch Sunday school at Meir.

**February 27th (morning). Gloucester.** I addressed the Swindon Presbytery on " Evangelism." A helpful discussion followed. There were about twenty-four ministers, lay representatives and wives present.

**February 27th (evening). Swindon.** About forty-five were present. Pastor F. J. Day convened. After the message four came forward for prayer for healing and we were conscious of the power of God as we prayed.

**February 28th (morning). Swindon.** About thirty-five were present for breaking of bread. My message on Isaiah's vision moved me, and I trust moved the hearers too. May God give us a vision of the needs of lost souls around us!

**February 28th (evening). Bath.** Pastor J. J. Way had arranged for the Sunday school scholars to receive their prizes and asked me to present them. A good number of the parents came as a result and the congregation was about eighty-five adults and thirty children. I was told the Sunday school had considerably increased its numbers since changing its time to the morning ; parents now send the children, whereas before they were not interested.

I spoke on " Faith " from Romans 10 : 8, 9. Three children came out for salvation and two sisters for the baptism in the Spirit.

**March 1st. Keynsham.** Nearly twenty were present, including Pastor Ron Jones and his assistant, Mr. David G. Woodfield, from Bristol, and Pastor J. J. Way, who was my guide, from Bath. The meeting was convened by Pastor D. G. Holmes and several came forward for prayer following the message.

**March 2nd. Wells.** This cathedral city has also a lively Elim church, founded many years ago at their farm in Easton by the late Mr. and Mrs. E. E. Hodges. Wells is an ancient walled ecclesiastic city ; its bishop lives in a moated castle ; and the swans which swim in the moat regularly ring a bell at the gatehouse when they are hungry. In medieval times the poor, living in the almshouses, were not forgotten either ; the walls contain niches in which bread was placed for them by the charitably minded.

About thirty-five were present at the meeting, some from the sister church at Bridgwater. Pastor L. V. D. Tiller led, and after the message about nine came out for prayer.

**March 3rd. Bristol.** It was snowing, with a blizzard type of wind, so the congregation of thirty-eight was good under the circumstances, though Pastor W. R. Jones told me that usually 130 to 150 could be expected at a Wednesday Bible study. An average of ninety visits are made weekly by the pastor and his assistant, Mr. Woodfield, one reason no doubt for the large congregations to be seen usually at the City Temple.

My message was well received and three came forward for prayer afterwards. A nephew of mine, Michael Kingston, came to hear me and I trust received spiritual help from the meeting.

**March 4th. Cheltenham.** With snow lying inches thick in some places the attendance of twenty-four was commendable, as this is not a large assembly. Mr. A. D. Sandford, the honorary pastor, led the meeting. My message was on the baptism in the Spirit, and three came out for prayer afterwards. God blessed us with His presence and power.

It was a pleasure to meet again Pastor and Mrs. S. Rawlings, until recently of Becontree Elim church but now retired and members of the assembly.

There are plans for a new church building to be erected in the grounds of the large house now used as a meeting place. The Sunday school has grown from six to fifty-seven and it is becoming difficult to find room for them all.

**March 5th. Gloucester.** Still a lot of snow about, but there were about forty-five present. Pastor A. C. Jarvis convened. I spoke on Acts 2 : 1-4. Six came out for prayer. There was a real touch of power on the meeting and several were blessed.







*The presentation to Gordon A. and Mrs. Wright on their farewell from Exeter by the church secretary, Mr. D. G. Cave.*

*Left : Photographs of pictures of the interior of the Elim church and minor hall, Exeter, also presented to Pastor and Mrs. Wright.*

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A CERTAIN man who had a Christian wife but was not himself a Christian went into the forest one day to cut wood and there came upon a tree whose branches were dead and whose leaves were gone. He said: "I will cut down this tree, for it is dead and dry, and fit only to be burned."

A moment later he was saying to himself: "Am I not also like a dead tree, fit only to be burned? Will God ever say of me, 'Cut it down, why cumbereth it the ground?'" Then and there he knelt in full surrender of heart and life to God.

## PRAYER AND PRAISE FELLOWSHIP

By F. H. COLEMAN

We must have the Holy Spirit. Without the Spirit the letter kills. It is the Spirit that quickens and makes alive.

We must have the fire of the Holy Spirit. We must keep alive New Testament evangelism. Our churches must have the fire, we pastors, the deacons and workers in all departments of the local church. Without the fire our churches will become formal and lifeless.

The fire always comes because there is a band of dedicated men and women who are prepared to pray. Some time ago I visited a church which enjoys continuous revival. Souls are being saved, believers baptised in the Spirit. It has hundreds of young people in its services. What is the secret? Prayer. One day each week is set aside for prayer. Services start at 10.30 a.m. and go on through the day until 9.30 p.m. One morning each week some forty or fifty women gather for the widows' prayer meeting. The young people spend much time of their weekly meeting in prayer. The fire burns because there is much fuel of prayer laid upon the altar each week.

Many Protestant churches never have a prayer meeting. In some churches only the faithful few gather for prayer each week. We need our prayer meetings enlarged. We need fervent prayer for revival, for the Lord has said that "the effectual fervent prayer of a righteous man availeth much." If some of you who read this do not attend the prayer meeting in your churches I urge you to do your best and pray that God will send us times of refreshing from His presence.

**Prayer is requested for**

Revival throughout Britain.
Elim missionaries.
A woman seriously ill with cancer.

**Thought for the week**

Be fervent in spirit.

*Your programme for*

# *Easter Jubilee Festival in London*

## April 19th, 1965

### *THE DAY'S EVENTS*

# TRAFALGAR SQUARE

**11 a.m.** Open-air evangelistic rally conducted by Rev. H. W. Greenway.
Speakers : Rev. R. D. Bradley, Rev. J. McBurney.
German guest choir from the Ruhr. " Gospel Echoes " musical group.

**12.10 p.m.** Lunch interval.

# ROYAL ALBERT HALL

**Director of Music : Douglas B. Gray.**

**Accompanists : Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).**

**2 p.m.** Doors open.

**2.30 p.m.** Programme of music.

**3 p.m.** **FAMILY RALLY** conducted by Rev. T. W. Walker.
Speaker : Rev. C. J. E. Kingston (President).

**4.30 p.m.** Prayer-time for those seeking the baptism in the Holy Ghost, and divine healing (instructions will be given from the platform).

**4.30 p.m.** Interval for tea.

**5.30 p.m.** Doors open for evening meeting.

**6 p.m.** Programme of music.

**6.30 p.m.** **GREAT EVANGELISTIC MEETING** conducted by Rev. W. Plowright.
Speaker : Rev. H. W. Greenway (Secretary-General).
Theme : The Foursquare Gospel.

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**Special features include : London Crusader Choir, Massed Youth Choirs.**
**Special youth feature : Guest choir from the Ruhr.**

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**Souvenir hymn brochure 2/- each ; Elim Festival Songster No. 5 contains Easter choir music, 1/6 each. Both publications available at 20 Clarence Avenue, London, S.W.4.**

# ADMISSION FREE

**INFORMATION**

**Refreshments.** Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

**Programmes.** Specially enlarged jubilee edition to include hymn book, photos, etc.

**Reserved seats.** Seats may be reserved at 2/- and 2/6, afternoon meeting ; and 3/6, evening meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

**Buses and Underground.** Buses 9, 46, 52 and 73 pass the door. Underground : South Kensington, Kensington High Street, or Knightsbridge.

**You are asked to be early.** Coaches may set down passengers on the west and north sides of Trafalgar Square, or in Horse Guards Avenue or Whitehall Place.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

# The brand

## Stigmata

PAUL wrote: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

The word "marks" in this text is translated by Rotherham "brand marks." The word describes a mark that has been branded in the flesh, and suggests the idea of the cruel practice of certain nations in branding political offenders in the face with a badge of dishonour which never could be erased. The Greek word is "stigma," and suggests a mark of reproach and shame.

The apostle said that he bore in his body the "stigmata" which identified him with Christ and His cross. The kind of mark to which he referred is made plain by the words "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The cross of Christ was at once His shame and His glory.

### In youth

Christ's entire life was one of humiliation and suffering. His birth was under a shadow of dishonour and shame. The shadow that fell upon the virgin mother could not be removed from her child, and even to this day only faith in a supernatural incarnation can explain away that reproach.

His childhood was overshadowed by sorrow. Soon after His birth He was pursued by Herod with relentless hate, and His early childhood was spent as an exile in the land of Egypt, which was always associated in the history of His people as the house of bondage. His early manhood was spent in toil and poverty and He was known all His later life as "the carpenter's son." A modern painter represents Him as under the shadow of the cross even in the early days at Nazareth. He pictures Him returning from a day of toil, and as He stretches His arms in weariness the setting sun flings the shadow of His figure across the pathway and it falls at His feet as a dark suggestion of a cross.

### In humiliation

Again, Christ's life was one of poverty. He had "not where to lay His head," and when He died His body was placed in a borrowed tomb. He was rejected and despised by the people among whom He laboured. "He came unto His own, and his own received Him not." His work was, humanly speaking, a complete failure, and when He left the world He had but a handful of followers who remained true to His teachings and person.

His very friends and companions were of the humblest class—rude fishermen, common people, without culture and, indeed, often without the ability to appreciate their blessed Master. Coming from the society of heaven, how He must have felt the strange difference of these rude associates; and yet never once did He complain or even intimate the difference.

The spirit of His life was ever chastened and humble. The veil of modesty covered all His acts and attitudes. He never boasted or vaunted Himself. "He shall not strive, nor cry; neither shall any man hear his voice in the streets" was the prophetic picture which He so literally fulfilled. He sought no splendid pageants, asked no earthly honours; and the only time that He did assume the prerogatives of a king He rode upon the foal of an ass, and entered Jerusalem in triumph as the King of meekness rather than of pride.

### In self-denial

Perhaps the severest strain of all His life was the repression of Himself. Knowing that He was almighty and divine, He yet held back the exercise of His supernatural powers. Knowing that with one withering glance He could have stricken His enemies and laid them lifeless at His feet, He restrained His power. Knowing that He could have summoned all the angels of heaven to His defence, He surrendered Himself to His captors in helplessness and defencelessness. He even surrendered the exercise of His own will and drew from His heavenly Father the very grace and power which He needed from day to day, the same as any sinful man who lives by faith and prayer. "I can of Mine own self do nothing," He said. "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." He took the same place of dependence that the humblest believer takes today and in all things lived a life of self-renunciation.

At last the climax came in the supreme trial of the judgment hall and the cruel cross. A death of shame and unparalleled humiliations, insults and agonies com-

# ks of Cross

## . A. B. SIMPSON

pleted His life sacrifice for the salvation of His people. What words can ever describe, what tongue can ever tell, the weight, the sharpness, the agony of that cruel cross, the fierceness of His fight with the powers of darkness, and the depths of woe when even His Father's face was averted and He bore for us the hell that sin deserved ?

**In resurrection**

After His resurrection Christ still bore the marks of the cross. The few glimpses that we find of the risen Christ are all marked by the same touches of gentleness, self-abnegation and remembered suffering. The very evidences which assured them that He was the same Jesus were the marks of the spear and the nails, and in His manifestations to them, especially in that memorable scene at Emmaus, we see the same gentle, unobtrusive Christ walking with them by the way unrecognised and then quietly vanishing out of their sight when at last they knew Him.

**In heaven**

And even on the throne to which He has now ascended the same cross marks still remain amid the glories of the heavenly world. John beheld Him as "a lamb that had been slain" and, to emphasise the picture still further, He is described by a diminutive term which really means "a little lamb." The Christ of heaven still bears the old marks of the cross as His highest glory and His everlasting memorial. Such are the marks of the Lord Jesus, and all who claim to be His followers and His ministers may be identified by them.

**In His followers**

The tests of the Master must be applied to His followers. "The servant is not greater than his lord." We may not preach a crucified Saviour without being also crucified men and women. It is not enough to wear an ornamental cross as a pretty decoration. The cross that Paul speaks about was burned into his very flesh, was branded into his being. Only the holy Christ can thus burn the cross into our inmost life.

**Identification**

First of all, we are saved by identification with Christ in His death. We are justified because we have already died with Him and have thus been made free from sin. God does not whitewash people when He saves them. He has really visited their sins upon their great Substitute, the Lord Jesus Christ; and, as every believer was counted as in Him when He died, His death is our death and puts us in the same position before the law of the supreme Judge as if we had already been executed and punished for our own guilt. For us the judgment is already past. Therefore it is true of every believer, "He that believeth in Me is not condemned, and shall not come into judgment, but is passed from death unto life."

**Sanctification**

We are sanctified by dying with Christ to sin. When He hung on Calvary He not only made a settlement for our acts of sin but He bore with Him on that cross our sinful self, and by faith we reckon ourselves as actually crucified with Him. By so doing we identify ourselves with Christ in His death so fully that we lay our sinful nature over upon Him, utterly dying to it, and then receive from Him a life all new, divine and pure, and henceforth say "I live; yet not I, but Christ liveth in me." Sanctification is not the cleansing of the old life but the crucifying of that life and substituting for it the very life of Christ Himself, the holy and perfect One.

We keep sanctified by "dead reckoning," and dead reckoning is just the reckoning of ourselves as "dead indeed unto sin, but alive unto God through Jesus Christ." It is not a matter of mere feeling, but a counting upon Him as our life, drawing it from God as we draw our breath from the air around us.

**Crucifixion**

This principle of death and resurrection lies all through nature as well as the Bible, and so marked is it in the natural world that botanists tell us that when a flower develops a double blossom, which is the most beautiful form of the bloom, it becomes barren and fruitless. Nature puts its ban upon self-life even in a flower.

This principle of death in our life means that we give up not only our wrongs but our rights as well. It is little that we should turn from sin; if we are to follow Christ we must turn also from things that are inexpedient, though lawful, and learn the great lesson of self-renunciation. The everlasting ideal is He who though "in the form of God, thought it not a thing to be eagerly grasped that He should be equal with God, but emptied Himself and became obedient unto death, even the death of the cross." There are many things which in themselves are not wrong for us to keep and

hold as our own, but our keeping them would cause Him to lose and we would lose much more.

The cross mark is also upon our affections and friendships. Abraham gave up his Isaac and received him back with a new touch of love as God's Isaac. Most people who count much for God have at some time made a great renunciation when their dearest idol was laid upon Moriah's altar, and from that hour there was new fruit and power.

Our prayers must have the mark of the cross upon them. We ask and we receive the promise and assurance of the answer; but it may not be until after the answer seems to have been buried and forgotten that it comes forth, to our amazement and surprise, multiplied with blessings that have grown out of the very delay and apparent denial.

The life of our body which we may claim from Him must also be marked with the cross. It is only after the strength of nature fails us that the strength of God can come in. Even then the answer sometimes is delayed until we have first surrendered it to Him, willing to give up life itself, and have learned to seek the Blesser rather than the blessing. In such instances God reveals Himself to us as a Healer as He could not do before we were wholly abandoned to His will.

Our religious experiences must have the mark of the cross upon them. We must not cling even to our peace and joy and spiritual comfort. The flower fades that the fruit may be more abundant, and that we may learn to walk by faith and not by sight.

Our service for God must also be buried before it can bring forth much fruit. God sometimes calls us to a work which appears to fail in its early stages, and we cry in discouragement, "I have laboured in vain, I have spent my strength for naught." Then it comes forth phœnix-like from the flames, blossoming and budding until it fills the face of the world with fruit. So God writes the mark of the cross on everything until by and by the very grave may be the passport to a resurrection, and death is swallowed up in victory. Nay, we believe that the universe itself has yet to pass through its dissolution and come forth in the glory of a final resurrection that the marks of the Lord Jesus may at last be written upon the very earth and heaven, and the universe to its farthest bounds re-echo the great redemption song: "Worthy is the Lamb that was slain."

Beloved, have you the marks of the Lord Jesus? These sacrifices to which He calls us are great investments which He is asking us to make in order that He may refund them to us with accumulated interest in the age to come.

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## ELIM FUNDAMENTALS *(continued)*

it is in conflict with the world, the flesh and the Devil. Ephesians chapter six brings us face to face with our enemy, puts us wise to his strategies, and brings home to us the truth that the Church of Jesus Christ must depend wholly on God. We must abandon confidence in anything and any other than God Himself, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," but using the armour provided and taking up the attitude of praying in the Spirit victory is assured.

H. G. Wells in one of his books said: "Man is played out, this is a jaded world, devoid of recuperative power; it is like a convoy lost in darkness on an unknown rocky coast, with quarrelling pirates in the chart room and savages clambering up the sides of the ship to plunder and do evil as the whim may take them." What a contrast is the grand note of the gospel, foretelling the day when every stronghold of Satan will have fallen and the kingdoms of this world have become the kingdom of our Lord and *His* Christ.

The Church brings the answer to the deepest needs of man, to the great cry of humanity "What must I do to be saved?" In boldness she declares: "Believe on the Lord Jesus Christ, and thou shalt be saved."

This is the message of God, this is the message of the Church, this is the business of the Church, uplifting Christ, exalting Christ, pointing men to Christ. This is the message that meets every need of every man, that arms a man against the assaults of evil and lights for him the quenchless torch of eternal hope.

The Bible says that *Christ loved the Church and gave Himself for it*. In reply I declare that I love it too and will serve it faithfully till the day dawns and the shadows flee away.

## PENTECOSTAL GERMAN GUITAR CHOIR TO VISIT BRITAIN

### FROM GELSENKIRCHEN, WEST GERMANY

THEY arrive in this country on Thursday, April 15th, for ten days. Douglas B. Gray, Music Director, reports this group of fifty singers and musicians to have a most attractive and efficient ministry. They will sing in English as well as in German. Thousands of Elim friends in this Jubilee Year will welcome them, especially as they are to participate in the Easter Monday meetings in the Royal Albert Hall (and we hope, too, will arrive in time to take part in the Trafalgar Square morning rally).

It is expected that their itinerary will include such centres as Slough, Bristol, London, Portsmouth and Birmingham.

The London Crusader Choir was enthusiastically welcomed by our friends and their pastor, Alfred Günther, in Europe last year, and this exchange visit is eagerly anticipated by us all.

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## AN APPRECIATION OF MR. JOHN MARTIN

(Foundation member of Moneyslane Elim Church)

By R. J. GEORGE

Moneyslane Elim Church has lost in Mr. John Martin one of its earliest members, for he was brought to a knowledge of Christ as Saviour through the ministry of Mrs. Stoneham (*née* Adams) in 1918. He was an elder of the church until two years ago.

The very great shock sustained in his home-call, by all concerned, was accentuated by the fact that his death was the result of injuries caused in a road accident.

He was widely known, highly popular and deeply respected, as was evidenced by the number of people who called at the home to tender sympathy and by the immense cortège.

Although never a platform man, Mr. Martin was always active and interested in the work of the church as its esteemed secretary.

Knowing him since 1928, and being his pastor since 1950, what a real pleasure it is now to me to recall and testify that, more than anyone else I have known, Mr. Martin during the years was certain in all circumstances "not to forsake" that assembling together down here, which to God's people is not only only a duty, a necessity and a privilege, but a preparation for that meeting in the air towards which everything is moving, to be followed by "length of days" for ever and ever, where

> "Infinite day excludes the night,
> And pleasures banish pain."

## IRISH CHURCH REPORT

### The Ulster Temple, Belfast

"The Temple," as it is generally called by the Elim family in Ireland, stands in its own grounds on Belfast's Ravenhill Road and overlooks the pleasant vista of the city's largest public park. It has provided the perfect setting for a great many wedding groups through the years.

Ever since it was built, over forty years ago, it has been the meeting place at the two great Christian festivals of Easter and Christmas for Elim members and friends.

The Ulster Temple has always been noted for youth activities, and still provides facilities in this respect for the expression of service over a wide field.

These consist of the Sunday school, Sunshine Corner, Campaigner clans, Crusader branch, the Ulster Temple choir, the Ulster Temple male quintet and the Ulster Temple girl singers, as well as many talented individual singers.

Our services are Pentecostal, with the frequent operation of various spiritual gifts, our pulpit is evangelical, and the glorious heritage of Pentecost is enthusiastically experienced.

We are finding that our Pentecostal witness is no longer the barrier that it once was and that, in common with other places, people and ministers of other churches are showing a hunger for the fulness of the Spirit.

The interior of the church was redecorated fairly recently, modern bright colours being tastefully employed. The picture of the River Jordan in our baptistry, executed by Mr. Cantelon on one of his visits, is well worth seeing.

We have also built a fine hall to cater for our youth activities. There are many other projects for attention as the finance becomes available.

During its history the pulpit of our church has been occupied by, among others, such well-known pastors as J. J. Morgan, R. D. Bradley, R. Mercer, J. C. Kennedy, G. W. Gilpin, E. F. Cole, A. Wilson, Joseph Smith, John MacInnes and G. L. W. Ladlow.

The present pastor is John Gardiner, who has recently come to us from Guernsey and whose ministry has already brought us great blessing.

We can indeed thank God for His great goodness and manifold blessings to us as an assembly all through the years that are past, and we look to Him for the future.

R. WILLIAMS.

# Women's column

By GLADYS GORTON

## A NEW TOUCH OF POWER

THE other morning, through the post, we received notification from the Southern Electricity Board that they intend to alter the voltage of the present alternating current supply to our house from 200 volts to the standard voltage of 240, "not being earlier than one month and not later than six months from the date hereof."

This made me feel good. We have been expecting this to come to pass for some little time now, as most of the roads in this area have already been done. What a tremendous "boost" it will mean to the electrical appliances in our home. For instance, my electric cooker is 240 volts, and although the oven cooks beautifully (at the moment the thermostat is out of order) the hot-plate and grill are very slow to heat. Oft-times this can be a little exasperating if the power is low or we want a quick meal. However, I usually turn them on immediately before I prepare the food for cooking. This saves time, but it will be a real boon when the whole cooker is fitted for the "new touch of power."

My iron—what a relief that will be! Only this morning I noticed how slowly I had to iron because the power was not at its maximum. The kettle—a quicker cup of tea! These, like the cooker, are 240 volts, but some of the other appliances will need the elements changed to harmonise with the "new touch of power." It will make a difference in our home. I had decided to wait until "the blessing came" rather than to spend to buy new, even if I could afford it.

Today most people are accustomed to the use of electricity, but even so there are those who are still a little afraid to make full use of it. It is like most things; once you know how to utilise it to the full it is most beneficial and in many ways more economical. Some years ago a friend staying with us was cooking the dinner. I was ill in bed. I had endeavoured to explain to her how to use the cooker, but she was really afraid to do so, and when she switched the heat on, not seeing any, she placed the palm of her hand on the plate and was burned; her hand was badly blistered. My mother-in-law was very fearful about anything to do with electricity. Years ago she bought her son, who was ill, a radiogram. After he died she never used it; she

(*continued on page 239*)


## ELIM'S JUBILEE YEAR

**WEST COUNTRY CELEBRATION IN EXETER**

**Two Great Evangelistic Rallies**

**at Elim Providence Chapel, Northernhay Street**

(opposite Central station)

**Saturday, April 10th**

3.30. Speaker: **W. M. E. PLOWRIGHT**

7.0. Speaker: **P. S. BREWSTER**

***Singing by Exeter Assemblies of God Choir and Plymouth Elim Male Voice Group***

***Soloist: W. M. E. Plowright***

***Bright singing*** ***Great testimonies***

DON'T MISS THIS GREAT JUBILEE EVENT

(Refreshments available between services)

D.971

## *Easter Celebrations . . . at the CITY TEMPLE*

**Jamaica Street, Bristol 2**

**GOOD FRIDAY at 10.30 a.m. and 7 p.m.**

**EASTER SATURDAY at 7 p.m.**

**EASTER SUNDAY at 11 a.m., 3 and 6.30 p.m.**

**Preachers: RON JONES, DAVID WOODFIELD, BOB HELPS, and our special guests**

**THE GERMAN PENTECOSTAL CHOIR**

D.975


## COMING EVENTS (*continued*)

**SHEFFIELD.** April 24. Elim Church, Lee Croft, Campo Lane (near cathedral). At 7. Sheffield Youth Squash Choir.

**STOCKPORT.** April 24-29. Elim Church, Bamford Street. Jubilee Outreach. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Ministry by Presbytery's Junior Ministers.

### ITINERARIES

**The President, Pastor C. J. E. Kingston:**
April 11, Guildford; 13, Kingston; 16, Camberwell; April 17, Clapham; 18, Wimbledon.

**London Crusader Choir:**
April 10, Royal Albert Hall (F.M.V.P.); 16, Wandsworth prison.

**Miss Coralie Paint:**
April 10, Ashingdon; 11, Southend; 13, Chelmsford; 14, Leigh (Westcliff will be joining with Leigh for this meeting).

**R. Gull:**
April 24, Bristol; 25, Bath; 27, Swindon; 28, Bridgwater; 29, Keynsham; 30, Wells;
May 1, 2 (a.m.), Gloucester; 2 (p.m.), Cheltenham.

**Elim Missionary Exhibition:**
April 10-14, Coventry; 17, 18, Hanley; 28, 29, Derby; May 1, 2, Derby; 4 (or 5)-9, Sheffield.

## EASTER CONVENTIONS

**BELFAST.** April 17-22. Ulster Temple, Ravenhill Road. Saturday at 7.45. United Youth Rally. Preacher: J. J. Way. Sunday at 11.30, 3 and 7. Monday at 3.30 and 6.30. Refreshments between services. Tuesday to Thursday, at 8. Preachers: J. J. Way (Bath), W. Mullan (Randalstown). Convener: J. Gardiner.

**BIRMINGHAM, Graham Street.** April 16-20. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: G. Canty and T. E. Francis. Musical items: Graham Street choir, male voice quartet, ladies' trio and Jim Clemson.

**BRISTOL.** April 16-18. City Temple, Jamaica Street. Good Friday at 10.30 and 7. Saturday at 7. Sunday at 11, 3 and 6.30. Preachers: Ron Jones, David Woodfield and Bob Helps. Also the German Pentecostal Choir.

**CHELMSFORD.** April 16-18. Elim Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Full tea provided. Saturday at 7. Sunday at 11 and 6.30. Preachers: Llewellyn and Mrs. Bell, and Alan S. Brewster. Soloist: Mr. Bell. Items by the church choir.

**CLAPHAM.** April 16-18. Elim Central Church, Clapham Crescent, Clapham Park Road, S.W.4. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: C. J. E. Kingston (President), J. Osman and A. Hughes. Musical items by Mr. and Mrs. J. Osman. Convener: T. W. Walker. Sunday at 6.30. D. B. Gray and the London Crusader Choir.

**CROYDON.** April 15-18. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Hughes (Whitehaven) and J. Osman (Sparkbrook). Convener: W. J. Maybin.

**GOSPORT,** April 16-20. Elim Foursquare Gospel Church, Prince Alfred Street, Stoke Road. Good Friday, Saturday, Sunday, Monday and Tuesday. Preachers: A. C. Jupp, F. W. Bristow and K. Gomes. (Tea provided on Monday.) Convener: F. M. Munday.

**GUERNSEY, St. Peter Port.** April 16, 18. Eldad Elim Church, Union Street. Good Friday at 11, Breaking-of-Bread Service. Sunday at 11, 6.30 and 8. Preachers: Rev. Ralph Gower and students.

**HASTINGS.** April 15-18. Elim Central Hall, Station Road. Weeknights at 7.30. Sunday at 11 and 6.30. Preachers: J. Lancaster, B. A. Horne and L. W. Tranter. Convener: A. S. F. Horne.

**ILFORD.** April 16-18. Elim Church, Clements Road. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Elim Headquarters) and R. J. MacKenzie (Rye Park). Convener: R. B. Chapman.

**LOWESTOFT.** April 16-18. Elim Church, St. Peter's Street. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. J. Slemming (Oxford). Convener: Arthur Greaves.

**MACCLESFIELD.** April 16-18. Elim Church, Mill Lane. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.15. Preachers: Wynne Lewis (Derby) and John Nicholson (Langley).

**OXFORD.** April 16-22. The City Temple, Botley Road. Evangelistic Campaign. Good Friday at 11 and 6.30. Saturday at 7.15. Sunday at 11 and 6.30. Tuesday to Thursday at 7.15. (No services on Monday).

**PRESTON PARK.** April 16-18. Elim Church, Balfour Road. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. (Cups of tea provided on Good Friday). Preacher: B. J. Epton.

**ROMFORD.** April 14, 16-18. Elim Church, Wheatsheaf Road. Wednesday at 7.45. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: F. A. Hodge (Becontree). Convener: A. W. Leavesley.

**SCUNTHORPE.** April 16-19. Elim Church, Ferry Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 10.45 and 6. Monday at 3 and 6.30. Full tea provided on Monday. Preachers: W. J. Hilliard and Tom Allen. Supporting items.

**SHEFFIELD.** April 16-20. Elim Church, Lee Croft, Campo Lane (near cathedral). Good Friday at 7. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.15. Preachers: J. Craig Kennedy and Brian Barnett.

**WHITEHAVEN.** April 16-19. Elim Church, George Street. Good Friday at 10.45, 2.30 and 6. Saturday at 7. Sunday at 10.45, 2.30 (cradle-roll service), 6.30 and 8. Monday at 2.30 and 6. Preacher: G. Ladlow and H. Palliser. Convener: W. J. Allen. Full tea provided on Friday and Monday.

**WIGAN.** April 16-19. Elim Central Hall, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments on Monday). Preachers: E. J. Jarvis and Kenneth Smith. Musical items. Convener: F. R. Lomas.

## COMING EVENTS

**BARRY.** March 28 to April 11. Elim Church, Upper Pyke Street. Evangelistic Campaign. Conducted by Jack Sands. Weeknights (except Fridays) at 7.15. Sundays at 11 and 6.30. After-church rallies at 8. Singing items each evening.

**BIRMINGHAM, Sparkbrook.** April 10. Golden Hillock Road. Reopening of Sparkbrook restyled Church. At 3.30 and 7. Speakers: H. W. Greenway and J. J. Morgan. Ministry in song. Buffet tea. Sunday at 11 and 6.30. Convener: J. Osman.

**BIRMINGHAM, Yardley.** April 10. Elim Church, Broadstone Road. Billy Graham film: "The heart is a rebel." At 7.15.

**BOLTON.** April 10. Elim Church, Platt Street. Lancashire Presbytery Jubilee Youth Rally, with final of inter-church Bible quiz. Preacher: J. Tetchner. April 11-15. Jubilee Outreach. Sunday at 11 and 6.30. Weeknights at 7.30. Ministry by Presbytery's Junior Ministers.

**CARLISLE.** April 24-27. Elim Church, West Walls. Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: E. F. Cole and W. J. Allen.

**DUNDEE.** April 22-24. Elim Church, Dudhope Crescent Road. Jubilee celebrations. Thursday at 7.30. Friday at 7. Jubilee banquet (by ticket only). Saturday at 3 and 7, United Rallies at Govan Town Hall, Glasgow. Sunday at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent).

**GLASGOW.** April 24. Govan Town Hall. United Jubilee Rally. At 3 and 7. Preachers: H. W. Greenway, J. J. Morgan, W. R. Jones and A. Tee. (Tea between services.)

**HANLEY, Stoke-on-Trent.** April 10. Elim Church, Bucknall Old Road. At 7.30. Youth Day Special Rally. April 17th at 7.30 and 18th at 6.30, Elim Missionary Society Exhibition. Elim missionaries will conduct the weekend services.

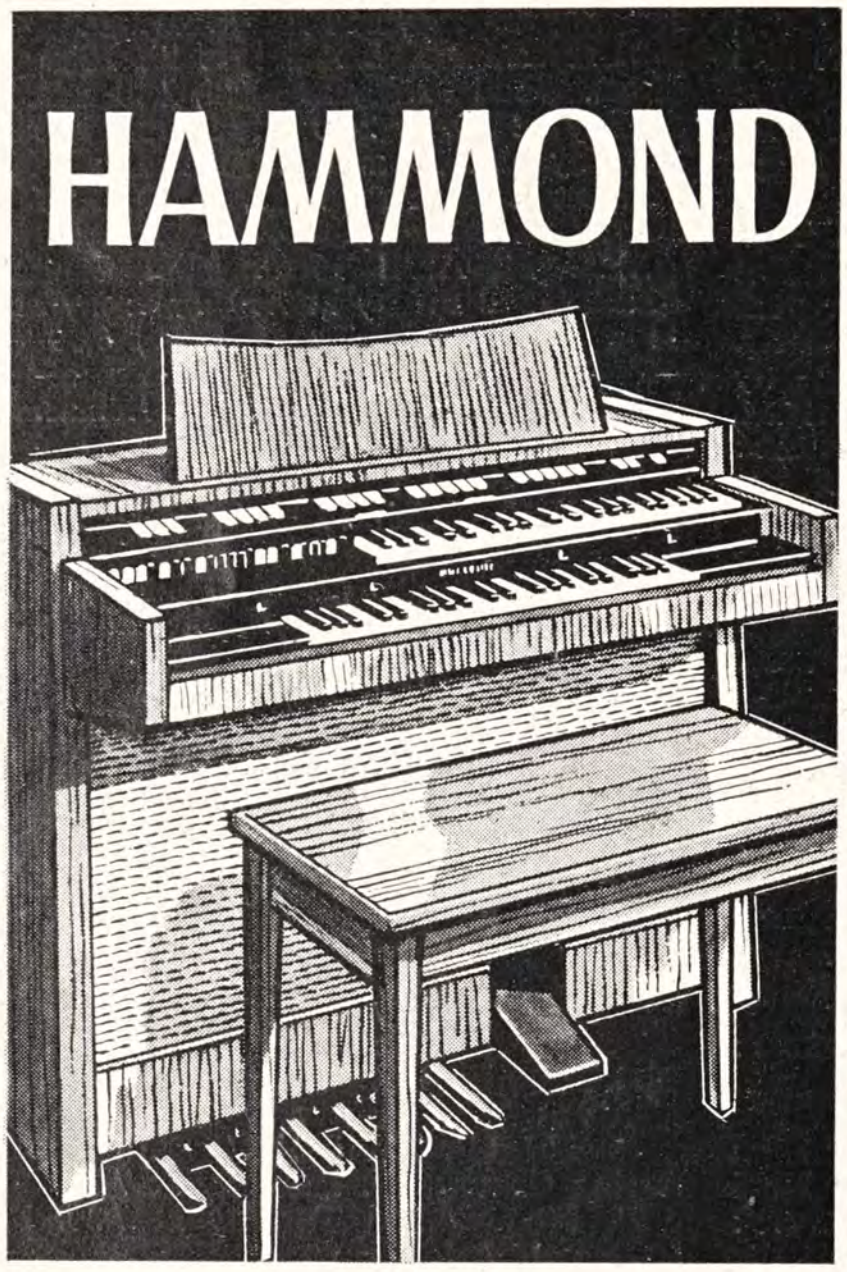
**NEWHAVEN.** April 4-11. Elim Church, Meeching Rise. Evangelistic services. Preacher: John Woodhead. Convener: H. W. Holdstock. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. April 10, 11. Resident minister's fifth anniversary. Saturday at 7. Sunday as above.

**ROMFORD.** April 10. Salem Baptist Church, London Road. East London Revival Rally. At 3 and 6.30. April 11, 12. Elim Church, Wheatsheaf Road. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. Reeves (Norwich).

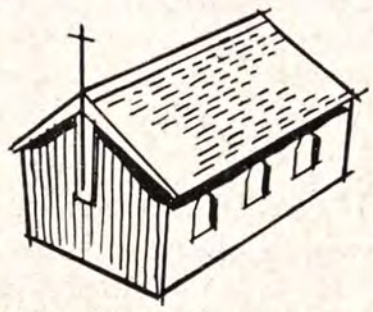
**SCUNTHORPE.** April 20-28. Elim Church, Ferry Road. Jubilee Evangelistic and Divine Healing Campaign, conducted by John Woodhead. Sundays at 10.45, 6.30 and 8. Weeknights at 7.

*(continued on page 236)*

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## FAMILY ALTAR

By F. LAVENDER

These notes conclude the series by F. Lavender, now in charge of our Newcastle-on-Tyne church. We wish, on behalf of our readers, to express our appreciation of Mr. Lavender's contribution to the Family Altar. J. B Coleman, of our Caerphilly church, contributes our next series.

**Monday, April 12th** Matthew 26:59-75

" Jesus held His peace " (v. 63).

The one thing which stands out in this mockery of a trial is the calm serenity of the Lord Jesus. We may think of the scheming craftiness of Caiaphas, the squalid lies of false witnesses, the weakness of Pilate and the parrot-like chanting of the blood-lust-inspired mob, and our souls are filled with loathing and disgust. Then we look at the marvellous dignity of the Man on trial, a dignity undisturbed by all the malice of His accusers, and we know in our hearts that here is One utterly worthy of our wholehearted devotion.

**Tuesday, April 13th** Matthew 27:1-10

" The chief priests and elders . . . took counsel against Jesus " (v. 1). So it seemed that the Jewish elders by their careful planning and scheming ensured that Jesus would die. Yet above all the scheming of men there stands the Almighty God, who reads men's hearts and who cannot be taken in or surprised by the deepest-laid plot. The One who took the malicious plan of Joseph's brethren and overruled it to save Israel (Genesis 50:20) took also the wicked plan to destroy the Lord Jesus and made it the means of salvation for all people on earth (Acts 2:22-24).

**Wednesday, April 14th** Matthew 27:11-26

" Pilate . . . washed his hands " (v. 24).

But, of course, washing his hands could not clear Pilate of his guilt in sending to death a man he had proclaimed innocent of any crime. Nor can men and women today shrug off their responsibility to God by saying " It has nothing to do with me." The plain truth is that Jesus died for our sins and therefore we all have to bear a measure of guilt for His death, and the right and honest thing to do is to acknowledge our sin and lay our lives at His nail-pierced feet.

**Thursday, April 15th** Matthew 27:27-44

" Hail, King of the Jews " (v. 29).

With scornful mockery the soldiers bowed the knee before Jesus as He stood with blood pouring down His thorn-crowned head and lacerated back, and it seemed that justice could be outraged no more. Yet the same head that bore the crown of thorns shall bear the crown of universal sovereignty; the hand that held the reed placed there in mockery shall hold the sceptre of world dominion; in that day those who bowed before Him in derision shall bow before Him in submission, for He is King of kings and Lord of lords.

**Friday, April 16th** Matthew 27:45-56

" The veil of the temple was rent in twain " (v. 51).

As we are told in Hebrews 9:1-9, the veil indicated that the way to the presence of God was shut against man; and not all the blood of lambs, goats and bulls could make man acceptable. When a Roman spear pierced to the heart of the Lord Jesus it opened the way to the heart of God; what the blood of animals could not do was accomplished by the blood of our Saviour. The veil was torn in two; we can enter the presence of God through the sacrifice of Christ.

**Saturday, April 17th** Matthew 27:57-66

" Joseph . . . begged the body of Jesus " (vv. 57, 58).

In this way another prophetic scripture was fulfilled, for Isaiah had declared that after the rejection and death of Messiah they would make His grave with the wicked and with the rich (Isaiah 53:9). He had been executed as a criminal and would have been buried with the two thieves in a common grave; but by the intervention of Joseph and the decree of Pilate He was buried in a rich man's grave. How marvellously and minutely accurate is the Word of God; how strong our confidence should be in that Word.

**Sunday, April 18th** Matthew 28:1-10

" Mary Magdalene and the other Mary " (v. 1).

The visit of the women to the sepulchre was the devotion of unbelief; there is no doubt that they loved the Lord Jesus very dearly, and they would have prepared the anointing spices with pathetic care. But the Lord Jesus had said He would rise again from the dead on the third day, so they should have known that He would not be there. Thank God those ointments (Mark 16:1) were never used, for Christ's word was fulfilled.

" Christ is risen, Hallelujah !
Risen our victorious Head.
Sing His praises, Hallelujah !
Christ is risen from the dead."

## WOMEN'S COLUMN *(continued)*

was afraid and therefore never received enjoyment from it. We have it now, as it is some years since she died.

There are Christians who are afraid of Pentecost ; because they do not understand they leave it alone. But let us who have known the power of Pentecost ask ourselves whether we have the right elements for the correct voltage. This should create a lot of heart-searching. We pray for " a new touch of power." With all our modern " gimmicks " we still have not the full current of power. The greatest need, I dare suggest, is prayer, PRAYER, PRAYER. And when we have prayed, pray more ! Prayer changes things!

" Oh for a prayer-power that prevails,
That pours itself out for the lost ;
Victorious prayer in the Conqueror's name,
Oh for a Pentecost.


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## BIRTH

REEDER. On March 3rd, to Geoffrey and Marion (*née* Ripley), of Rotherham Elim Church, the gift of a daughter, Dawn Ann.

## MARRIAGES

CRAVEN—STABLES. At Elim Church, Rotherham, on March 13th, William Kenneth Craven to Jacqueline Stables. Officiating ministers: S. Pinchbeck and C. J. Watkins.

COLLINS—WHITE. On March 20th, at the Elim Church, Ipswich, Hedley Walter Collins to Marjorie Helen White. Officiating ministers: A. J. Chuter and F. Lavender.

GOODWIN—CROWDER. On March 20th, in Bethel Church, Bolton (kindly loaned), Trevor Goodwin to Shirley Crowder. Officiating minister: Andrew F. Thomson.

## WITH CHRIST

DE JERSEY. On February 22nd, at the Princess Elizabeth Hospital, Guernsey, Hilary De Jersey, aged 83, one of the founder-members of the Vazon Elim Church, and a faithful Sunday school teacher for many years. Officiating ministers at funeral: T. E. Francis and W. J. Martin.

FLOWER. On March 18th, May Amy Flower, aged 58 years, member of Croydon Elim Church. "At rest in the Lord." Officiating ministers at funeral: W. J. Maybin and T. W. Walker.

THOMASON. On March 18th, Mrs. Amy Thomason, aged 86 years, member of Croydon Elim Church. "For ever with the Lord." Officiating minister at funeral: W. J. Maybin.

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**S.O.S. FAMINE RELIEF** **The following is from a letter received from Pastor and Mrs. Gull, of Kikilo**

"We received a letter yesterday from Pastor Paulo, of Kikilo, which we quote from: 'Dear brother, these days there are many matters, and one of these is shortage of food. Some of our women haven't even enough to make gruel now because they have finished all their stock. The rains this year were late.'"

If you would like to help kindly contact
**The Famine Fund, 20 Clarence Avenue, London, S.W.4.**

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 16 APRIL 17th, 1965 6d




*P. S. BREWSTER OPENS THE NEW BIBLE COLLEGE*

THE ELIM
EVANGEL

# EDITORIAL

# "Christ is risen, Hallelujah"

EVERY sermon in the book of Acts declares the resurrection of Jesus Christ. Its message is the basis of the tone of triumph in the epistles and Revelation. If it be true that, "if Christ be not risen . . . we are of all men most to be pitied," then the converse applies that because Christ is risen we believers are of all men most blessed both in time and eternity. The triumph of the resurrection should have greater prominence in preaching. The hymns of the resurrection should not be confined to Easter time. The early Church, setting apart the first day of the week as a day of remembrance of our Lord's resurrection from the dead, calls us thereby to dwell upon, think about, worship and sing about our risen Lord continually.

The emphasis upon the resurrection and the risen Christ in the New Testament should be reflected in our church services.

Too much introspection about our own spiritual state, too much sentimental dwelling upon the more sombre or sentimental aspects of our faith, may be the mark of an unpentecostalised Christianity, but it should be no mark of Pentecostal Christianity.

The robust preaching of the New Testament and the buoyant faith and practice found in the Acts resulted from the fact that the converts' attention was directed to the risen Christ. "Christ is risen! Hallelujah!" should be for Pentecostals a message to be sung and preached not only at Easter but continually.

Our Lord's conquest of death is the assurance of our conquest of death, both spiritual and physical. His entrance into life is the assurance of our entrance into life eternally with Him.

The message of the resurrection is one of most glorious triumph for the believer, but one of judgment for the non-believer. "[God] hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Paul to the Athenians, Acts 17 : 31). Is this why an effete Christianity tends to give lip service to the resurrection of Christ but fails to experience the thrill of the fact or to declare it with enthusiasm?

"This Jesus hath God raised up" (Acts 2 : 32) "Jesus," as we know, means Saviour. There have been and are many professed saviours, but, hallelujah, this Saviour "hath God raised up," and with characteristic boldness Peter goes on, "whereof we all are witnesses." Thousands on the spot, who could not deny the evidence of their senses, believed there and then. Multitudes later, having examined the evidences on the spot, also believed. Many today, even in the Church, preached their doubts, but tens of thousands on the spot, at the time, taking up Peter's challenge, examined the evidences and believed with a wholehearted enthusiasm that changed their lives and the course of history. We rejoice that the risen Saviour is proving Himself alive today throughout the world in sending forth the Holy Spirit with supernatural signs and healing bodies in the same old way.

**COVER PICTURE**

***The Vice-President opens the new Elim Bible College at Capel, with, from left to right, J. Hywel Davies, Lindsay Glegg, Gilbert Kirby and H. W. Greenway.***

*Photograph by Carol Acworth*

**NEXT WEEK**

***More photographs and reports of the opening of the Bible College at Capel.***

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# PROOFS OF THE RESURRECTION

*by T. W. Walker*
*Minister of Elim Central Church*
*Clapham*

IF THE resurrection did not take place, then Christ was an impostor! If it did, then He is the Son of God, the Saviour of the world, the coming King! To prove the resurrection is as important as this. If Christ's body mingled with the dust of the earth and is even now waiting to be traced in some earthly location the Bible is not true, our faith is vain, there is no salvation, we Christians are of all men most miserable. Did He then rise from the dead? We need but to turn to John 10:18 to see that His resurrection is essential to confirm His claims, for speaking of His life He said "I have power to lay it down, *and I have power to take it again.*"

Paul wrote much about the resurrection in 1 Corinthians chapter 15, and about the victory that is ours in Christ (v. 57) as the grand climax of His rising again. Paul began at the proper place. Note the steps he outlines, viz. Christ's death was in fulfilment of scripture (v. 3), His resurrection also fulfilled scriptural prophecies (v. 4), His resurrection was clearly attested by witnesses (vv. 5-8); therefore the resurrection of the body is an established fact and provides the victory over the grave which stamps Christianity as the unique religion. It will be seen, then, that Paul regarded two main avenues of thought as sufficient basis for the Christian proclamation of the rising again of our Lord (compare vv. 1, 2): that the resurrection was in fulfilment of prophetic scriptures and that there were more than ample witnesses to its fact.

The telling details which are included in the accounts of the appearances of Christ after His resurrection are indeed striking, for they add to their authenticity. He first revealed Himself to Mary Magdalene, identifying Himself with one word, "Mary" (John 20:11-18; Mark 16:9-11). Other women also saw Him (Matthew 28:9, 10; Mark 16:1-8; Luke 24:22, 23), and they were bidden to tell the disciples and Peter in particular (Mark 16:7) that He was risen. Paul heads his list of those who actually saw the risen Lord with Peter (1 Corinthians 15:5—"Cephas"). The famous Emmaus road experience of two disciples (Mark 16:12, 13; Luke 24:13-48) includes the commentary of the risen One on the unity of the scriptures and the truth that the resurrection was part of this unity (Luke 24:26, 27, 45-47). The innocent remarks of the two to their unrecognised Lord invest the whole passage with the insignia of reliability (vv. 18-24). The ten apostles (Thomas being absent) were invited to look at Christ's hands and side in order to identify Him without any doubt (John 20:19-23). The incredulous Thomas was brought to complete surrender when he, too, was asked to investigate the self-same irrefutable evidence (John 20:26-29), and the Lord's loving injunction to Him was completely in keeping with all His ministry. John wrote of the seven disciples who returned to fishing for fish instead of for men under Peter's leadership and who witnessed the miraculous draught of 153 fishes, this being followed by a penetrating conversation with the erstwhile denying Peter (John 21). Paul asserts that more than 500 men at once saw the Saviour alive after Calvary, and he adds that first-hand witnesses from among them were still alive when he wrote (1 Corinthians 15:6). James also was privileged to meet the risen Christ (1 Corinthians 15:7), while the Acts of the Apostles begins with the affirmation of the resurrection, and the ascension scene links it with the ministry of John the Baptist, the outpouring of the Spirit and the second advent (Acts 1:1-11).

Added to all this is Paul's own experience. He wrote "Now is Christ risen from the dead" (1 Corinthians 15:20), or, as modern translations say, "The truth is, Christ was raised to life" (N.E.B.) or "But, in reality, Christ was risen" (Weymouth). Why was he so positive? *Because he had seen the risen Lord himself* (Acts 9:1-6; 1 Corinthians 15:8-11). His whole life and outlook were revolutionised. He had been a zealous, violent leader of Jewish opposition to the Church, but after being confronted by the living Saviour he preached Christ as the Son of God *immediately* (Acts 9:20) and thus began his real life's work.

We realise, however, that Paul's tremendous ministry derived directly from the exciting, fearless witness of those who had seen the Lord earlier. It is staggering to recall that the wicked plotters against Christ remembered His promise to rise (Matthew 27:62-66; 28:11-15) and made provision to prevent its fulfilment, but, as the hymn says, "Vain the stone, the watch, the seal"! After Pentecost, the

truth of the resurrection gripped and thrilled the apostles and they always retained it in the forefront of their witness. On the very day of Pentecost, Peter recalled the death of Christ and proclaimed His resurrection, relating it to scripture and showing that prophecies taken to apply to David were meant to reveal Christ (Acts 2 : 22-36). Observe his trenchant comment in verse 23, " ye have taken, and by wicked hands have crucified," made in the very city where it happened and to the very people who were responsible ! After the healing of the lame man at the Beautiful Gate of the temple, Peter again pointed to the resurrection and repeated his blunt condemnation (Acts 3 : 12-26, note especially verses 13-15), themes which he reiterated before the religious leaders (4 : 8-12) and before the council (5 : 28-32). Make no mistake, if the claims that Christ had risen could have been denied there would not have been any lack of people to deny them ! *The wonderful thing was that it was the Church which flourished and the Jewish system which went into decay and eventually disappeared.*

Stephen's apologia traced Israel's history and concluded with a moving witness to the living Christ (Acts 7 : 51-60), his martyrdom leading directly both to the spreading of the truth through the scattering of the Church and to the conversion of Paul. Peter's witness before Cornelius opened the door to the Gentiles (Acts 10 : 37-43 and chapter 11) and thus the way was made for Paul's ministry. The missionary zeal of this intrepid warrior brought him into conflict with Jew and Gentile, but always he proclaimed the crucified, risen Lord. At Antioch in Pisidia (Acts 13 : 26-37), at Athens (17 : 28-32), before the Jewish leaders (chapter 23), before the high priest (chapter 24) and before Festus and Agrippa (chapters 25, 26) he forcefully proclaimed the glorious truth. His teaching was so clearly linked with the resurrection that to deny the resurrection was to destroy the very foundation of his ministry. The judgment (Acts 17 : 31), the exaltation of Christ (Romans 14 : 9 ; Ephesians 1 : 20-23 ; Philippians 2 : 9-11 ; Colossians 1 : 18), salvation (Romans 10 : 9), holiness (Romans chapters 5, 6)—these and all New Testament truths absolutely depended on the rising again of Christ.

We would add that the resurrection must be real, for the Saviour is still alive. Ellicott translates the promise " And behold, I am with you *all the days* " (Matthew 28 : 20), adding " The words emphasise continuity more than the English adverb " (alway). Present at the gatherings of believers (Matthew 18 : 20), the risen Lord is also with and living in His people (Galatians 2 : 20 ; Colossians 3 : 1-3 ; 2 Timothy 4 : 16, 17). Our very life is totally dependent upon His life (John 14 : 19). How marvellous that we can assert with vigour : " Alive, alive, my Saviour is alive." Read again the continual task of the Church —to proclaim the risen Lord in the power of the Holy Spirit (Luke 24 : 46-49).

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# *Risen and exalted*

Ephesians 1 : 19-23 ; 2 : 1-8

By A. S. F. HORNE
(HASTINGS)

PRAISE GOD, Jesus is alive. After His death and resurrection He said " I have all power in heaven and in earth." Power will always excite admiration, but will only bring comfort and joy when it is exercised on our behalf.

**1. He is risen and exalted**

What a comfort and joy this is. Oh that the eyes of our hearts might be flooded with light, and that we may know and understand the hope to which He has called us, and what is the immeasurable, unlimited and surpassing greatness of His power in and for us who believe, as demonstrated in the working of His mighty strength which He exerted in Christ, raising Him from the dead.

The fact of Christ's resurrection is to us both doctrine and life, " the very pillar and ground of Christianity." He raised Him from the dead and " set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion." Wesley said : " God invested Him with uncontrollable authority over all demons in hell, all angels in heaven, and all the princes and potentates on earth."

The hymn writer sums it up for us when he says :

*" Far above all ! Far above all !*
*God hath exalted Him far above all ;*
*Crown Him as Lord, at His feet humbly fall ;*
*Jesus, Christ Jesus, is far above all."*

**2. Believers are risen and exalted** (Ephesians 2 : 1-8)

On Good Friday we remember the death of our Lord Jesus ; now on Easter Sunday that He that was dead is alive again. Ephesians chapter 2 shows us how dead we were without Christ. In Ephesians 1 : 19, 20 Paul writes of God working in them by the same almighty power whereby He raised Christ from the dead. Paul is so excited with this thought that in the next three verses there comes a flow of thought from

the fulness of his heart concerning the glory of Christ's exaltation.

Now note the contrast, what Christ is and what you were. The words " hath He quickened " are in italics, indicating that they are not in the original. Literally it is " and you who were dead in trespasses and sins." This is not physical but spiritual death, that is separation from God; " wherein in time past you walked." Walking is used in scripture to refer to daily conduct, manner of life; and we walked according to the prince of the power of the air, Satan, " the spirit that now worketh in the children of disobedience." " And [we] were by nature children of wrath " (v. 3), condemned already, nearer to hell than ever we realised.

But God was so rich in mercy and so intense in His love (vv. 4, 5) that He gave us the very life of Christ Himself, the same life with which He quickened Him (Amp.N.T.), and by Him and through Him we have been delivered from judgment and hell. " Saved by a gift through faith, and this is not from yourselves; the gift is from God, not from rituals, so that none can boast " (F.F.).

Is this all? No, this, bless God, is but the beginning. " And hath raised us up together, and made us sit together in heavenly places in Christ Jesus " (v. 6). We are identified with Christ not only in His death, but in His resurrection and in His ascension to the right hand of the Father. Praise God! What a wonderful future is ours. " That in the ages to come He might show " (v. 7), " Display throughout ages to come the surpassing wealth of grace and goodness toward us in Christ Jesus " (Moffatt). The Church is to be an eternal demonstration of the grace of God (Wycliffe Bible Comm.). Space fails me to write more, but in the words of my own chorus, I say

*Lovely and wonderful Jesus,*
*Name oh so dear to me,*
*I will praise Him, and praise Him, and praise Him;*
*Jesus my wonderful King.*





*T. W. Jacobs, the minister, A. Wilson and J. Dawson and some of the scholars.*

## SHIELD FOR PORTADOWN

The efforts of the Portadown Elim Sunday school in the National Bible Examination were rewarded when Pastor Andrew Wilson, the Superintendent Minister of the Elim church in Ireland, presented the certificates to each scholar and a cup to the class with the highest average mark. Thirteen of the children attained a pass with honour.

The Irish shield is presented to the Sunday school achieving the highest marks and the highest percentage of children sitting the examination. As this was only the third time that Portadown had entered, everyone was thrilled when Janet Cardwell, of Selshion Parade, who attained the highest mark at 98 per cent, received the shield from Pastor Wilson on behalf of the Sunday school.

Credit for the Sunday school's splendid achievement must go to Mr. Joseph Dawson, the superintendent, and his staff of teachers. As for the shield, it now hangs behind the pulpit, as another landmark in the history of the Elim Church.

## PRESIDENT'S DIARY

**March 6th. Cardiff.** Now to Wales. In the morning addressed the Welsh Presbytery on the subject of evangelism. About thirty were present, half the usual number ; some were unable to come owing to the snow on the mountains. At Brecon, Pastor K. J. Hathaway had six feet of snow outside his door ! At the night service about eighty were present. The meeting was led by the assistant pastor, Mr. D. Rees-Thomas. I spoke on Acts 1 : 4, 5. Seven came for prayer, most for the baptism in the Holy Spirit.

**March 7th. Cardiff.** In the morning about 350 were present ; nine new members were received into fellowship. Pastor Alan Brewster spoke from Isaiah 63 : 16 on God's names: Father, Redeemer, and the Everlasting God. The City Temple has a large Sunday school ; 495 were present today ; on the corresponding Sunday last year there were 434.

At night about 800 were present, many being visitors to the Temple. Mr. David Rees-Thomas conducted the choir, which sang with fervour " The old-fashioned meeting." Pastor P. S. Brewster convened. I spoke on 2 Corinthians 5 : 21, and in the after-meeting presided at the communion table.

**March 8th. Pontypridd.** About forty-five were present, including some from surrounding churches. Pastor D. J. Green convened and I spoke on " The paramount sign of the baptism in the Holy Ghost." Pastor W. Evans, of Porth, sang the gospel. One young man came out for prayer.

The church here is beginning to benefit from fifteen years' running a Sunday school bus to collect children from a housing estate at Rhydyfelin. Pastor Green told me that at least twenty members had been added to the church as a result, while approximately half of the Sunday school came from that area.

**March 9th. Hereford.** I called en route to visit and pray for Pastor S. J. Brown, of Mountain Ash, and trust he will soon recover from his illness.

About sixty-four were present at the meeting in Hereford, including a choir of male voices under the leadership of Mr. Mitchell. Their singing was much enjoyed.

Pastor C. L. Edwards convened and my message was again on " Power." I trust God blessed His Word. Three came out for prayer for healing.

**March 10th. Brecon.** About eighteen were present, some members being still snowed in on their farms. Pastor K. J. Hathaway convened. I spoke on Luke 24 : 49. Afterwards four came out for prayer.

The church, commenced as the result of a campaign by Pastor P. S. Brewster about fifteen years ago, has had many difficulties to surmount, but owing to the foresight and hard work of Pastor Hathaway and his members they now have a fine building on a large site in a central position in the town. Mr. Hathaway tells me he is hoping to commence a branch youth work on a council estate of about 200 houses and has applied for permission to build a hall there.

**March 11th. Dowlais.** This was an induction service for Pastor G. L. Taylor, whom I last met in Newquay. A good congregation of about 150 gathered. Pastor P. S. Brewster, the Welsh Presbytery superintendent, convened. After my message on " The dynamic of the Holy Ghost " he and I laid hands on Mr. Taylor to induct him into the pastorate. Mr. Taylor told how God's will in his coming was shown by the way living accommodation became available for his successor at Newquay.

It was a pleasure to meet again Mrs. R. Jones, who founded the Elim church in Abertysswg. God led her to commence a mission in a public hall for one week, but such was the response that she continued night after night for five weeks, during which time 130 had made a decision for Christ, among them her own mother, her first convert. During this mission God wonderfully healed a girl of twenty-four who had not walked since the age of eleven after suffering from an attack of meningitis that left her completely paralysed from the waist down. At first, after prayer, she was able to walk with the aid of crutches, but later, when baptised in water, she was completely healed and walked around the Dowlais church where she was baptised, crying " Look, mother, I can walk." The news quickly spread and nearly 2,000 people collected outside the church to see her. Sixty-two others were baptised that day, nearly all converts of the mission in Abertysswg. May God send us days like that again !

**March 12th. Swansea.** This also was an induction service—for Pastor R. Hunston. About 200 were present. Pastor P. S. Brewster paid a tribute both to the outgoing minister, Pastor A. J. K. Magee, and the incoming one, saying that he was happy to commend the new minister to the church. I spoke on " God confirming His word." It was a good meeting and God's presence was very real throughout.

**March 13th. Swansea.** The Welsh Presbytery arranged this meeting as a rally. About 600 gathered in the Mount Pleasant Baptist Church, kindly loaned. The superintendent, Pastor Brewster, convened. The Dowlais Male Voice Choir from our Elim church there sang very well, and Mr. and Mrs. Rees also ministered in song. The word on " God's dwelling

places" was blessed to my own soul as I preached. and I trust was also made a blessing to those who heard me.

**March 14th. Llanelly.** It was in what is now our Elim church that the vision of the head of the Lamb suddenly appeared on the wall behind Stephen Jeffreys as he was preaching many years ago. Today there is a sense of God's presence as the congregation of about twenty-five softly sing the old-time choruses over and over again, merging from worship to the breaking of bread. Mr. Graham Knight, who is relieving while Pastor T. Lloyd is recovering from illness, led the meeting and I spoke on Isaiah's visions.

About fifty-five were present at the evening service. Some of the young yeople sang the gospel ; I preached from Romans 10 : 8, 9. In the after-service the blessing of the Lord came down as we waited upon Him. Two came out for prayer. And so it is goodbye Wales for now. *Duw a'ch bendithio.*

# testimonies about the new pentecost at the south London district presbytery pentecostal rally

By W. J. MAYBIN

THE Elim church, Clapham, was the venue for the recent rally held by the South London Presbytery. The district superintendent, Pastor Broomhall, convened, and Pastors Greenway and Morgan conducted the opening devotions. Pastor Plowright delighted the congregation with his rendering of two very appropriate solos.

The theme of the rally was "The Holy Spirit's ministry today," and those taking part included Rev. Ray Shaw (Good Shepherd Mission), Rev. Timothy Pyrke (Free Evangelical), Rev. Michael C. Harper (Anglican) and Mr. Andrew Milliken (Congregational). It was a joy to hear these brethren relate their individual experiences of the Pentecostal baptism and its effect on their lives and on the lives of others.

A number of things impressed me as I think back on all that was said to us on this occasion. Let me share my thoughts with you in this brief report. First, the way God could break down old theological, prejudiced ideas by a sheer hunger for Himself. Second, the practical outworking of this experience in the lives of those who had been blessed, in particular, young people asking for more meetings for prayer and the study of the Word. This was an evidence of the Holy Spirit's work that we all long for. Third, as the Anglican minister reminded us, there was a great "wind of change" blowing through the entire ecclesiastical field in this country. God was working in a way that man could never do, and this called for wholehearted prayer from those who have experienced this great blessing. From all these speakers we were not only encouraged, but severely challenged.

Quite a number of ministers from other denominations were welcomed to the service by the chairman. Seventeen people were filled with the Holy Ghost in the after service.

## CHURCH REPORTS

**West Bromwich. Farewell Service**

On Sunday, February 28th, a farewell service was conducted at the Elim church, West Bromwich, to mark the departure of Pastor Steele, his wife and their son John. Both John and Mrs. Steele addressed the congregation, and thanks on behalf of the church were expressed by the church treasurer. The Crusaders contributed three items of song and then Pastor Steele gave the message, taking as his text 2 Corinthians 13 : 11 : "Finally, brethren, farewell."

During the evening it was announced that Pastor Steele's successor would be F. Birkett, who will be making his return to the Birmingham presbytery at the beginning of April. P. F. SANDERSON.

**Leicester Elim Church** **Pastor: R. R. Taylor**

After the Sunday evening service on February 28th £112/10/- was given by church members and friends in response to an appeal by the minister to renew the floor of the church. To God be all the praise !


**THE NORTH LONDON PRESBYTERY CAMP LOOKS BACK AND LOOKS FORWARD !**

Campers and workers, past and prospective, and all interested friends are warmly invited to

**A PRE-CAMP RALLY**

**on Saturday, April 24th, at 6.30 p.m.**

**at HOLLAND PARK CHURCH, Penzance Street, W.11.**

Taking part : Pastors B. A. Barnett, F. H. Coleman, E. R. Corsie, G. S. Hillman, F. A. Hodge and L. C. Quest.

**Items by campers and workers.**

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# the environment of the resurrection

By JOHN LANCASTER

MINISTER OF ELIM CHURCH
EASTBOURNE

COSMIC SOUND effects are what I would have used. To me the resurrection is the most glorious fact of history, and for that reason I would have been tempted to give it a dramatic presentation. This exciting and unexpected sequel to the agony of Golgotha never fails to stir the imagination and move the heart —its earth-shaking glory heralds the dawn of a new day and changes the course of history. Let there be thunder and fanfares of trumpets, let descending legions of angels announce to an astonished world that the Nazarene is alive again. Let the risen Christ be brought into the palace of Caiaphas and Annas! Let there be a dramatic confrontation in Pilate's court! Let Him be suddenly announced in the temple! If anything in all history calls for the spectacular surely this does.

But what does God do? What is the environment of the resurrection, the context in which the risen Lord is made known? The answer is surprising. True, there was an earthquake, and an angel at the tomb, but for the most part the fact of the resurrection was made known in the most unexpected places.

*It was made known, for instance, in the garden of sorrow.* In the stillness of the early morning the woman from Magdala wept in the garden of the tomb. Grief had dulled her senses so that she did not see the beauty of the garden in the sunlit freshness or hear the joyous singing of the birds. Even the significance of the heavenly visitors was lost on her. All she saw was that dark doorway staring back at her from the sepulchre. She had lost her Lord and nothing could replace Him. Like Job, she might have cried "Oh that I knew where I might find Him." But it was there in that place of sorrow that the fact of the resurrection was first made known—in the garden of private grief the risen One spoke the word of personal comfort: "Mary!"

*It was also made known on the road of disappointment.* It was evening on that same day when two men walked out of the sunset into the growing shadows of the evening on their way to Emmaus. It seemed to them that they had also seen the sunset of a great life. For a while they had rejoiced in His light, but now they had seen Him sink into the hills of death, the golden splendour of His courage streaked with the lurid hues of blood. They had trusted that it should have been He who would have redeemed His people, but they had seen Him struck down at the height of His power and now they were disillusioned and confused. The growing darkness around them was but a symbol of the spiritual night closing in on their hearts. But here, on this lonely road of disappointment, these two unhappy men encountered the fact of the resurrection, and in the face of that fact their doubts were resolved, their understanding of the Word of God was quickened and a new surge of spiritual life flowed through them. Their hearts "burned within . . . as He talked."

*It was experienced, too, in a room of fear.* In the upstairs room of a house in Jerusalem a little group of men gathered behind closed doors. The flickering lamplight cast nervous shadows on their strained faces as they talked in subdued voices. They were afraid. They had been with Him when the police swooped—and some of them had seen Him emerge later, bruised and bloody after hours of brutal interrogation. Others could not get the awful hammer blows of Calvary out of their ears. Suddenly the horizons of life had shrunk to the confines of four walls. But the fact of the resurrection penetrated the confines of fear in the person of the risen Christ. The Man "with eyes majestic after death" had come to them, travelling in the greatness of His strength, and His living victorious presence among them transformed them. "Then were the disciples glad when they saw the Lord."

*It was realised on the shores of failure.* Huddled together in their boat as it rose and fell on the morning swell, seven despondent men faced a bleak dawn. They

had toiled all night and caught nothing, and their failure in the realm with which they were most familiar only seemed to intensify the sense of having failed, which underlined their recent experience, morally and spiritually. But in the greyness of that dawn the fire of a divine welcome blazed up and the voice of divine direction announced the presence of the risen One. Into the context of their failure came the fact of the resurrection with all its transforming implications. Under His direction they succeeded where hitherto they had failed, at His fire they warmed themselves and fed from His provision, before His searching gaze they faced the ultimate challenge and their hearts echoed the cry of Peter: "Thou knowest that I love thee."

**This, then, was the environment of the resurrection.** Not to scheming ecclesiastics like Annas and Caiaphas, more concerned with prestige and power than with the souls of men; not to the evasive man of the world Pilate, to whom expediency was more important than truth; not to the fickle multitude, swayed by popular sentiment and the subtleties of mass psychology, but to ordinary men and women facing the ordinary situations of life; not in the political pomp of Rome or amid the cultural splendours of Athens; not even within the rich symbolism of Jerusalem's great temple; but in a silent garden, in a locked room, on a dusty road and on a lonely shore the resurrection was made known. And it was through these ordinary men and women and within ordinary human situations that it made its ultimate impact on history.

What is the significance of all this? It is but another reminder of the fact that God's strength is made perfect in weakness, that He has chosen the weak things of the earth to confound the mighty in order that His glory might be made the more obvious to human eyes. And the wonder of it is that your life and mine can actually become the environment of the resurrection all over again. His living presence and power can become known within the context of our everyday, humdrum lives, so that all the glorious triumph of the shattered tomb is wrought out in our personal experience. This is what Paul meant when he prayed that the Ephesians might realise "the magnificence and splendour of the inheritance promised to Christians —and how tremendous is the power available to us who believe in God. That power is the same divine energy which was demonstrated in Christ when He raised Him from the dead . . ." (Ephesians 1 : 18-20), J. B. Phillip). It was for this that Paul sought when he cried "That I may know . . . the power of His resurrection" (Philippians 3 : 10). It is still possible that into our personal lives there may come the risen Christ with His living power, giving us spiritual power, moral courage, wisdom and grace, so that we may meet the circumstances of our life, its sorrows and disappointment, its fears and failures, its opportunities and responsibilities, and triumph where once we failed.

The men and women in whose lives the power of the resurrection was made known were marked not by natural ability or social status but by their spiritual sensitivity. Each of them made a personal response to the risen Christ. Mary's cry "Rabboni" expressed her joyous acknowledgment of the risen One as Master; the couple on the Emmaus road welcomed Him into their room and then allowed Him to become host instead of guest; Thomas in the upper room knelt before death's Conqueror and whispered "My Lord and my God"; Peter looked into His searching eyes and murmured "Thou knowest that I love thee"; and from the distant Damascus road at a later point in time the proud Pharisee, Saul of Tarsus, met the ultimate challenge of the resurrection with the words "Lord, what wilt thou have to me to do?" And it was this personal response to the fact of the resurrection that unleashed its power in their hearts. As each heart opened and yielded to the risen Lord so each could say "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live after the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

My life the environment of the resurrection! It can be if I yield it to the indwelling control and power of the risen Christ. Within the confines of my personality and the circumstances of my life He is able to make known His risen power, so that the glorious triumph of Easter is reproduced day after day in my personal experience. What He requires of me is that I should acquire what Dr. A. W. Tozer has called "the lifelong habit of spiritual response," in other words that day after day I should open my whole being afresh to Him, so that my thoughts and motives, words and deeds should be inspired, controlled and empowered by His actual presence within. And such a thing is possible, for

"He lives, to bless me with His love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need."

The environment of the resurrection is found wherever

"He can find one humble heart
Wherein to rest."

And that can be ours!



A part of the Sunday school

**Bradford Elim Church** **Pastor: E. J. Jarvis**

**PRIZE DISTRIBUTION**

On March 7th the Sunday school prize distribution took place. In the morning the prizes were presented by Mrs. J. Riddiough to the children of the morning church. The afternoon service was taken by Pastor Lyndon Jones, of Sowerby Bridge, and the Pastor presented the prizes to the junior members of the Sunday school.

Lyndon Jones was also the speaker in the evening and the Pastor presented the senior scholars with their awards, which included the certificates for the Sunday school examinations. One girl got 100 marks.

We praise God for His blessing on our Sunday school at Bradford.

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**Elim Church, Melbourne Street** **Pastor: R. Hodge**

Pastors and premises are two very important subjects to any Elim church—and it is with these that the church at Melbourne Street has been concerned during the past year. Early in 1964 we learned that our minister for the previous ten years, Pastor T. W. Thomson, was leaving us to assume responsibility for the Reading church ; our loss was to be their gain. At the church meeting he was presented with a Bible, his wife with a watch, and their son and daughter with fountain pens.

March, April and May, while awaiting a new pastor, were busy months for the brethren of the church, as they redecorated the minor hall and also had to take a more active part in the church services. Thanks must go to those outside the assembly who gave willingly of their ministry during this time, particularly Mr. W. Mullan, of Randalstown, and Pastor J. Harris, of Lurgan, both of whom gave a series of Bible studies lasting for some weeks.

Pastor R. Hodge, formerly of Holyhead, was inducted on June 6th and the service was attended by members of most of the Belfast churches. Pastor A. Wilson conducted the service, Pastor E. J. Thomas giving the address and the charge to the church and minister. A new manse has been purchased, and a band of the men decided to clean up and decorate a hall at the back of the church which had been used for storage ; this was done in August, and it is now used for primary Sunday school, Sunshine Corner and Junior Crusaders.

So much for the material things, but what of the spiritual ? At the time of writing we are looking forward to a campaign to be conducted by evangelist W. Hartley (Southampton).

Last week at the close of our Junior Crusader meeting five young boys stayed behind to inquire the way of salvation. We are trusting God for their future, and our own, for truly He is good to us in every way.

J. CRANE.

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## LAKELAND CRUISE

### Whit-Monday, June 7th, 1965
### by Elim young people

Imagine 350 young people, and others, with the joy of the Lord in their hearts and on their faces, in fellowship with one another seeking to testify to the reality of their faith in Christ amid the beauties of God's creation in the Lake District. And to this can be added the opportunity of witness in the evening in the town of Kendal. We are preparing for this on Whit-Monday, June 7th.

The suggestion arose from an idea in one of the recent discussion periods that the Lancashire youth commissioner has had with the presbytery's ministers and youth leaders.

A Lakeland steamer has been chartered for our exclusive use for Whit-Monday afternoon, and it will be possible to sail anywhere on Lake Windermere. We have obtained the use of a church in Kendal for the evening and the day will conclude in the house of God in worship, witness and fellowship together. Besides the fellowship and the enjoyment of a cruise we are anticipating effective witness in Bowness, Lakeside and Kendal. We are expecting young people and others to be with us.

Provision for a picnic lunch should be brought, and literature and tracts for open-air witness, and those with musical instruments are invited to bring them too.

You say " We'll come." We will say " Welcome."

Send for details to **Rev. A. F. Thomson, 82 Ellesmere Road, Daubhill, Bolton, Lancs.**

SEE YOU—
LONDON

ROYAL
ALBERT
HALL

3 and 6.30 p.m.

EASTER MONDAY

Song services at 2.30 and 6 p.m.

Nothing quite like it

**PRAYER AND PRAISE FELLOWSHIP**

By F. H. COLEMAN

Has the tide turned ? By this I mean has the tide of spiritual life and blessing that has been out in our country so long now beginning to come in ?

In the past weeks I have talked to evangelists from the U.S.A. and Europe who have visited London. They told me that they were amazed and delighted at the sense of the presence of God and the spiritual atmosphere they felt in our services. The minister from Europe told me it was his second visit to London, and his testimony was to the great change that had come in a year or so since he was here last.

To use another metaphor, are these straws in the wind of our spiritual climate ? The other day it was my privilege to attend a prayer meeting of prominent business men of various denominations who have received the baptism of the Holy Spirit. It was a quiet, powerful meeting held in the board room of a business right in the heart of London's West End. How blessed I was to hear these men pray fervently for revival in our land. Another young man who is a personal witness for Christ told me it was easier now to talk to people about salvation than six months ago. People were more ready to listen to the gospel.

All this is an encouragement to us who are praying for an outpouring of the Spirit upon the land in revival blessings. Keep on praying and we shall rejoice together as we see God moving in old-time power in Britain.

**Prayer is requested for**

Revival throughout Britain.
Recent converts, that they may grow in grace.
All Easter conventions.
The meetings in the Royal Albert Hall.

**Thought for the week**

We shall reap if we faint not.

## COMING EVENTS (*continued*)

**ST. PETER PORT, GUERNSEY.** April 25-30. Eldad Elim Church, Union Street (just off the Grange). Visit of Joseph Smith. Sunday at 11 and 6.30. Tuesday, Thursday and Friday at 7.45.

**SCUNTHORPE.** April 20-28. Elim Church, Ferry Road. Jubilee Evangelistic and Divine Healing Campaign, conducted by John Woodhead. Sundays at 10.45, 6.30 and 8. Weeknights at 7.

**SHEFFIELD.** April 24. Elim Church, Lee Croft, Campo Lane (near cathedral). At 7. Sheffield Youth Squash Choir.

**STOCKPORT.** April 24-29. Elim Church, Bamford Street. Jubilee Outreach. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Ministry by Presbytery's Junior Ministers.

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**
April 17, Clapham ; 18, Wimbledon ;
May 2, 3, Oxford ; 4, 5, High Wycombe ; 6, 7, Banbury ; 8, Oxford, District Presbytery Rally ; 9, Reading.

**London Crusader Choir :**
April 17, 18, Bristol ; 19, Royal Albert Hall ; 24, 25, Elim Bible College (Capel).

**R. Gull :**
April 24, Bristol ; 25, Bath ; 27, Swindon ; 28, Bridgwater ; 29, Keynsham ; 30, Wells ;
May 1, 2 (a.m.), Gloucester ; 2 (p.m.), Cheltenham.

**Miss Coralie Paint :**
April 25, Croydon ; 27, Thornton Heath ; 28, Camberwell ; 30, Guildford ;
May 1, Caterham ; 2, Bermondsey ; 4, Wimbledon ; 5, Coulsdon ; 6, Clapham ; 9, Kingston.

**Joseph Smith :**
April 16-24, Delancey ; 25-30, St. Peter Port ;
May 1-9, St. Helier.

**Elim Missionary Exhibition :**
April 17, 18, Hanley ; 28, 29, Derby ;
May 1, 2, Derby ; 4 (or 5)-9, Sheffield.

GEORGE CANTY

Elim's unique painter-evangelist

leads the

HALIFAX JUBILEE CRUSADE

in ELIM CHURCH, BOND STREET

From Saturday May 8th to May 20th

Each day (except Friday) 7.30 p.m., Sundays 6.30 p.m., Thursdays 3 p.m.

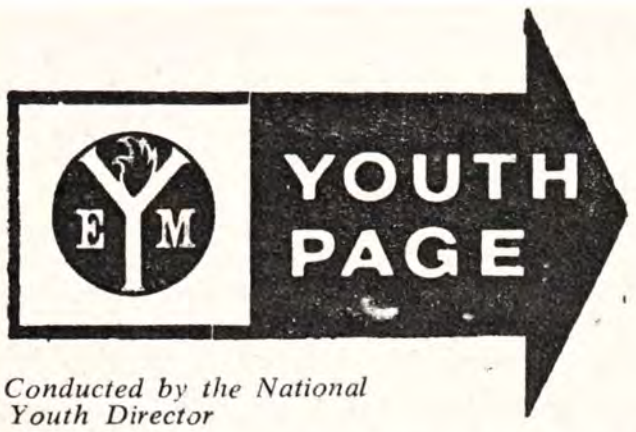
Song leader and accordionist : Tony Leavesley

Support your evangelists in prayer. Remember this all-out effort !

D.987




D.613




*Conducted by the National Youth Director*

## PONTYPRIDD SUNDAY SCHOOL

### Forty-five per cent increase

IN THIS age of gimmicks and special offers in the world, when the Church looks on as the claims of the world reach out for our young people, our Sunday school has increased by forty-five per cent in the last few months—without any gimmicks or special attractions other than the greatest message in the world, that of the love of God in Christ backed by the greatest power in the world, that of prayer.

With the introduction of Scripture Press material into our Sunday school we felt that we had been given the tools to do the job and we prayed that God would help us to get down to the task in hand, that of winning boys and girls and young people to Jesus Christ, but we were the first to admit that having the tools did not mean we also had the power for service, and we knew from the beginning that we must completely rely on the power that Christ alone can give. In the light of this we introduced to our Sunday school a " Jubilee Year Prayer Covenant," praying for strength in our Sunday school and an evangelistic zeal to win boys and girls for Christ.

We printed covenant prayer cards with the very able assistance of our pastor, Derek Green, and his duplicator. On this card we have a planned approach to prayer in which we pray every day of the week for two different teachers and their classes—one from the senior school, one from the junior school—and also an officer of the Sunday school, i.e. one day our secretary, another day our treasurer, another day for the bus covenant treasurer, until we have prayed for every department in Sunday school, so that each week every teacher and department is prayed for to make our school strong under God. Also into this covenant we each enter five children or adults whom we are praying to win into Sunday school during the year—these also we pray for each day. A lot of prayer one may think, but we are convinced that this is the power house of the Church of Christ.

We have found that this prayer covenant has already started to move the hand of God. Our teachers have found that with Scripture Press handbooks they have to do a lot of study and preparation and therefore more time is demanded of them, but all testified that they have found a new love for souls and a desire to be about the Master's business.

Numbers have increased from an average of eighty-six last year to 125 to date, and we are expecting to have a Sunday school of 250 by the end of the year (D.V.) and are looking for even greater blessing by the end of 1966 if the Lord tarries.

#### The cost of the literature

When we were introduced to Scripture Press material at the end of last year we felt that we could not afford to use it, much as we felt it was the best teaching material we had seen (I mention this because I am sure there must be many people who share this view) ; but we decided to take the Teachers' Handbooks and Take Home Papers on a trial basis, asking our teachers to help financially by paying part of the cost of their own handbook (this we did by their placing extra in the offering to avoid embarrassment to those unable to afford to give). We have found that our staff have appreciated this system and every book has been paid for. We no longer consider this Scripture Press material to be a financial burden, but a wonderful investment in the kingdom of Jesus Christ, which backed by prayer, can only result in a greater knowledge of subject by teacher and a finer standard of wonderful truth imparted to both young and old.

ERIC HUTCHINSON (*Superintendent*).

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**Women's Column** (*continued*)

firmly believed that Jesus was risen.' Besides, surely it is improbable that men would have invented a story that could only bring them persecution and martyrdom, and that they could have consistently told this story as they went to all lands, and all classes!"

Luke, with the keenness of a sincere physician, declared that there were infallible proofs of this amazing fact (Acts 1 : 3). The account of the resurrection of Jesus is credible because it was foretold hundreds of years before it actually occurred. The cross and the resurrection were the culmination of God's plan for the redemption of mankind.

Hallelujah! He is risen! Jesus, the crucified, arose from the tomb, bearing the marks of Calvary, at early dawn nearly 2,000 years ago, and to millions since He is now their joy and crown. " I know that my Redeemer liveth ! "

## EASTER CONVENTIONS

**BELFAST.** April 17-22. Ulster Temple, Ravenhill Road. Saturday at 7.45. United Youth Rally. Preacher: J. J. Way. Sunday at 11.30, 3 and 7. Monday at 3.30 and 6.30. Refreshments between services. Tuesday to Thursday, at 8. Preachers: J. J. Way (Bath), W. Mullan (Randalstown). Convener: J. Gardiner.

**BIRMINGHAM, Graham Street.** April 16-20. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: G. Canty and T. E. Francis. Musical items: Graham Street choir, male voice quartet, ladies' trio and Jim Clemson.

**BRISTOL.** April 16-18. City Temple, Jamaica Street. Good Friday at 10.30 and 7. Saturday at 7. Sunday at 11, 3 and 6.30. Preachers: Ron Jones, David Woodfield and Bob Helps. Also the German Pentecostal Choir.

**CHELMSFORD.** April 16-18. Elim Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Full tea provided. Saturday at 7. Sunday at 11 and 6.30. Preachers: Llewellyn and Mrs. Bell, and Alan S. Brewster. Soloist: Mr. Bell. Items by the church choir.

**CLAPHAM.** April 16-18. Elim Central Church, Clapham Crescent, Clapham Park Road, S.W.4. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: C. J. E. Kingston (President), J. Osman and A. Hughes. Musical items by Mr. and Mrs. J. Osman. Convener: T. W. Walker. Sunday at 6.30. D. B. Gray and the London Crusader Choir.

**CROYDON.** April 15-18. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Hughes (Whitehaven) and J. Osman (Sparkbrook). Convener: W. J. Maybin.

**GOSPORT,** April 16-20. Elim Foursquare Gospel Church, Prince Alfred Street, Stoke Road. Good Friday, Saturday, Sunday, Monday and Tuesday. Preachers: A. C. Jupp, F. W. Bristow and K. Gomes. (Tea provided on Monday.) Convener: F. M. Munday.

**GUERNSEY, St. Peter Port.** April 16, 18. Eldad Elim Church, Union Street. Good Friday at 11, Breaking-of-Bread Service. Sunday at 11, 6.30 and 8. Preachers: Rev. Ralph Gower and students.

**HASTINGS.** April 15-18. Elim Central Hall, Station Road. Weeknights at 7.30. Sunday at 11 and 6.30. Preachers: J. Lancaster, B. A. Horne and L. W. Tranter. Convener: A. S. F. Horne.

**ILFORD.** April 16-18. Elim Church, Clements Road. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: J. T. Bradley (Elim Headquarters) and R. J. MacKenzie (Rye Park). Convener: R. B. Chapman.

**LOWESTOFT.** April 16-18. Elim Church, St. Peter's Street. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. J. Slemming (Oxford). Convener: Arthur Greaves.

**MACCLESFIELD.** April 16-18. Elim Church, Mill Lane. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.15. Preachers: Wynne Lewis (Derby) and John Nicholson (Langley).

**OXFORD.** April 16-22. The City Temple, Botley Road. Evangelistic Campaign. Good Friday at 11 and 6.30. Saturday at 7.15. Sunday at 11 and 6.30. Tuesday to Thursday at 7.15. (No services on Monday).

**PRESTON PARK.** April 16-18. Elim Church, Balfour Road. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. (Cups of tea provided on Good Friday). Preacher: B. J. Epton.

**ROMFORD.** April 14, 16-18. Elim Church, Wheatsheaf Road. Wednesday at 7.45. Good Friday at 11. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: F. A. Hodge (Becontree). Convener: A. W. Leavesley.

**SCUNTHORPE.** April 16-19. Elim Church, Ferry Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 10.45 and 6. Monday at 3 and 6.30. Full tea provided on Monday. Preachers: W. J. Hilliard and Tom Allen. Supporting items.

**SHEFFIELD.** April 16-20. Elim Church, Lee Croft, Campo Lane (near cathedral). Good Friday at 7. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.15. Preachers: J. Craig Kennedy and Brian Barnett.

**WHITEHAVEN.** April 16-19. Elim Church, George Street. Good Friday at 10.45, 2.30 and 6. Saturday at 7. Sunday at 10.45, 2.30 (cradle-roll service), 6.30 and 8. Monday at 2.30 and 6. Preacher: G. Ladlow and H. Palliser. Convener: W. J. Allen. Full tea provided on Friday and Monday.

**WIGAN.** April 16-19. Elim Central Hall, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (refreshments on Monday). Preachers: E. J. Jarvis and Kenneth Smith. Musical items. Convener: F. R. Lomas.

## COMING EVENTS

**ALLOA.** From April 25. Elim Church, Candelriggs. Revival and Divine Healing Crusade by A. Tee and party with the Mitchell brothers and Archie McNeil at the electric organ. Sundays at 6.30. Weeknights, except Fridays, at 7.45.

**BATH.** May 1-8. Concert Room, Abbey Churchyard. Saturday at 7. Elim Church, Charlotte Street. Sunday at 6.30. Weeknights, except Friday, at 7.30. Revival and Divine Healing Campaign by John Woodhead, supported by Swindon Elim Church choir.

**BECONTREE.** May 1. Elim Church, Green Lanes. Missionary dicussion at 10.30. District Presbytery business meeting at 2. Youth rally at 7.

**BRADFORD.** May 1. Elim Church, Leeds Road. Symphony of Praise. At 3 and 6.30. Massed choirs of North-west District Presbytery Elim Churches conducted by W. Semple. Items by the Coventry trio and Alan Caple. Preacher: W. J. Maybin. Cups of tea between services.

**CARLISLE.** April 24-27. Elim Church, West Walls. Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: E. F. Cole and W. J. Allen.

**CATERHAM.** May 1. Elim Church, Holmesdale Road, off London Road. Missionary Rally at 7.30. Speaker: Miss C. Paint, India. Missionary film.

**DUNDEE.** April 22-24. Elim Church, Dudhope Crescent Road. Jubilee celebrations. Thursday at 7.30. Friday at 7. Jubilee banquet (by ticket only). Saturday at 3 and 7, United Rallies at Govan Town Hall, Glasgow. Sunday at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent).

**GLASGOW.** April 24. Govan Town Hall. United Jubilee Rally. At 3 and 7. Preachers: H. W. Greenway, J. J. Morgan, W. R. Jones and A. Tee. (Tea between services.)

**HANLEY, Stoke-on-Trent.** April 17th at 7.30 and 18th at 6.30. Elim Church, Bucknall Old Road. Elim Missionary Society Exhibition. Elim missionaries will conduct the weekend services. April 24. Rally conducted by Derby Elim Church young people. At 7.30.

**LOUGHBOROUGH.** April 24. Official opening of new Elim Church, Ashby Road, by R. B. Chapman at 4 p.m. Special weekend services. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: R. B. Chapman and C. J. Watkins. Presbytery support welcomed. Tea provided between services on Saturday.

**ROCHESTER.** May 1-4. Elim Church, Star Hill. Spring Convention. Sunday at 11 and 6.30. Saturday and Monday at 7.30. Preachers: A. Owens and J. A. Wright.

(*continued on page 239*)

# Women's column

By GLADYS GORTON

### WHAT TOMMY'S MOTHER SAID

THE TEACHER eyed his forty pupils, all boys around the age of ten. "Who is the greatest living man?" he asked them, rapping his desk with his ruler, commanding attention.

Up shot a dozen or more hands.

"Yes, Dawson?" He looked at a boy in the front desk.

"Sir Winston Churchill, sir," the boy promptly replied (he was alive then).

"You are right, I should say," the teacher said, casting an eagle eye over the class and noticing that every hand went down except one. Tommy was in the back row and he kept his hand up, jerking it backwards and forwards to catch his eye.

"What do you want to tell me, Bailey?" he asked.

"Sir, Jesus Christ is the greatest living man," Tommy blurted out, blushing to the roots of his hair.

"Come, Tommy, I said the greatest *living* man," the teacher replied impatiently, "Jesus Christ lived nearly 2,000 years ago." He nearly said "has been dead nearly 2,000 years," but he suddenly thought of his mother, who taught that Jesus was alive. Those days seemed far away, and now he had atheistic tendencies.

"But, sir," Tommy answered, showing great courage, "mother tells me He is alive and that He is living everywhere, and is easily found by all who seek Him."

Bravo, Tommy! Mother, wouldn't you be proud of any son of yours who would so fearlessly declare his mother's faith in his classrom?

The other week Dr. Bourne wrote an article in a Sunday newspaper disclaiming the resurrection of Jesus Christ. I did not read it, but it was mentioned as he was introduced to viewers on southern television news (B.B.C.). His theory is not new. He gave his reasons, stating that it was impossible for His body to be resurrected and that in all probability the disciples hid the body. Robert Lee calls this the "fraud theory." I quote from his writings. "Two most advanced sceptics, Strauss and Baur, both reject as morally impossible this fraud theory. 'History,' says Baur, 'must hold to the assertion that to the faith of the disciples the resurrection of Jesus Christ was a fact, certain and indisputable.' 'The historian,' says Strauss, 'must acknowledge that the disciples

(*continued on page 252*)

# Sunshine Corner



HELLO SUNBEAMS.

Usually when I think of Easter I think of London and the Royal Albert Hall. I do trust I will see you there this Easter, especially as it's a very special year for us all in Elim.

There is another great city that reminds me very much of the Easter message. I am sure you will have heard of being "sent to Coventry." Well, I wasn't sent there, but Uncle Jim took me there to see the wonderful new cathedral. Strangely enough, being "sent to Coventry" in the sense that some people speak of it has a part in the Easter message. Being "sent to Coventry" is another way of saying that a person was despised and rejected. The people cried out at Jesus "Crucify Him" and they certainly rejected Him; they turned their backs on the Son of God, and did not want anything to do with Him.

Coventry has an Easter message all its own. There is the ruin of the old cathedral with the charred cross to remind us of the destruction and desolation caused during the war. I remember hearing the drone of the planes as they went over the country during the war years. It is sad to see the ruin of what was a lovely old cathedral. We walked through the ruin first and it led the way to a wonderful new building that speaks of resurrection. There would never have been a new cathedral if the old one had not been destroyed.

The new cathedral speaks very vividly of the Lord Jesus in His suffering and death. The theme of the crown of thorns predominates in many of the beautiful chapels in the cathedral. When I saw it all I was very moved as I thought of all the suffering that had gone before, but out of the suffering had come a new spirit. Some of the work in the new cathedral was done by young people from Germany who had come over to this country to help in the rebuilding. Many gifts were given from many lands across the sea. A beautiful ebony cross was the work of a boy from Tanzania. All this because of the destruction that had gone before.

Without the suffering there would have been no glory. Jesus suffered and died on Calvary, and if He had not suffered He could not have risen and conquered death. I particularly liked the baptistry win-

(*continued on page 255*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by John B. Coleman**

**Monday, April 19th** — Matthew 28:11-20

Satan was not slow to circulate a false report concerning the resurrection. Observe that bribery was the method employed. We are reminded of Balak's offer of financial reward to Balaam for falsifying the Word of God (Numbers 22-24). Even when people are given a glimpse of reality we are perplexed as to why they do not accept the message. Even of those who gazed upon a risen Christ " some doubted " (v. 17). May we find ourselves among the worshippers ! Meditate upon the Master's great commission, note His emphasis on doctrine, " teaching." Solid doctrine is the least popular ingredient of the gospel feast, yet for the believer it is the most necessary.

**Tuesday, April 20th** — 1 Peter 1:1-12

Peter, an apostle, " one sent forth." Do we value those whom God has sent forth to minister to our spiritual needs ? " He who preaches otherwise than as a messenger of Christ is not to be heard; if he preach, then it is all one as if thou didst hear Christ speaking in thy presence " (Luther). Through the preaching of the Word men experience the new, spiritual birth. By this birth the believer has a new hope centred in the Person of Christ. He arose from the grave, therefore ours is a " living hope." While living in the hope of His return we are " kept " (v. 5). His power garrisons or guards us. The writer of this epistle knew how securely he was guarded; he was never left alone night or day (Acts 12). Divine power guards those who are living in God's will.

**Wednesday, April 21st** — 1 Peter 1:13-25

" Gird up the loins of your mind " (v. 13), an allusion to the flowing robes which were suitable for leisurely ease but most unsuitable for energetic activity. When Israel left Egypt the men stood eating the passover with girded loins, the loose, flowing outer robe tucked into a waist girdle so as not to impede motion as the march commenced. People who girded themselves thus were workmen, pilgrims, runners, wrestlers and warriors, all of whom are used as types of the Christian. No believer should be guilty of laziness in his mind concerning the things of God—the Lord is to be loved with the " mind " (Matthew 22:37); we are to develop a spiritual maturity (1 Corinthians 14:20).

**Thursday, April 22nd** — 1 Peter 2:1-10

New birth is followed by spiritual babyhood. God has provided the unadulterated milk of the Word to sustain us Sadly enough, some Christians suffer from spiritual malnutrition and often they blame their fellow Christians for their deficiency. But note Peter's word (v. 2), " desire "; it means " have a yearning desire for," or " a longing after." Appetite plays a great part in our relish for the " riches of His grace." The growing Christian's faith is in Christ, not in Christians. " He that believeth on Him shall not be confounded " (v. 6), or " never be disappointed " (Amplified New Testament). We can never be disappointed in Him, but is He disappointed in us? Christ has a purpose for the believer (v. 9), " to display the virtues and perfections of Him who called you." Are we doing that?

**Friday, April 23rd.** — 1 Peter 2:11-25

Peter assures his readers of his love for them (v. 11); he does not order their conduct, he beseeches, warns, entreats. What an example of pastoral wisdom and counsel ! Our duty as citizens is laid down (vv. 13-17), and as employees (vv. 18-21). Suffering, even wrongfully, without retaliation is part of the Christian's duty, even as our Lord Himself showed us. We are brought to the Cross, the place of salvation for sinners, for our example as saints. Does Peter have in mind our Lord's words in John 10:11-18 and 21:15-17 in the last verse? He has found that Christ is a Shepherd who cares for His flock, and so shall we.

**Saturday, April 24th** — 1 Peter 3:1-12

Human relationships are dealt with in this portion. A Christian cannot be one thing in the church and something else in the home. Appearances are unimportant compared with the culture of the inner life. Murray McCheyne wrote to a friend, ". . . do not forget the culture of the inner man—I mean of the heart." In a Christian home husband and wife should pray together, and the family altar be erected. One of the contributory factors to the great revival in Kidderminster under Richard Baxter was the many homes where he had been used to persuade the families to commence family prayers.

**Sunday, April 25th** — 1 Peter 3:13-22

The secret of victorious Christian living (v. 15) is setting apart the Lord God in the heart. As the temple had a special place for God to dominate the shrine, so the blood-cleansed heart should be a temple where the Lord reigns. If He holds His rightful place the Christian will desire to witness for his Lord. This witness must be confirmed by a consistent life, even to suffering for well-doing if it is in God's will (vv. 16, 17). Again our Lord's dying on the cross is put before us for our example (v. 18), but just as He triumphed (v. 22) so shall we triumph in Him.

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**Sunshine Corner** (*continued*)

dow in the new cathedral because it spoke of the glory of God. In front of it was a rough stone from Bethlehem, so different from the beautiful coloured glass of the window. It reminded me that Jesus laid aside His glory and came down to earth. He was laid in a rough tomb of stone, despised, rejected and crucified, but out of it all He rose triumphant to a greater glory.

At Easter I will be in London singing the praises of God, but my thoughts will be in Coventry too, remembering the message of the old and the new cathedrals. It helped me to understand the true meaning of resurrection. I remember that Jesus said to the Pharisees: " Destroy this temple, and in three days I will raise it up." They did not understand what He meant, but He spoke of His body. They did destroy it, but God raised Him up and He lives for evermore. He is much greater than the cathedral and He lives.

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## BIRTH

RICHARDSON. On March 16th, to Pastor and Mrs. Brian Richardson, Merriott, God's gift of a son, Mark Leslie Albert, a brother for Lois.

## MARRIAGES

BODMAN—HANSON. On March 27th, at Elim Church, Bath, Kenneth James Bodman to Barbara Jean Hanson. Officiating minister: John J. Way.

WEBLIN—BARKER. On March 6th, at Elim Church, Ealing, John Robert Weblin to Evelyn Barker. Officiating minister: A. J. Chuter.

MINOR—WHIBLEY. On March 20th, at Elim Church, Loughborough, John Hugh Antony Minor to Zandra Rose Whibley. Officiating minister: Keith Harris.

## WITH CHRIST

WAYLAND. On March 22nd, Reginald Montague Wayland, pastor of Hadleigh Elim Church, Essex. Funeral service held at Leigh-on-Sea Elim Church on March 29th. Officiating ministers: Roland Thorne, H. W. Greenway, J. J. Morgan, H. Burton-Haynes, J. A. Wright and George Backhouse.

WEST. On March 22nd, Bertha West, aged 65, loyal member of Elim Church, Loughborough. " With Christ." Officiating minister at funeral: Keith Harris

LANE. On March 19th, Lillie Maud Lane, aged 83, member of Elim Church, Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

HAPPS. On March 23rd, Charles Happs, died peacefully in hospital. Officiating minister at funeral: L. N. Knipe.

## GOLDEN WEDDING

PADLEY—MAINWOOD. On April 10th, 1915, Arthur L. Padley to Marion Mainwood (Sheffield). Thanks be to God for His continued faithfulness (Isaiah 54:10). C.983

## DEDICATION

MACCLEAN. On March 28th, at Elim Church, Delancey, Gary John, infant son of Bryan and Rosemary MacClean (Elim Crusaders). Officiating minister: W. J. Martin.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 17 APRIL 24th, 1965 6d


## SPECIAL ELIM BIBLE COLLEGE OPENING NUMBER



ON THE WAY TO THE MARQUEE AFTER THE OPENING CEREMONY

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*All photographs in this issue are by Carol Acworth.*

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# EDITORIAL

## "THEY BUILDED"

THESE words will be recognised by our readers as having been spoken by our Lord with reference to the activities of the world population of Noah's day and to the activities of the world population in the days immediately preceding His second coming. The building activity throughout the world impresses all observers because of its unprecedented nature ; but feverishly though we are building, our efforts will not solve the world's accommodation problem. If the calculation of 1,000,000,000 more people inhabiting this globe in fifty years is only nearly correct, it means that the built-up areas of the world will have to be increased within fifty years by thirty per cent to accommodate everyone, even on the present basis of millions making the sidewalks their home as they do, for example, in India. The problem has only to be stated for us to recognise the impossibility of its solution. But let us reduce it to manageable proportions by looking at the British situation. Think what this will mean here. If the population of these islands increases at the same rate as the world population, in fifty years an extra 15,000,000 people will crowd them. What a prospect ! To house these we shall need the equivalent of fifteen new cities each the size of Birmingham by the time children who are ten now reach the age of sixty. To put the problem in another way, each year from now on we should add the equivalent of not less than three cities the size of Nottingham to our built-up areas. The politicians may make what they will of this problem and use it as a means of vote-catching propaganda, but a crash programme would not solve it. We must face the fact that the housing situation, like the food situation, will deteriorate—man cannot cope.

It is estimated by the population statisticians, however, that as far as these islands are concerned the population will be 10,000,000 more in thirty years than at present. If you are under twenty you will not have scored your half-century before you see this happen ! Ten new cities the size of Birmingham needed, in addition to all the building required to keep pace with what we lose in slum clearance and town replanning ! Now you youthful town planners and architects, here is a real problem for you to get your teeth into. The planners are only scratching the surface with their present ideas. Remember that the problem requires for its solution the building of a minimum of 600,000 new homes with ancilliary services every year from now on.

Though the problem will not be solved, it could be solved. The useful "life" of much of what we are expending our national resources of energy, both human and mineral, on is limited to from five to twenty years, e.g. household appliances, motor vehicles and all amusements, but a well-built house by contrast will last 150 years. In other words, we are wasting on pleasure and prestige as much energy as would solve the accommodation problem with ease if we recognised

(*continued on page 266*)

# JUBILEE JUBILATION AT GRENEHURST PARK

*Some impressions of the opening of the new college,*

## *from W. G. Hathaway*

THE acquisition of such an admirable home for the Elim Bible College in such magnificent surroundings was indeed a cause for rejoicing throughout the whole family of Elim. They came from far and near, by rail, coach, car and every other means of transport available, to be present on this grand opening day. So far had some come that it took them until almost sunrise the next morning to reach home again! It was worth it all, in spite of the torrential rain which soaked the grounds and the visitors, though it never seemed to damp their ardour or their vociferous praises to God as they gathered beneath the spreading canvas of the great marquee. With boots and shoes squelching in the mud, but with spirits as buoyant as boys and girls on holiday from school, they came beneath the billowing folds of the canvas tabernacle erected for this special occasion. They sat and sang, then stood and sounded out their praises to the Lord, defying the weather and the discomfort of the overcrowded marquee. They squeezed into every seat, they stood three and four deep around the walls of this crowded auditorium until it seemed there was no breathing space left. They packed the refreshment tent adjoining, facing only the loudspeaker, listening intently to every word and joining heartily in the praises of the Lord Jesus —the Master of all the ceremonies of this happy day.

What a feast there was as the visiting speakers ministered to the vast crowds! In the afternoon Gilbert Kirby and Lindsay Glegg regaled us with the finest wheat, bringing forth joyous response from the congregation. In the evening James T. Bradley and Robert Barrie brought us thrilling themes of exposition that left us all with burning hearts as their words, fired by the Holy Ghost, fell on our ears. The speakers were at their best and excelled themselves as they ministered to this special Bible College occasion.

What a feast, too, between the two meetings as the crowds regaled themselves upon the provision made for them in the refreshment tent or within the walls of the College itself. Weeks of work had gone into the preparations for the day; weeks of hectic hurrying, weeks of elaborate engineering and electrification had now brought the climax in the glory of this wonderful day. Glory? Yes, glory to the crowned efforts of the organisers, glory to the spirits of all who came for this triumphant gathering; glory, too, to the Lord of glory whose Spirit of glory pervaded the atmosphere of this wonderful day.

Though not now really responsible for much in the way of organisational responsibility, I was really glad to be there, to see the familiar faces, to mingle with the jubilant crowds in spite of the rain and the thickening fog that threatened to disrupt the orderliness of departure at the end of the day. It was a day of days, a day to be remembered, to which to look back in thankfulness for the love that sought us, the blood that bought us, and the grace that brought us to that hour.

In this new Elim Bible College, under the able direction of Rev. and Mrs. Wesley Gilpin, many will be the men and women who will look back to their stay, their training and their fellowship in these wonderful days in the "school of the Spirit"—that greatest of all teachers.

*Reading the Bible prior to the opening ceremony.*



# MEN FOR THE MINISTRY!

*Vice-President's call at opening of new Elim Bible College*

## *by T. W. Walker, Clapham*

THE NEWSPAPERS carried reminders to put clocks forward one hour, since British summer time commenced at 2 a.m. the next day. It is well called *British* summer time! The opening day was wet, chilly and muddy. How were the very poor conditions going to affect the support? We need not have worried. Elim people, and others, came in hundreds from near and far; a crowd conservatively estimated at over 1,500 people journeyed from many points in the British Isles to acknowledge the work of Elim Bible College and its Principal, G. Wesley Gilpin, and his wife. The marquee erected in a field near the college seated 800. The afternoon meeting saw it absolutely crammed, with hundreds standing around the sides of the tent inside and many more outside, in the refreshment tent and in the college itself. If we needed an expression of interest and loyalty in Jubilee Year this was surely it—mud, mud everywhere, rain dripping, fog coming down, a chill, even raw atmosphere, yet hundreds came. As one of the speakers said to me, "You Elim people are wonderful! Who would have thought of a crowd like this? What a privilege to see their enthusiasm and to address such a fine gathering!" Take a bow, Elim family!

Proceedings began with the short, moving ceremony of turning the key in the door, and the opening hymn, "Praise, my soul, the King of heaven," conducted by H. W. Greenway, our Secretary-General, after which J. Hywel Davies, Administrative Secretary of the Evangelical Alliance, led us in prayer. Our vice-President, P. S. Brewster, then read 1 Chronicles 29: 10-20 and went on:

*"Thousands of Elim people all over Great Britain and on the mission fields are thinking and praying about this moment. Today is an answer to prayer, the climax of all our expectation. Paul spoke a great deal about the ministry. He said that God made him a minister. He also spoke about being a good minister of Jesus Christ. He referred to the fact of being an able minister of Jesus Christ.*

*"One of the greatest needs of our movement is the intake of young men. We hope and pray that this college will solve this problem. This year our American Pentecostal brethren are giving priority to Bible colleges and every Pentecostal Bible school throughout U.S.A. has had an increase of students.*

*"We are gathered today to offer to Almighty God humble thanks and praise for allowing us to secure and dedicate this building for the preparation of ministers of the gospel.*

*"In the name of our Lord Jesus Christ we solemnly and yet joyfully dedicate this building to the glory of God that it may be set apart for the service of God, for reading and studying the inspired Word, for constant prayer and praise, for seeking the Holy Spirit, for the preparation of men and women for the ministry in the homeland and overseas, ever bearing in mind that we are commissioned by the Lord Jesus Christ—'Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world.'"*

After prayer, Mr. Brewster put the key into the door and the official opening took place. The months of preparation and labour at last achieved their climax: Elim Bible College, Grenehurst Park, Capel, Surrey, was at last a reality and no longer a dream.

We then repaired to the large marquee, and the problem was how to get in! Putting a quart into a pint pot must be an easy operation by comparison! However, we were soon singing "He lives, I know He lives," and the Secretary-General had the meeting cheerfully and warmly under way. Mr. Greenway called to the platform Donald Gee, the beloved veteran Pentecostal leader, so long associated with World Pentecost and until recently Principal of the Assemblies of God Bible School at Kenley. Mr. Gee led us in prayer and then made way for our college Principal, who acknowledged the presence of our distinguished guests and went on to give some details of the work behind the scenes in renovating the college. All who inspected the building—and surely everyone who came must have done so judging by the crowds who went in and out of the building before and after the meeting—will affirm the thorough excellence of the work done. This college is really

beautiful, and everything possible has been done to make it a fine and most congenial study centre. One of the remarks made to me by Rev. Gilbert Kirby was that he was deeply impressed by the whole standard of the place. Mr. Gilpin thanked, among others, the Secretary-General, the Administrative Secretary, John C. Smyth, and our Elim maintenance service for all they had done and we all re-echoed in our hearts the very sincere and loving tribute paid to Mr. and Mrs. Gilpin by the Secretary-General. These two dedicated people have spared no effort and their ministry is tremendously appreciated by us all.

The Secretary of the Evangelical Alliance and its vice-President, Rev. G. W. Kirby, M.A., and Mr. Lindsay Glegg, A.M.I.E.E., were our two speakers. Bringing greetings and congratulations from the Alliance and from all those it represents, Mr. Kirby went on to speak from 2 Timothy 2:15. He struck exactly the right note. His careful analysis of the verse was good to hear and the precise faithfulness to the inspiration of Scripture earned our full support. Here was a thoroughly Bible-based address which stressed and underlined Mr. Brewster's call for men for the ministry. The eighty-two-year-old Mr. Glegg, that indefatigable evangelist, leader and supporter of so many gospel enterprises, belied his years and spoke with fire and energy. Basing his thoughts on the grand text, "Believe on the Lord Jesus Christ and thou shalt be saved," Mr. Glegg outlined modern conditions and declared, "My theme is the unchanging gospel in a changing world." This was a fine message, a fitting counterpart to the studious address which had so rightly preceded it. Bible study, Bible-based evangelism, Bible teaching, were highlighted by both speakers—and what better for the opening of a Bible college? Thank you, gentlemen, for your grand fellowship and inspired ministry.

No event like this one would be complete without the singing of the London Crusader Choir under the leadership of Douglas B. Gray. As Mr. Greenway said, they were really a must. Their long association with "Elim Woodlands" and with our work as a whole demanded their presence. It was a strange picture in some ways with the choir clad in overcoats to keep out the damp and cold, but they gave of their best and Mr. Glegg was so right in saying how good it was to hear the words so distinctly.

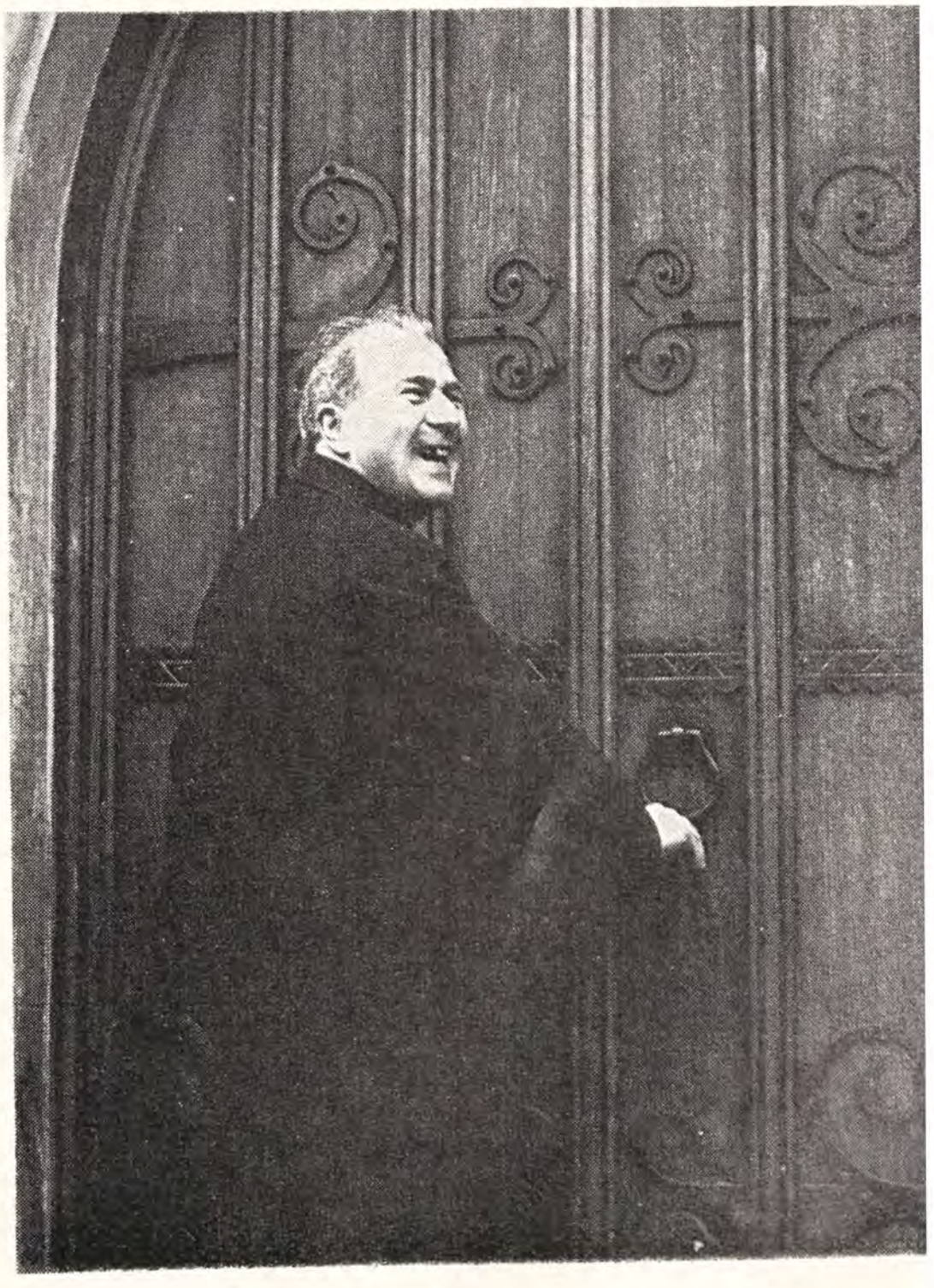
We must congratulate the Elim Bible College students. How they had worked! The Principal was obviously moved in thanking them for their great loyalty and loving labours. We noted how happily and selflessly the brethren and sisters of the student body ministered to our needs in so many ways. We also were blessed by their ministry in song. Trained by John Harwood and accompanied by Miss June Bryson, their enthusiasm overcame the disbalance in favour of male voices and their dedication to their calling was evident in their every ministry and labour on this grand opening day.

One of our Executive Council members, H. Burton-Haynes, brought the afternoon meeting to its height in leading us in prayer. May the Lord move by His Spirit in fulfilment of the desire behind that prayer!

Pray for Elim Bible College! It needs your concerned support in kind and in spirit. The new building offers us an excellent opportunity and we rely on the loving interest of our Elim family. A remark by Mr. Greenway must close this report. He said that we must be right in seeking to win young men and women for the ministry, since this was a fulfilment of the command of the Lord that we should pray the Lord of the harvest to send forth labourers. May Elim rise to their glorious vision!

---

*The vice-President jubilantly puts the key in the door.*



# News from the Churches

**Southend-on-Sea** **Pastor: J. A. Wright**

**Church of England members baptised in Elim church**

At a baptismal service held here on March 23rd, among those baptised were members of the parish church of St. Paul, Westcliff-on-Sea. Their vicar, Rev. R. A. Vick, B.A., M.A., whose stand for scriptural baptism as against infant "baptism" has been widely publicised in newspapers and on radio and television, and which has caused such ferment throughout the Church of England, was present and shared in the service. It is the second such service, one being held quite recently. Mr. Vick spoke to the point of his convictions in this matter, saying that the Prayer Book enjoined the teaching of "the pure Word of God," and such he was endeavouring to follow. In the "burial" of baptism he saw, among other things, the death of denominationalism. Our brother rejoices in a personal experience of the baptism in the Holy Spirit.

---

**Farewell at Ealing** **Report by A. J. Sillence**

With sadness we said farewell to Pastor and Mrs. A. J. Chuter on the first Sunday in March. When Pastor Chuter arrived in Ealing five years ago the district was shaken with his evangelical fervour and tremendous energy for Christ. At once a steady influx of converts and new members began and continued right down to this farewell service, when one decision was made and others rededicated their lives to the Master. The church has benefited especially by the increase of young people.

Expressions of appreciation of Pastor and Mrs. Chuter's loyal service were given by the deacons. Mr. R. S. Garrard (church treasurer) presented them with a cheque from the senior members and Mr. P. Holmes (Crusader secretary), on behalf of the young people, gave them a Goblin Teasmade set.

It was a joy to welcome Pastor and Mrs. D. M. Chuter and family at this service, at which several musical items were rendered.

Our prayers follow Pastor and Mrs. A. J. Chuter as they take up their new sphere of service at Ipswich.


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# EVENING RALLY AT THE OPENING OF THE NEW COLLEGE by W. J. Maybin

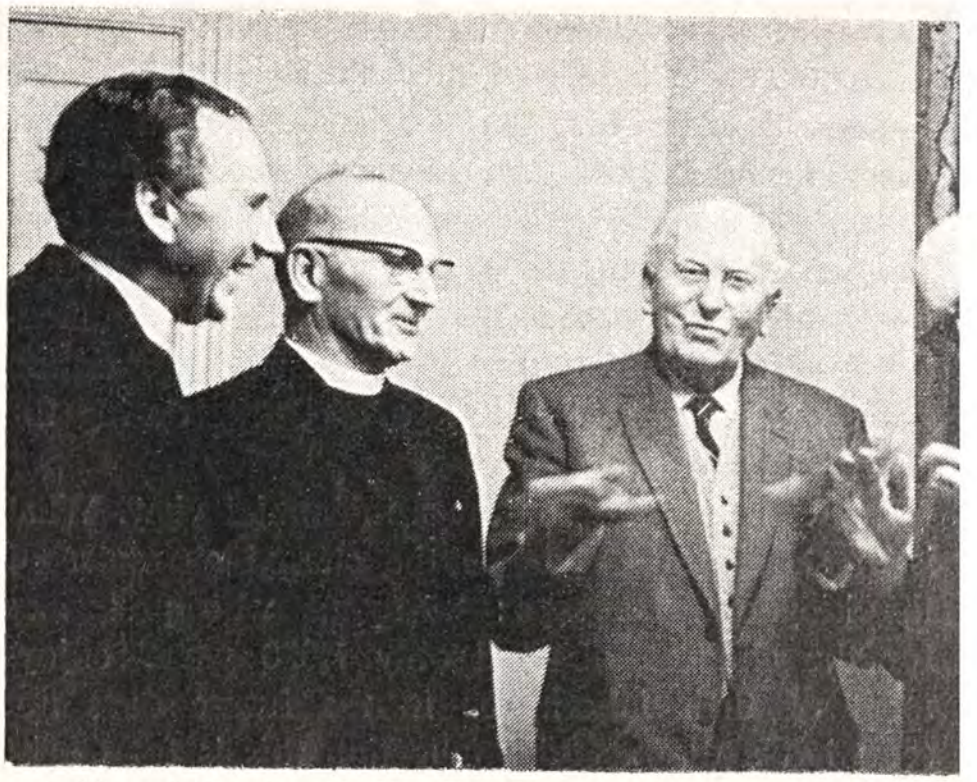
THE EVENING descended in mist, which added to the physical discomfort of the event but which was not allowed to damp the spirits of those who had come for the occasion of a lifetime. As many of us will hardly see another jubilee, we should not be likely to witness the consecration of another Elim Bible College. This fact made the occasion unique in our history.

Our Secretary-General, Pastor Greenway, with his usual bright platform manner, soon had the people "singing in the rain"! It seemed very strange indeed to be singing in a tent in March.

After prayer Mrs. Wildranne, Principal of I.B.T.I., brought good wishes from their faculty and students. She humorously remarked that if every cloud had a silver lining Capel would have many silver blessings in store. May her words prove to be prophetic.

The first speaker, J. T. Bradley, a former Principal of Elim Bible College, soon led us into a thought-provoking consideration of three verses of Scripture: Isaiah 40:2, where the Septuagint version reads "Speak, ye priests, to the heart of Jerusalem"; Ecclesiastes 3:11, where the marginal rendering runs "He [God] hath set eternity in their heart"; and Ephesians 1:18 (margin), ". . . the eyes of your heart being enlightened." Clearly the speaker expounded his theme, that beyond intellect and conscience God makes Himself known through Spirit-anointed ministry to the hearts of men. Therefore, he said, "the minister has a direct appeal to the heart, his work belongs to eternity and is the greatest work of all." Here was a message that set out to show us that real ministry involves not only intellectual ability but the Spirit's anointing, and succeeded.

The final speaker, Pastor Robert Barrie, Principal of the Kenley Bible College, brought the sincere good wishes of staff and student body of his college, also the greetings of the Executive of the Assemblies of God. In his ministry he turned our thoughts to 2 Kings 6:1-7, where the "sons of the prophets" set out to establish a new centre of study and prayer. This Old Testament college, like Capel and other God-centred places of learning, provided an atmosphere that breathed of the spirit of heaven. This was his prayer for Elim's new college. In 2 Kings



*J. Hywel Davies, H. W. Greenway, A. Lindsay Glegg and Gilbert Kirby discuss a humorous possibility!*

conditions called for a change of location. In Elim we had secured this in acquiring such delightful surroundings, and under God he did not believe that we had left the blessing behind at Elim Woodlands.

The London Crusader Choir set the scene again in the music, as did the students. The occasion would not have been complete without this very beloved part of our institution. Thank you, Pastor Gray!

As the people left in the darkness and drizzle it was very evident that here was a people who had sunshine within that inclement conditions could not destroy. We all breathed a prayer for the Principal, his wife, their helpers and the students.

W. J. MAYBIN.

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## PRAYER AND PRAISE FELLOWSHIP

By F. H. COLEMAN

When we think of revival and prayers for revival we do not have in our minds the thought of an evangelistic campaign or the reviving spiritually of the members of some church. We think of God moving by His Spirit using the preaching of the gospel to bring multitudes to Himself.

Many of the great revivals of the past have started because God burdened a man who commenced to pray. The revival which swept America in 1858 and Britain in 1859 started because of a man who prayed in New York and another who prayed in Ulster. Some time after the awakening in America a young man read a book entitled "George Muller's Narrative." When he heard the news of the great awakening in America his faith was quickened, and he said to himself: "Why may we not have the same awakening here, seeing that God did such things for George Muller in answer to prayer?" Soon a prayer meeting was started and revival swept the British Isles in which it was said 1,000,000 people were saved and added to the churches.

If God burdens your heart, be faithful and pray, for you may be the one through whom another revival will sweep our land.

**Prayer is requested for**

Revival throughout Britain.
All forms of evangelistic effort.

# CH

THREE views are held regarding the second advent of Christ in relation to the millennium. The pre-millennial view holds that Christ will return before the millennium ; the post-millennial view is that the world will become converted and righteousness reign before Christ returns to take over the kingdom ; the a-millennial view is that there will be no millennium at all but that the 1,000 years of Revelation 20 refers to the spiritual reign of Christ during the present Church age.

Let Calvin speak for the a-millennial view. What is at stake, for Calvin, is the eternal character of the kingdom. He says : " Anyone who prescribes for the children of God only 1,000 years' enjoyment of their inheritance in the future does not see what a disgraceful implication this is for Christ and His kingdom." Of course, the pre-millennial view does not limit Christ's kingdom, and the saints' enjoyment of it, to 1,000 years. His kingdom is an " everlasting dominion " (Daniel 7 : 14) ; it is only His earthly reign which is limited in time.

As regards the post-millennial view, the previous article on the millennium showed that this view cannot be accepted either, since both Scripture and fact are against the expectation of a fully converted world prior to Christ's second advent. There remains therefore the pre-millennial view, which I believe is the scriptural one.

For clarity we will discuss the kingdom of Christ during the Church age, during the millennium, and in the eternal state.

**1. The kingdom of Christ in the Church age**

The terms " kingdom of heaven " and " kingdom of God," as used in the gospels, mean and refer to the same thing. Matthew, who wrote originally for the Jews, used generally the term " kingdom of heaven " because the Jews, from reverence for the holy name Jehovah, transcribed this by such expressions as " power," " name," " heaven." Thus Jesus asks the Pharisees : " The baptism of John, whence was it ? from heaven [that is God] or from men ? " (Matthew 21 : 25). The other gospel writers, having in mind Gentile readers, mostly used the term " kingdom of God."

The kingdom of heaven, announced by John the Baptist, was later proclaimed by Christ Himself as being " at hand " (Matthew 3 : 2 ; 4 : 17), an awakening cry of great significance to the Jews of that day. Originated by them, it denoted the intervention of God, so ardently expected by Israel, to restore the kingdom to them and liberate them from the power of their enemies.

But, says Jesus, the kingdom of God, in its spiritual aspect, can be entered only by the new birth (John 3 : 3, 5) ; the kingdom is " within or among them " (Luke 17 : 21) because the King, in His own person and ministry, is already present ; the kingdom is " not of this world " (John 18 : 36) because it is under spiritual, not political, laws.

Paul writes that believers have been " translated into the kingdom of His dear Son " (Colossians 1 : 13) and that they should " reign in life by Jesus Christ " (Romans 5 : 17), a purpose not always fulfilled, for he adds " I would to God ye did reign " and reminds them that " the kingdom of God is not in word, but in power " (1 Corinthians 4 : 8, 20).

Thus there always has been, and still is today, a spiritual kingdom of God composed of all believers in Christ. The secret of being a member of the kingdom of Christ consists in believing in and belonging to the King.

Have we surrendered to Him, laid down our arms of rebellion, asked forgiveness for our past opposition to His authority ? Then we are His subjects and He is our King. As Erich Sauer points out, the glory of Christ's kingdom is that the King dies for His subjects (whereas usually subjects die for their king), it has a law which is complete freedom (Romans 8 : 2), all subjects were former enemies (Romans 5 : 10), all have been born twice, an earthly and a heavenly birth (John 3 : 3), and all have been brought out of death into life (John 5 : 24).

**2. The kingdom of Christ during the millennium**

In saying that Christ's kingdom is a spiritual one, however, we have not given due consideration to the many scriptures which promise an earthly reign to the Son of God. There is a future and earthly aspect of the kingdom as well ; the Son of man will one day exercise His dominion over all the kingdoms of the earth. In Luke 19 : 11-27 our Lord spoke a parable " because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return . . ."

Evidently, then, the kingdom has a further, and future, aspect. It did not immediately appear at Christ's first coming, but will be manifest when He returns at His second advent. Meanwhile He has His servants who are looking after His goods during His absence. Their faithfulness is to be rewarded

# T'S REIGN ON EARTH

## *by Charles J. E. Kingston*

by a share in the government of His kingdom when He returns.

The millennial reign of Christ on earth will be the time of "regeneration" spoken of by Christ (Matthew 19 : 28) when "the Son of man shall sit on the throne of His glory" and the apostles "shall sit upon twelve thrones, judging the twelve tribes of Israel." This will be the time when God "shall send Jesus Christ . . . whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all His holy prophets" (Acts 3 : 20, 21).

Christ's earthly kingdom will have the following aspects :

(*a*) *Christ will reign over all the earth.* The heavens "depart as a scroll when it is rolled together," the "lightning" flashes, the "clouds of heaven" part asunder, the glorious Son of man comes "in His glory," the men of earth, fled to the mountains to hide, will come forth, "every eye shall see Him" and they shall "wail because of Him."

"Then shall He sit upon the throne of His glory." Nations will come before Him for judgment in the valley of Jehoshaphat. There He will "judge all the heathen round about" (Joel 3 : 12).

Then shall every knee bow at the name of Jesus, and every tongue confess that He is Lord (Philippians 2 : 10, 11).

Then shall God's name be great among the Gentiles "from the rising of the sun even unto the going down of the same" (Malachi 1 : 11).

Then shall "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2 : 14).

(b) *The people of Israel will be regathered.* In many places the prophets foretell the regathering of scattered Israel. Though the return from the Babylonish captivity is also in view, the prophecies are greater in scope than this and must be applied to a later and larger regathering.

Israel is to be regathered from "the four corners of the earth" (Isaiah 11 : 11, 12) instead of from Babylon only ; ten-tribed Israel and two-tribed Judah are to be reunited and "shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt" (Ezekiel 37 : 15-28) ; this later regathering is final and for ever, for God promises "they shall no more be pulled out of their land which I have given them" (Amos 9 : 14, 15), whereas in contrast that from Babylon ended with the destruction of Jerusalem in A.D. 70 and the final dispersion of the Jews from Palestine in A.D. 135.

(c) *Israel will be converted to Christ.* The order of events leading up to the reign of Christ on earth is as follows: (i) all nations are to gather in battle against Jerusalem and Israel (Zechariah 12 : 2 ; 14 : 2) ; (ii) Christ is to return to the earth (Zechariah 14 : 3, 4), to deliver His ancient people ; (iii) the battle of Armageddon is to be fought (Revelation 16 : 16 ; 19 : 15) ; (iv) Israel is to repent of its rejection of Christ and recognise Jesus as its Messiah (Zechariah 12 : 10-14) ; (v) the nation of Israel is to be converted and spiritually reborn (Zechariah 13 : 1 ; Isaiah 66 : 8) ; (vi) Israel is to become the evangelist to all those nations which have escaped the battle of Armageddon, "the ministers of our God" (Isaiah 61 : 4-6).

(d) *The nations of the world will be converted to Christ.* "God's goal is not Israel alone ; God's goal is mankind." The nations are to be evangelised during the kingdom age. "I will gather all nations and tongues: and they shall come and see my glory" (Isaiah 66 : 18 ; Micah 4 : 2). "The Lord shall be king over all the earth: in that day shall there be one Lord, and His name one" (Zechariah 14 : 9). It will not be necessary then to evangelise the heathen, for "they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah 31 : 34).

If someone objects that this in fact teaches a second chance for some people the answer is an emphatic denial. The teaching called the "second chance" supposes that after the death of the body the soul will be given a second opportunity of repentance in the underworld. This supposition is everywhere denied in the Bible. The soul that sins dies ; in hell the rich man is given no opportunity of relief ; the punishment of those who die impenitent is eternal (Ezekiel 18 : 20 ; Luke 16 : 25 ; John 3 : 36).

However, in the case of the Gentile nations living at the beginning of the millennium they are still in this mortal life ; not having died at Armageddon, not having even fought there, they are still alive to experience the blessedness of Christ's reign on earth, to be converted to Him and to acknowledge His lordship. This glorious result will be brought about not

only by the fact of Christ's presence on the earth but also because the Devil is to be bound for the 1,000 years (Revelation 20:1, 2).

(e) *Nature will be restored to paradisical splendour.* In this present church age "the whole creation groaneth and travaileth in pain together" (Romans 8:22), but in the millennial age the curse on the ground will be removed and "the desert blossom as the rose" (Genesis 3:17, 18; Isaiah 35:1, 7). The animals will experience a change of nature, the "wolf shall dwell with the lamb" (Isaiah 11: 6-8). Even the sun and moon will feel the beneficent effects of Christ's kingdom (Isaiah 30:26).

(f) *The Church will reign with Christ during the millennium.* So far we have been considering the effects of Christ's earthly reign on those living on the earth at that time, but we have not mentioned an event of paramount importance to the Christian Church to take place before Christ sets up His earthly kingdom. Christ is to come back for His Church, whom the Bible calls His bride, and she is to share His reign and to reign with Him.

The second coming of Christ is in two stages: He comes first "into the air" to raise the saved dead, "they that are Christ's at His coming," and to change and translate the living Christians (1 Corinthians 15:23, 51, 52; 1 Thessalonians 4:16, 17).

At the second stage He returns to the earth. "His feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come, and all the saints with thee" (Zechariah 14:4, 5).

It is then that the battle of Armageddon is fought (Zechariah 14:1-3) and Christ commences His reign. "The Lord shall be King over all the earth" (Zechariah 14:9).

Now the Church, having been translated to be "ever with the Lord," will be with Christ in heaven. Having been glorified its members will no longer have earthly bodies but will be like the Lord Jesus in His resurrection (Philippians 3:21). Their appearances on the earth during the millennium will be similar to our Lord's appearances to His disciples after His resurrection.

The Church is to reign with Christ over the earth during the millennium. It was "when he was returned, having received the kingdom" that the nobleman gave authority over certain cities to his faithful servants (Luke 19:15, 16; see also 2 Timothy 2:12 and Matthew 19:28).

Thus the glorified saints, though in a spiritual sense themselves subjects of the King of kings, will also reign with Him over the earthly peoples of the millennial age, sitting with Christ on His throne (Revelation 3:21).

**3. The kingdom of Christ in the eternal state**

When Christ "shall have put down all rule and all authority and power" (for He must reign till He has put all enemies under His feet) "then cometh the end, when He shall have delivered up the kingdom to God, even the Father . . . then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Corinthians 15: 24-28).

We must leave further discussion of this subject to another article.


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**Editorial** (*continued*)

it and gave our attention to its solution.

The generation after the next, with multitudes having nowhere to live, will have cause to meditate ruefully on the fantastic folly of this generation that made trips to the moon, permitted a sizeable proportion of its electricity potential to be diverted to the development of half a dozen atom bombs, that built millions of cars but did not build homes for their owners to live in.

"They builded." The problems facing mankind are so fantastic and world-wide that no longer do we preachers have to spend time demonstrating their existence as forty years ago we did; they are clear for all to see. They betoken without a shadow of a doubt the end of an epoch—to us Christians they are the signs of the time, they betoken our Lord's return.

YOUTH PAGE

*Conducted by the National Youth Director*

# INTRODUCING OUR RETIRED MINISTERS

## *Henry W. Fardell*

IT WAS while I was a member of the Methodist Central Hall, Westminster, when the late Dr. Dinsdale T. Young was its minister, that I first came into contact with the Elim Foursquare Gospel Alliance as it was then called. The movement, not long born, was already making rapid progress. Signs and wonders followed the preaching of the Foursquare Gospel message, crowds surrendered to the claims of Christ and some most remarkable healings were witnessed. The Elim revival which had stirred London and the suburbs ultimately reached Croydon, and it was then that as a young Croydon business man I began to attend the Elim meetings, little dreaming that I would be the first out of that great Croydon campaign to enter the Elim ministry.

It so happened during a meeting one night, in which the presence and the power of the risen Lord were very manifest and souls everywhere were yielding to the pressure of the Holy Ghost, that the Lord flashed the brightness of His glory upon my whole being and there and then I received my call to enter the ministry. In experience I seemed to be alone with God in the holy place. I heard His voice and saw the vision, and in gracious simplicity He gave me my commission. My call to the ministry was clear, definite and unmistakable. However, the Word of God counselled and cautioned me carefully to count the cost involved in my taking such a step, as set forth in Scripture in the case of the man who proposed to build a tower and of the king who contemplated embarking on a gigantic war. At that time every thought of self-denial and of the self-sacrifice it would entail for me was completely banished by a complete trust in the Master, who is pledged to care and to cater for all those who may abandon their all for His sake in answer to His call.

Looking back over the years, how glad I feel that at the very commencement I took measures to test thoroughly my call to the ministry, for when, as has been common with so many ministers, times of discouragement, difficulty, dark depression and even despair were my lot I have been able to rout those subtle doubts which the adversary would have me entertain by recalling how positive was the Lord's call to me. True, the minister may at times be confused and confounded by the conflict, but if he is sure of his call he will never beat retreat or even resign; indeed, he will rise up and with a fresh courage and renewed faith fight his way through the grim and the formidable to victory, knowing that should his infallible Lord permit one of His servants to endure a cross it is only in order that that servant may enjoy the crown. Surely Romans 8:28 is intended in particular for the Lord's servant in times of pressure; indeed, that verse has been my personal anchor holding me fast from drifting and disaster in so many of life's storms.

During the Eastertide of 1928 I eventually entered Elim Bible College, having "burned all of my boats behind me," and so began my career in the Elim work. From the start I took my call as a very sacred and serious matter, and set out to give the Lord and His work for me the first place of all in my life. Knowing myself, I knew full well that without the Lord working with, through and for me I could do absolutely nothing. I have made it a practice to spend much time in private prayer, and He has enabled. How I have enjoyed ministering the Word of God. It has been my very life. My goal has been to go all out to get decisions for Christ, and then to endeavour to teach the converts to observe the Word of God and so become true disciples and Christians. This is the New Testament twofold commission.

I have travelled widely as a pastor in the Elim churches and have held many pastorates, including Leyton, Watford, Hendon, Swansea, Bradford, Hull (City Temple), Greenock, Bath, Bournemouth (Springbourne), Hendon (second time), Yeovil, Halifax, Longton, Vazon (Channel Islands) and Wigan. It has been my joy to lead many souls to Christ. Space will not permit details, but one outstanding case was the conversion of Joseph Payne, who became a great pioneer missionary to Mongolia; another was Jimmy Higgs, of Bradford. Of course, in the ministry there has been hardship, but balanced by much more happiness.

My story is indeed a long one, but no minister

(*continued on page 271*)

# Women's column

By GLADYS GORTON

### THE NEW COLLEGE

"THIS will give you something to write about" said Pastor Greenway, the Secretary-General, to me on the opening day of the new Elim Bible College.

Last autumn a coach-load from our church visited the building and were greatly impressed. It was easy to capture the atmosphere of former days of dignified splendour and gracious living. But what transformation would make it a college? These were thoughts which naturally came into our feminine minds, for what woman has not walked through an empty house and in her dreams furnished it?

This opening day was one of realisation and revelation! What remarks one heard! "Delighted!" "Everything blends with the atmosphere of the place." "I am agreeably surprised."

We were happy to notice the new furniture, wisely chosen to suit the pattern and purpose of the house. The carpets, curtains and colourings—the whole decor throughout had been carefully and meticulously planned, with much labour. One could sense all this.

Miss Lillie Marshall (retired missionary to Egypt), who was with us, told me there were two women from the village of Capel who spoke to her. Both had worked in the house years ago. They were delighted with everything. One worked as a parlour-maid. The owner then was a lady who had ten servants.

A line or two from a poem I learned at school came to mind.

"The stately homes of England
How beautiful they stand."

What a beautiful mansion this is! For visitors from overseas this would be something to "rave over"—not only the house itself but the wide landscape, the undulating wooded countryside around with a few old-world villages tucked away down narrow side lanes, and the shimmering sea a few miles beyond.

"A woman's wisdom maketh her home to thrive" (Proverbs 31 : 27, Knox translation). This little verse, I feel, aptly describes the warm-hearted matron, Mrs. Gilpin. Let us rejoice together in the wonderful way God has given the movement this Bible college and pray that the students will be fully dedicated to the service of Christ and be mightily used into whichever sphere the Lord has called them.

# Sunshine Corner



HELLO SUNBEAMS.

I heard a very strange song the other day. I was passing by a house nearby and I heard someone singing a song about a spoonful of sugar. At first I couldn't hear the words clearly, but after a while they began to register. Then I understood what the song was about. It told me that a spoonful of sugar makes medicine go down. It seemed a very funny song to me, but it was true. I can remember having to take some very nasty medicine when I was quite small. I am sure my Mummy remembers the fuss I made about it, too. I flatly refused to take it until I had a sweet to pop into my mouth straight away. Ugh! I can still remember the horrible taste even now.

I am so glad that they are finding some nice flavourings for horrid medicines now. Sometimes it's a lovely cherry flavour and sometimes it's green and pepperminty. In our hospital nasty medicines don't often appear, and even pills have nice sugary-tasting outsides. At least, that is how it is for boys and girls. They can still find some nasty ones for grown-ups occasionally.

Thinking of sweetness reminds me of someone who comes to our church. We are always very glad to see him because he always has a bag of sweets with him. When the service is over he gives everyone a sweet before they go home. Somehow I think it is a lovely idea to spread sweetness wherever you go. Our Mr. Arthurs certainly does that. No one ever goes home without that lovely sweet taste, and strangely enough everyone seems to cheer up and look happy. You can't be miserable with a lovely chocolate in your mouth.

I wonder if the psalmist David was thinking of that when he wrote his psalm about sweetness. Psalm 119, verse 103, speaks of the words of God being sweeter than honey. No wonder he wrote in another psalm "Oh taste and see that the Lord is good; blessed is the man that trusteth in Him." See if you can find this psalm for yourself.

That is the wonderful thing about the Lord Jesus. He makes everything sweet. Even the nasty things He changes, and He makes rough places smooth. When Jesus comes He takes away the nasty taste and makes everything sweet. When we love and serve the

(*continued on page 271*)

# COMING EVENTS

**ALLOA.** From April 25. Elim Church, Candelriggs. Revival and Divine Healing Crusade by A. Tee and party with the Mitchell brothers and Archie McNeil at the electric organ. Sundays at 6.30. Weeknights, except Fridays, at 7.45.

**BATH.** May 1-8. Concert Room, Abbey Churchyard. Saturday at 7. Elim Church, Charlotte Street. Sunday at 6.30. Weeknights, except Friday, at 7.30. Revival and Divine Healing Campaign by John Woodhead, supported by Swindon Elim Church choir.

**BECONTREE.** May 1. Elim Church, Green Lanes. Missionary dicussion at 10.30. District Presbytery business meeting at 2. Youth rally at 7.

**BIRMINGHAM, Old Hill.** May 1-16. Elim Church, Bearmore Road. Bible teaching and Evangelistic Crusade conducted by Felix Lloyd Smith. Weeknights, except Fridays, at 7.30. Saturday, May 15, at 7. No service on Saturday, May 8. Sundays at 6.30.

**BRADFORD.** May 1. Elim Church, Leeds Road. Symphony of Praise. At 3 and 6.30. Massed choirs of North-west District Presbytery Elim Churches conducted by W. Semple. Items by the Coventry trio and Alan Caple. Preacher : W. J. Maybin. Cups of tea between services.

**CARLISLE.** April 24-27. Elim Church, West Walls. Spring Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers : E. F. Cole and W. J. Allen.

**CATERHAM.** May 1. Elim Church, Holmesdale Road, off London Road. Missionary Rally at 7.30. Speaker : Miss C. Paint, India. Missionary film.

**GLASGOW.** April 24. Govan Town Hall. United Jubilee Rally. At 3 and 7. Preachers: H. W. Greenway, J. J. Morgan, W. R. Jones and A. Tee. (Tea between services.)

**GREENOCK.** May 1-6. Elim Church, Belville Street. Jubilee Spring Convention. Preacher : R. J. Morrison (Kingstanding). Weeknights at 7.30. Sunday at 11 and 6.30. Convener : W. J. Patterson.

**GREENOCK, Aughmountain.** May 1-6. Aughmountain Community Centre, Burnhead Street. Elim Sunday school campaign conducted by R. J. Morrison. Weeknights at 6. Sunday at 12.45.

**HALIFAX.** May 8-20. Elim Church, corner Hopwood Lane and Bond Street. Revival Crusade conducted by George Canty and Tony Leavesley. Weeknights, except Fridays, at 7.30. Thursday at 3. Sundays at 10.30 and 6.30.

**HANLEY, Stoke-on-Trent.** April 24. Elim Church, Bucknall Old Road. Rally conducted by Derby Elim Church young people. At 7.30.

**LONG EATON.** May 1. Elim Church, Bonsall Street. Missionary Rally, at 7, supported by Sandiacre and Kegworth Elim Churches. Missionaries to be present : Olive Garbutt (Africa) and Frank Newey (India). Convener : K. Smith.

**LOUGHBOROUGH.** April 24-26. Elim Church, Ashby Road. Official opening of new Elim Church by R. B. Chapman (Ilford) at 4. Also special Gift Day. Special services : Saturday at 7, Sunday at 10.45 and 6.30, Monday at 7.30. Preachers : R. B. Chapman and C. J. Watkins (Rotherham). Presbytery support welcomed. Tea provided on Saturday.

**OXFORD.** May 2. The City Temple, Botley Road. Annual Civic Service attended by the Lord Mayor of Oxford, the Sheriff, Aldermen and Councillors. At 11. Preacher : C. J. E. Kingston (President). Service conducted by F. J. Slemming.

**PETERSFIELD.** April 28. Elim Church, Hylton Road. Portsmouth District Presbytery Youth Rally, at 7.30, conducted by Elim Bible College students.

**ROCHESTER.** May 1-4. Elim Church, Star Hill. Spring Convention. Sunday at 11 and 6.30. Saturday and Monday at 7.30. Preachers : A. Owens and J. A. Wright.

**ST. PETER PORT, GUERNSEY.** April 25-30. Eldad Elim Church, Union Street (just off the Grange). Visit of Joseph Smith. Sunday at 11 and 6.30. Tuesday, Thursday and Friday at 7.45.

**SCUNTHORPE.** April 20-28. Elim Church, Ferry Road. Jubilee Evangelistic and Divine Healing Campaign, conducted by John Woodhead. Sundays at 10.45, 6.30 and 8. Weeknights at 7.

**SHEFFIELD.** April 24. Elim Church, Lee Croft, Campo Lane (near cathedral). At 7. Sheffield Youth Squash Choir.

**STOCKPORT.** April 24-29. Elim Church, Bamford Street. Jubilee Outreach. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Ministry by Presbytery's Junior Ministers.

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**
May 2, 3, Oxford ; 4, 5, High Wycombe ; 6, 7, Banbury ; 8, Oxford, District Presbytery Rally ; 9, Reading.

**London Crusader Choir :**
April 24, 25, Elim Bible College (Capel).
May 1, East London Tabernacle ; 2, Palmers Green and Holloway prison ;
May 8, Guildford Cathedral (M.V.) ; 9, Kensington Temple ;
May 15, 16, Norwich ;
May 22, Wesley Chapel, London ;
May 29, Metropolitan Tabernacle, London ; 30, Letchworth ;
June 7, Leigh-on-Sea ;
June 12, Richmond Baptist Church (radio rally) ; 13, Maidstone (prison and Assemblies of God) ;
June 27, Woodford.

**Miss F. Grossen**
April 22, Alexandra Park Avenue ; 23, Megaberry ;
April 24, Bangor ; 25, Ulster Temple ; 26, Ballysillan ; 27, Beersbridge Road ; 28, Bethesda ; 29 Saunders Street ; 30, Apsley Street ;
May 1, Lisburn ; 2, Melbourne Street ; 3, Newtownards ; 4, Millisle ; 5, Gilford ; 6, Lurgan ; 7, Kilmore ;
May 8, Annaghanoon ; 9, Portadown ; 10, Armagh ; 11, Markethill ; 12, Monaghan ; 13, Brookboro ; 14, Moneyslane ;
May 15, Rathfriland ; 16, Ballymena 17, Randalstown ; 18, Cullybackey ; 19, Larne ; 20, Ballymoney ; 21, Coleraine ;
May 22, Banbridge ; 23, Newcastle.

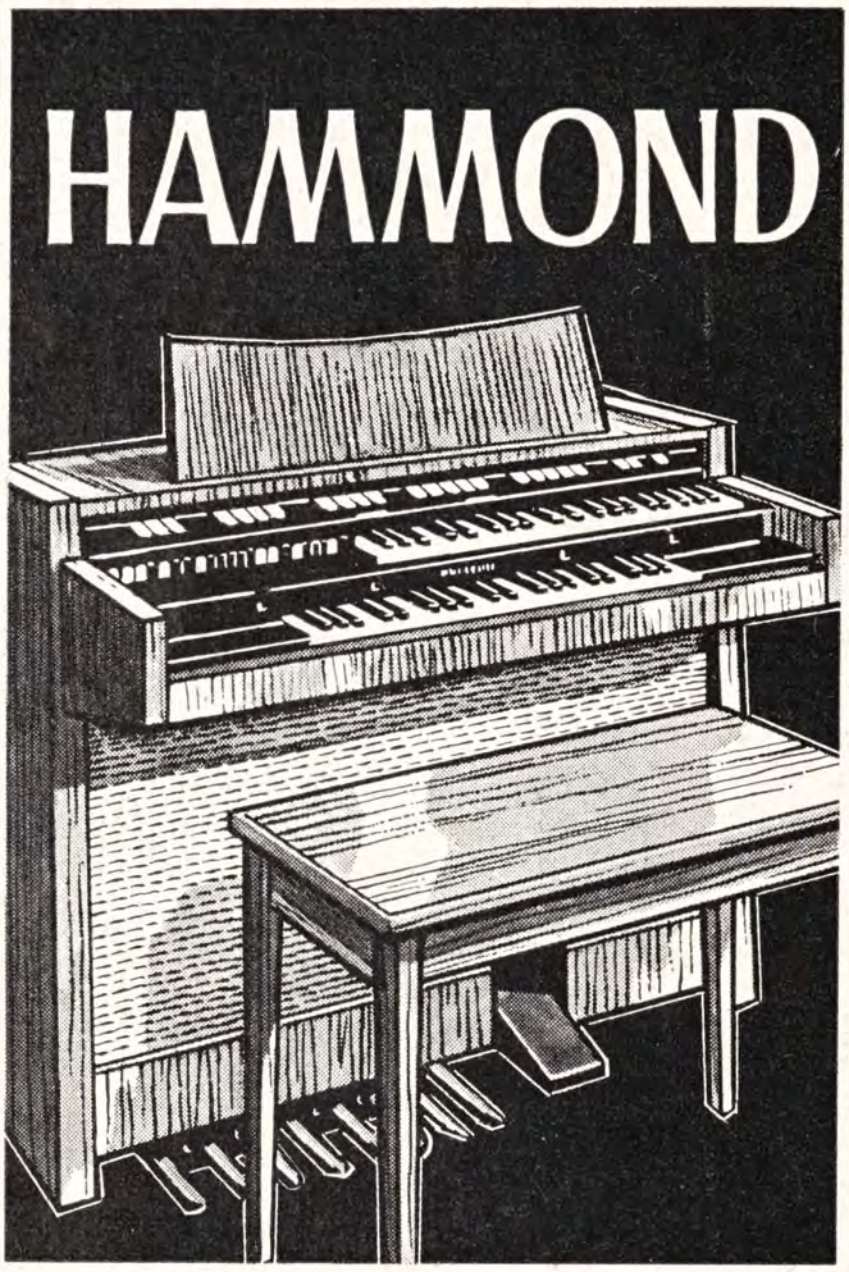
**R. Gull :**
April 24, Bristol ; 25, Bath ; 27, Swindon ; 28, Bridgwater ; 29, Keynsham ; 30, Wells ;
May 1, 2 (a.m.), Gloucester ; 2 (p.m.), Cheltenham.

**Miss Coralie Paint :**
April 25, Croydon ; 27, Thornton Heath ; 28, Camberwell ; 30, Guildford ;
May 1, Caterham ; 2, Bermondsey ; 4, Wimbledon ; 5, Coulsdon ; 6, Clapham ; 9, Kingston.

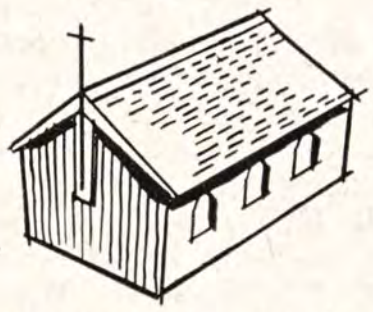
**Joseph Smith :**
April 16-24, Delancey ; 25-30, St. Peter Port ;
May 1-9, St. Helier.

**Elim Missionary Exhibition :**
April 28, 29, Derby ;
May 1, 2, Derby ; 4 (or 5)-9, Sheffield.

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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by John B. Coleman**

**Monday, April 26th** — 1 Peter 4:1-11

Dark days are spoken of; at such times let us be alert in prayer (v. 7). Peter's mind must have gone back to Gethsemane; when Jesus was pleading, those He asked to watch were sleeping. Love must characterise Christians; this is virtually our badge (John 13:35). Hospitality should be in His name, " as representing Him " (Amplified New Testament), a grand word of encouragement for those who accommodate the saints of God. Gifts have been given to various members in the Church; these are to be employed for the benefit of all (vv. 9-11). The possessor of a gift is a trustee of God's grace, no matter what sort of gift he has.

**Tuesday, April 27th** — 1 Peter 4:12-19

To suffer through our own fault is not suffering for Christ's sake. As Christians we are called to share Christ's sufferings. " When a soul has come under the shadow, and received the redemption of the cross, that one is privileged to suffer with Christ in a compassion for the lost, being also prompted, in some measure, by the same vision and love, through the presence and power of the indwelling Spirit " (L. S. Chafer). As Christians we may suffer even to death as James (Acts 12:2), or imprisonment as Peter, John, Paul and Silas. Christ becomes real in blessing at such times. Madam Guyon could write: " I am now forty years old and in prison; a place which I love and cherish, as I find it sanctified by the Lord."

**Wednesday, April 28th** — 1 Peter 5:1-14

Those to whom is committed spiritual oversight are to shepherd the flock, not to act as dictators (v 3). The eastern shepherd leads his sheep. Love for Christ and love for the souls of men must motivate a minister. Humility is a characteristic of the Christian (v. 5). " Apron yourselves with humility, as the garb of a slave "; Peter would remember the night that Jesus clothed Himself with the towel of a slave and washed His disciples' feet. Often the believer feels burdened and anxious. What a comfort is verse 7, and if obeyed what stress and frustration would be avoided. Finally, this epistle teaches us that no Christian need live a defeated life. Satan is to be resisted, and the promise is that as a result he will flee from us.

**Thursday, April 29th** — 2 Peter 1:1-11

Faith is precious (v. 1). What is my faith worth ? A product may be valued by its quality and by what it produces. The end product of vital faith is outlined in Hebrews 11. Faith leads to " godliness with contentment " (v. 3), and a satisfying life that is dependent on our knowledge of Him. We know Him primarily through the Word; as our knowledge of Him increases by this means, so our faith develops (Romans 10:13-17). Sin's ravages cannot harm the spiritual Christian who, like a man fleeing to the city of refuge, has fled to the security of the promises of God (v. 4). Life, nourished by prayer and the Word, must develop so that we can become what God intends us to be, fruitful, fulfilling the function for which we were created (vv. 5-8). Lack of these qualities leads to spiritual shortsightedness, seeing things of time but not of eterntiy.

**Friday, April 30th** — 2 Peter 1:12-21

Constant reminders of spiritual truth are necessary, " for I forget so soon; the early dew of morning has passed away at noon." The hammer of the Word needs continual application to drive home the nails of conviction. On the Emmaus road Christ had to remind His disciples of the truths of Scripture with which they had been familiar from childhood. Evidence is given for the truths mentioned. Personal witness (v. 16). Peter states that he was among those who were eye-witnesses of His glory on the transfiguration mount. Thank God we have a personal experience of the Lord Jesus Christ and therefore are not at the mercy of arguments. Paternal witness, the voice of the Father (vv. 17, 18). The voice of God speaking on the mount of transfiguration must have had a tremendous effect on Peter. Here he refers to it and the message that was given. A prophetic witness (vv. 19-21). The voice of prophecy has a clear message for us today. Thank God it is as a light to the believer that shines brighter as the Day draws near.

**Saturday, May 1st** — 2 Peter 2:1-11

God's Word is the final court of appeal in matters of doctrine and conduct. Christianity is " a belief that behaves "; a wrong creed leads to wrong conduct, and wrong conducts merits divine condemnation. The Almighty could not spare sin in the angels, or in the world; how then can He overlook sin in the individual ? Lot, " greatly worn out and distressed by the wanton ways of the ungodly and lawless " (Amplified New Testament), teaches us that no backslider or lukewarm Christian can be truly happy. There is no joy anywhere outside the perfect will of God.

**Sunday, May 2nd** — 2 Peter 2:12-22

As we go to God's house today what impression will God make upon our lives ? Many people are like Balaam (vv. 15, 16), who knew the mind of God but had to choose between the word of the Lord and the word of Balak, between the reward of doing God's will and the reward of the heathen.

Peter describes in today's portion the pull of the old nature, the dragging power of sin and self. If you are tempted to think that Christ's yoke (Matthew 11:28-30) is bondage, consider verse 19, which describes sin's slavery; then realise that the happy slave was the " love-slave " who chose his master's service because he loved him (see Exodus 21:1-6).

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**Youth Page** (*continued*)

could lay aside his pen and say of his life story " that is *finis*, the end of the story," for even when the Christian worker does lay down his tools God carries on his work. We Christians blaze the trail for others, and many who come after will reap blessing gathered from the sowing of those who laboured before them. We work with a long-term policy. The foundations we lay today are for others to build upon tomorrow. My life's motto has been " God's best for me, my very best for God." Nothing else is good enough, nothing else is sufficient.

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**Sunshine Corner** (*continued*)

Lord Jesus we spread His sweetness too. I am sure I would like to spread sweetness instead of leaving a nasty taste, wouldn't you? Perhaps we can all be like our Mr. Sweety Man and give sweetness to everyone we meet.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

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## BIRTH

DAVIES. On March 16th, to Peter and Lilian (*née* Thomas), of Elim Church, Swansea, God's gift of a son, Paul Jonathan.

## DEDICATIONS

JAY. On March 28th, at Elim Church, Swansea, Michael, infant son of Michael and Gwenda Jay. Officiating minister: R. Hunston.

JONES. On March 28th, Timothy Charles, God's gift to David and Delwina, dedicated at Elim Church, Caerphilly, by J. B. Coleman (resident minister).

## ENGAGEMENT

KNIGHT—WILLIAMS. On March 20th the engagement was announced between Yvonne, eldest daughter of Mr. and Mrs. K. Williams, of Pontypridd, and Pastor Graham Knight, of New Zealand. C.992

## MARRIAGES

FLEAR—FEARN. On March 27th, at Elim Church, Long Eaton, Victor Flear to Josephine Mary Fearn. Officiating ministers: B. J. Epton and K. Smith.

MILLS—SCOTT. On April 3rd, at the Assemblies of God Church, Wath-on-Dearn, Rev. David Lawrence Mills (minister of the Elim Church, Harrogate) to Margaret Scott. Officiating minister: H. Palliser.

NOAKES—SMITH. On April 3rd, at Reading Elim Church, Austin Kenneth Noakes to Janet Sylvia Smith. Officiating minister: T. W. Thomson.

RUDD—BOOTLE. On March 27th, at the Elim Church, Wigan, Norman Alexander Rudd to Jenny Bootle. Officiating minister: F. R. Lomas.

## WITH CHRIST

GARGIN. On March 28th, Eliza Gargin, aged 83. For many years a faithful and beloved member of Banbridge Elim Church. Officiating ministers at funeral: R. J. George and S. Cain.

LAWSON. On Saturday, March 27th, Miss Elizabeth Lawson, aged 69 years. For many years a member of the Elim Church, Wigan. Officiating minister at funeral: F. R. Lomas.

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THE ELIM

# EVANGEL

Vol. XLVI No. 18 MAY 1st, 1965 6d



*This Elim Jubilee Year's Royal Albert Hall Easter Celebration has been hailed as the greatest since the hall was reopened after the 1939-45 war. Many scores were saved, many baptised in the Holy Spirit. The blessing of God rested upon the day's activities from Trafalgar Square in the morning, through the great afternoon Family Service and upon the great evangelistic service. B. J. Edwards, A. P. Thomas and R. B. Chapman report on the great meetings in next week's* ELIM EVANGEL.

**Our photograph shows the massed choirs in the evening service.**

**Even the disciples found it hard to believe**

# THE MYSTICAL MARVEL OF JEHOVAH SHAMMAH

George Canty opens up breath-taking meanings in this cryptic name of God linking the Church and the resurrection.



SOME prayers move your heart ; they take the heart out of you. This serious operation was being performed upon me once in a prayer rally, while I wondered. Then the phrase " O God, be with us ! " was used. At that I recognised the trouble. As the psalmist said, " then understood I." This man actually believed that God was not with us.

Of course, the expression is all right, provided you mean He is with us, and are saying " Amen " to it. But this time it was all wrong. I felt that it echoed the idea that it is a mark of profound spirituality to profess permanent spiritual emptiness. This school will allow only two kinds of people to say " Hallelujah, God is with us," namely those who lived at least a century ago and those on the remotest side of the globe.

However, God is with us, inalienably, completely, gloriously, so let us believe it. There would be no Church otherwise. The bride cannot hold a separation order from Christ and exist on a minimum maintenance allowance of divine grace.

In Ephesians chapter one it is hard to know whether Paul is speaking of the Church or of God when following his almost unpunctuated passage on the resurrection he ends with " . . . the fulness of him that filleth all in all." In fact it does not matter, for, in modern terms, that Church is nothing less than the resurrection extended into 1965.

The reality of Christ's resurrection for this world can be known only one way—through His body. The once-dead but ever-living One is where His Church is, and always where His Church is.

There are, however, traditions by which we make the word of God of no effect. So let me make quite clear what this Presence-with-us really is. Commonly it is treated as omnipresence—exactly as known long before the resurrection. This is no more than they know in hell—" though I make my bed in hell thou art there." At least I do hope the Church enjoys something better than that.

What we are face to face with is unimagined and exciting. It is not merely that we are *en rapport* with Christ, like an orchestra and conductor ; Christ is not the Church's band leader. Nor is it to be explained as an organic connection, seeing that He is the Head and we are the body. I fancy that the police expect a more manifest liaison between my brain and my brake-pedal foot than an organic one. It should be unamic—the perfection of a single entity.

Ezekiel's last words express it. Jehovah Shammah, the Lord is there. That can be a peculiarly flat and empty comment unless its secret is noted. The words complete many chapters of prophecy in which an apocalyptic temple is described piece by piece, until the paradoxical truth is told not only about the temple but about the city—the Lord is there—localised, but city-wide.

In His resurrection the Lord is still localised, and not omnipresent, but this time localised in the city of God, or the Church ; so that He is where we are.

The words " where two or three are gathered together in My name, there am I in the midst of them " are often used as commiseration for a poor attendance. The startling glory of the text is, however, that statistics are never again to be taken as a test of His presence. Jehovah Shammah—and what if we are not seeing the rolling successes of the Church in other lands, is the Lord not with us ? He is !

It took the disciples fifty days to realise that it was true that " I will never leave you nor forsake you." He did not, as some suppose, come into the locked room. He was there with them, and just showed Himself alive.

Only failure to believe it can destroy the objective reality of the fact. Hence the only rebuke the resurrected Lord gave them was for unbelief. They saw, and some believed the evidence of their senses, but some doubted. We must not feel harshly towards

those who tend to play down accounts of even the best-attested marks of power, however, for these same doubters Jesus immediately (Mark 16 : 14, 15) sent forth to preach, and promised that signs would follow.

Of course, they had varying degrees of success. Jesus had foretold this. But they did not judge the truth of His presence by the response of the people to the Word : rather, in their bitterest defeats, they rejoiced that the Lord was with them. They did not indulge in self-mortification because some places were less noble than others : they turned to God in prayers that bubbled with confident faith, not that laboured with despair.

The Lord " is there "—always. On the cross He loved us, but not more than now. " My Father worketh hitherto, and I work "—on and on. He does not work harder at one time or place than at another. He is changeless in every sense. A revival is not an extraordinary work of God. It is quite ordinary—He is working like that all the time, but not always is He able to break through the crust of deliberate indifference and pour the melting heat of His never-failing compassions across human hearts.

His sovereignty is turning all scenes so that at last, despite human resistance, His blessings will overspread the earth.

Christ gave Himself for the world. He still gives Himself constantly through His body, the Church, unrelentingly to redeem the world. He knows no change, no moods. He does not come in waves or act by spasms. Nor does He wait for the impossible, a perfect Church. His love will break every barrier down.

Reckon upon it, step out upon it. The Resurrection and the Life is here in and among us, now, always. God moves when we move.

# GOOD AND RIGHT

By HILDA M. HAWES (LAYER-DE-LA-HAYE, ESSEX)

THE Old Testament characters have much to teach us concerning goodness and rightness of living. The books of Chronicles refer in order to the kings of those times. At first sight this may seem dreary reading, but as we proceed with their histories we find a pattern of life for today.

Of Asa, the son of Abijah (2 Chronicles 14), it is said that " he did that which was good and right in the eyes of the Lord his God." First it is recorded that the Lord was his God. This in itself was right, for " the fear of the Lord is the beginning of wisdom." He acknowledged the sovereignty of God, making Him Lord of his life and giving Him preeminence in all his undertakings. His doing good was directed towards God, then towards His people and then towards His house. He took down the false altars and images, destroyed the groves of heathen worship, and entreated the people to seek the Lord. All these things were pleasing to the Lord, for He said " the heart of Asa was perfect all his days " because he did that which was right and good. So often we wonder what is right, what is wrong, what is good and what is bad. Yet God has made it very plain concerning the things which please or offend Him.

It is so easy to do that which is right in a partial sense. We are told of those who did that which was right in the sight of the Lord even as their fathers did. It is often a good thing to follow a father's example, but this has its limitations and does not necessarily bring us into the fulness of blessing. We cannot base our own consecration on that of another. We each must have personal dealings with God. Our forefathers may have been very good and upright men, but their goodness is not imputed to us as righteousness. As one writer has said, " God has no grandsons." It may be God's plan to take us farther than He did our fathers and grant to us a greater revelation of the ministry of the Spirit than they knew. Let us honour our fathers and our mothers, for this is right (Ephesians 6 : 1), but let us make our Saviour our example. He went about doing good and the Father was well pleased with him. By His humble ministry He has shown us that " better is a little with righteousness than great revenues without right." Also that if we seek the kingdom first, all other things will be added to us.

Joash did that which was right all the days of Jehoiada the priest (2 Chronicles 24). Apparently this priest greatly influenced the life of Joash. It may be that after the priest's death Joash let his standards lower. The presence of the priest helped him to live right and do good. This is praiseworthy, but to lean on a ministry, however sacred it may be, can lead to disaster. The best of priests are only human and tempted, as we are. It is so easy to rely on the arm of flesh rather than to " cleave unto the Lord." How many have stumbled because the servants of the

Lord did evil in His sight. David was a man after God's own heart, yet his wrong-doing grieved God and brought grave sorrow to the life of David. Our Saviour is the spotless Lamb of God. He knew no sin, He did no sin. Pilate said "I find no fault in Him," and every believer echoes the same experience. He will not die like an earthly priest, "He ever liveth, to make intercession for us."

*"Earthly friends may fail and leave us,*
*One day soothe, the next day grieve us,*
*But this Friend will never deceive us,*
*Oh! how He loves."*

Amaziah (2 Chronicles 25) did that which was right in the sight of the Lord but not with a perfect heart. What a sad thing is a heart not right with God. In so many things he was right but at heart he was a murderer. He slew the servants who had killed his father and instead of overcoming evil with good he marred his life with the vengeance in his heart. We need to walk humbly with our God lest our cause for right leads us to do evil. We should remember the prayer, "Lord, when we are wrong, help us to change, and when we are right, make us easy to live with."

Another did right in the sight of the Lord, but did not enter the temple of the Lord (2 Chronicles 24). We all know of many today who live good lives and who support the cause of right, but they neglect the house of the Lord. They tell us they can worship at home, by the river, the sea, in the countryside, and elsewhere. This is true in a measure, but true worshippers worship in spirit and in truth, and it is quite clear that God expects us "not to forsake the assembling of ourselves together." We need this "means of grace" in order to do good and right in this day and generation. We may be right in our own thinking but wrong in the sight of the Lord, for "obedience is better than sacrifice"; "All the worth I have before him is the value of the blood." My own righteousness is as filthy rags. I have no ability to be right or to do good, apart from His divine aid, but

*"I want to live right that God can use me,*
*any time, anywhere."*

*"Dare to do right, dare to be true,*
*There is a work that no other can do,*
*Do it so bravely, so strong and so well,*
*Angels will hasten the story to tell."*

## BOOK REVIEWS

**Evangelism,** by G. Campbell Morgan, D.D. (Publishers: Henry E. Walter Ltd., 26 Grafton Road, Worthing, Sussex, 4/6.)

This book, in the Campbell Morgan pocket library edition, is a sane presentation of a subject which is greatly misunderstood. He outlines the message which evangelism should present, shows evangelism in relationship to the Church and not a thing apart from the Church, and the work of the evangelist in the ministry of the Church.

It includes a chapter on the evangelistic service which could be most helpful to ministers today in their quest for souls.

The opportunity today may be different from that of Dr. Morgan's day when people were more Church-minded, more inclined to sit under the gospel, but the need is the same today, if not greater.

J. J. MORGAN

**Sunrise: Behold He Cometh,** by G. Campbell Morgan, D.D. (Publishers: Henry E. Walter Ltd., 26 Grafton Road, Worthing, Sussex, 4/6.)

An excellent book by G. Campbell Morgan, setting forth the great hope of Christ's return. Coming as it does from the pen of one of the foremost teachers of Holy Writ, it is, nevertheless, couched in very readable language.

In these days when this theme is neglected in some measure —if not ignored entirely—in the Christian Church, when others seem uncertain about the meaning and purpose of our Lord's return, it is refreshing to read and ponder such a book, and find the author quoting so much from the Word of God.

Its three major divisions are highly suggestive: the teaching of our Lord, the teaching of the Spirit and the values to the Church.

A worth-while book to read.

J. J. MORGAN

## WHEN THE CLOCK STRUCK THIRTEEN

(*continued*)

Roger until he found himself outside shaking hands with the prisoner. If the first meeting of these two men had been dramatic, their second meeting was awe-inspiring. The man who had been on the brink of the grave and the man who had rescued him from death looked at each other. "Nobody but you could have saved me!" "Thank God I was in time," said Sir Roger.

Neither of these two men was ever the same again. The incident altered the whole course of their lives. Sir Roger Foulkes became noted in Parliament as the man who set his face against all bribery and corruption and fought for justice and truth. Sometimes on a summer's evening he joined the crowd on a village green where a famous preacher with a pale, refined face held his audience spellbound. Like Rowland Hill, this preacher stood in the king's highway "telling the fallen and low of a Saviour's love and a home above and a peace they all might know." And when he spoke with deep feeling of the death sentence that has been passed on all, for all are sinners, and of the only Saviour who is able and mighty to save, tears gathered in Sir Roger's eyes, for both men knew that Saviour had saved them, and they blessed the day they met in Colchester when the clock struck thirteen.

# WHEN THE CLOCK STRUCK THIRTEEN

MORE than half a century ago a well-dressed young man of fashion was idly sauntering through the streets of Colchester on pleasure bent. He had stabled his horse at the King's Head, and strolled up Bathal Street to the castle. The hour was noon and, as it was market day, trade was brisk and a good many people were about. Just as Sir Roger Foulkes passed under the clock tower the clock began to strike. Idly, for he was not pressed for time, he began to count the strikes: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen! Sir Roger stopped and looked up. He wondered if his ears deceived him; and, accosting a passer-by who was coming toward him, asked: "I pray you, good sir, what hour did that clock strike?" "It struck thirteen," was the reply. "I counted." "I also counted," said Sir Roger, "but could not believe my ears."

For a couple of seconds the two young men stood and looked at each other with amused, perplexed expressions, then with a shrug of his shoulders the stranger passed on, but not before Sir Roger had taken in a pale, refined face, dark eyes and an unusually prominent nose. Sir Roger noticed everything. Some years passed, perhaps two or three, and one winter's night Sir Roger was troubled with a curious dream. He dreamt he was in York, that a great crowd was around him and a tremendous sense of urgency upon him to go somewhere or do something. He awoke with a strangled cry of nightmare, and a voice kept on ringing in his ears, "Go to York, go to York." Though it was little more than break of day Sir Roger arose and made ready for a journey. He was not even surprised to find his groom was up and his horse saddled almost before he asked for it. He rode fast and far, and was glad to come in sight of York Minster. It was still early, so he alighted at the Golden Lion inn and asked for breakfast. The landlady herself bustled in to attend Sir Roger Foulkes. "Ye mun be come about trial," she said as she placed a bountiful meal before him. "There are a mort o' people in York today. Perhaps ye be witness in trial." "Trial? What trial?" The landlady cast up her hands in surprise. "Don't you tell me you haven't heard nowt of the York murder case. Why, it's been crying up and down the country in everybody's mouth nigh these three years. Now t' murderer has been caught, and they do say he will get hanging sentence today." The worthy dame talked on, urging Sir Roger to "step into court and hear my lord judge thyself."

As she talked the curious sense of urgency in his dream returned. Sir Roger rose hastily and hurried out. The streets were crowded, and as he pushed his way toward the court house he wondered if he was still dreaming. The court was densely crowded; Sir Roger could only squeeze in at the back. The counsel for the prosecution was cross-examining. Again and again he stressed one vital point that on the day and hour of the murder the prisoner (in spite of his denials) had been seen in York.

"He be good as hanged now!" whispered a burly farmer, nudging Sir Roger, "for he canna prove he wasna here day o' t' murder!"

Sir Roger felt his nightmare closing round him again; he felt he must see the prisoner at all costs, and shoved himself into a better position where he could see. The prisoner in the dock was very pale. Sir Roger looked, and a cry that was heard all over the court escaped him. That pale, refined face, those dark eyes, that unusually prominent nose; he had seen them under circumstances he could never forget. Now there was a scene in court. A man at the back was crying out that he had evidence to give, important evidence, and praying the judge to hear him. The crowd was shouting "Turn him out!" and the ushers were calling "Silence!" At last it was over; he had pressed and forced his way to the front, and now he was in the witness-box, with the judge looking sternly at this disturber while they administered the oath.

"My lord judge," began Sir Roger clearly, for his wits had come back. "This prisoner is not guilty. I am the only man in England who can prove his innocence, but I can prove it. The prisoner was not in York on the day and at the hour of the murder, because the prisoner passed me at that hour on that day under the clock tower of Colchester when the clock struck thirteen. It was a peculiar circumstance which we are not likely to forget. We stopped and spoke to each other, for both of us noted that the clock struck thirteen." Then there was a sensation in court, and presently the jury came back with the verdict "Not guilty," but nothing seemed very real to Sir

(*continued on page 276*)

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).*

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# EDITORIAL

## THE GLORY OF SLAUGHTER

THE B.B.C. in its television series about World War I has done yeoman service in effectively taking the glamour out of war. Not that for many people there ever was any glamour in it, but the folk who rejected the idea of glory and glamour in war were discounted as queer. But the amazing question is, as one sees the hundreds of thousands of men being used up as cannon-fodder, by what process of thinking did millions of men of all countries allow themselves to be led as sheep to the slaughter without so much as a bleat of protest, by a handful of national leaders? The phrase "blind leaders of the blind" comes readily to mind. But the moral disease is more than mental blindness. That half a dozen men, on both sides, can sit in offices and send 5,000,000 men to the slaughter in half a dozen days reveals not blindness only but insanity, not the comparatively innocuous mental insanity but the infinitely much more disastrous moral insanity.

But at this very moment this very thing is being done without a whimper of protest from the Church as such, only a lone voice here and there raised in protest.

It should be accepted as a *sine qua non* of gospel preaching, in fact of the Church's existence, that if the standard of life we live requires for its maintenance the slaughter of hundreds of thousands of children, women and men, then that standard is not worth maintaining.

## NORMAL HUMAN BEINGS

Recently a tourist guide gave her impressions of some Russian tourists she guided round Scotland. She summed up her talk by stating that she found these Russian men and women normal people "like we are." How naïve can we get? What did she expect? A lot of baboons? But that is not the point. By what process of thinking did she, and we Britishers and white people in general, come to the conclusion that we are normal. "Normal people like we are!" Were the people of Tristan da Cunha not normal because having had a taste of the British way of life they rejected it and returned to their island? Was the commentator normal who interviewed one of the final party to return and mentioned as one of the three attractions that civilisation had to offer, television?

The privilege of contact with people from every part of the world reveals that "normalness" is not confined to any country, colour or class.

**NOW ON TAPE**

# FOUR MESSAGES

by

**REV. GILBERT KIRBY, M.A.**
(General Secretary, Evangelical Alliance)

**MR. LINDSAY GLEGG, A.M.I.E.E.**
(Vice-President, Evangelical Alliance)

**REV. R. BARRIE**
(Principal, Kenley Bible College)

**REV. J. T. BRADLEY**
(Editor, " Elim Evangel ")

These messages were delivered on the occasion of the official opening of the Elim Bible College, March 20th, 1965

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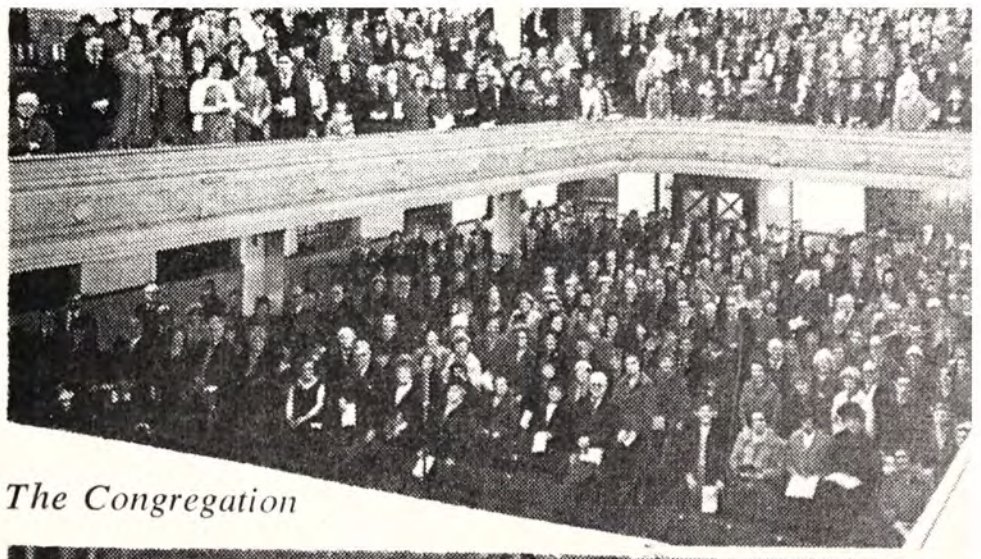
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TAPES,

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*The Congregation*



*The platform and choir*

## PORTSMOUTH JUBILEE RALLY

Report by A. TEE

The first of six jubilee evangelistic rallies was held in Portsmouth Methodist Central Hall. It was a great success. In the afternoon a splendid number of deacons and church workers met in conference, when helpful ideas were exchanged. Pastor H. W. Greenway, the Secretary-General, and J. J. Morgan, the Field Superintendent, addressed this session.

In the evening hundreds of people flocked into the Methodist Central Hall for the gospel rally. Among others who took part was the Southampton Elim choir. Pastor W. R. Jones, of Bristol, was the speaker and Alex Tee convened both the services.


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**BY**

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**VISIT OF SOUTHAMPTON CHOIR**

**Also taking part : REV. F. H. COLEMAN**
**District Superintendent, North London Presbytery**

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Guest speaker :
**WESLEY GILPIN, Principal of Elim Bible College**

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D.996

# four men on a r

By W. J.
ELIM

OF ALL the places that Jesus visited in the time of His sojourn with man Capernaum was the most favoured. It was in Capernaum that He came to reside when He left Nazareth to begin His public ministry. A careful perusal of the Scriptures will indicate that Jesus ministered more often in Capernaum than He did in any other city. It was His frequent and gracious ministry here that gave rise to His uttering the solemn words that are recorded in Matthew 11:23, "Thou Capernaum, which art exalted to heaven, shall be brought down to hell: for if the mighty works that had been done in thee had been done in Sodom, it would have remained until this day." One of the "mighty works" that Jesus did in Capernaum was the healing of the man sick of the palsy. The story is recorded for us in Mark 2: 1-12. It is my intention to make particular mention of the four men who brought this sick man to Jesus, for had it not been for their ingenuity and readiness to help he would have remained in the pitiable state he was in until he died. Although the names of these four men are not given I am going to give them names of my own choosing. Those who have read R. L. Stevenson's *Black Arrow* will know the name John Amend-All. One of Christian's companions in *Pilgrim's Progress* has the sobriquet "Faithful." Assumed names are found everywhere in John Bunyan's immortal allegory. The names that I am giving to the men in our lesson are names like these, assumed names.

### MR. KIND-HEART

Could I suggest that the man sick of the palsy had a rented room in a small house in one of Capernaum's insalubrious streets? He had few comforts and was neglected too, but not altogether. The one glimmer of hope in his erstwhile impenetrable night of illness and depression was the periodic visits that Kind-Heart made to him, who would prepare a small appetising meal for him, read to him and keep him informed of the movement of events outside.

We have today a display of gifts in the Lord's work that has not been equalled at any time in the past. Christian leaders everywhere have recognised this ability and when it has allied itself with love to Christ have wisely worked it into the activities of the church. It should be remembered, however, that no programme, full and exciting as it may be, can have much influence in the lives of men unless it is reinforced by implicit obedience to the practical teaching of the New Testament, where we have a declaration of faith that men of all nations can understand and will admire. All around us there are lonely, many of them old, people. They want something more than our praiseworthy welfare state is able to give them. Their hearts are calling for fellowship, for someone to listen to them and to pray with them.

### MR. GOOD-NEWS

Was it while Kind-Heart was making one of his visits to his friend that Good-News, the second of our four men, unceremoniously threw open the door of the paralytic's room and made known to him that Jesus, the great Teacher and Healer, was just then ministering in another part of the city? The man sick of the palsy had heard before of miracles of healing that Jesus had performed, mostly from Mr. Kind-Heart. Good-News spoke with assurance, his face reflecting the joy that he felt whenever he named the name of Jesus. The gospel is good news. It does not need the eloquence of an orator or the authority of a preacher to make it known to those who are in need. Many have been brought to the saving knowledge of the Lord Jesus by the "word fitly spoken" by one of His loving followers, or by the judicious distribution of attractive gospel tracts.

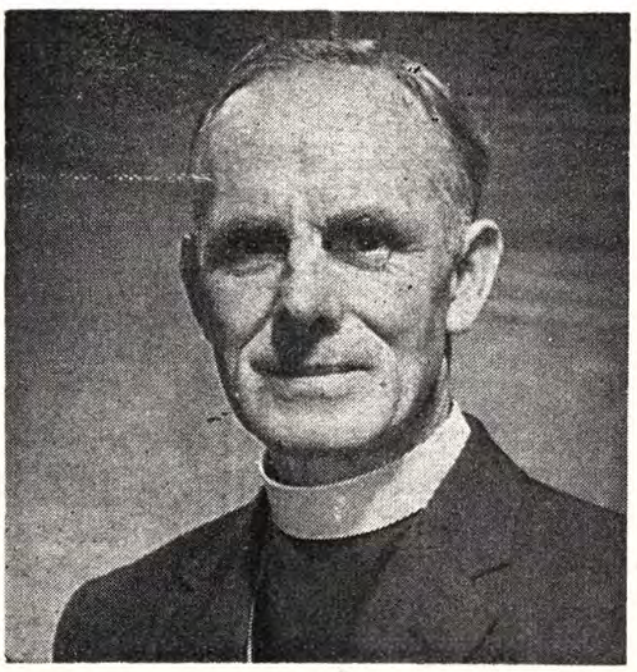
### MR. LEND-A-HAND

There are some people who are always there just when they are needed. Lend-a-Hand was a person like this. Without him, and the fourth man of this quaternion, Kind-Heart and Good-News alone could not have carried the sick man to where Jesus was. There was no need to incite Lend-a-Hand's interest, to plead with him or to praise him for the commendable things that he had done in the past. As soon as the call for help reached him he stopped whatever he was doing, came at once, and took the heaviest corner of the bed too.

Lend-a-Hand could not smile in the winsome way that Kind-Heart could, or speak with the fluency and fervency of Good-News. He was an intensely practical man, this was his only commendation. There are not so many Lend-a-Hands as there are others. Christian people who could be this for their Master are more often too deeply implicated in their

# top

IARD
HALIFAX



personal affairs and family responsibilities to consider those who are outside the perimeter of their own immediate concerns. Brothers and sisters who keep God's house in good repair, who work to make it attractive and comfortable, or who bring elderly and infirm fellow believers to worship there, are worthy successors of Lend-a-Hand. Lend-a-Hand is rather more susceptible to discouragement than Kind-Heart or Good-News. What he does is not observed and honoured as the ministry of others is. If he is not impelled by the glory of Christ alone he is liable to become another of discouragement's many victims.

With the assistance of the fourth man, whose name I will give in a moment, Kind-Heart, Good-News and Lend-a-Hand placed their friend as carefully and as gently as they could on the bed or palliasse that they had set down for him and then made their way through the city to where Jesus was. When they arrived there Jesus was speaking. The place was full, and the door blocked with crowds of eager men and women. Scripture tells us that " they could not come nigh unto Him for the press." In similar circumstances to these, most people would have returned with their burden the way they had come, or at the best have waited in some sheltered spot away from the sun until the crowds had gone and they were able to see Jesus. The men we are thinking about now were not so readily diverted from the purpose of their mission as this. It was at this crucial point in the proceedings that the fourth man made his exciting suggestion, eagerly seized upon by his three compatriots.

The house where Jesus was ministering would not be one of great pretensions or size ; it would be one-storied, with a low flat roof forming a balcony around a central courtyard into which the rooms egressed ; the openings for windows would face inwards too. The only contact that the house had with the street outside was the door and stairway to the roof. It was Find-a-Way who conceived the idea of taking the sick man up the stairway on the outside to the roof above, removing the awning, which was a protection from the hot sun over the central courtyard, and with the use of ropes lowering him to where Jesus was. In acting as they did they interfered with property as well as propriety. We do not wonder that the scribes who were there frowned at their rude intrusiveness. With the lowering of the bed the crowds around Jesus moved back almost involuntarily. I think Jesus must have looked up and smiled to the four men eagerly watching from the roof-top.

**FORGIVENESS**

" Son, thy sins be forgiven thee " was Christ's first word to the paralytic man. Coming before the word of healing as it does, it would seem to intimate that this was one case where sickness was the bitter fruit of a misspent life. The One who was quick to sense the antipathy of the scribes sensed too the deep feeling of shame and regret that this man had. When Jesus spoke the word of forgiveness to him the longing that he had for healing was superseded by the joy of sins forgiven. The one great blessing was momentarily forgotten in the thrill of an even greater one.

> " It was down at the feet of Jesus,
> O the happy, happy day !
> That my soul found peace in believing,
> And my sins were washed away."

In after years the equivalent to this, if such an equivalent could then have existed, must have been this man's favourite hymn. Ecclesiastes 10 : 1 is a rather unusual verse of Scripture. " Dead flies cause the ointment of the apothecary to send forth a stinking savour." If the ointment is left uncovered, the flies, attracted by the fragrant ointment, alight on it and, when unable to get away again, die there and corrupt it. In the same way what might have been one of the very fragrant scenes depicted for us in the New Testament is somewhat marred by the injudicious comments of the scribes standing together in a corner by themselves.

None of the people crowded into that house in Capernaum would ever forget the sight of the man getting up from the immobile position he had been in and, in obedience to Jesus, bending down, rolling up his bed, adjusting it securely under his arm and walking through the passage that had been made for him to the street beyond. The amazement of the

(*continued on page 283*)

# Elim Activities

**London Crusader Choir**

Reported by PETER BYE

SUNDAY, March 21st, saw the London Crusader Choir early in the afternoon at Wormwood Scrubs prison to sing in the prison chapel. Joining the choir was electronic organist Don Barker. The reception from the congregation showed how greatly they enjoyed and appreciated the music they heard, so much so that the chaplain in his closing remarks said that the gratitude for the visit had already been expressed through the applause and it only remained for him to say how much everyone was looking forward to the next visit.

We went in the evening to Woodford Baptist Church, where tea was awaiting us. The evening service was conducted by Rev. Geo. Snelling, minister of Walthamstow Central Baptist Church, who preached on the visit of Nicodemus to Jesus by night and who left no doubt in our minds as to our need of Christ as our personal Saviour.

Then came a rehearsal for the B.B.C. Sunday Half-hour which was being led by the choir from the church, to be broadcast live and also recorded for transmission over the General Overseas Service of the B.B.C. The first word of appreciation of the broadcast came only a few minutes after the choir came off the air, and was from our coach driver, who had listened to it on the coach radio.

**Reading minister's first anniversary**

Pastor and Mrs. T. W. Thomson recently completed one year's ministry in the Reading church. A service was held in which deacons and members of the church took part. Expressions of appreciation of the pastor's faithful ministry were given by the secretary. Acknowledging the remarks, Pastor Thomson stated that their first year's ministry had been a very happy one and they were grateful for all that had been done to help in the extension of God's kingdom. Looking to the future, he called for service, loyalty and co-operation. A supper was kindly prepared by the sisters, and about sixty members and friends had a time of happy fellowship. The anniversary services were continued over the weekend, when Pastor and Mrs. W. Gilpin were the visiting ministers. Their ministry was much appreciated and concluded what had been a very happy and profitable time of fellowship.

**Exeter** **Pastor: T. E. Francis**

On March 13th the Exeter Elim Church welcomed Pastor and Mrs. T. E. Francis to the pastorate of the church.

A " welcome tea " preceded the induction service, which was convened by the district superintendent, L. P. Cowdery, and at which he preached with great power on the work of the minister.

In his welcome Mr. D. G. Cave, the church secre-


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tary, assured Pastor Francis that he had come to a very loyal church which would give him its support and help.

Ministers from nearby Pentecostal assemblies were present at the service.

In his reply Pastor Francis stated that though he had left a wonderful church in Vazon, and the parting was not easy, to be in the Lord's will was the important thing.

D. G. CAVE, *secretary*.

**Saunders Street, Belfast** **Pastor : K. Adams**

Much blessing has been received in our recent meetings under the anointed ministry of evangelist Tom O'Grady (Wales). From the commencement of our campaign we felt the presence of God, and as the numbers increased from night to night Christians reconsecrated their lives to God. Four souls came to know Christ as their Saviour in the second week. On the third Sunday almost 150 were present to hear the evangelist give his life story. An impact was left upon many lives, while many responded to the " still small voice." I believe the secret of success was the night of prayer preceding the campaign. It has left a mark of consecration, and true zeal in many hearts. To God be the glory!

**Farewell from East Ham**

On Sunday, March 7th, Pastor H. Shaw and his family and members and friends of the Elim church at East Ham met under his ministry for the last time. It was an occasion for sad hearts, and much reminiscing of joys and blessings experienced over the past seven and a half years. Brother Shaw is leaving for full-time work with the International Bible Training Institute at Burgess Hill, Sussex, with which he has been associated over the years.

Tokens of our love and esteem were presented to our brother and his family, and the prayers and good wishes of all go with them.

**Gosport. Twenty-fifth Sunday school anniversary**

There was much rejoicing at the Elim church, Gosport, on February 7th, when a full congregation gathered to celebrate the twenty-fifth anniversary of the Sunday school. Pastor Wigglesworth and his wife (special guest speakers for the weekend) captured not only the hearts of the scholars, but those of the adults also. Pastor F. M. Munday (superintendent) convened the service.

Before the close of this wonderful anniversary there was a presentation by Janet Godenue to Pastor Wigglesworth of a cheque for £20 to go to the Elim Missionary Fund, and a silver shield was given by Mrs. Burr (Sunday school secretary) as a trophy for the class bringing the most ship halfpennies each week during the year. Finally there were bouquets presented to Pastor F. M. Munday, Mrs. Burr and Mrs. Wigglesworth.

**Kingston-on-Thames** **Decisions, baptisms, healings**

February is not a good month to hold a crusade, but we are happy to write that during the eight-day campaign of Rev. Alex Tee and party the weather was no obstacle in preventing the people filling the church every night. Twelve decision cards were signed, bodies were healed, five were baptised in the Holy Spirit and the anointing of God rested upon the ministry of word and song.

Many strangers were brought into contact with the Elim Church and its Pentecostal message, and the members were revived and refreshed.

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## ELIM JUBILEE SONG COMPETITION

### Record entry

Douglas B. Gray, Music Director, reports an entry of nearly ninety manuscripts in connection with Elim's Jubilee Song Competition. This is the greatest of all such song competitions in Elim, and we are grateful indeed for the interest and enthusiasm shown by so many. The contributions came from all parts of the British Isles as well as from overseas.

Owing to the splendid response it will be some little time before the final results can be published. The panel of adjudicators will have a busy time studying the lyrics, the music and the general standard of work submitted. Once more our thanks to all who co-operated so magnificently.

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## FOUR MEN ON A ROOF-TOP

*(continued)*

people was followed by their spontaneous expressions of praise, the like of which had not been heard before. The scribes who had thought to discredit Jesus in the eyes of others left the place humbled and unnoticed. And what about the four men, the men who had been intermediaries in the healing of the man sick of the palsy and who are commended in the New Testament for their faith? They left the house too—they filed from it, not in consequence of the damage that they had done to the roof but to seek out and to bring to Jesus other sick people like the man who had just been healed.

YOUTH PAGE

*Conducted by the National Youth Director*

# YOUNG MEN WANTED

## *by Alexander Tee*

NOW that our new Bible College is opened it should be filled to capacity with young men eager to prepare for the ministry, evangelism, the mission field or other kinds of Christian service. Sunday schools need efficient teachers, youth departments need more spiritual leaders and your pastor certainly needs more young men who know their Bibles well. The Bible School has a place for you, even if you are not called to be a minister or a missionary. In any case God may yet call you for a most noble and outstanding task if in the first place you show yourself willing to be trained for service.

Do you believe that every unsaved soul leaving this world goes to hell? Do you believe that the coming of the Lord is near? Do you believe that we Christians must all stand before the Judgment Seat of Christ? You know that an army of false teachers is leading men astray. Mormons are on the march, spiritism is spreading, Christadelphians are campaigning, teenagers are the victims of vicious literature. Church and Sunday school attendances are going through a lean time, while prosperous Christians are slacking off in their attendance at the prayer meeting and silently saying by their criminal carelessness, " I am rich, I have need of nothing."

Young man, you have been saved by a mighty and glorious salvation. You know that God's work depends on men. Recently I read the following :

" God's work depends on men ! Not any kind of men, but mantled men who have a ministry and who are in touch with God. Give us men ' full of faith and of the Holy Ghost,' who will proclaim old truths with new energy, not cumbering them with massive drapery, nor hiding them 'neath piles of showmanship. Give us these men ; men of sound speech, who will preach the truth as representatives of Jesus, not with faltering tongue and averted eye, as if the mind blushed at its own credulity ; not distilling it into an essence so subtle, and so speedily decomposed, that a chemical analysis alone can detect the faint odour which tells it has been there. Give us men who will preach like the apostles.

" Give us these men ; men of dauntless courage, from whom God-fear has banished man-fear ; who will stand unblenched before the pride of birth, and the pride of rank, and the pride of office, and the pride of intellect, and the pride of money, and will rebuke their conventional hypocrisies, and demolish their false confidences, and sweep away each refuge of lies.

" Give us these men ; men of tenderest sympathy, who dare despise none, however vile and crafty, because the ' one blood ' appeals for relationship in its sluggish or fevered flow, who deal not in fierce reproofs nor haughty bearing, because their own souls have just been brought out of prison ; by whom the sleeper will not be harshly chided and who will mourn over the wanderer—' My brother, ah ! my brother ! '

" Give us these men ; men of zeal untiring, whose hearts of constancy quail not, although dull men sneer, and proud men scorn, and timid men blush, and cautious men deprecate, and wicked men revile ; who, though atrophy wastes the world, and paralysis has settled on the Church, amid hazard and hardship, are valiant for the truth upon God's earth. And think what others only dreamed about, and do what others only did but think."

Young man, what about offering yourself for training, and thus make a bold and practical start ? GOD WANTS YOU!

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**SUNSHINE CORNER** *(continued)*

have unhappy experiences in this life. We all have our share of joy and sorrows. For those who belong to Jesus we can be sure that all the time our heavenly Father's arms are there for our comfort. He will see us safely through and protect us when things are difficult.

Richard is feeling better now and he will soon be well enough to come back to Sunday school again. I am sure we will all miss him. I know he won't forget that daddy helped him. I trust too that he will feel the everlasting arms around him when he is in need.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# COMING EVENTS

**ALLOA.** From April 25. Elim Church, Candelriggs. Revival and Divine Healing Crusade by A. Tee and party with the Mitchell brothers and Archie McNeil at the electric organ. Sundays at 6.30. Weeknights, except Fridays, at 7.45.

**BATH.** May 1-8. Concert Room, Abbey Churchyard. Saturday at 7. Elim Church, Charlotte Street. Sunday at 6.30. Weeknights, except Friday, at 7.30. Revival and Divine Healing Campaign by John Woodhead, supported by Swindon Elim Church choir.

**BECONTREE.** May 1. Elim Church, Green Lanes. Missionary dicussion at 10.30. District Presbytery business meeting at 2. Youth rally at 7.

**BIRMINGHAM, Old Hill.** May 1-16. Elim Church, Bearmore Road. Bible teaching and Evangelistic Crusade conducted by Felix Lloyd Smith. Weeknights, except Fridays, at 7.30. Saturday, May 15, at 7. No service on Saturday, May 8. Sundays at 6.30.

**BIRMINGHAM, Winson Green.** May 10-13. Elim Church, Handsworth New Road. Special Bible teaching ministry by Stanley Beresford (Blackburn). Each night at 7.45. Buses : Nos. 11 and 96.

**BRADFORD.** May 1. Elim Church, Leeds Road. Symphony of Praise. At 3 and 6.30. Massed choirs of North-west District Presbytery Elim Churches conducted by W. Semple. Items by the Coventry trio and Alan Caple. Preacher : W. J. Maybin. Cups of tea between services.

**CATERHAM.** May 1. Elim Church, Holmesdale Road, off London Road. Missionary Rally at 7.30. Speaker : Miss C. Paint, India. Missionary film.

**DUNMOW.** May 8. Foakes Memorial Hall, Stortford Road. Jubilee Festival of Music and Praise, Ipswich Elim Choir, Chelmsford Salvation Army Band, timbrel party and teenage vocal group. At 7. Speaker : A. J. Chuter.

**GREENOCK.** May 1-6. Elim Church, Belville Street. Jubilee Spring Convention. Preacher : R. J. Morrison (Kingstanding). Weeknights at 7.30. Sunday at 11 and 6.30. Convener : W. J. Patterson.

**GREENOCK, Aughmountain.** May 1-6. Aughmountain Community Centre, Burnhead Street. Elim Sunday school campaign conducted by R. J. Morrison. Weeknights at 6. Sunday at 12.45.

**HALIFAX.** May 8-20. Elim Church, corner Hopwood Lane and Bond Street. Revival Crusade conducted by George Canty and Tony Leavesley. Weeknights, except Fridays, at 7.30. Thursday at 3. Sundays at 10.30 and 6.30.

**KENSINGTON.** May 8, 9. Elim Church, Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Grand reopening services. Saturday at 6.30, conducted by H. W. Greenway. Visit of Southampton Choir. Sunday : special dedication services. At 11, J. J. Morgan ; at 6.30, H. W. Greenway, and London Crusader Choir.

**LETCHWORTH.** May 2. Elim Church, Norton Way North. At 6.30. H. W. Greenway. May 9. At 6.30. Missionary Sunday. Speakers : Rev. and Mrs. L. Wigglesworth.

**LONG EATON.** May 1. Elim Church, Bonsall Street. Missionary Rally, at 7, supported by Sandiacre and Kegworth Elim Churches. Missionaries to be present : Olive Garbutt (Africa) and Frank Newey (India). Convener : K. Smith.

**NEWHAVEN.** May 8, 9. Elim Church, Meeching Rise. Monthly rally at 7. Preacher : L. Coxhead (A.o.G.). Convener : H. W. Holdstock. Supporting items. Also Sunday at 11 and 6.30.

**OXFORD.** May 2. The City Temple, Botley Road. Annual Civic Service attended by the Lord Mayor of Oxford, the Sheriff, Aldermen and Councillors. At 11. Preacher : C. J. E. Kingston (President). Service conducted by F. J. Slemming.

**ROCHESTER.** May 1-4. Elim Church, Star Hill. Spring Convention. Sunday at 11 and 6.30. Saturday and Monday at 7.30. Preachers : A. Owens and J. A. Wright.

## ITINERARIES

**The President, Pastor C. J. E. Kingston :**
May 2, 3, Oxford ; 4, 5, High Wycombe ; 6, 7, Banbury ; 8, Oxford, District Presbytery Rally ; 9, Reading.

**London Crusader Choir :**
May 1, East London Tabernacle ; 2, Palmers Green and Holloway prison ;
May 8, Guildford Cathedral (M.V.) ; 9, Kensington Temple ;
May 15, 16, Norwich ;
May 22, Wesley Chapel, London ;

**Miss F. Grossen**
May 1, Lisburn ; 2, Melbourne Street ; 3, Newtownards ; 4, Millisle ; 5, Gilford ; 6, Lurgan ; 7, Kilmore ;
May 8, Annaghanoon ; 9, Portadown ; 10, Armagh ; 11, Markethill ; 12, Monaghan ; 13, Brookboro ; 14, Moneyslane ;

**R. Gull :**
May 1, 2 (a.m.), Gloucester ; 2 (p.m.), Cheltenham.

**Miss Coralie Paint :**
May 1, Caterham ; 2, Bermondsey ; 4, Wimbledon ; 5, Coulsdon ; 6, Clapham ; 9, Kingston.

**Joseph Smith :**
May 1-9, St. Helier.

**Elim Missionary Exhibition :**
May 1, 2, Derby ; 4 (or 5)-9, Sheffield.


## ELIM JUBILEE YEAR CELEBRATIONS IN LETCHWORTH

# ELIM CHURCH

### NORTON WAY NORTH

| | |
|---|---|
| **May 2** | **Rev. H. W. Greenway**<br>**Elim's mission and message** |
| **May 9** | **Rev. L. Wigglesworth**<br>**Elim's world-wide outreach** |
| **May 15, 16** | **Rev. Alexander Tee**<br>**Elim's revival and healing mission** |
| **May 23** | **Sunday school anniversary**<br>**Elim and youth work** |
| **May 30** | **London Crusader Choir.**<br>**Rev. D. B. Gray**<br>**Elim's musical message** |
| **June 5, 6, 7** | **Whitsuntide. Rev. R. Hunston**<br>**Elim and Pentecostal power** |

***Services at 6.30 p.m.***

***Visitors to the area are welcome to Letchworth Garden City.***

# Women's column

By GLADYS GORTON

## YOU MAY NEVER MEET HER

" THE lady's an expert. You may never meet her . . . but her work will delight you day after day. Like hundreds of other I— and S— cleaners she is thorough, capable and fully trained and experienced in operating the very latest cleaning equipment." So ran an advertisement in a daily newspaper. It went on, " a thoroughly capable and dependable team to clean your offices every day . . . no worry about reliefs when they are sick or on holiday . . ."

I noticed this as I was cleaning the grate to light the fire. The advertisement introduced her to us by her photograph. A homely, kindly, middle-aged looking woman ! I thought of the great army of charwomen who rise early to clean the offices of our big cities, or work late at night. They are never seen, but the bank manager enters his clean, wholesome smelling, tidy office or the company director sits back on his swivel chair and surveys his sumptuous office, probably rarely giving a thought to the woman cleaner. Who was she ? A widow maybe with growing children to support and rear or a lonely woman living in a bed-sitter.

As I read this advertisement I thought this was very typical of the " great army of Christian women who are fully devoted to their Saviour, Jesus Christ : women who minister to Him of their substance." " The women who follow Him " (note Luke 24 : 49), that's who they are. Faithful, loyal, true women of God.

The other Sunday evening I was in my home church, East Ham, and was delighted to meet the " Crusaders " of my day. They have grown up in the church, stood by it, remained faithful in their service, all because they are women who love the Master. In my early teens I went out into the Lord's work and have travelled near and far, continually meeting new people, but they are still in the church of their first love. The Lord bless them and all like them ! To such women the work of God owes much. As one preacher I know so well frequently remarks : " The women ! What would we do without them ? They hold the church together." Not many women preach in the pulpit, but with their hands, in their homes and in other homes, they can preach a mighty sermon. I'm thinking of an elderly woman who has the unfortunate knack of " putting her foot into it "

(*continued on page 287*)




HELLO SUNBEAMS.

Richard was not expecting to find himself in the casualty department of the hospital. He knew that the hospital was there, but he hadn't been inside before. I am quite sure he doesn't want to go there again, but for a little while he will be paying regular visits, at least until his stitches are ready to come out.

It happened on a Sunday afternoon. Richard had been to Sunday school with his brothers and sister. When they arrived home after Sunday school Richard tried climbing on the gate near their home. He had climbed on it before, but this time he wasn't quite so careful and he fell. He was quite shocked at the long gash in the part just above the top of his leg. It bled and bled and Richard was very frightened indeed.

Daddy was called and soon Richard was on his way to the hospital. The casualty department was open all the time in case there were accidents. Doctors and nurses were there ready to help if they were needed. Soon Richard was being examined by the doctor while daddy waited outside. Richard was horrified when he knew that the long gash would have to be sewn up. It wasn't very nice at all and the doctor had to call in Richard's daddy to hold him.

It was then that Richard learned a very important lesson. Things are never so bad when daddy's arms are round him. When daddy came the doctor was able to put ten stitches in the long gash. It wasn't very nice and Richard was quite sure it was daddy's presence that made all the difference. The doctor was relieved to have daddy there too ; he just couldn't do anything while daddy was waiting outside.

There is a verse of scripture that tells us about the comfort of the everlasting arms. When we have to go through trying experiences Deuteronomy 33 : 27 reminds us that the eternal God is our refuge and underneath are the everlasting arms. Just as Richard needed daddy's arms to comfort him in his troubles we need our heavenly Father's arms to help us when we are in distress. Sometimes boys and girls

(*continued on page 284*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by John B. Coleman**

**Monday, May 3rd** — 2 Peter 3:1-10

Peter's intention in his letters was to stir the minds of his readers. Note the subjects he has called to their attention: warning from the ancient world, the wonders of the Christian life and the Word with its store of promises for the future. To stir someone else I must be stirred myself. It is said that when the Athenians went to hear Demosthenes they were always moved, and felt they must go and fight Philip of Macedon. It was the orator's love for his country that stirred him, and then he, in turn, stirred the people. If men can be so moved on the natural plane, how much more should we be moved by the Spirit. When were you last stirred to seek someone for God ?

**Tuesday, May 4th** — 2 Peter 3:11-18

What a question in verse 11 ! What manner of persons ought we to be ? In view of the coming of Christ what sort of lives should we be living ? Shall we be at our service this evening to intercede for lost souls, for our neighbours, relatives and friends ? Shall I be witnessing today by word, letter, tract or telephone ? Shall I be visiting someone with an invitation to the church and to Jesus Christ ? How is my life being lived in the light of this passage of scripture ? Do not be discouraged in seeking souls, for God Himself is longsuffering towards men, " not willing that any should perish." So (v. 15) why should we be impatient ?

**Wednesday, May 5th** — Psalm 5:1-12

Meditation (v. 1) has been described as " a lost art," but our prayer life would be enriched if we spent time in meditation. Morning prayer (v. 3) ! In the Old Testament order of things God's portion was " the firstfruits." He should be honoured at the start of our day, and the psalmist, as it were, honours God by giving Him the early part, the firstfruits, of the day. " I feel it is far better to begin with God ; to see His face first, to get my soul near Him before it is near another " (McCheyne). Attendance at God's house (v. 7) is a means of blessing as the psalmist has found, so he declared " I will come into Thy house." Let us, like him, draw near in worship (v. 7) and find joy and security in God (vv. 11, 12).

**Thursday, May 6th** — Psalm 6:1-10

In trial and distress we often feel that God is far from us, or that He is chastising us. If we have been at fault, then before the victory can be gained confession has to be made (v. 2). To confess in sincerity our weakness has a spiritual remedial effect. No longer are we self-sufficient but wholly reliant on His grace. As the apostle Paul discovered, " when I am weak, then am I strong." Oh blessed enlightenment that shows us this truth, blessed weakness that results in God's power resting upon us. So out of his distress the psalmist was brought, because God had answered his prayer (vv. 8, 9).

**Friday, May 7th** — Psalm 7:1-17

There is an anger that is sinful, and there is an anger that is righteous. Too often we are apathetic when we should be angry. If a person ill-treats a child or if an old person is beaten up by a gang of youths we are angry. Sin should so affect us, its damning influence should arouse passion in our hearts. Yet we allow radio and television to churn out their soul-damaging material and our bookstalls to display lurid literature without any feeling of grief and anger. God give us a holy indignation towards things that corrupt pure lives.

**Saturday, May 8th** — Psalm 8:1-9

The greatness of God is seen in the vastness and intricacy of the universe. Yet God has chosen to leave the heavens and honour man. So mindful of His creature was God that He took upon Himself a human form that He might redeem him. The Christian who had fallen through sin is now, in Christ, redeemed, restored and raised to that glorious position " in the heavenlies " where " Christ sitteth." As human beings we are always (in the work of God) looking for methods; God's methods are men, He makes much of the man. Let Him have His way with you today.

**Sunday, May 9th** — Psalm 9:1-20

Waves of godlessness seem to overwhelm our land; praise God for the upward look ! Heartening indeed is the knowledge that God will vindicate Himself, His Son, His Word and His Church. He has " prepared His throne for judgment " (v. 7). These verses (7-10) remind us of God's judgment upon the ancient world. During that period there was " a refuge in times of trouble," the Lord Himself (v. 9). The believer has a safe refuge in Christ. He said, " I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand."

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## WOMEN'S COLUMN *(continued)*

and is a little misunderstood because of it, but she is invaluable when it comes to nursing the sick. There's the little woman who manages to save from her very small income and give to the missionaries ; what she has to live on a young person would spend in a night. The Lord, I'm very confident, would say to such, " She hath done what she could " (Mark 14 : 8).

" When I was a boy I sometimes found mother's notes lying in a drawer, or tucked in her Bible, or in one of the spiritual books she was reading. I remember one note which bore the words of Frances Ridley Havergal's poem, in mother's handwriting, with her own signature at the end.

' Take my life, and let it be consecrated, Lord, to Thee :
Take my hands, and let them move at the impulse of Thy love ;
Take my feet, and let them be swift and beautiful for Thee ;
Take my voice, and let me sing always, only, for my King ;
Take my lips, and let them be filled with messages from Thee ;
Take my silver and my gold, not a mite would I withhold . . . ' "

ROBERT C. CUNNINGHAM.

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When God sends a man to the lion's den He goes there with him.

# CLASSIFIED ADVERTISEMENTS

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE. Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year ; good catering : h. and c. Happy fellowship. Write: the Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.908

BOURNEMOUTH. Adjoining sea, shops, buses. Fisherman's Walk. Happy Christian home. Excellent evening dinner, breakfast : all Sunday meals. Lounge available any time. Slumberlands ; h. and c. Taylor, " Beachcroft," 20 Southwood Avenue, Southbourne, Bournemouth, Hants. Telephone 47415 (S.T.D. OBO 2). C.843

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BREAN, Weston-super-Mare. Five-berth caravan near sea, with miles of sandy coast ; all facilities ; shop, bus stop on site. Blackmore, 5 Gordon Terrace, Bridgwater, Somerset (s.a.e.). C.978

**A LATER HOLIDAY ? COME TO COLWYN BAY**

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Write to the secretary, **Bryn Eirias Hall,**
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O.A.P. rates apply May 29—June 5 and September 11-18.

D.977

COLWYN BAY. Homely accommodation. Near shops and sea. S.a.e. for brochure: Mrs. Garratt, Lyndhurst, 17 Erskine Road, Colwyn Bay. Cv.916

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EASTBOURNE. Enjoy your holiday at the Elim Guest House. One minute from sea ; views of sea and downs ; Christian fellowship ; home comforts. Illustrated brochure from Miss G. Willcocks, Dept. E.E., Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633. C.986

EDINBURGH. Christian Guest House. Very comfortable, with excellent food. Homely with happy fellowship, personal attention. Convenient to city centre. Highly recommended. Send s.a.e. Brown, 20 Braid Crescent. Phone MORningside 6671. C.966v

HOLIDAYS on Devon coast, caravanning near Dartmouth. Four-berth and kitchen. Overlooking the English Channel : on bus route for Plymouth, Dartmouth, Torquay, Slapton Sands. River trips Totnes. Write: Pastor W. J. Nicholls, Bethel, Plymouth. Cv.924d

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.815

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OLD COLWYN, North Wales. Near sea and assembly. Grand Christian fellowship. S.a.e. for brochure, write to Pastor Maurice Gough, " Fairlawn," 25 Station Road. Tel. Colwyn Bay 55129. Cvp.847

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SOUTHPORT. Happy Christian holidays in Pentecostal fellowship. Adjacent promenade, near centre. Mrs. F. E. Brookes, 28 Knowsley Road. Tel. 57579. Cd.950

SURREY, Grenehurst Park, Capel (new home of Elim Bible College). Pastor and Mrs. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Phone Capel 3238. C.973

## SITUATIONS VACANT

ASSISTANT MATRON REQUIRED FOR EVENTIDE HOME. Nursing experience an advantage. Write stating experience, etc., to the Secretary, 20 Clarence Avenue, London, S.W.4.

**LONDON EMBANKMENT MISSION**

**WANTED IMMEDIATELY.** Single man, over thirty, mature Christian. Accommodation provided. Duties: cleaning, cooking, care of a few resident converts.

Write or phone General Secretary, London Embankment Mission, Webber Street, Waterloo, London, S.E.1.

Phone: WATerloo 1677 (not Saturday or Sunday).

D.979

## HOUSE FOR SALE

PAIGNTON, DEVON. Detached family house. Secluded. Two double bedrooms, one single, 20ft. lounge, large kitchen, bathroom, two w.c.s ; nice garden ; garage space. Freehold. £3,750 approximately. Box No. C.1004dv.

## MISCELLANEOUS

**ADVERTISING PENCILS, superb ball pens, combs, brushes, etc., gold-stamped with church or personal name. Raise funds quickly, easily. Repeat orders guaranteed. Details Northern Novelties, Bradford. 2.** Cv.928d

" BEETHOVEN " PIANO ACCORDION. 120 bass. As-new condition. Special price for the Lord's work, £12, carriage paid. Nelson, 7 Oak Tree Crescent, Halesowen, Birmingham. C.1003dv

CHILD EVANGELISM MATERIALS. Flash card stories, object lessons, visualised hymns and songs, tracts, flannelgraph ; s.a.e. catalogue ; correspondence and group tape courses. Child Evangelism Fellowship, 24 St. George's Road, London, S.W.19. C.957vfd

## ENGAGEMENT

EVANS—WHITE. Mr. and Mrs. Leslie Evans, of Selly Oak, are pleased to announce the engagement of their second daughter, Ceinwen, to Mr. Colin White, on April 11th.

## MARRIAGES

BARRELL—CHAPMAN. On March 27th, at Elim Church, Ilford, Bruce Arthur Barrell to Sheena A. Chapman (daughter of Pastor and Mrs. R. B. Chapman). Officiating minister: D. B. Gray.

SHANNON—BLUCK. On April 3rd, at Elim Church, Halifax, Michael Adrian Shannon to Jennifer Ann Bluck. Officiating minister: W. J. Hilliard.

STEBBINGS—PENNEY. On April 3rd, at Elim Church, Halifax, William Stebbings to Kathleen Penney. Officiating minister: W. J. Hilliard.

WILLIAMS—GUEST. On April 3rd, at Elim Church, Kidderminster, Pastor W. Anthony Ryan Williams to Jill Guest. Officiating ministers: W. R. Jones and G. Harpin.

## WITH CHRIST

PATCHETT. On March 4th, brother Chris Patchett, aged 77, beloved member of Elim Church, Beeston, passed peacefully into the presence of the Lord. Officiating ministers at funeral: K. Banks and J. D. Ricketts.

# ★ NEW POPULAR RECORDINGS

Following the recent B.B.C. broadcast by the London Crusader Choir, during which they sang the rousing hymn " O Happy Day," and in response to great demand, the choir have now recorded this hymn on record " Evangelical " standard 45 EVA4120. On the reverse side is the much-loved " Surely goodness and mercy," sung by the ladies' voices of the Crusader Choir (6/8).

Another record of interest to Elim friends is the release on an " Evangelical " label of Dr. Bryan Wigglesworth (son of Pastor Leslie Wigglesworth, Missionary Secretary). He sings with great appeal and ability four fine spiritual hymns and songs. The record is EPE7252 (11/3).

Pastor H. W. Greenway provides a talk on " The Friendship of Christ," backed by the London Crusader Choir singing " What a Friend we have in Jesus," on record 45 r.p.m. 4300.

The fourth recent release is EPE7102 by the London Crusader Choir, entitled " Jesus calls us." Other pieces on this record include " The God of Abraham praise," " Lord of all being throned afar," and " He hideth my soul."

**These and many other recordings are obtainable from**

**THE MUSIC DEPARTMENT**
**ELIM CHURCH**
**20 CLARENCE AVENUE, LONDON, S.W.4.**

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 19 | MAY 8th, 1965 | 6d


## EASTER DEMONSTRATION NUMBER



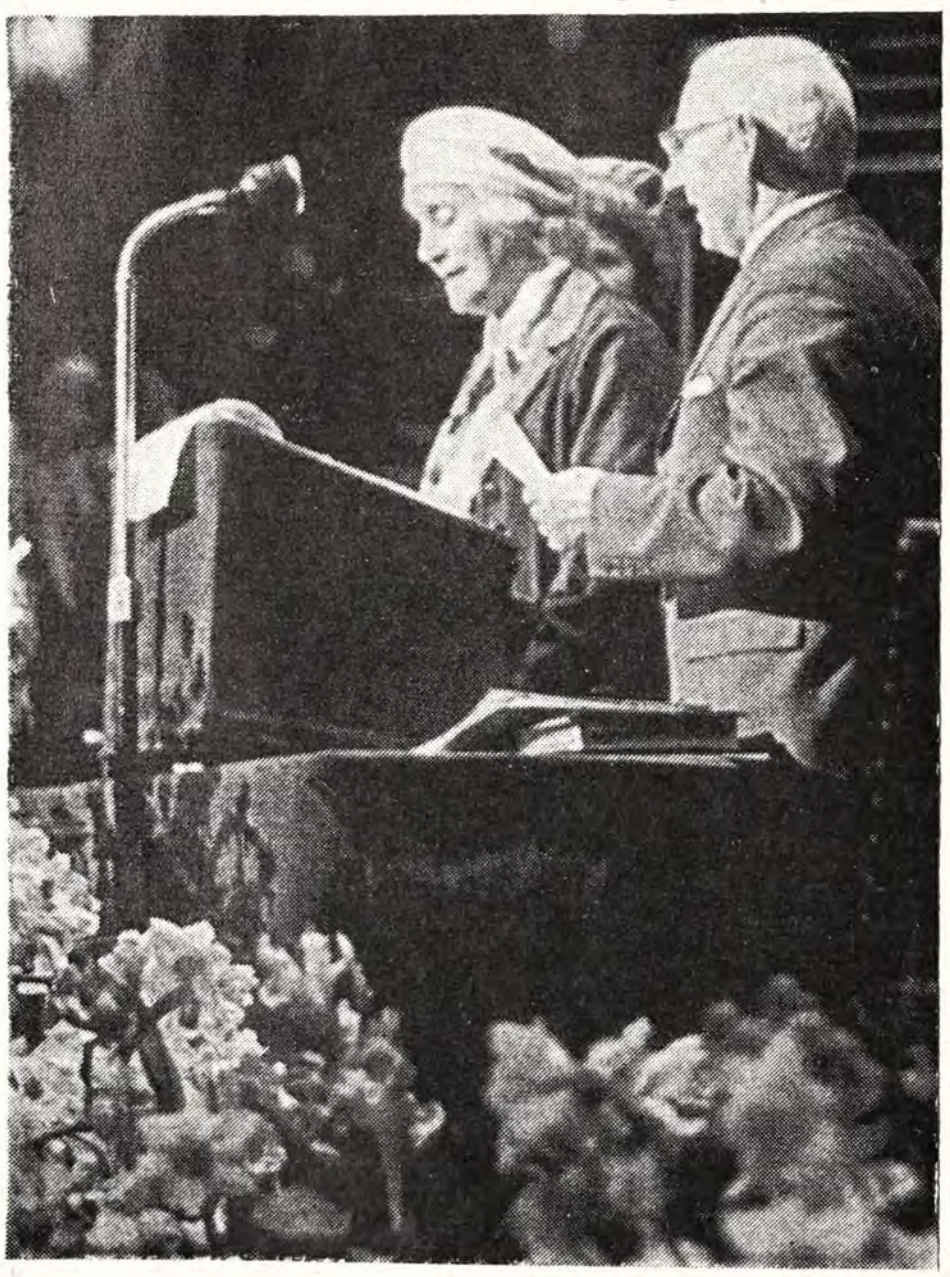
**The Gelsenkirchen Choir, which sang with so much blessing in both afternoon and evening services**

# A. D. Thomas, minister of the Kingston Elim church, describes the afternoon service

" EVERYTHING that glitters is not gold," but the afternoon rally, which had been arranged for weeks beforehand as a *family rally,* certainly lived up to its title, and exceeded our expectations. Our Elim family is scattered throughout the world, and one of the delights of the Easter Monday meetings is to meet friends, converts and ministerial colleagues whom we have not seen for a long time, and, as the Irishman said, " to shake hands with old faces."

Some had been members of the family for fifty years and were celebrating their own jubilee in Elim; others were babes, just born into the family a few weeks or months ago, converts in the local church or pioneer campaign, and tasting for the first time the delights of Easter in the Royal Albert Hall. Singing has always been a marked feature of Elim meetings, and this Jubilee Year called for something extra and we " hallowed the fiftieth year " not only with trumpets, but with drums, piano, organ and a 1,000-strong youth choir. How their programme of music thrilled our souls, setting our feet tapping and hands clapping.

*J. J. Morgan introducing the veteran Elim missionary Mrs. B. Christie to the congregation.*



As the platform party of speakers, singers and T. W. Walker, who ably conducted the service, took their places a great hush came over the 6,000 congregation, the lights were lowered and a great pæan of praise burst forth as the congregation sang the doxology to a well-known German tune. This must have made our guest choir from Gelsenkirchen Pentecostal Church, West Germany, feel " at home," and as J. J. Morgan, Field Superintendent, led us in a prayer of thanksgiving for the blessings of fifty years of evangelism under the good hand of God the theme of our service was set.

One hundred and twenty years is a long time, but Ian Moore, of Hull City Temple, told us he was an Elim minister today because of the conversion of his great-grandfather that number of years ago.

The Bullivant family of Selly Oak, Birmingham, were presented to us, nineteen sons, daughters, brothers, sisters, aunts and uncles. What a testimony to Christian teaching and witness! Mrs. Sidaway, Cardiff, sent a telegram of greetings. Nothing unusual in that, you say, but our sister is 100 years old and still going on with the Lord, and that is something to tell a crowd by telegram.

The Easter gathering would not be the same without the London Crusader Choir and today, under the leadership of D. B. Gray, their esteemed conductor, they reminded us that God had not forgotten us, and our youth choir delighted to tell us that the " voice of our Saviour " was sweet to their ear.

H. C., F. B. and E. J. Phillips, three brothers who have done so much for Elim, were acknowledged, and then followed Miss A. Henderson, one of Elim's first converts in Ireland over forty years ago, and for fourteen years Elim Missionary Society Secretary; Mrs. McGillivray, mother of Ken in Formosa and Vera in Hong Kong, received honourable mention; the Misses A. and L. Marshall, Elim missionaries to Egypt and now retired; W. G. Hathaway and his three sons in the Elim ministry; L. Quest and his son; L. Green and his son Derek;

J. T. and R. D. Bradley; C. and E. J. Jarvis, and their sister, an Elim missionary in India; J. C. Kennedy and his sister; F. J. Taylor and his son Glyn; Marion and Coralie Paint; Mrs. Christie and her daughter Faith; J. Newman and his two sons, all united in the Elim ministry. It was a delight to see the father of the Principal of the College on the platform, for Mr. Gilpin senior is one of our earliest supporters. What a testimony of saving grace and ministerial fidelity. It seemed as if T. W. Walker in introducing these was reading from 1 Chronicles.

Chorus time was enthusiastically led by a Scotsman, A. Tee; and Joyce Wigglesworth, a fourth-generation Pentecostal and daughter of the Elim Missionary Society Secretary, held us captive with her anointed singing. A. Tee then had some pithy comments and counsel to give us concerning the family altar and family pew and the need of revival, and an exhortation to young people to present themselves to their Lord for His service. T. W. Walker earned our applause and admiration as he greeted our German friends in their own tongue, and as music has no language barriers we enjoyed their singing and instrumental items.

Our President, C. J. E. Kingston, has been an Elim minister for forty-five years, and is the only President to have filled that office as his father did before him, surely the right person to minister the Word of God at this family service. The text was Hebrews 3:6: "Christ as a son over His own house; whose house are we."

Christ dwelling in us, His own house, by the Holy Spirit, to fill us with His glory, to know His touch continually, and for our lives to be lived on a higher spiritual plane—these things and more brought with them a call to our own Elim churches to hold fast the confidence that is found in acknowledging Christ as Head over His own house. This call was honoured by God as many publicly confessed Christ as their Saviour and Lord; some were healed in body, and others were filled with the Holy Spirit.

Was this service worthy of a fiftieth anniversary gathering? I have a teenage daughter, an ardent Easter Monday "fan," who would never miss this annual service and her comment was "It was great, and I'm glad I'm one of the family," and all those who were present could surely say "Amen."

**Prepare now for the next Royal Albert Hall Elim Jubilee Celebration on Saturday, October 23, 1965.**



*The Secretary-General preaching at the evening service.*

* LIVING SOUND
AND SONG

to be presented in

GUILDFORD CATHEDRAL

A unique festival of Christian music is to be presented in Guildford Cathedral on Saturday, May 8th, at 7 p.m. A chorus of 300 men will be conducted by our music director, Pastor Douglas B. Gray, who has planned the order of service. Also taking part will be the dean of the cathedral, Bishop Clarkson, with the closing message by Bishop A. Goodwin Hudson, of the Billy Graham Association, London.
Admission is by ticket only.

*Her Majesty the Queen's gracious reply to the telegram of loyal greetings sent from the Elim congregation gathered in the Royal Albert Hall on Easter Monday.*

PLEASE CONVEY TO ALL ELIM MEMBERS ASSEMBLED AT THEIR JUBILEE CELEBRATIONS THE SINCERE THANKS OF THE QUEEN FOR THEIR LOYAL GREETINGS WHICH HER MAJESTY GREATLY APPRECIATES.—PRIVATE SECRETARY.

# MAN'S POWER OF CHOICE

By GEORGE W. OLSON

MOSES, in his valedictory address to the children of Israel at the age of 120, said "I have set before you life and death, blessing and cursing: therefore choose life" (Deuteronomy 30:19). This scripture illustrates the power of man to choose between good and evil, and the words are as true today as in the day when uttered. God never crosses the threshold of human responsibility. Man is a responsible person and answerable for his deeds.

Man cannot blame his heredity for his sins or place the responsibility upon his environment and training, great as these influences are. There are two other factors that modify and outweigh them: the power of a sovereign will, and the power of an infinite God.

The importance of heredity is illustrated by popular sayings: "He is a chip off the old block"; "The chip never falls from the block"; "Like father, like son"; "Scratch a Russian and you will find a Tartar."

Nor can we deny the power of environment—the good influences exerted upon a child born in good surroundings, with all the influences of Christian nurture, or the bad influences operating upon a child born in the slums of ungodly parents.

Notwithstanding heredity and environment, man has an individual identity, free and responsible, with the power of choice of good or evil, life or death. Man is the master. He is governed wholly by materialistic law. He is not a mere machine; he is the machinist. He is not a creature of fate or chance.

*Man may triumph over his heredity.* There are many potential persons in each of us. There are thousands of people in our ancestry representing many tribes and races.

There are people with a beautiful character who have had bad ancestors. On the other hand, one may have good parents and still go astray.

*Man may triumph over his environment.* The record of the progress of the human race attests to this fact — aeroplanes, submarines, automobiles, radio, television. The port to which a sailing ship is bound is determined not by adverse winds but by the set of the sails. Man is the arbiter of his destiny.

Above all the factors is the power of God. The difficulty within our civilisation today is that so often God is left out. We must get back to the basic fact: "In the beginning God." We need God not only in the beginning but in the ending and all the way through.

There is a power outside ourselves that makes for righteousness. Man was made in the image of God. Although that image has been defiled by sin it can be renewed by divine grace. All the resources of God are at our command. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).


**THERE IS STILL TIME**

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**ANNUAL CONFERENCE**

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**NORTHERN IRELAND**

Visit the land of Elim's birth for this Jubilee Year event

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Application should be made at once to:
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*J. McBurney preaching to the crowds in Trafalgar Square.*

# THE TRAFALGAR SQUARE DEMONSTRATION

## *B. J. Edwards, minister of our Thornton Heath church, describes*

RAIN, hail, snow, wind, thunder and lightning were the immediate introduction to Elim's Trafalgar Square rally on Easter Monday, and "My, didn't it rain!" Surely the meeting would need to be called off. But no, none of this damped the spirit of our Secretary-General, who was to lead the meeting so ably, or the spirit of the Elim family who waited for the service to begin. So, filled with the true spirit of the resurrection, we started off with "Heavenly sunshine," and soon the sun broke through and continued so for nearly fifty minutes. Soon all were joining in the Easter hymn "Christ the Lord is risen today, Hallelujah." As the message rang across this historic square and echoed round its ancient buildings I felt the wonder of the fact that over 1,900 years after our Lord's resurrection it has power to grip men's hearts and change their lives today. What victory there is in the fact that Jesus is alive.

The meeting was enhanced by the singing and playing of the musical group the Gospel Echoes from Blackheath, Birmingham, and many young people paused to listen as the group sang "No other song have I to sing but Jesus," and "Are you discouraged and are you blue?" Then the choruses "Rolled away," "All that thrills my soul is Jesus," and Elim's Jubilee Year chorus, "Surely goodness and mercy," billowed over the square.

The Word of God was delivered in attractive and pungent fashion by the preachers, J. McBurney and R. D. Bradley. Mr. McBurney reminded us again of the power of the risen Christ as he brought to us the gospel record of the healing of the demoniac of Galilee. Chains could not hold him or deliver him. So today men cannot be controlled or delivered by any human means from the devilish spiritual forces that control and govern them; only the Lord Jesus Christ in His risen power is able to break the power of evil in men's lives, save them and give them life.

R. D. Bradley then took up the chairman's announcement that he came from Birmingham by stating that he came from the notable place of Smethwick, and proceeding from the problems that have made that name well known Mr. Bradley went on to present the risen Christ as the only One able to solve every problem which faces mankind.

Messages of glory in a glorious meeting in such an historic setting! After fifty years, Elim witnesses with more maturity, with steadfast zeal and Holy Spirit fervour to the old message: Jesus the Saviour, the Healer, the Baptiser in the Holy Spirit and the coming King.

The Secretary-General gave the appeal and some publicly responded. Then the meeting closed abruptly as in the hastening downpour mikes and other instruments were grabbed, and we scurried to shelter after making the most of a fifty-minute sunny break.

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

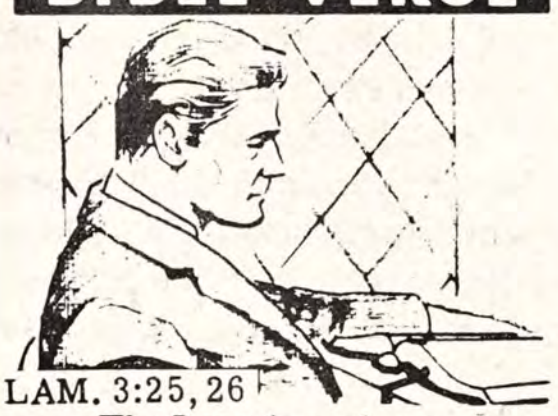
**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 5 : 27).*

## BIBLE VERSE



LAM. 3:25, 26

The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

*It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

# EDITORIAL

## THE APOSTLE PAUL'S FINANCE COMMITTEE

THE apostle Paul's refusal to handle church finance stimulates emulation on the part of everyone who has anything to do with the handling of money contributed by God's people. How many Christians of every rank in the Church, especially those to whom money has been given out of the very appreciation of their followers for blessings received, would have been saved from suspicion and in some cases disaster had they been willing to follow apostolic example. See 2 Corinthians 8 for the record. There Paul makes two points: that he himself will refrain from handling the money contributed by the churches in Macedonia and that honesty must not only be practised but must be seen to be practised. Our Authorised Version's rather vague and archaic language somewhat obscures the points Paul makes. The passage should be read in Moffatt, Weymouth, J. B. Phillips or the N.E.B. Each of these makes a contribution to its clarity.

The first point we note is Paul's refusal to handle the Macedonian churches' contributions. He gives as his reason that everything shall be seen to be above suspicion to those inside the Church and to those outside (vv. 20, 21).

The second point we note is that his committee consists of three members, only one of whom we know by name—Titus. The others have been guessed at, but we do not know them. But the three members are mentioned (vv. 16-22).

Paul's third point is that he gives a reference for each committee member. Here are the references. Titus: "Is there any question about Titus? he is my partner and my associate in dealings with you" (8 : 23, N.E.B.). The second member of the committee: "One of our company whose reputation is high among our congregations everywhere for his services to the gospel" (8 : 18). Moreover, Paul goes on to state that the churches have appointed him to travel with Paul and help in this work (v. 19). The third member of the committee: "With these men we are sending another of our company whose enthusiasm we have had many opportunities of testing" (v. 22). "Is there any question about these two?" asks Paul. "They are delegates of our churches, an honour to Christ" (v. 23).

Paul's object in setting up this committee we find declared in verses 20 and 21: "We want to guard against any criticism of our handling of this generous gift ; for our aims are entirely honourable, not only in the Lord's eyes, but also in the eyes of men."

His purpose therefore is threefold: (a) that he himself, for the Lord's sake, should be above suspicion and be seen to be so ; (b) that the handling of church finances should be above suspicion and seen to be so ; (c) that this honesty of dealing should be seen by the world as well as by the Lord and His Church.

(*continued on next page*)

# *The abolition of religion?*

## *by George Canty*

WHEN a church leader tells us that we must " make religion relevant to life " I suspect that man's religion. He may as well say that we must make Battersea power station relevant to life.

The gospel itself has a built-in connection with everything in this world of affairs. Preach the Word ! Nothing else is needed. It does the job, and needs no " application to contemporary situations."

I can quite understand that some church leaders need to prove that their religion is relevant. Nobody would know it without its uncertain logic being pointed out.

Much religion or worship is exactly on a par with listening to a symphony. The preacher may offer us his opinions on social questions, but there is no evident link with the weird religious performance which precedes it in the name of worship. Unless he told you he was anti-segregationist or anti-war you would not deduce that he might be from the out-of-this-century ritual you had observed. His ethics are stuck on like labels, they have no organic bond with the worship.

Why do some pulpits deal with " life situations " or international affairs ? Because if such religion as was understood and accepted there were alone preached it would be too bloodless and ghostly and indefinite to turn a leaf, never mind a man.

We are back to square one. When Paul strode into the world religion was common enough. It was something that went on in temples. Paul abolished it. Now it is the same again. Its professors and representatives take to giving addresses on world affairs and suppose that is the way to make such religion relevant. Religion either is or is not relevant, quite apart from whether we apply it to doings at the desk, bench or counter ; and the gospel is relevant whether we talk about Spain or the National Health Service, or merely expound the story of Christ in purest simplicity.

Pentecostal Christians are not folk who are come together because they have an interest in religion, like folk get together because they have a mutual interest in match-box tops or butterflies.

We are people not with a common interest, but by an act of our will we have a common existence —in God. God for us is not a subject or hobby. He is our God, literally. Christianity is not a topic. It is Jesus, with whom we are in love, and for whom we would die, and with whom we live.

Is love relevant to life ? The man in love with Jesus can live only one way, and that way is the way that at last will smash everything which is contrary to human good. We know we shall win. We are too much in love to contemplate failure.


## ★ NEW POPULAR RECORDINGS

Following the recent B.B.C. broadcast by the London Crusader Choir, during which they sang the rousing hymn " O Happy Day," and in response to great demand, the choir have now recorded this hymn on record " Evangelical " standard 45 EVA4120. On the reverse side is the much-loved " Surely goodness and mercy," sung by the ladies' voices of the Crusader Choir (6/8).

Another record of interest to Elim friends is the release on an " Evangelical " label of Dr. Bryan Wigglesworth (son of Pastor Leslie Wigglesworth, Missionary Secretary). He sings with great appeal and ability four fine spiritual hymns and songs. The record is EPE7252 (11/3).

Pastor H. W. Greenway provides a talk on " The Friendship of Christ," backed by the London Crusader Choir singing " What a Friend we have in Jesus," on record 45 r.p.m. 4300.

The fourth recent release is EPE7102 by the London Crusader Choir, entitled " Jesus calls us." Other pieces on this record include " The God of Abraham praise," " Lord of all being throned afar," and " He hideth my soul."

**These and many other recordings are obtainable from**

**THE MUSIC DEPARTMENT**
**ELIM CHURCH**
**20 CLARENCE AVENUE, LONDON, S.W.4.**


**EDITORIAL** (*continued*)

Paul might have argued, as many seem to assume today, that he, being what he was in the Church, would by his very position be above suspicion. But the down-to-earth approach of this heavenly minded man in this, as in so many matters he had to deal with, commends itself to sound common sense.

When, in the local church, the church officer deputed to see to the offerings insists upon someone counting and recording the collections with him after, shall we say, a weeknight service he is following in true apostolic succession.

**EVENING EVANGELISTIC SERVICE** (*continued*)

Praise the Lord for the privilege of being back in the Royal Albert Hall again for Elim's exhilarating Eastertide engagement, and forgive me for stealing a line from one of the choir pieces and applying it a little out of context: " Oh, what a wonderful day! "

# EVENING EVA

## *Comment*

## from R. B.

IT MUST be eight or nine years since I last had the privilege of attending the Royal Albert Hall, and what a thrill it was to be back in those glorious gatherings at Elim's Easter rendezvous!

How did the meetings compare? They were grand, fabulous, to use the modern idiom, I guess. Was there any reflection here of the national decline in spiritual interests? No, far from it; the attendances seemed to be better than ever to me. Hallelujah!

**The chairman.** Ah, a fresh face! Yes, it was the first time Pastor W. M. E. Plowright had occupied the chair for these annual services. No easy task to handle such a congregation, to convene on such an auspicious occasion. Nevertheless he seemed quite at home, and in his calm and pleasing manner ably graced the position.

**The congregation.** From the solitary, spotlighted figure at the front of the platform one's eyes moved to the tremendous company, surely the largest in post-war years, which packed this mighty auditorium, filling virtually every seat right from the spacious arena, up the stalls, through the boxes and to the topmost row of the balcony. Certainly a sight that must be seen to be believed; a hearty, radiant, congenial throng; one big, happy family enjoying their yearly reunion and their worship.

And what of their singing? Fervent, robust, inspiring, resonant, typical *Elim* singing, which has characterised all our meetings throughout the past half-century.

**The choirs.** There were really three. As ever, the London Crusader Choir—so long tested and proved for these occasions—formed the pivot for the choristers, and their presentations, under the inimitable leadership of Pastor D. B. Gray, came across with real pleasure and much appeal. Dare I venture to aver a personal view? They excelled on this particular occasion.

It was an unspeakable thrill to look up at the massed youth choir grouped right across the front and high up both sides of the grand organ. Days of "juvenile delinquency," days of "pop fever," but here was youth on active service for Christ on a bank holiday—and how superbly they sang! Our ardent prayer is that they all will continue through the years in the service of God and of our Elim family.

Special mention must be made of the guest choir from Gelsenkirchen in Germany. In the Bible's outstanding pentecostal chapter (1 Corinthians 14) Paul declared: "I will sing with the spirit, and I will sing with the understanding also." Perhaps our understanding could not say "Amen" to our friends' vocal "giving of thanks" because they sang in their native tongue (except for their expert rendering of "I am glad I belong to Jesus"), but certainly our spirit was at one with them and their splendid contribution to the programme was much valued.

**The cordialities.** The Field Superintendent, Pastor J. J. Morgan, introduced a bright and breezy interlude which he called the "family greeting time." Here he paid tribute to our ministers who, in the early pioneer days, had laid the foundations of our movement so faithfully and with such sacrifice. Nine missionaries also were presented to the large audience: the Misses A. and L. Marshall from Egypt (retired), Mrs. B. Christie and Miss F. Grossen from South Africa, Miss C Paint and Pastor F. Newey from India, Pastor and Mrs. R. A. Gull from Tanzania, and Miss L. W. Loosemore from Rhodesia. Greetings from the different fields were conveyed in the native languages of Shangaan, Pedi, Hindi, Kiswahili and Shona by the missionaries. A particular ovation was reserved for Mrs. Christie, an aged and respected veteran home on furlough for the first time in twenty-five years.

**P**



# TIC SERVICE

## *Clippings*

## N (Ilford)

Greeting telegrams from overseas outposts of the Elim work in Brazil, Hong Kong, New Zealand, South Africa and Tanzania were read. Mr. Morgan also read the customary telegram of local good wishes to be sent from the Elim family to Her Majesty the Queen.

**The challenge.** Very fittingly, on his birthday, our Secretary-General, Pastor H. W. Greenway, an able and eloquent preacher at any time, presented the message based upon the immortal text " Jesus Christ the same yesterday, and to day, and for ever " (Hebrews 13 : 8). The theme of this challenging word was the " foursquare gospel," Jesus Christ the Saviour, Healer, Baptiser in the Holy Ghost and coming King. Particular prominence was given to the fourth facet of our faith. The fact that the signs of the times were being fulfilled so obviously in these present days was underlined with force, clarity, conviction and evidence and inwardly one could hear a distant, yet reassuring, call echoing, " Surely I come quickly." When the appeal was made by Pastor Alex Tee at the close of the message, scores of hands were raised by those professing to accept Christ as Saviour. Truly a wonderful present and a thrilling award to any preacher on his birthday and a delightful conclusion to a great day in the presence of the Lord.

(*continued on page 295*)

## *OF THE VAST CONGREGATION*



## THE FOUNDER OF THE SALVATION ARMY ON PENTECOST

### *"COVET THE BEST GIFTS"*

By the late
GENERAL WILLIAM BOOTH

*"Not a word in the Bible which proves [gifts] not useful today."*

A GOOD deal of attention is given to what are known as the extraordinary "gifts of the Spirit," that is the ability to do something which is beyond the power of man to do without the direct operation of God. Such gifts as these were, without doubt, possessed by the apostles, both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gifts of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ears of the deaf, and restored the dead to life instantaneously without the use of ordinary means. They wrought miracles; they caused events to happen that were contrary to the usual course of nature. Those were very remarkable gifts, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we may not have them at this present time, and there is nothing in experience to show they should not be as useful today as in any previous period of the Church's history. No man, therefore, can be condemned for desiring them, and the recent remarkable signs and wonders wrought among us not only demand but shall have our most profound consideration.

And it must ever be remembered that all gifts—ordinary or extraordinary—"alike come from God." If God were to come to you offering to bestow upon you these extraordinary gifts of which we are speaking, if He said "I will give you the power to heal the sick; upon whomsoever you lay hands, they shall be healed of whatsoever sickness they have, at your command devils shall be cast out, and by your faith mountains shall be moved; but it can only be on one condition, that these gifts shall not be allowed to be idle, they must be exercised, and exercised solely for My glory and the salvation of men, not to gratify your pride or feed your ambition, or make money, or give pleasure, or in any shape or form promote your own honour and glory and bigness" what would you say? Would you not cry out: "Far be it from me, Lord, that I should desire Thy gifts to spend them on my selfishness and lusts. If Thou wilt give them I will not sell or use or barter them for either money or pleasure or fame, or anything else; but, on the contrary, I will faithfully and constantly employ them for Thy glory, to induce men to save their souls and to love and serve Thee"?

But how is it with the gifts He has already imparted—with the hands and feet and brain and heart and money and time and influence you already possess? Are you using these for yourself, or are they laid on the altar, purified with the blood and consecrated in the burning flame of a holy, spiritual, enthusiastic devotion to the interests of your Saviour and the salvation of the blood-bought world?

Far be it from me to say one word that would stay the longing of any heart for the extraordinary gifts already mentioned. I long for them myself. I believe in their necessity, and I believe they are already among us. By all means let us have the perfection of the divine method of working. The poor infidel world should be made to see all of God that is possible, in order that it may believe.

Let us covet, let us seek earnestly—nay, let us never rest until we possess in all its fullness this celestial passion.

The *War Cry*, November 21st, 1914.

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## YOUTH REPORT *(continued)*

of God and gospel tracts into the hands of multiplied thousands of these people this year.

Already we have received well over £500, but "what is that among so many?" We have already rushed money from the famine fund to these emergency areas. A hungry man will listen to the gospel much more easily after he has received some food than before he has done so. Thus our famine fund opens up golden opportunities for our missionaries to give out the bread of life.

What we want to impress upon you is that not only is every penny being used by Elim missionaries but also that no money is being eaten up in administration expenses, etc. Like you, we are anxious for the hungry to reap the fullest possible benefit.

Impress upon as many people as you can the value of this great Jubilee venture. Some sections of the Christian Church celebrate Lent by self-denial. We may not do this, but I feel sure that if we were to tour some of the famine areas where our Elim workers are battling against famine conditions we would be a lot more sacrificial.

Your Elim missionaries are begging you to do something practical in this matter. What have you sacrificed to feed nationals and Elim Sunday school scholars?

YOUTH PAGE

*Conducted by the National Youth Director*

# FAMINE FACTS

## *by Alexander Tee*

**The Elim Youth Movement launched a special Jubilee Famine Fund, and in this article the leader of the Elim youth speaks out.**

DESPAIRING letters are reaching my desk from our missionaries and from nationals telling of desperate situations in areas where the Elim flag is gallantly flying. So that you can grip the situation I quote direct from their letters.

"We are in the midst of famine again that seems about as bad as 1962 when we received such generous help from our churches at home. Have you got anything to help us with in this Jubilee Year? If so now is the time. April to June are the crucial months and anything given now will be most timely. I have just received half a ton of split beans from America. These are donated through Protestant circles and are free except for local carriage, which I manage to find here. This will help with our Easter gathering for two days, 'but what are they among so many?'

"The villages are almost empty of men, who have gone to the towns to try to get food. I am trying to hold my church leaders on their outstations to keep the witness going. Dorothy is enlarging her free list for medicine for the old and children—this at a time when no one has anything to pay with apart from bringing in chickens which we buy from them to give them medicine. I fear that soon their supply of these will run out too."

Just two weeks before the above was received at our headquarters the following pathetic letter arrived on my desk:

"The people are tying clothes tightly around their stomachs to lessen hunger pangs. Babies and children are pathetic, some cry all day long—from hunger! If anyone at home has vitamins he no longer needs or wants, I would be most grateful for same to help them. U.N.I.C.E.F. milk powder is very limited; I am having to ration same to those nearest death!

"I have one good coloured slide of one of these thin, ill children, but the people are afraid of being photographed and would blame me and the camera if death resulted! Usually I am too busy to stop and take photographs anyway."

One of the cripples who is helped by our Elim missionaries wrote this letter begging for help as he was only able to write in broken English:

"Dear Sir,

"I have the honour to tender up my letter to you. I want to know your condition. If you want to know my condition, I am quite well thank you. My difficulty of to writting this letter I want you help me the mony for food, because this week I have not any mony to buy some food. I shall be very greatful if you will help me, and I shall be very jocund if you will give me the hospitality for this my difficulty.

"Dont be disconsalated with this my letter because you know the dangerous of hungry.

"No more for a time.

Yours loving son,

R. Y. R. Sougoro,

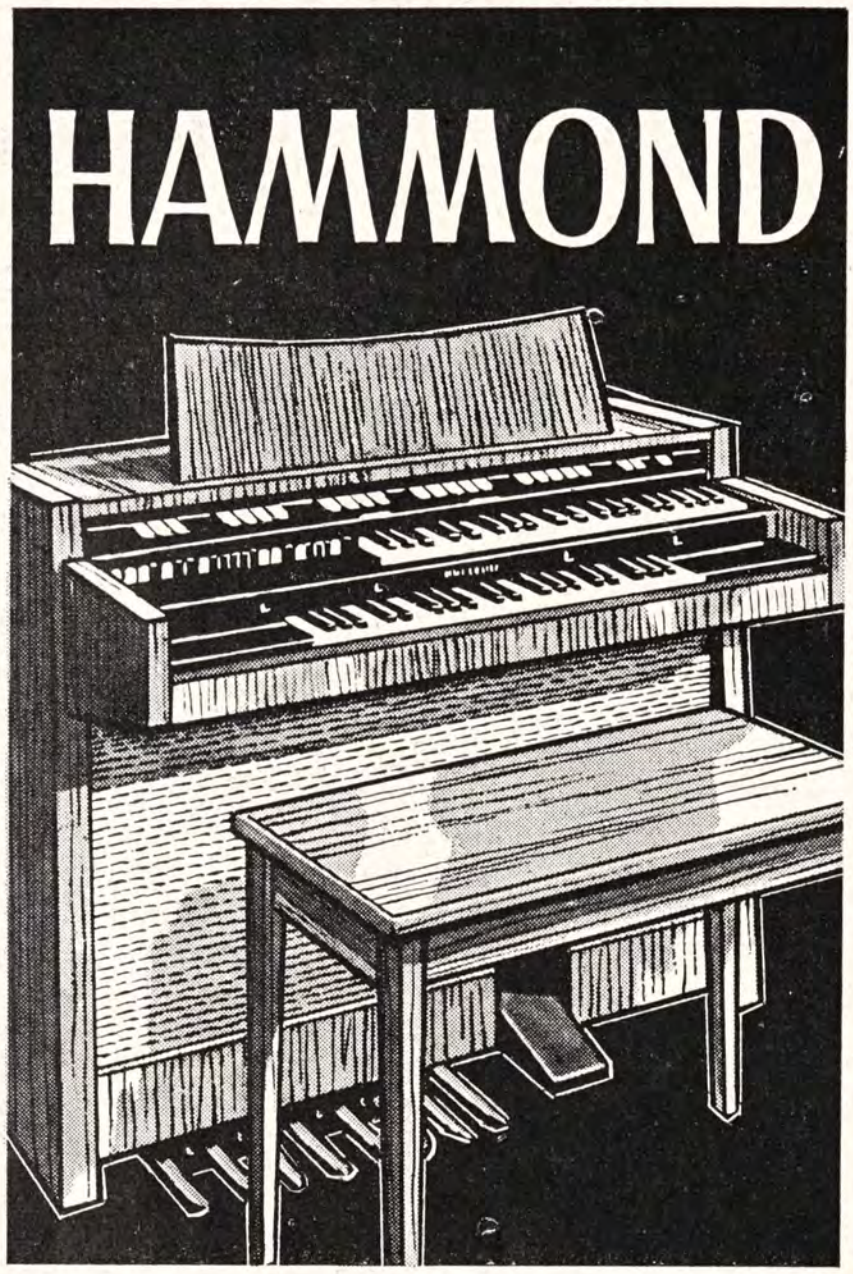
Pulambili."

We have only a few years left in some areas, thus we must also feed the minds of thousands of the nationals. Communists have said that Christian missionaries teach the nationals to read; then they supply the literature. Surely we are not willing to let this go unchallenged. Elim wants to put the Word

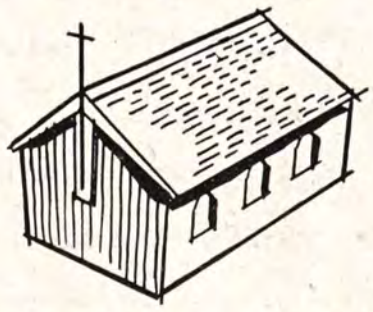
(*continued on page 298*)

**Elim Jubilee Famine Fund**
**TARGET: 50,000 meals and 50,000 gospels**
***Native Elim Sunday school scholars are hungry!***

# HAMMOND



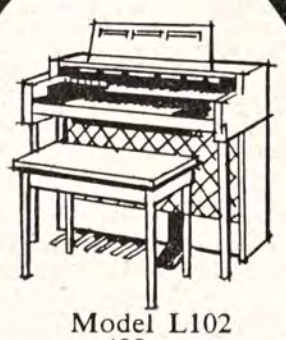
## at home in any house



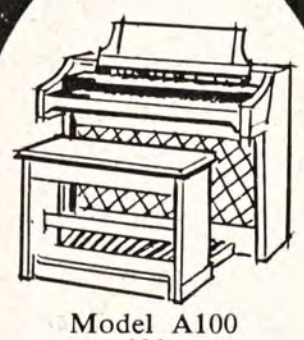
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# COMING EVENTS

**BATH.** May 1-8. Concert Room, Abbey Churchyard. Saturday at 7. Elim Church, Charlotte Street. Sunday at 6.30. Weeknights, except Friday, at 7.30. Revival and Divine Healing Campaign by John Woodhead, supported by Swindon Elim Church choir.

**BIRMINGHAM, Kingstanding.** May 9-13. Elim Church, Warren Road. Annual Spring Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: A. A. Biddle. Convener: R. J. Morrison.

**BIRMINGHAM, Old Hill.** May 1-16. Elim Church, Bearmore Road. Bible teaching and Evangelistic Crusade conducted by Felix Lloyd Smith. Weeknights, except Fridays, at 7.30. Saturday, May 15, at 7. No service on Saturday, May 8. Sundays at 6.30.

**BIRMINGHAM, Winson Green.** May 10-13. Elim Church, Handsworth New Road. Special Bible teaching ministry by Stanley Beresford (Blackburn). Each night at 7.45. Buses: Nos. 11 and 96.

**CLAPHAM.** May 19, 20. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Two special services conducted by Rev. John A. Visser (Amsterdam). Wednesday, Youth Special at 8. Thursday at 7.30. Convener: T. W. Walker.

**DUNMOW.** May 8. Foakes Memorial Hall, Stortford Road. Jubilee Festival of Music and Praise, Ipswich Elim Choir, Chelmsford Salvation Army Band, timbrel party and teenage vocal group. At 7. Speaker: A. J. Chuter.

**HALIFAX.** May 8-20. Elim Church, corner Hopwood Lane and Bond Street. Revival Crusade conducted by George Canty and Tony Leavesley. Weeknights, except Fridays, at 7.30. Thursday at 3. Sundays at 10.30 and 6.30.

**ILFORD.** May 16. Elim Church, Clements Road. Fifth anniversary of opening of the new building. At 11 and 6.30. Preacher: A. J. K. Magee.

**KENSINGTON.** May 8, 9. Elim Church, Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Grand reopening services. Saturday at 6.30, conducted by H. W. Greenway. Visit of Southampton Choir. Sunday: special dedication services. At 11, J. J. Morgan; at 6.30, H. W. Greenway, and London Crusader Choir.

**LETCHWORTH.** May 9. Elim Church, Norton Way North. At 6.30. Missionary Sunday. Speakers: Rev. and Mrs. L. Wigglesworth. May 15, 16. Saturday at 6.30. Sunday at 11 and 6.30. Special divine healing services. Rev. A. Tee.

**MACCLESFIELD.** May 15, 16. Elim Church, Mill Lane. Sisters' weekend. Saturday at 7.30. Preacher: Mrs. J. Glass. Sunday at 6.15. Preacher: Mrs. I. Belfield. Refreshments provided on Saturday.

**MOTHERWELL.** May 8, 9. Elim Church, Airbles Road. Sunday school anniversary services. Saturday at 7, demonstration. Sunday at 3 and 6.30. Preacher: Gerald L. W. Ladlow. May 15, 16. Jubilee and church anniversary celebrations. Saturday at 3.30 and 7. Tea at 5.30. Sunday at 11.30 and 6.30. Preachers: W. Kelly and N. Black.

**NEWHAVEN.** May 8, 9. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: L. Coxhead (A.o.G.). Convener: H. W. Holdstock. Supporting items. Also Sunday at 11 and 6.30.

**NORWICH.** May 16. Elim Church, Trory Street, Vauxhall Street. At 3 and 6, London Crusader Choir with D. B. Gray.

**ROMSEY.** May 15. Elim Church, Middlebridge Street. At. 7.30. Ambassador Choir.

## ITINERARIES

**The President, Pastor C. J. E. Kingston:**

May 8, Oxford District Presbytery Rally; 9, Reading.

**London Crusader Choir:**

May 8, Guildford Cathedral (M.V.); 9, Kensington Temple;
May 15, 16, Norwich;
May 22, Wesley Chapel, London;
May 29, Metropolitan Tabernacle, London; 30, Letchworth.

**Miss F. Grossen**

May 8, Annaghanoon; 9, Portadown; 10, Armagh; 11, Markethill; 12, Monaghan; 13, Brookboro; 14, Moneyslane.

**Miss Coralie Paint:**

May 9, Kingston.

**Joseph Smith:**

May 1-9, St. Helier;
May 20-23, Belfast ("Bethesda");
May 30—June 3, Larne.

**Elim Missionary Exhibition:**

May 8, 9, Sheffield.


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D.810

# Women's column

By GLADYS GORTON

### THE BROKEN WALL

IN A NEAT suburban house on the outskirts of London lives an old lady, all alone. A bus-stop sign stands on the kerb near her front gate. There was a low red-brick wall along her small front garden which was very convenient for people to sit on while waiting for their buses. This annoyed her a little, but she never complained about it to the people using her wall as a seat, but she did mention it to relatives of mine who live next door.

One night a few young fellows, of " beatnik " type, with leather jackets, narrow trousers and long hair, sat on the wall, kicking it with their heels as they smoked waiting for their bus. The old lady went out to them and in her gentle way requested them not to sit there. " Go and fry your face " said one. " We'll do what we like. It's a free country " said another. " Who do you think you are?" said a third. It was about ten o'clock at night, and by eleven o'clock that wall was no more; every single brick had been removed. At half-past ten it was there, because my relations noticed it when they came home. The dear old lady was terribly upset and has to find the money to have another wall built.

It is more than appalling, don't you think? I felt sorry for the old lady and sad about those " beatniks " who removed it brick by brick. What was their motive? Spite? A good laugh? I am afraid I have not the answer, only that walls in their own character have been broken down. Discipline is a good wall which takes time to build. Every mother should endeavour to erect this wall in the character of her child. Respect and courtesy are bricks in this wall, and the foundation for such a wall is the Word of God.

" Where have we failed?" should be the confession of the parents of such children. We believe that Britain's greatest moral and spiritual need is to get back to the Bible. A family that loves the Book is a family concerned about others. Those of us who work among children know how little they know of the Bible. The simplest scriptures and stories are unknown to them. There is little thought in their young hearts for others, or even respect for God. What a travesty for our nation which was once known as " the people of the Book." Soul-sickness is our nation's prevalent disease.

(*continued on page 303*)

# Sunshine Corner



HELLO SUNBEAMS.

Uncle Richard is a great favourite with the children who come to Sunshine Corner. Last week he came to speak to them, and I have asked him if I can tell you his story. I am sure you will enjoy it as much as the children did.

Uncle Richard told us that there was once a monk who lived with lots of other monks in a monastery. Every year each monk had to preach a sermon to all the others, and it was quite an ordeal. This poor monk did not know what to speak about, and in any case he was much too nervous to say anything. When his turn came round he stood before his brother monks very reluctantly, shaking like a leaf. " Do you know what I am going to speak about? " he asked them. They all answered " No, we don't." The poor monk said " Well, neither do I," and ran off the platform.

When his turn came round again the monks all got together and decided what they would do if it happened again. Sure enough it happened just as before. When the monk asked the others if they knew what he would speak on they all replied " Yes " very loudly. " Well," said the poor monk, " perhaps you will tell me, because I don't know."

When the third time came the monks decided that they would get the better of the brother this time. When he asked them this time if they knew what he would speak about some answered " Yes " and the others said " No." The monk looked down at them and said " Will those who know please tell those who don't? " and again he left the platform. The other monks didn't catch him after all.

We all laughed when Uncle Richard came to the end of his story. He reminded us that the monk's advice applied to us. We were those who knew that Jesus died for us. We knew that He could make us pure and white in His sight if we came to Him. His blood could wash away our sin. There are those who don't know, and we must tell them. It is just as the " Go " chorus tells us.

*" Go and tell the story of the Christ of Calvary,*
*Go and tell the story of the Christ of Calvary;*
*He will forgive their sins,*

(*continued on page 303*)

# The Family Altar

**Scripture Union Portions**

**Notes by John B. Coleman**

**Monday, May 10th** Psalm 10:1-18

Here we face one of the oldest of problems (vv. 1-5): " Why doesn't God intervene?" Part of the answer lies in the fact that God does not always administer retribution in this life. As we saw yesterday, God has prepared judgment seats at which all will be judged (1 Timothy 5:24). Self-deception is all too common (v. 6); how many live only for the present, as if their present state is perpetual ! No thought is taken concerning the destiny of the soul. To one man like this God said " Thou fool " (Luke 12:16-20). Again, men deceive themselves by thinking that God does not see them (v. 11). But He saw Cain slay Abel, He saw David's sin, He saw the lying hearts of Ananias and Sapphira. He sees and He knows. And the Lord also sees the humble and prepared heart, the fatherless and the oppressed, and will work on their behalf (vv. 17, 18).

**Tuesday, May 11th** Psalm 11:1-7

When trouble comes we may either forget it, flee from it or face it. Flight is most often resorted to. Imagine Elijah fleeing from Jezebel ! A man who was no spiritual weakling, God's man, who had challenged Baal and worshipping, backslidden Israel ! But Jehovah's giant succumbed to the temptation to " get away from it all." Take comfort when you feel as if you would " flee as a bird to your mountain " (v. 1). To resist the temptation to flee from trouble the believer must be strong. Thank God a sure source of strength is revealed in Isaiah 40:31: " They that wait upon the Lord shall renew their strength." The margin has " change " for " renew." In other words, God's strength replaces ours, which in reality is nothing but weakness. This is what Paul meant when he wrote " When I am weak, then am I strong."

**Wednesday, May 12th** Psalm 12:1-8

The backsliding and spiritual apathy of lukewarm believers are blows on the armour of the faithful. Has the writer overstated his case (v. 1)? "The godly man ceaseth." So often it seems like that. Elijah thought so, but God reminded him that there were still 7,000 in Israel who had not bowed the knee to Baal. Paul was discouraged at Corinth, and he had ample reason for discouragement; he would have left, but in a vision the Lord said " I have much people in this city." Let us beware of thinking that we are the only people and that righteousness would perish with us. God has His faithful witnesses in unexpected places: a Joseph in Egypt, a Daniel in Babylon, a little maid in Naaman's household, the saints in Cæsar's palace.

**Thursday, May 13th** Psalm 13:1-6

Singing is easy when life is pleasant, yet amid difficulties the psalmist could sing (v. 6). It was easy for Israel to sing after the Red Sea victory; before it they had wept. True triumph, boisterous faith, is like that of Paul and Silas when they sang while they were still in prison, their backs bleeding, their limbs held fast in the stocks. Do we ever thank God for those gifted ones who have penned their experiences for God's glory and the encouragement of His saints? God hiding His face (v. 1), heart sorrow (v. 2), a triumphant enemy (v. 3), those who would rejoice at His departing (v. 4), yet because he trusted in God's mercy he could rejoice and sing because God had dealt bountifully with him.

**Friday, May 14th** Psalm 14:1-7

Mankind's state before God is described as filthy (v. 3). Any good works we do in order to attain to righteousness are described as " filthy rags " (Isaiah 64:6). Joshua the high priest is described as standing before the Lord clothed in " filthy garments " (Zechariah 3:3). But the Lord commanded to take away the filthy garments and said: " I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Putting off the old and putting on the new is frequently used in the Bible to illustrate deliverance from sin. " Bring forth the best robe " said the father when the prodigal returned home. " He gave me a robe of pure white." The redeemed in heaven are clothed with fine linen, clean and white. Let us thank God for so great a transformation.

**Saturday, May 15th** Psalm 15:1-5

How to be an immovable Christian is the theme of this psalm (v. 5). Stability is a great need in the Christian Church. To be in the place of blessing we must be right with God in our walk (v. 2), our talk (v. 3) and our witness (v. 3). The practical exhortations all through this psalm should be noted. There are eleven of them. When these are evidenced in our lives we shall not be " shaken by every wind of doctrine," but rather as the last verse states, " he . . . shall never be moved."

**Sunday, May 16th** Psalm 16:1-11

By His grace every believer should be able to say " I have set the Lord always before me " (v. 8). When we set Him before us our thoughts are quickened, the imagination is enlivened, the soul and spirit are edified. This experience the psalmist here records. It is a great psalm of victory, the psalm of our Lord's resurrection, quoted in the New Testament as such (Acts 2:25-28, 13:34-37), and shows the blessings that result from following the Lord. The last verse is true not only of our Lord but also of His children, for He said " Because I live, ye shall live also." Let us set the Lord before us this Lord's day.

---

**SUNSHINE CORNER** (*continued*)

*He will save their souls,*
*He will baptise them and will make them whole.*
*Go and tell the story of the Christ of Calvary."*

If you want to sing this chorus the tune is exactly the same as the " Stop " chorus. " Stop, and let me tell you what the Lord has done for me." You will find it in your chorus book.

'Bye now, sunbeams. God bless and keep you.

Lots of love,

AUNTY DOROTHY.

---

**WOMEN'S COLUMN** (*continued*)

S. L. Brengle wrote: " The Bible is God's doctor's book, to show people how to get rid of soul-sickness. You must diligently consider its diagnosis of soul-diseases and its methods of cure if you want soul-health." " When the Word of God is neglected the inevitable consequence is confusion in the Church, collapse in the home and chaos in the land " (*The Christian's Daily Challenge*).

" He alone who hath
The Bible need not stray ;
Yet he who hath, and will not give
That heavenly guide to all that live
Himself shall lose the way "

J. Montgomery.

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## ENGAGEMENT

SCOTT—STEVENSON. The engagement is announced between Claude John Scott, B.Sc., Ph.D., second son of Pastor and Mrs. Douglas Scott (France), and Ethne Frances Stevenson, only daughter of Pastor and Mrs. T. H. Stevenson. C.1008

## MARRIAGES

TILLEY—TYLLYER. On March 20th, at the Methodist Church, Grosvenor Road, Aldershot, Mervyn John Tilley, minister of the Aldershot Elim Church, to Edna Sandra Tyllyer. Officiating ministers: J. Nicholson and B. C. Richardson.

THOMAS—JONES. On April 17th, at Elim Church, Selly Oak, Dudley Frederick Thomas to Gaynor Jones (both Elim Crusaders). Officiating minister: Frank Shadlock.

## SILVER WEDDING

CROKER—LYONS. At Elim Church, Leyton, on May 13th, 1940, Frederick Ernest Crocker to Sheila Lyons. Officiating minister: the late John Dyke. "Unto Thee, O God, do we give thanks" (Psalm 75:1). C.1005

## WITH CHRIST

ROWLAND. On March 7th, Mrs. Sarah Rowland, aged 87 years. Member of Markethill Elim Church. Officiating minister at funeral: G. H. Wallace.

HYDE. On March 19th, Martha Elizabeth (Lily) Hyde was called suddenly home. Member of Armagh Elim Church. Officiating minister at funeral: G. H. Wallace.

BENNETT. On April 3rd, Ruth Elizabeth Bennett, aged 58 years. Faithful member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.

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**Also taking part: REV. F. H. COLEMAN**
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**6.30 p.m. REV. H. W. GREENWAY**

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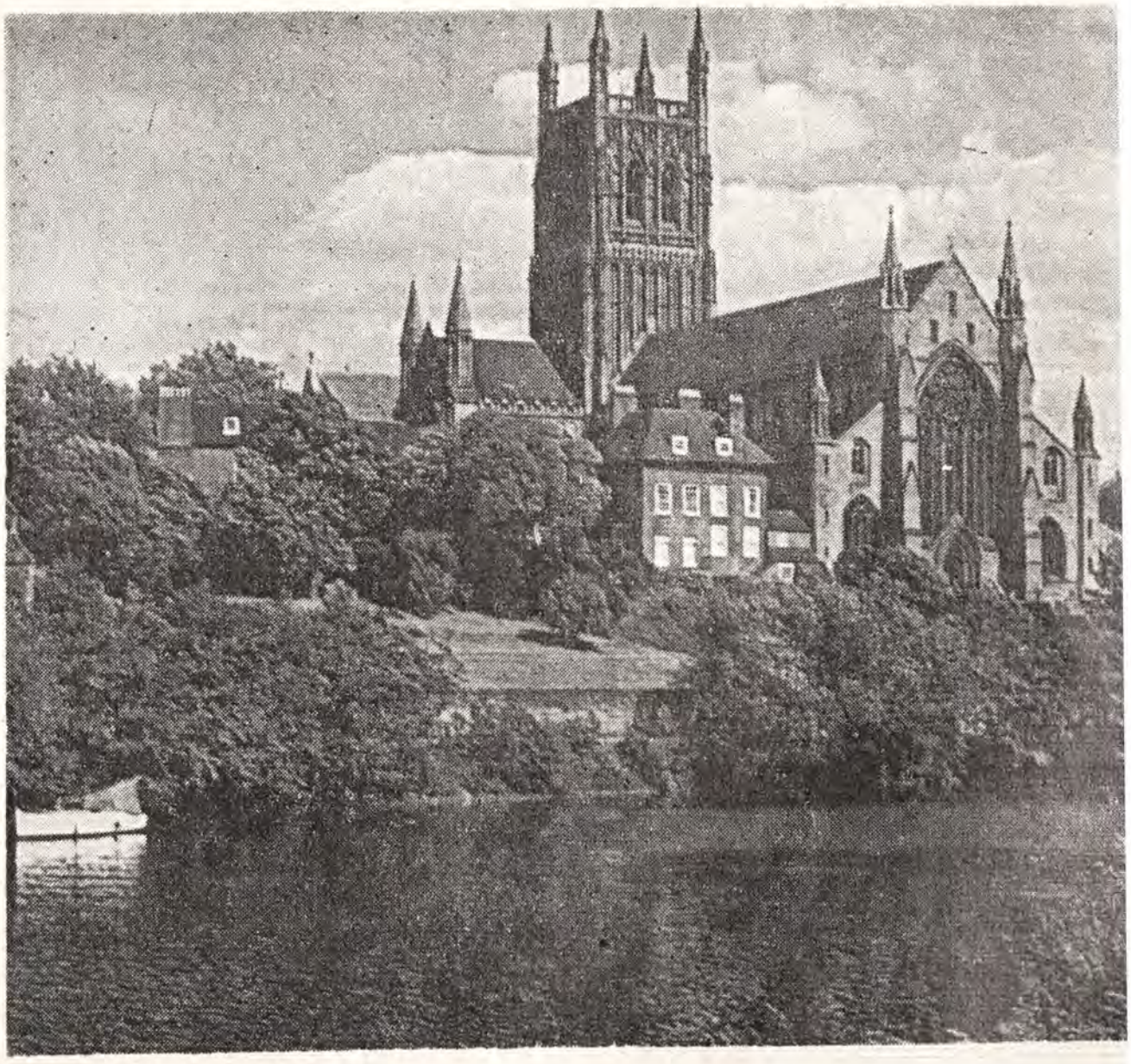
Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

# EVANGEL

Vol. XLVI No. 20 MAY 15th, 1965 6d

*worcester cathedral*



# THE SAVIOUR

## *by Joseph Smith*

**One who has been from everlasting**

" 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 " (Micah 5 : 2).

**The Jehovah of the Old Testament**

" And I said unto them, if ye think good, give me my price ; and if not, forbear. So they weighed for my price thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter : a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord " (Zechariah 11 : 12, 13 ; compare Matthew 27 : 3-10). The word Jehovah comes from three Hebrew words which mean " He who always was, He who now is, and He who for ever will be." It occurs about 7,000 times in the Bible, and is usually translated " LORD."

I must confess that this realisation of who Jesus Christ was, and is, has been a great stimulus to my faith in trusting Him to answer my prayers.

**The Maker of everything that was made**

" All things were made by Him ; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not " (John 1 : 3, 10).

**The Creator of all things**

" For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist. And He is the head of the body, the church " (Colossians 1 : 16-18).

That Jesus Christ manifested this power when on earth we cannot deny. He said to the winds and the waves " Peace, be still " and there was a great calm. When Peter let down his net at the command of Jesus, every fish rushed to get its head in that net. " And their net brake." No wonder it broke—they had caught so many fish that they filled two ships. When he shouted " Lazarus come forth," he that was dead came forth, bound hand and foot. He walked out on the sea which He had made, He multiplied a few loaves and fishes to feed 5,000 hungry men. He changed water into wine, and finally He said : " Take my life, and I will take it again."

**The Heir of all things**

I read in the *Reader's Digest* for September 1962 that it is estimated that the number of galaxies composing the universe is of the order of five hundred million million, and that our galaxy is of the order of one hundred thousand million stars—of which the earth is one. How marvellous ! How wonderful ! " God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds " (Hebrews 1 : 2). He became the firstborn of many brethren, and through receiving Him we become the children of God. " And if children, then heirs ; heirs of God, and joint-heirs with Christ " (Romans 8 : 17). How great are our dominions ! " All things are yours," said Paul.

**The last Adam**

" And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy : the second man is the Lord from heaven " (1 Corinthians 15 : 45, 47). The first Adam was the head of the old creation, the last Adam is the head of the new creation. If any man be in Christ he is in the new creation (2 Corinthians 5 : 17).

**The Babe of Bethlehem**

Never in the history of mankind has any event occurred which has so changed the order of things in this world as the birth of that little babe in that village stable in Bethlehem. There are more gifts given and received in this country in one year in connection with the birth of that little babe than there have been for the birth of all the kings and rulers of the whole world since Adam walked in

Eden. It causes the greatest stimulus in the business world that is known on earth. Old Father Time stopped counting the years when he heard the cry of that little babe in the manger, and started all over again. You cannot date a letter or write a cheque or issue a receipt without acknowledging that He has come.

It was a custom in Israel at the time when our Lord was born for the neighbours to gather round the house and sing when the firstborn son arrived, but this time they neglected to do so. But the Lord saw to it that His Son had the usual welcome—and a greater one ; for He sent down the heavenly choir who made the heavenly arches ring with " Glory to God in the highest, and on earth peace, good will toward men."

**The world's great Redeemer**

Someone may raise the question as to how one person could redeem so many. How could the sufferings of one person atone for the sins of so many ? The answer is found in the fact of who He was and how great He was, and because of the perfection of His character. What comparison has the Creator to the created ? The sufferings and death of Jesus Christ were accepted by God the Father as being adequate to atone for all the sins of all mankind from Adam to the last man who will exist on this planet. His sufferings and death made full satisfaction to public justice, and therefore God did act righteously and justly towards His Son when He became our substitute ; and He now acts mercifully and righteously towards us in extending to us mercy and pardon when we accept that perfect sacrifice, made at such tremendous cost, for our sins.

**Ordained to be the Judge of all mankind**

" And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead " (Acts 10 : 42). " For the Father judgeth no man, but hath committed all judgment unto the Son " (John 5 : 22). " For we must all appear before the judgment seat of Christ ; that every one may receive the things done in His body, according to that He hath done, whether it be good or bad " (2 Corinthians 5 : 10).

From these scriptures it is evident that both saint and sinner will stand before the man Jesus Christ. We will stand before Someone who has not only wisdom, knowledge and understanding, but who also has experience. According to Matthew 25, Luke 19, Romans 2 and 1 Corinthians 3 it is evident that our Lord will bestow great and eternal rewards of glory, honour, power and authority upon those who have been faithful in the use of whatever He has committed to them ; but to those who have not been faithful, alas, His words are far from commendable. How could they be, seeing He is a righteous Judge ? Read Matthew 25 : 24-30. I know and am persuaded that according to the character of our Lord Jesus Christ it will be the very joy of His heart to share even His throne with us if we are worthy to receive such an honour—but remember, He is an all-knowing, righteous Judge ; one who is no respecter of persons.

**The world's greatest Victor**

We stop work for two minutes every year in remembrance of those who fell in two world wars. Thank God that their death was not in vain, for because of it victory was won for our country. But we stop work fifty-three days in the year in commemoration of the far greater victory of Jesus Christ over sin, Satan, sickness, death, hell, and the world, when He arose a victor from the dark domain. " And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it."

Even in His earthly life Jesus proved Himself more than a match for all our foes. He was tempted in all points like as we are, yet without sin. He cast out the devils with His word, and healed all that were sick. He said to His disciples : " Be of good cheer, I have overcome the world." He stood by the grave of Lazarus and cried " Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes."

His greatest victory was, of course, His own death and resurrection. Yes, even His death was a victory, because He did not die like other men. He shouted " It is finished," and dismissed His own spirit. This convinced the centurion that He was no ordinary man. " And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God " (Mark 15 : 39).

When men died by crucifixion (unless they were killed by other means) they became weaker and weaker because of the loss of blood and the terrible agony, and eventually sank into unconsciousness and passed out. They often lived for days upon the cross.

By far the most important thing concerning the death of Christ is that He died as our substitute. We read in 1 Peter 2 : 24 " Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed." And again, in

Matthew 8:17: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

If you had to engage in mortal combat with an enemy whom you knew you could not beat because he had defeated thousands of others before you, and if before the duel commenced a friend came along and said "I will take you place and will fight him for you," with what intense interest you would watch that battle, knowing full well what the victory of your friend meant to you as well as to him. And when you saw your enemy throw his arms wide, and let fall his sword, how you would shout—because the victory of your substitute was your victory also.

When Paul endeavours to describe what the victory of Jesus Christ means to us he seems lost for words, and he just resorts to prayer: "The eyes of your understanding being enlightened, that ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come: and hath put all things under His feet" (Ephesians 1: 18-22).

The victory of Jesus Christ was twofold—it was victory both in the physical realm and in the spiritual realm. "His soul was not left in hell, neither His flesh did see corruption" (Acts 2: 31). Therefore the Lord Jesus Christ, after His resurrection, could give that glorious commission and command "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover" (Mark 16: 15-18). Our Lord thus declares that the scope of His victory and authority was to the end of time, to the ends of the earth, and to every creature; victory over demons and over disease and sickness. Whether men fully realise and receive the results of that great victory does not alter the fact that it has been accomplished. Thank God millions of people are receiving the glorious benefits of that mighty victory both spiritually and physically, and for this we praise God.

Although Christ has already conquered every one of our foes, for the present He has allowed one of them to continue. I refer to death. But the time is already fixed for its complete overthrow, when we shall shout: "O death, where is thy sting? O grave, where is thy victory?"

What a Saviour! What a Conqueror! What a glorious Lord!

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# *maranatha*

"Maranatha." That is an Aramaic word. It occurs in our English New Testament untranslated. Paul wrote his letter to the Corinthians in Greek, but when he came to the Aramaic word "Maranatha" he did not translate it. He let stand. It is an interesting fact that that word has been allowed to stand in all the translations of the New Testament. When I began this article I took down my Latin Testament, and found that while all other words in the letter were Latin this word "Maranatha" was untouched. I then took down my German New Testament, and then my French New Testament, and then my Spanish New Testament, and in every one of them the Aramaic word remained. When a company of scholars at the beginning of the seventeenth century gave a new translation of the New Testament into English, under the direction of King James I, they translated every other word in the first letter to the Corinthians into English except this word "Maranatha." They did not lay their hands upon it. In 1582 in the city of Rheims a company of Roman Catholic scholars had translated the New Testament into English, and while they translated every other word of the letter they refused to translate this one. They allowed it to stand—"Maranatha." When at the close of the nineteenth century a company of English and American scholars undertook the task of making a new translation of the New Testament into English they did precisely what the translators of the King James version had done: they left this word "Maranatha" unaltered. This word seems to have a charmed life. Nobody, apparently, is willing to touch it. Through all the Christian generations it has been allowed to stand in every one of the versions. With all this history behind me I should not venture to touch it either. "The Lord is coming." Why do you suppose the translators have refused to translate it? Possibly it is because the word is so sacred. It was on the lips of the apostolic Christians so constantly and so reverently that it seem sacrilegious to allow the syllables of this word to be lost.

CHAS. E. JEFFERSON, D.D.

## RELIGION IN THE NEWS

**Russian atheist programme failing**

A call for more determined effort by the Soviet Army's political officers to uproot religion among the troops was sounded in an article published in *Red Star*, organ of the Ministry of Defence.

The article charged that political officers had been falling down on the job, especially in their work with officers and soldiers and their families in garrisons far removed from Moscow.

" It is no secret," it said, " that there are political officers who not only do not take part in the atheistic instruction of soldiers under their command, but do not interfere with the religious and sectarian activities of their own relatives at home."

The article cited the example of a soldier in a Smolensk garrison who was so well thought of by his superiors that he was about to be recommended for the post of secretary of the local Komsomol (Young Communist organisation). Then it was discovered that he had been baptised.

" On close investigation, his political officer discovered that this soldier, on each of his leaves in the city, attended the local chapel for religious services."

The article stressed that " the political officer in every unit must have a profound knowledge of the personnel under his command and their activities." Furthermore, it added, " they must have a clear notion of the reasons for each individual's religious beliefs and find a proper key to his mind and heart so that they can lead him off the wrong path."

**Chinese pressures on church**

New pressures on Christians by the régime in China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday school throughout the country.

Measures recently made effective by the Communists were described here by refugees, including a Roman Catholic priest.

The first law enacted requires a clergyman literally to guarantee for ever that the adult he baptises will not commit an offence against the state.

Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs. That office checks the names against the list of known " landowners, counter-revolutionaries and culprits from labour reform."

Should a candidate pass this first test the onus is placed on the clergyman. Before the baptismal ceremony is permitted he must guarantee that the candidate will never be guilty of " anti-state " activity and infraction of any law is considered " anti-state " by the régime.

The refugee priest, whose identity was withheld, said that no clergyman " can guarantee that tomorrow he himself will not break some new law of the Communist government, much less that someone else will not."

For that reason, he said, the remaining Christian clergy in China are hesitant to accept the " responsibility " inherent in adult baptism.

A second measure is designed to guarantee that Chinese children will have no religious instruction until they reach the age of eighteen. Its effect, refugees said, was to close down church instruction, since parents are fearful of the law.

The law holds that parents must not permit their children to become influenced by " religious affairs " until the age of thirteen—an age, the régime said, when they are able to decide for themselves whether they are interested in religion.

**Roman Catholic persecution in Mexico**
**Church of God wrecked**

Upon my return from visiting some of our churches and attending the conferences in the territories of north-east and north-west Mexico, I found a serious problem of persecution during which our temple in San Francisco Acuautla, State of Mexico, was totally destroyed.

The Catholic priest was the instigator of this persecution. For several months he agitated the people until he was able to unite several hundred who were ready to back him in his perverse labour. He himself participated in the destruction of the temple.

We have been able to apprehend those who headed the group of fanatics, and the others have hidden together with the priest.

ALEJANDRO PORTUGAL, JR.,
*Superintendent of the Church of God in Mexico.*

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**Book review**

**WHY REVIVAL TARRIES,** by Leonard Ravenhill (7/6 net [by post 8/-] from Send the Light Trust, 70 Bolton Road, Atherton, near Manchester, Lancs).

This book is not particularly for the bookshelf, but to be read and reread until the passion of the writer for revival becomes our passion. For it goes deeper than a book on prayer; Leonard Ravenhill has put his finger on the pulse of the " Church " and given a true diagnosis, revealing the weak spots by positive probing and stating the facts, presenting the cause and effects of the disease and not failing to state the cure in true Biblical fashion. He reminds the reader that prayer affects eternity, and with all our getting we must get unction. Agonisers, not advisers, are the need of the hour. His close-up of the apostle Paul is a gem to be valued. I have read many books on this subject, but this is a powerful, positive contribution to revival; it is right up to date, a must for every preacher and every believer.

W. J. ALLEN.

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor:** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos.:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15 : 27).***

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# EDITORIAL

## THE POPE'S PLEA FOR PEACE

THE POPE'S Easter plea to the nations to end aggression by negotiation strikes an answering chord in the heart of fear-stricken humanity. But no one person in the whole world has the responsibility and ability to demonstrate that his plea is more than verbiage, for no one person in the world has as much authority as he, and there is no one to whom hundreds of millions of people look with superstitious veneration for guidance as his followers do to him. He has more absolute authority over his followers than any other person has over any other group, not excluding even the Communists. The Pope claims power over the souls as well as the bodies of Roman Catholics, and that that power extends beyond the grave. No other leader makes such claims. What is of greater importance, hundreds of millions of Roman Catholics believe this papal claim.

As Roman Catholics are considered to be between 300,000,000 and 400,000,000 in number, and as Roman Catholicism is confined largely to the west, a sizeable proportion, say one-fifth, of the west is held under papal control. If therefore the Pope really wishes to implement his appeal for peace he more than anyone else, more even than President Johnson, has power to do so.

The Pope has but to include engaging in war by his followers among the deadly sins, similarly the manufacture of armaments of any kind and partaking in all nuclear development, and make refusal to pay taxes in proportion as these taxes are used for warlike purposes a means of grace, and a whole new complex of possibilities for peace comes into being.

For example, there are considered to be 60,000,000 Roman Catholics in the United States. If every one of them who is engaged in the manufacture and financial support of armaments were suddenly to cease so doing war's public image would receive a new face overnight —as, incidentally, would the Roman Catholic Church's. If the same were to happen in France, Italy, Holland, Belgium and West Germany the image's face would be unimaginable.

Leadership has altered whole communities, as for example Russia and China, almost overnight in the wrong direction—leadership can do the same in the right direction. For the sake of an ideology, leaders in Russia and China took drastic and, from their point of view, successful action. For the sake of peace and suffering humanity the Vicar of the Prince of Peace might well also take unprecedented action to implement his call to the nations. No one, least of all a Christian, can view with equanimity the "incidental" (to quote a newspaper columnist) slaughter of forty-five school children in Vietnam or the possibility of half Europe being made into an atomic desert. Something must be done, and done desperately, to meet the situation.

# THE PASTOR'S BEST FRIEND

## *By R. L. Rex*

A PASTOR who has his work at heart carries a heavy load. He must have helpers who understand his problems and are willing and ready to help carry the load. His wife ranks high among those he looks to for advice, courage and inspiration. A spiritual church board with a vision for progress can do much to make the path smoother for the pastor. The good loyal church members also know to help the pastor when he needs a lift. None of these, however kind and understanding they are, can be called the pastor's best friend.

His best friend is the *evangelist*. He can do more to help the pastor than any other one person in the church. The pastor can never do without the evangelist in our church if he expects the church to grow and be spiritual. He is his co-worker working side by side to build the kingdom of God.

He is the pastor's best friend because his ministry and fellowship give new courage and inspiration to the pastor. I know from experience that often the evangelist will find the pastor tired and weary in the battle, longing to hear someone else preach. A kind, understanding evangelist can do much for a pastor as they labour together in a two-week meeting. Many problems have been solved within the walls of a parsonage.

Then he is the pastor's best friend because he can deal with subjects that are too personal for the pastor to deal with in his sermons. A wise pastor never takes his church problems to the pulpit. It always sounds too much like a personal attack from the pulpit and usually drives people away or increases the tension. But when the evangelist, without knowing any of the needs or problems, deals with them under the anointing of the Spirit those involved will recognise the working of the Spirit and be more inclined to do the right thing, often solving serious problems.

I read the story of an evangelist who arrived in town just in time to go from the train to the church for the first service of the meeting. His subject was "Things that hinder a revival." He walked down from the pulpit and took a man by the hand and called him Mr. Jones and preached his sermon. When the service was over and he was alone with the pastor he was told that the man's name was Jones and that he was guilty of every point in his sermon. No doubt the man was helped to see his faults and overcome them. The pastor could never have dealt with this man without hurting him.

Also the evangelist can do much to tie the pastor and his people together as a spiritual unit. Sometimes when a church needs a revival it blames the pastor for the low spiritual condition. Then small things can multiply until the relationship of the pastor and church is not on a working level. Then a church may drift into the attitude of just taking the pastor for granted, and fail to show him the proper respect and co-operation. The evangelist can do much to remedy these conditions and leave the church spiritual and ready to follow the pastor as God's man for it.

The evangelist as a soul-winner reaches his highest level as a friend of the pastor, for that is the main objective of the church. Here is where the pastor and evangelist do their greatest work. The pastor needs the experience and passion of the evangelist in the great task of winning men to Christ. Without the evangelist our church would be seriously handicapped in its programme of winning souls.

Last, let the pastor never forget that it is the evangelist who goes out and pioneers new fields in order that there may be churches for the pastors. Most of our pastors today are serving churches that were started by some God-called evangelist. The future of our church depends on how many men we keep out on the field doing pioneer work. How well they are supported depends on how much interest the pastors take in them and their needs.

There is a great need in our church now for more good evangelists. Those on the field are facing problems that only the pastors and churches can solve. We must find some better ways to support these God-called men so that they can stay on the field and fill their place in the church. We appeal to you to give better support to our great men and women who are giving their lives for the church.

Also we appeal to our churches and pastors to give better support to our conference and general home mission programmes. It is through these departments that we can reach out into new fields and build more churches and conferences. The fields are white and the labourers are ready to go, but how can they go unless they be sent, and how can they be sent unless we have money to send them?

# NOAH'S DELUGE

## by J. T. Bradley

THE prospective building of the Q 4 prompts consideration of another vessel of vast proportions —Noah's ark. The casual telling in Genesis of the building of the ark tends to obscure the colossal magnitude of this shipbuilding feat. Even today the building of the Q 4 will be no mean achievement. But the building of a vessel of 500 to 600 feet in length *of wood* presents problems that could not be immediately solved even in these advanced days. It is probably true to state that there is no shipbuilding concern that has the know-how, the facilities or the equipment today to build another ark. The record in Genesis is given so casually that we think of a man spending 120 years knocking his planks together. If we think of all the skill and preparation that goes to the building of a modern liner—the original planning, the masses of blueprints, the colossal equipment, the labour relations involved, the gathering of the material to the site and 1,001 other matters—we can conjure up an idea of the miracle of Noah's ship of wood. Our readers in the shipbuilding yards of the north and of Ireland will appreciate the problems.

Many evangelicals, failing to " avoid the oppositions of science falsely so called," as Timothy was instructed to do, try, regarding the deluge story, the worn-out stratagem of meeting the scientist half-way by positing a local deluge.

But the idea of a local deluge robs the Genesis story of all real content, makes it inconsistent with the facts as given in Genesis, makes the record inconsistent with itself, and robs the New Testament references to it of all real meaning.

The deluge of Noah's day was a cosmic catastrophe, not a local one. It changed the face of the earth, the stratosphere was changed, the seasons were revolutionised and man's capacity for longevity was drastically curtailed.

Language is used in telling the story of the flood of which today we have lost the meaning because the frame of reference to which the language applies no longer exists. Consider, for example, the statement " the windows of heaven were opened." The inference drawn from these words usually is that there was a devastating downpour of rain for forty days. However, if we link this statement with that in Genesis 1 : 7, " the waters above the firmament," we get a clue as to what took place. We are aware that the " waters above the firmament " are usually taken to mean the clouds, but that that interpretation does not satisfy the language of scripture is self-evident. The " waters above the firmament," in the stratosphere, are clearly set in opposition to the " waters beneath the firmament " in Genesis 1 : 6, 7. But if " the waters above the firmament " emptied themselves on the earth at the deluge three problems are resolved: the problem of there being no waters in the stratosphere now to satisfy the record of Genesis 1, the problem of explaining what Genesis 1 : 6, 7 means, and the problem of " the windows of heaven " being opened. The waters that were above the firmament in Genesis 1 : 7 are there no longer because they emptied themselves on the earth at the deluge.

Further, let us consider the sentence " the fountains of the great deep were broken up " (Genesis 7 : 11). Here again language is used that we do not understand because we have lost the clue to the phenomenon that took place. We tend to interpret these words as describing turbulent unheavals in the ocean depths. But the Bible states that there were no oceans as we knew them before the flood. Genesis states that God said " Let the waters of the earth be gathered together into one place . . . and it was so," but since Noah's flood the waters cover no less than three-fourths of the earth's surface. If we are to assume that the waters of the flood topped the Himalayas (though they may have been thrown up by the catastrophic upheaval of the deluge—it is a fact that the material that composes them was once under the sea) we estimate that it would take 1,000,000,000 cubic miles of water (correct to a gallon or two!) to accomplish this. We have not seen this calculation anywhere else, so some of our readers may come back at us. Well, you are

welcome to have a go. Our younger readers and our more scientifically minded readers will be interested to discover how small a proportion of the bulk of the earth this would occupy if they care to work it out. A reservoir 1,000 miles each way would hold the lot. And if it be thought too fantastic that there should be vast reservoirs of water beneath the earth's crust we would draw attention to Emmanuel Velikovski's statement that man just does not know what the earth is like a dozen miles beneath his feet, though he has had plenty of guesses.

Returning to the statement that the "waters of the earth were gathered together into one place," and comparing this with the fact that they are now scattered over three-quarters of the face of the earth, we ask when did the cosmic upheaval occur that caused such a change? At the flood is the answer.

Again, there was no rain before the flood (Genesis 2:6). That was why the "bow in the cloud" could be a sign to Noah. Again, there were no seasons as we know them before the flood. This gives point to the covenant God made with Noah that "while the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night, shall not cease" (Genesis 8:22). Again, before the flood men lived for centuries; after the flood they lived one-tenth as long.

Quite clearly none of these cosmic changes can be accounted for on the basis of a local flood, but a universal flood makes the parts of the Genesis story consistent with the rest of the Genesis record up to the flood. As a confirmation of this internal consistency the record states that the ark grounded upon Ararat. The superficiality of the thinking that posits a local flood is revealed in that one statement. A local deluge would not have taken the ark to Ararat, nor had the writer been writing of a local deluge, either real or fictional, would he have put that fantastic idea into the story.

But the story contains within itself further evidences of its truth. Had we written it, some of the statements that so spontaneously give veracity to the record would not have been made, or they would have been different. For example, consider the subtle difference between God saying to Noah, "Go into the ark," and "Come into the ark." We should have written that God said, "Go into the ark." How frequently have I seen people turning the pages of their Bibles when it was pointed out that it states that God said "Come into the ark." Again, at the end of the flood we would surely have written "God said, come out of the ark"; but God said "Go forth of the ark." In other words, God was in the ark with Noah and his family. To us evangelicals who believe the ark to be a type of Christ this typifies that God was in Christ reconciling the world to Himself.

Or again, had we written the story we would surely have described the problem Noah had of capturing the animals to get them into the ark. But the Bible simply says "and they *came* two by two unto Noah into the ark." Too fantastic, or too simple for unbelief! Yet to anyone acquainted with the peculiar powers developed by some peoples, as for example Sir Arthur Grimble's story of the Gilbertese Islander who called the porpoises and they came from their ocean habitat to him, will have no difficulty in seeing that the record of Genesis seems almost—and we ourselves could say that it is—that of an eye-witness. And certainly a Gilbertese Islander would have no problem at all in accepting such a story.

Jesus said that as it was in the days of Noah so should it also be in the days of the coming of the Son of man. Since the development of the hydrogen bomb this statement has taken an additional meaning. We are told that hydrogen is the basic element of creation — whatever that may mean. As water is composed of two atoms of hydrogen to one atom of oxygen ($H_2O$), the basic element of creation became the vehicle of its destruction in Noah's day. Now one atom in 5,000 of hydrogen is a heavy atom. These heavy hydrogen atoms are separated by nuclear processes and form the "explosive" of the hydrogen bomb. The fireball of the last hydrogen device exploded by Russia was 200 miles in diameter. In other words, if such a device was exploded over the centre of England the fireball alone would extend to London, Swansea, Grimsby and Bradford. The Word of God states that the earth is being reserved for another universal judgment, not of water but of fire. Do these words betoken that as the basic element of creation was the vehicle of its destruction, by water, in Noah's day, so that basic element is to be the vehicle of its destruction again, but by fire? They give contemporary appropriateness to our Lord's words. Or, equally appropriate, man having introduced his destruction by partaking of the tree of knowledge of good and evil will consummate that destruction by his partaking of the basic knowledge of how and of what the world is constituted. "The powers of the heavens shall be shaken."

## PRESIDENT'S DIARY

**March 20th and 21st. Bethshan, Manchester.** In fulfilment of a promise made some time ago to my brother-in-law, Pastor G. Stormont, I ministered in Bethshan over the week-end. About 120 were present on Saturday and seven came out for prayer afterwards. On Sunday morning the congregation was about 300; I spoke on Isaiah's vision of God. At night more than 600 gathered. The Holy Spirit's presence was especially realised in the after service of prayer.

**March 22nd. Scunthorpe.** Many years ago I visited the late Pastor J. Olivant at his request with regard to the linking up of his assembly with Elim. Now, many years after, I came again, this time as President, and found many of the old members still worshipping in the church. About forty were present. Pastor F. G. Evans led the meeting and I preached on " The power of God." Seven came forward for prayer afterwards.

**March 23rd. Grimsby.** There were eighty-five present and the power of God was on the meeting from the commencement. Pastor R. E. Blanch, of the local Assembly of God, had cancelled his own meeting to unite for the service, and he and about twenty of his members joined us. Just as the meeting started, Pastor B J. Epton, recently appointed to Lincoln Elim church, came in with about twenty-five of his people. I was glad to hear from him that God is blessing a campaign he is conducting in the Lincoln church. Numbers are increasing and several have been converted.

Pastor J. McAvoy convened the meeting for me; I spoke on " God confirming His Word "; afterwards three came forward for prayer. I was glad the next day to have a visit from Mr. John Hobbs. In the early days in Ireland he and I had a fruitful mission together in Armagh. Later he moved to Grimsby, became skipper of a fishing trawler, and has now a shore job as secretary of the Trawlers Officers' Association.

**March 24th. Hull (Mason Street).** I took the ferry from New Holland to Hull and was first on but last off, which reminded me of our Lord's words. One of the deck hands told me he had conveyed to hospital yesterday a young man whose leg had just been broken in a motor accident; the other driver involved had been killed instantly when the steering column pierced his lungs. May God help us so to live as to be ready for sudden death or sudden rapture. There were about sixty present at the meeting. Pastor A. T. Harries convened and we commenced the meeting in the gloaming, as the Electricity Board had not changed their clocks to summer time. Pastor I. R. Moore, the district superintendent, gave me a welome; Pastor G. Gardiner, of the Assemblies of God church, led in prayer. My message was on the baptism in the Holy Spirit and six came forward for prayer. One sister was filled to overflowing and spoke in tongues, thanking God afterwards that it was like a stream bubbling forth on dry ground. The next day Pastor Harries told me a sister of the assembly who came in suffering with severe migraine was healed in her seat during the meeting.

Before I left Hull Pastor Moore took me to see the Wilberforce Museum, showing many relics of the bad old slave trade which Wilberforce fought so courageously. Old and lame slaves were sold for as little as sixpence, while a young and house-trained man commanded as much as £330. Often slaves were hired out to others by their owners, and there is one piteous letter from a woman slave in Jamaica to her " indulgent master " in England complaining of the cruelty of the person to whom she had been hired.

**March 25th. Driffield.** On the way from Hull I passed through Beverley and visited the fine old minster there. As I was leaving a gentleman asked me my opinion of it, and after some conversation I found he was aware of the " glossolalia " which many Anglicans were receiving but that he himself had not experienced the new birth. May God open his eyes !

About forty were at the meeting in Driffield, including Mr. T. Richardson, in charge of the Elim church at Malton, and Mr. R. Watson, in charge at Selby, and some of their members. Pastor J. Woodhead came over with his wife and daughter from York, and he kindly undertook the convening of the meeting; his daughter Dorothy sang.

My message was again on the baptism in the Holy Spirit. One sister came out for prayer. Mr. M. Richardson, the church secretary, is in charge at Driffield and there is a real move of the Spirit, especially among Methodist friends who are hungry for God.

**March 26th. Scarborough.** Miss Mary Morrison, Faith Mission pilgrim, converted in the Hebrides revival, concluded tonight a short crusade in our Elim church. Through a misunderstanding I also was booked to speak, so it was arranged for both of us to minister the Word. There were eighty-four present, including some from other denominations. Pastor A. P. Johnston convened. Rev. Duncan Campbell (who was also present) led in prayer. My message was on the power of the Holy Spirit, and Miss Morrison followed, preaching on Nehemiah. Speaking on daily family prayers, she told us that in the Hebrides even unconverted parents always read the Bible daily with their families because they believe it is their duty so to do. How astonished she was therefore to find that many Christians, even on the mainland, do not have daily Bible reading and prayer with their families.

**Mach 27th. Bishop Auckland.** The attendance of more than fifty was, I thought, good but included some friends from local Assemblies of God churches. Pastor E G. Barker led the meeting and I spoke on Luke 24:49. One sister came out for prayer.


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YOUTH PAGE

*Conducted by the National Youth Director*

# MY NINE-POINT PLAN FOR PROMOTING YOUTH WORK

## *by Laurence E. Lambert (Yeovil)*

1. *PROMOTE.* Billy Walker, the blond bombshell, versus Brian London of Blackpool; promoter: Harry Levene (or was it Jack Solomons?). The point is that the promoter is the man who did something to bring the fighters together. The main thing in youth work is to *do* something. Talk is cheap, action is costly. When I was appointed to a small Yorkshire church we had no members under thirty years of age, so I ran some teenage squashes. Crowds came when the lighter type of service was begun with refreshments. When deeper truth was introduced we had about fifteen to twenty left, but they formed the basis of our Crusader branch. If any youth department is lagging launch an effort to build it up. This can be done by the local pastor and workers.

2. *PLAN.* Gone are the days when any old muddled approach to youth work was sufficient. This is the age of the specialist. In all our departments we need careful planning and much preparation.

3. *PERSEVERANCE.* "After many days" is the Bible encouragement for youth workers. Discouragements abound. Sunday school teachers and Junior Crusader leaders often ask: "Is it worth it?" "What have I accomplished?" But if you sow you will surely reap. Remember the patience of Jesus! After three years of careful personal training from the Master the disciples were still thinking in terms of an earthly kingdom and arguing about positions in that kingdom. Take heart, one soul is worth more than the whole world.

4. *PERSONAL WORK* has no substitute. So many of our young people have been brought to church, heard the gospel, then were saved. It is the Bible way, it is the most successful way. May I supplement this by telling you of what we also do? First of all we have "spotters," young people whose job it is to look out for newcomers and contact them after the service. Second we have sponsors, people put in charge of new converts to help them in their early Christian life.

5. *PENTECOSTAL.* As soon as possible after conversion, young people should be led into the baptism of the Holy Spirit, even older children. Some of my young people were baptised in the Spirit well before their teens. Young people who have been filled with the Holy Spirit have an intense spirituality, long for Crusader meetings to be really Bible-based (there are too many trivial Crusader programmes) and attend other weeknight services too. This is very important.

6. *POSITIONS.* In Jesus' parable on the labourers in the vineyard, when the men were asked why they stood idle they replied "Because no man hath hired us." They had not been given a job to do. Delegate responsibility. Each young person ought to have a position.

7. *PRACTICAL.* Periodically our young people clean and polish our two churches. Let me hasten to add that the churches are cleaned weekly, but a good spring-clean helps. Then, too, sometimes we visit the older members and offer practical help. This appeals to the idealism in youth.

8. *PROVIDE MEANS OF FELLOWSHIP.* Our churches are run on intensely spiritual lines, and may this ever be so. We must remember, however, that young folk need the company and fellowship of other young people. Here are some of the things we have done: a late-night barbecue, a few games, a swim, a good meal and a service to conclude. After giving out tracts on Saturdays our young folk return to the manse for coffee and prayer and a sing-song.

9. *PRAYER.* I have placed this last not because it is least important but because it is most important. Pray privately, pray corporately, pray and God will bless.

# News from the Churches

## PORTSMOUTH FESTIVAL OF PRAISE

Reported by Peter Bye

PORTSMOUTH'S Methodist Central Hall was the venue on a recent Saturday evening for the first " festival of praise " to be conducted by the London Crusader Choir this year, an annual event devised and organised by Douglas B. Gray, always very well attended, and presided over this year by A. A. Biddle, minister of the Portsmouth Elim Church.

The Portsmouth Male Voice Choir, with its conductor, Mr. George Wiggins, and the Southsea Salvation Army band, conducted by bandmaster Stanley Thomas, joined with the choir, and Ronald Cooper was at the organ.

The closing message, brought by T. W. Walker, minister of the Clapham Elim Church, was as stirring as the music before it had been. Yes, it had been a wonderful evening. The name of Jesus had been exalted, and His people had been edified and encouraged.

On Sunday morning Mr. Gray preached at the breaking-of-bread service in our church, and on Sunday afternoon we visited the Southsea Salvation Army Citadel for a united musical programme under the chairmanship of Major Ernst Rance.

In the evening the choir returned to the Elim church for the final meetings of its weekend in Portsmouth. It was a fitting climax to a wonderful weekend and many testified of blessing during the visit.

## RON JONES CRUSADES IN COATBRIDGE

**Report from the Airdrie and Coatbridge Advertiser**

I NEVER did hear Ron Jones preach, but hundreds did, and most were impressed.

As has been the case throughout the ten-day crusade in Coatbridge, a packed audience on Wednesday night, mostly local school children, heard the Rev. Ron hit out at low moral standards and the false sense of values of today's youth.

Mr. Jones stated: " The response to the crusades in Coatbridge has been most encouraging. Mr. Lighton, the Elim minister here, invited me to the town as he felt the time was right for a crusade."

The Rev. Richard Lighton, minister at the Elim Church, Coatbridge, said that numerous people had come forward to commit their lives to God, and many more by their attendance at crusade meetings had testified to their extreme interest.

Mr. Lighton pointed out that this was the first phase of the programme at the King Street church, which is planned to include a large baptismal service on Sunday.

## TRIBUTE TO A MUCH-LOVED MINISTER

By George Stormont

It was in February 1941, at the beginning of my pastorate of the Leigh-on-Sea Elim Church, that I first met brother Wayland. He and his wife were loyal members, and the respect in which he was held was shown in his election as a deacon and appointment as church secretary. One can see him now, after a precious time around the Lord's table on the Lord's Day, hardly able to make the announcements, so deeply was he moved by Calvary!

Then came an opportunity for wider service as an honorary pastor. His gift and ability were matched by his humility, and I remember his diffidence when I approached him with this proposal. But when once he was certain of the will of God he went forward, and for many years laboured in the gospel at Pitsea and Hadleigh. Many will bless God for him and for the eternal spiritual benefit they received through his ministry both in public and in private.

I thank God for having known and having had fellowship with him. We can rejoice that, although at a comparatively early age he has been taken from us, he is " at home with the Lord." To the apostle Paul that prospect was even better than a successful ministry down here. Reg Wayland is proving that now.

A memorial service was held at the Westcliff Elim church, conducted by Pastor Backhouse, with Pastor Nunn, of Grays, assisting. Mr. Hammond, of the Westcliff church, paid tribute to Mr. Wayland, and Pastor Anthony, of Chelmsford, ministered the word of God.


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# COMING EVENTS

**BIRMINGHAM, Old Hill.** May 1-16. Elim Church, Bearmore Road. Bible teaching and Evangelistic Crusade conducted by Felix Lloyd Smith. Weeknights, except Fridays, at 7.30. Saturday, May 15, at 7. No service on Saturday, May 8. Sundays at 6.30.

**CLAPHAM.** May 19, 20. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Two special services conducted by Rev. John A. Visser (Amsterdam). Wednesday, Youth Special at 8. Thursday at 7.30. Convener : T. W. Walker.

**HALIFAX.** May 8-20. Elim Church, corner Hopwood Lane and Bond Street. Revival Crusade conducted by George Canty and Tony Leavesley. Weeknights, except Fridays, at 7.30. Thursday at 3. Sundays at 10.30 and 6.30.

**HASTINGS.** May 15. Elim Central Hall, Station Road. Monthly Rally at 7. Rev. A. Ward and friends from St. Paul's, Bexhill.

**ILFORD.** May 16. Elim Church, Clements Road. Fifth anniversary of opening of the new building. At 11 and 6.30. Preacher : A. J. K. Magee.

**KIDDERMINSTER.** May 22, 23. Elim Church, Prospect Hill. Church's tenth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher : E. J. Shearman (Nottingham A.O.G.).

**LETCHWORTH.** May 15, 16. Elim Church, Norton Way North. Saturday at 6.30. Sunday at 11 and 6.30. Special divine healing services. A. Tee.

**MACCLESFIELD.** May 15, 16. Elim Church, Mill Lane. Sisters' weekend. Saturday at 7.30. Preacher : Mrs. J. Glass. Sunday at 6.15. Preacher : Mrs. I. Belfield. Refreshments provided on Saturday. May 22, at 7.30. Visit of Hanley church party. May 29, 30. Welcome home of Rev. and Mrs. Raymond Belfield and family. Mrs. Belfield (*née* Swallow) was Hour of Revival soloist.

**MOTHERWELL.** May 15, 16. Elim Church, Airbles Road. Jubilee and church anniversary celebrations. Saturday at 3.30 and 7. Tea at 5.30. Sunday at 11.30 and 6.30. Preachers : W. Kelly and N. Black. May 17-20. Addresses on the Work of the Holy Spirit, each night at 7.30. Preachers : James Kane (Apostolic Church), L. W. Green (Elim), A. Anstey (Elim) and Gordon Strachan (Church of Scotland). Testimonies to the Baptism in the Spirit by Douglas McBain, B.D. (Baptist), Brian Casebow, B.D. (Presbyterian), John Jameson (Presbyterian) and George Downie (Congregational).

**NORWICH.** May 16. Elim Church, Trory Street, Vauxhall Street. At 3 and 6, London Crusader Choir with D. B. Gray.

**ROMSEY.** May 15. Elim Church, Middlebridge Street. At. 7.30. Ambassador Choir.

## ITINERARIES

**London Crusader Choir :**

May 15, 16, Norwich ;
May 22, Wesley Chapel, London ;
May 29, Metropolitan Tabernacle, London ; 30, Letchworth.

**Miss F. Grossen**

May 15, Rathfriland ; 16, Ballymena 17, Randalstown ; 18, Cullybackey ; 19, Larne ; 20, Ballymoney ; 21, Coleraine ;
May 22, Banbridge ; 23, Newcastle.

**Joseph Smith :**

May 20-23, Belfast (" Bethesda ") ;
May 30—June 3, Larne.


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D.1001



D.613

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led by
**ALEXANDER TEE**
* Please pray for this city-wide effort *
D.1000

# Women's column

By GLADYS GORTON

## CIRCUMSTANTIAL EVIDENCE

I ALWAYS enjoy our Sisterhood meetings. We have a great time together. Real fellowship! There is nothing sweeter. How good and pleasant it is for *sisters* to dwell together in unity! The other Wednesday afternoon our speaker gave a rather unusual message and in it she mentioned "circumstantial evidence." Things are not always as they appear, and she gave a very amusing yet revealing incident which happened in her own life some thirty years ago when she was a young Christian.

Widowed young, she had two daughters to rear. They lived in a flat. For some time she was really persecuted by one or two of her neighbours and she wondered about it, because she tried to be friendly and helpful and lived as near to the Lord as she could. Then it all came to light in a very strange fashion.

Often she went to a meeting on a Sunday afternoon, taking her tea, which she had in the interval before the evening service. Somebody, at some time or other, had given her an empty whisky bottle, which she filled with milk for her Sunday tea, because it had a safety-catch on the stopper. She came home one night very tired and unloaded her bag, putting the whisky bottle on the table, and then lay on the sofa resting. In came her children with a neighbour's little girl who lived in the flat below. Mrs. P—— let them carry on talking and playing and did not bother to get up.

One day, a long time after this, the said little girl came into their flat and told them her father was dead drunk.

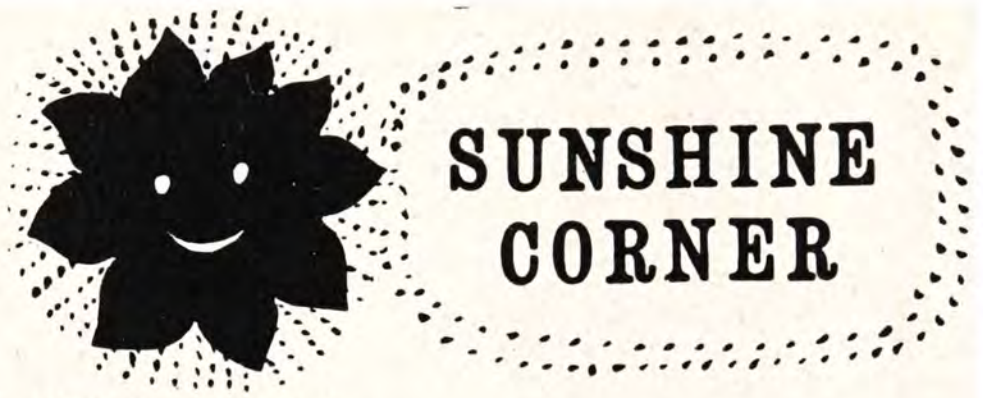
"We don't drink. We are all teetotal here. Nothing like that happens here," said one of her daughters.

"Oh yes it does," the neighbour's girl retorted quickly. "I saw your own mother drunk on the sofa with the empty whisky bottle on the table."

Mother and daughters gasped in amazement. "So that's the reason," thought Mrs. P——. "That's why I get so much persecution." Circumstantial evidence right enough, but untrue for all that.

At the end of her address I told our women that I was reminded of a happening in a pastor's home. Their neighbours next door had a cat named Whisky, and while they were away on holiday the pastor's family looked after the cat for them. His small

(*continued on page 319*)




HELLO SUNBEAMS.

Michael and John were cousins, and usually they were firm friends. Occasionally, however, they had a little argument, and John was usually the winner. He was bigger than Michael and a whole year older. Michael was only just over a year old and hadn't yet learned to walk properly. John made full use of his advantage.

One day Michael and John had a quarrel over Michael's wooden horse. John didn't want to give it back to Michael. John was getting the best of the argument when Michael suddenly stood on his feet and discovered he could walk just as well as John. For once Michael won his argument with John, and from that moment he didn't want to stop walking. He walked everywhere, and Mummy had a hard job keeping him out of mischief. He walked to the top of the stairs and was only just rescued in time. When they went out together Mummy had to hold Michael's hand very firmly indeed and she had to teach him kerb drill so that he would not be in danger on the road. Once or twice Michael wandered off on his own and Mummy had to go looking for him. It was certainly a problem when Michael learned to walk by himself.

The Bible has quite a lot to say about walking in the Christian life. There are those who walk in wrong paths and those who walk in danger. They think that it is quite safe to walk alone. King David knew how important it was to walk properly, and he warned his children about walking before God. If you look at the Psalms you will see he often wrote about walking. Enoch was a very wise man indeed. It was written of him that he walked with God. He did not trust to himself, but wherever God led him he walked. Enoch walked with God all the way from earth to heaven, and God took him home without dying. What a wonderful example he left us. Abraham learned how to walk before God, as you can read in Genesis 17, verse 1. Lot was very foolish. because he walked in the wrong direction and God had to rescue him from danger.

I love the words of that lovely chorus

He holds my hand,
Jesus holds my hand,

(*continued on page 319*)



# THE FAMILY ALTAR

**Scripture Union Portions**

**Notes by John B. Coleman**

**Monday, May 17th** Psalm 17:1-15

Rejoicing the heart of the writer is the fact that God keeps him. There is a lovely prayer in verse 8: " Keep me as the apple of the eye," a Hebrew description of the pupil of the human eye. We need not be reminded of the appropriateness of this illustration: the sensitivity of the eye, the eyelid's instantaneous response to any possible danger to the eye, our own care to preserve the eye from injury; so the psalmist prays that he might be kept. The psalmist refers to the protective character of God's Word (v. 4). D. L. Moody wrote in a Bible, " This Book will keep you from sin, sin will keep you from this Book." A final thought on the similitude of the eye, it is constantly being cleansed; so the believer enjoys continual cleansing.

**Tuesday, May 18th** Psalm 18:1-15

This psalm was written by David after the Lord had delivered him from all his enemies (see 2 Samuel, chapter 22). It is a psalm of divine deliverances. David testifies that the Lord is his rock, his fortress, his deliverer, his buckler, his high tower. David's life had been full of dangers, but he had proved the Lord's deliverances. The God who was David's rock and fortress is ours also. In verse 3 he states that God is worthy to be praised. Let us also remember this in the time of divine deliverance.

**Wednesday, May 19th** Psalm 18:16-31

David continues in this daily portion his theme of divine deliverance (vv. 16, 17). " He brought me into a large place . . . because He delighted in me." David would not have been brought into this large place if he had had a life of ease; the very magnitude of his trials was the measure of his victory and of his enlargement in God.

**Thursday, May 20th** Psalm 18:32-50

Rejoicing in victory, David ascribes all honour and praise to God as the means of his triumphs. Never lose sight of the fact that life is a battle, and " there is no discharge in that war " (Ecclesiastes 8:8). Attacks of a satanic origin often come through people whom the enemy uses. The psalmist learned one of the greatest of secrets: " It is God that avengeth me " (v. 47). As human beings, possessing human weaknesses, we would often try to avenge ourselves, but the attitude of the life crucified with Christ is found in 1 Peter 2:23, where it is stated of Him: " who, when He was reviled, reviled not again . . . but committed Himself to Him that judgeth righteously."

**Friday, May 21st** Psalm 19:1-14

God's works cause our hearts to rejoice in Him (vv. 1-6), and His Word has been provided to speak to our hearts, minds and wills (vv. 7-11). Dr. William Lyon Phelps, a former principal of Yale, said: " I believe that a knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible." Who can describe the inestimable joy and satisfaction true Bible study brings? Those who know this will say " Amen " to verse 10. If we Christians heed the Word (v. 11), fruitfulness will result from the Word abiding in our hearts.

**Saturday, May 22nd** Psalm 20:1-9

" Trust in the Lord and don't despair " we often sing, but how often do we fail really to do that? Every true Christian desires victory and a faith such as is mentioned in verse 7. Are you discouraged? Perhaps it is because you are looking at the circumstances instead of at the Saviour. Elisha's young man saw the enemy chariots which besieged Samaria. " Lord . . . open his eyes, that he may see " (2 Kings 6:17) prayed the prophet and then the young man saw " the mountain full of horses and chariots of fire round about Elisha." To see the spiritual defences, spiritual vision was needed. For example, " Moses won through, as seeing Him who is invisible." " While we look," says Paul, ". . . at the things which are not seen." Blessed vision of victory—such is the life of faith.

**Sunday, May 23rd** Psalm 21:1-13

A most searching and challenging question is found in the well-known gospel song " Are you living where God answers prayer?" The psalmist rejoiced in such a blessed position. Verses 1-6 express his joy that the God of Israel had answered his requests. Barrenness in the Christian life is often due to failure to abide in the place of blessing. James tells us " ye have not, because ye ask not " (James 4:2). A Christian who is asking and receiving is the one who is glad in the Lord (v. 6). Yet here is a surprising note: " Thou hast made him exceeding glad with Thy countenance." The revelation of the light of God's countenance is better even than answered prayer. Every new revelation of God is worth all the tests that God has often to send in order to cause us to lean hard upon Him.

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**Women's Column** (*continued*)

daughter went running around after the service, as folk were grouped chatting, telling them that they had Whisky in the house. Quickly the pastor had to explain that Whisky was the neighbours' cat.

Jesus said " Judge not, that ye be not judged " (Matthew 7:1). Let us take care that we do not jump to conclusions from mere appearances. Be sure of the facts. Samuel would have judged that Eliab was the one whom he should anoint king, but he was told by God that man looks on the outward appearance, but God looks on the heart (1 Samuel 6:6, 7).

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**Sunshine Corner** (*continued*)

Safely to heaven He leads the way;
He is my keeper from day to day.
The road may be long, but my Saviour is strong,
And He holds my hand.

It is good to be able to walk in the Christian life, but we need to have our hand in God's if we would be safe. We need the voice of the Lord Jesus to tell us where to walk, too. See if you can find a verse in the Bible that tells us this.

'Bye now, sunbeams. God bless you all and keep you safe.

Lots of love,

AUNTY DOROTHY.

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## DEDICATIONS

BOURGAIZE. On March 28th, at the Eldad Elim Church, St. Peter Port, Guernsey, Peter Roy, infant son of Roy and Peggy Bourgaize. Officiating minister: S. Penney.

GILLARD. On April 25th, Debra Jayne, the gift of God, to Edward and Audrey, of Elim Church, Bath. Officiating minister: J. J. Way.

## MARRIAGES

HYDE—BOURGAIZE. On April 14th, at Holy Trinity Church, St. Peter Port, Guernsey, Derek Arthur Hyde to Angelia Ruth Bourgaize. Officiating ministers: A. E. G. Stevens and S. Penney.

LANGLOISE—CARRE. On April 22nd, at the Eldad Elim Church, St. Peter Port, Guernsey, Geoffrey Eric Paul Langlois to Diana Adeline Carre. Officiating minister: S. Penney.

## WITH CHRIST

LEAKEY. On April 14th, Elizabeth Sarah, aged 84 years. Faithful member of Elim Church, Bath. Officiating minister at funeral: David Woodfield.


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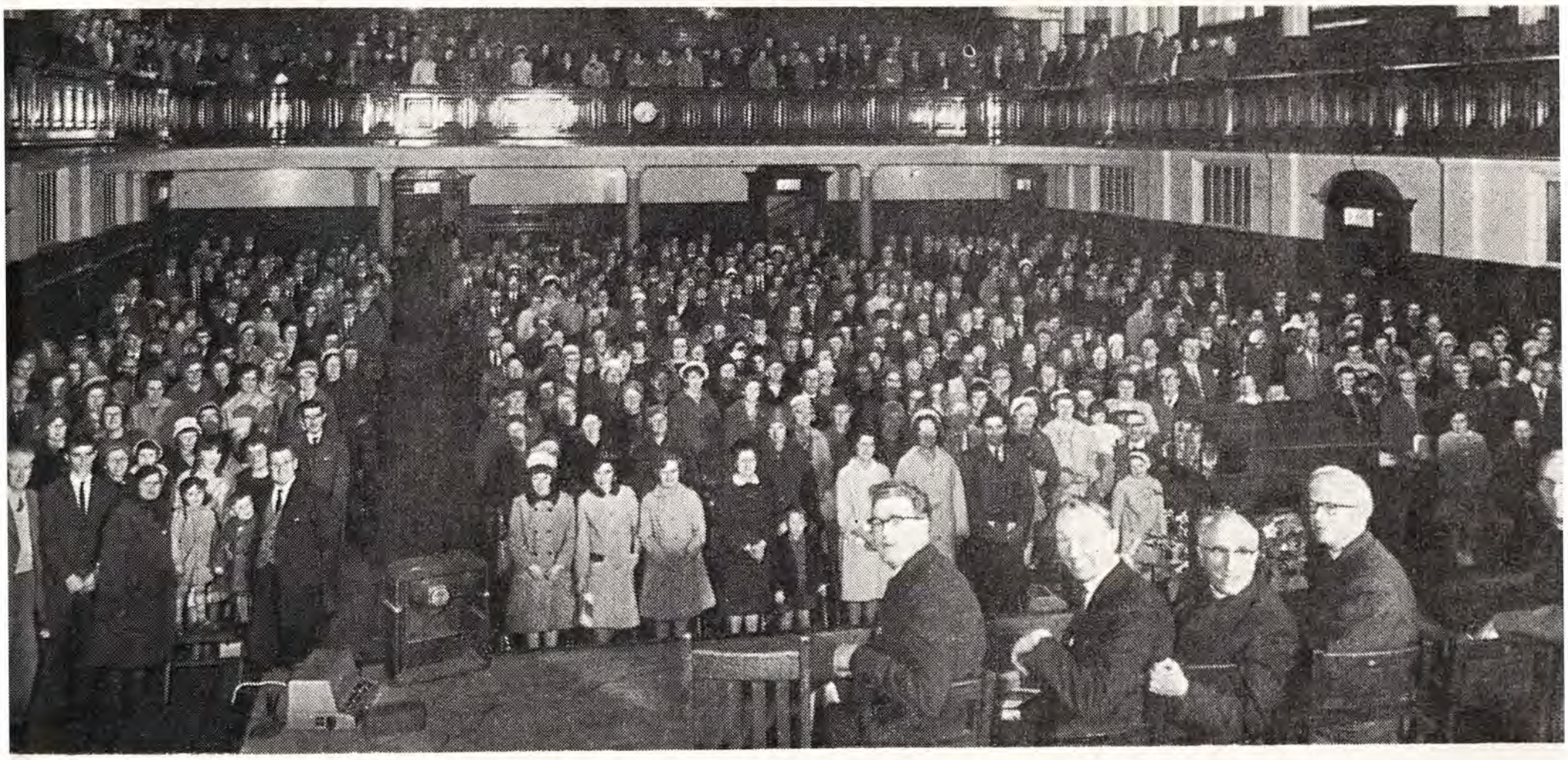
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# THE ELIM EVANGEL

Vol. XLVI No. 21 | MAY 22nd, 1965 | 6d

Two outstanding services were conducted at Govan Town Hall, Glasgow, by three members of the Elim Evangelistic Committee: Pastors H. W. Greenway, J. J. Morgan and Alexander Tee.

**FURTHER RALLIES: BELFAST (May 22nd), BRISTOL (June 26th), BIRMINGHAM (August 28th), BRADFORD (September 18th), LONDON (October 23rd), and CARDIFF (November 13th).**

# THE HOLY SPIRIT'S WORK IN THE BELIEVER

A series of five studies

By J. A. WRIGHT
SOUTHEND-ON-SEA

**Study No. 1**

VARIOUS terms are used in the New Testament to describe the Holy Spirit's activity in the believer. There is that work which is once for all, and that which is repeated. We propose to write successively on the subjects of "Regeneration and renewal," "Baptism and filling," "Anointing and teaching," "Sealing and earnest," and "Fellowship and indwelling." These may be generally classified as above, the first-mentioned as the permanent and the second as the repeated.

For our first study, then, let us think of regeneration and renewal by the Holy Spirit. Both are spoken of in Titus 3 : 5, 6 :

> "He saved us by the washing of regeneration and renewal of the Holy Ghost ; which He shed on us abundantly through Jesus Christ our Saviour."

## The regeneration

The natural man is dead in trespasses and in sin (Ephesians 2 : 1), and can be given life only by the regenerating power of the Holy Spirit. This regeneration is here viewed as a birth and as a cleansing : "the washing of regeneration" (or "the laver of regeneration," R.V.), a plain reference to the ceremonial bathing of the Levitical priest ere he took up his duties in the tabernacle. It is a washing which cleanses not the outward, as the priests, but the inward, the heart. It is a moral cleansing, the New Testament symbol of which is Christian baptism, wherefrom we rise to walk in newness of life (Romans 6 : 4).

This washing of regeneration, or "water of rebirth" as the New English Bible puts it, is a permanent work of the Holy Spirit which admits of no degree, nor is it repeatable. It is once for all. It was of it that Jesus spoke in the upper room when He said to Peter : "He that is washed [bathed] . . . is clean every whit ; and ye are washed." While writing the opening chapter of the Revelation John reveals the heavenly company breaking into a doxology about it : "Unto Him who hath loved us and washed us from our sins."

## The renewal

This is a continuous work of the Holy Spirit and ideally should be uninterrupted. "Day by day we are inwardly renewed" (2 Corinthians 4 : 1, 16, N.E.B.) ; "constantly renewed in the image of the Creator" (Colossians 3 : 10, N.E.B.). It is by means of this moral restoration that we come to know Him experimentally, the only way in which a man can know God.

This was the passion that burned in Paul's heart, causing him to cry, after thirty years of close fellowship, sacrificial missionary endeavour and apostolic revelation, "That I might know Him . . ." (Philippians 3 : 10). The elements of that renewal are righteousness and true holiness (Ephesians 4 : 23, 24). "Be renewed in the spirit of your mind, and put on the new nature created after the likeness of God in true righteousnes and holiness" (R.S.V.)—righteousness to men without and holiness to God within. In these Adam failed and fell. In Christ we rise and conquer. It is, as we have already said, daily renewal, and is effected by turning our eyes upon Jesus and looking full in His wonderful face (2 Corinthians 3 : 18).

There may be the regeneration without the continual renewal, and the result of that is stunted growth, a spiritual tragedy indeed. Such was the sad state of those mentioned in Hebrews 5 : 11-14.

As the rain continually renews the face of mother earth, so God's Holy Spirit is "shed forth abundantly" in showers of blessing for the renewal of the believer. He saves us by cleansing and renewal, and a real experience of salvation embraces both.

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**EDITORIAL** (*continued*)

missing a deal or of failure to outbid a competitor, or that he can machine a ten-ton propeller shaft to limits of thousandths of an inch, or as a Christian employer, against terrific competition and methods he cannot use, lands a contract that keeps his employees fully working, these are the real worker-priests of industry, priests in their right as Christians and not by any episcopal ordination, the only priests in the Church recognised as such in the New Testament apart from the Great High Priest our Lord Jesus Christ.

# man with the angel face

by D. M. PANTON

STEPHEN'S death is as golden a sunset as ever made the alpenglow a dying splendour. His swan-song was the first missionary message ever given by the Christian Church.

It was—in its setting aside of the temple—a bold reaffirmation of our Lord's great words to the Gentile woman by the well, and it cleared men's minds for ever of the thought that Christianity could reach the nations only through Judaism. It actually opened the door into all the earth by the persecution it created. It started the conversion of the apostle to the *Gentiles,* who watched the tragic scene.

It is the utterance of a *young* man, in the dawn of a new era, who scaled the supreme heights at a bound. It is the first missionary message, sealed at once with the first martyr's blood. With the extraordinary significance that always attaches to scripture names, "Stephen" means "crown"; for already over the martyr brow hovers the shadow of God's deathless amaranth.

### The barometer of character

It is largely a truth that what a man is can be read in his face. The face is a barometer of character: it is the only section of the body which obviously reflects and registers the soul. As a bird's claw will be stamped upon soft rock and remain indelible, when the rock is hard, for a thousand years, so the face hardens, under mobile character, into visible destiny.

The face of the babe is blank because its character is unformed; but the changes wrought by a lifetime can be, for good or evil, a transfiguration. The drunkard's puffy, bloated face; the sensualist's brutishness; the shifty craft which writes "hypocrite" across the eyes—we all start with infancy's white, unspotted page; we stamp it all over, as the years pass, with our own handwriting. Cain himself will be branded with no clearer mark than we, since we carry our signature in our face.

Now, suddenly, in the frightful uproar of lynch law, in the roar and the tumult of the first Christian martyrdom, we come upon the man with the angel face. "And all that sat in the council, fastening their eyes on him, saw his face *as it had been the face of an angel*" (Acts 6:15). What an angel's face is like may be judged from the resurrection scene: "His appearance was as lightning, and his raiment white as snow" (Matthew 28:3). Stephen's face was a most extraordinary revelation. The whole council sat with awed, but angry, gaze on one face. In that face was the dawn that was going to circle the globe; yet it was a dying face, for "if a seed remain, it abideth alone, but if it die, it bringeth forth much fruit."

If an angel came down among the sons of men, knowing all the facts of another world and having them always before his eyes, how noble his carriage would be, how fearless his mien, how shining his countenance, even if his path was leading straight to martyrdom! He would move as the consecrate of the Lord, the commissioned of God. "They forget," said Samuel Rutherford, when summoned at the end of his life to what was probably martyrdom, "that I am already dead." How that face must have haunted the dreams of the Sanhedrin all down the fevered years!

### A shining from God

Now look at the ethical marvel of it. It is possible, in the midst of angry criticism, acute personal danger, profound misunderstanding, overwhelming obloquy, to have the face of an angel. We have no slightest conception of the natural beauty, or ugliness, of Stephen's face. The White, the Negro, the Mongolian, the Indian—each can be the man with the angel face.

A Hindu trader in India once said to a national Christian: "What medicine do you put on your face to make it shine so?"

With surprise, the other answered: "I don't put anything on."

"You may expect me to believe that if you like, but what do you put on?"

"Nothing," answered the Christian; "I don't put anything on."

By this time the heathen interrogator had well-nigh lost his patience, and he said with considerable emphasis: "Yes you do. All you Christians do. I have seen it in Agra, and I have seen it in Ahmedabad and Surat, and I have seen it in Bombay."

Then the believer in Jesus understood, and his glowing face shone all the more as he said: "Yes, I'll tell you the secret—it is a shining from God."

Which temple is the more inexpressibly wonderful —the holy place, lit by the Shekinah glory, or a

human face lit by the Holy Ghost? Here was a man standing with one foot in each world: he saw the glory of God and he saw the pack of human wolves, and his face blazed the one on to the other. He was the Son of God's foothold in the darkness.

It has been said that a perfect man and an angel are brothers, and the angel is in the soul before ever the angel is in the face. A beggar once, appealing to a group of passers-by, caught sight of Mr. Pennefather among them, and immediately cried: "You, sir, with heaven in your face!"

When Dr. Gordon of Boston once waited on the doorstep for the door to open, the maid went in and said: "There is a man at the door with the face of an angel." It is an expression that was in Eden before the fall; it is a flicker of the uncreated beauty; it is something, afar off, like "the glory of God in the face of Jesus Christ."

### The seen and the unseen

What an epitome of a missionary! Heaven was actually opened, but only Stephen saw into it; all *they* saw of heaven was *Stephen's face*.

A young lady missionary in Japan was travelling in a steamer on which there was a Japanese merchant so worried by business that he was contemplating suicide. He saw her face, and it was a miracle beyond his ken. Knowing she was a Christian missionary, he approached her and, in his despair, asked for the secret of the joy and peace in her face. That day she led the storm-tossed soul into heaven.

"But for Stephen's prayers," says Augustine, "the Church would never have had its Paul." The Church all down the ages is a creation from the light in somebody else's face. An old saying goes: "A cloudy face strikes deeper than an angry blow." How blessedly true is the opposite! How profoundly more are we often helped by what people *are* than by what they *say*, and it is an unconscious glow. Moses and Stephen kept no mirrors: Moses "*wist not* that the skin of his face shone," and Stephen—had he had time to think of it—would have been puzzled by the startled stare of the council. "Oh for the holy shining of the face, and oh for the holy *ignorance* of the shining!" (McCheyne). The shine of Stephen's was the unconscious response to "the countenance as the sun shineth in its strength." Because Christ filled his eyes, he won and wore the angel face. All faces are beautiful that look on Christ.

"The look of one who bears away
Glad tidings from the hills of day."

So in this first martyrdom we get the secret of all martyrdom and of all radiant service. "Looking up steadfastly into heaven, he *saw Jesus*." He saw God's kingdom in its omnipotence, its vastness, its repose, its sanctity; and he saw the One who had called him, and commissioned him, standing on the right hand of power. The great Chinese statesman Li Hung Chang wrote in his diary, as a curious fact for which he could not account: "This Christianity makes poor and lowly people bold and unafraid." Stephen was facing certain death.

A London clergyman said: "A medical announcement that in a fortnight or in three months we should be dead would throw every one of us into a cold sweat of fear. Not the strongest man could face the announcement without almost complete collapse." Not so; for look at Stephen. All through he "*saw Jesus*." When confronted with the angry law court that face shone—no passing fancy, but the passion of his life. As the stones began to fly the vision still held his gaze; when the film gathered over the darkening eyes he saw it still; the moment after he saw it as none of us have ever seen it—yet.

The death-hour can be the most radiant of the whole life; and if we co-operate with God, and He sees the need, it *will* be. Robert Glover, one of the ancient martyrs, was very gracious, very holy; yet God was pleased, during his last days in prison, to withdraw Himself from him and leave him in great distress of soul. A friend visited him and advised him to continue waiting upon God. He did so, and the night before his execution he spent much of the time in prayer; but no comfort came, no Christ. The next day he was led forth to execution; but the moment he came in sight of the stake he cried: "O Austin, He is come! He is come!"

### What is the secret?

Heaven can be proved by the heaven in the face. In a small township in the United States there lived a lawyer, a scholarly, refined sceptic, who lectured with great ability against Christianity. One evening he came to the officers of the local Presbyterian church and asked to be received into membership. Greatly astonished, they courteously concealed their surprise and put to him the usual questions. He made a full, hearty confession of faith in Christ.

Then the pastor said: "You know how astonished we are. Would you kindly tell us what has led to this change of conviction?"

Very quietly the lawyer replied: "It was Judge Tate's face."

"Judge Tate's face!" they all cried in astonishment. "What do you mean?"

"Well," he said, "I had reason on one occasion to consult the judge on a legal matter. I was struck

(*continued on page 327*)

## EAST ANGLIA
## BRITISH PENTECOSTAL FELLOWSHIP RALLY
## BRENTWOOD

**Extracts from reports by J. Eaton, K. E. Calder and A. Seeman.**

At the eve-of-the-rally meeting for ministers, laymen and church workers held in the Assemblies of God church at Brentwood, the B.P.F. secretary, George Backhouse, introduced the chairman, A. Missen, and R. Barrie, the speaker, who took for his subject "Christ the Prophet." We all listened with great interest and profit as our brother took us through the Scriptures on this wonderful theme. A short time of discussion followed.

On the following day Pentecostal believers from all parts of Essex arrived in Brentwood for the British Pentecostal rally. Held once a year by the combined forces of Assemblies of God and Elim churches, the rally presents a challenge to the Christian and a witness of the power of God evident today.

Mr. Winch, of East Ham, convened the meeting, and Pastors E. Cole (Birmingham) and R. Barrie (Principal, Kenley Bible College) preached. I came away with these thoughts: A dry stick was used in dividing the Red Sea—what a lot God can do with dry old sticks. Heaven's bakeries provided manna in the wilderness for a multitude—and will He not provide for us? A comment on Psalm 126:1, "If you want dreams to come true, wake up!"

Over 400 attended the evening rally, convened by L. Reeves.

We were taken by R. Barrie to the pastorate of Ezekiel and shown his obedience and faithfulness as he prophesied to the dry bones. We visualised the moving, the noise, the wonder of the mighty army that resulted from the ministry of Ezekiel that day, and we left rejoicing that God the Holy Ghost breathes today upon dry hearts and makes them a mighty army.

Then, after ministry through the gifts of the Spirit, Pastor Cole took us to the company of believers at Antioch and preached about our need of consecration and of hearing the call of the Spirit to the challenge of the world around us.

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### MEDWAY FOR CHRIST CRUSADE

After many weeks of prayer and preparation and the distribution of 20,000 handbills by local Crusaders and Elim Bible College students, the Medway for Christ crusade was launched by L. Lambert, Jim Dick and the Discoverers gospel singing group, Yeovil. It was a joy to see precious souls being brought into the kingdom of God.

The crusade at the Town Hall concluded at the weekend with a youth rally on the Saturday evening, and it was announced that the crusade would continue at the Elim church, Rochester.

A wonderful testimony was given by Mrs. Harding, Yeovil, who had been miraculously healed by God. The crusade now continues with services at the weekend by Elim Bible College students. Their ministry in word and song has brought much blessing.

Thanks must be given to L. Lambert and his party for their untiring efforts during the crusade. Also appreciation to our minister, who was responsible for organising this effort. DAVID ERWIN.

PS. See page 331.

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### SISTERHOOD RALLY AT CLAPHAM

Hearts were encouraged at the Clapham Sisterhood's annual rally, as numbers attending showed an increase on last year and support from other Elim Sisterhoods was particularly good. The guest speaker was Mrs. Ruth Wigglesworth, who drew largely on her experiences in Congo in a talk on the problems which face the Christian by comparing them with the lions faced and overcome by David. This practical message was much appreciated. Two fine gospel solos were beautifully rendered by Mrs. Jean Broomhall. Mrs. E. Ruth Walker was in the chair and others taking part were Mrs. M. Bradley, Miss C. Harvey and Mrs. L. Older. The accompanists were Aubrey Maybin (organ) and Miss A. Maul (piano). Rev. T. W. Walker closed the meeting in prayer, after which all present were entertained to tea. Clapham Sisterhood gratefully thanks all who supported its rally.

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**Sheffield Elim Church** **Pastor: L. Knipe**

### SPRING BIBLE SCHOOL

Pastor L. Knipe announced a Bible school for the first six nights of spring, with Pastor S. Beresford (Blackburn) as the guest speaker. The first night's subject was "Faith," and how we were encouraged as we saw the mighty things faith can accomplish. The Monday night commenced a series of studies on "The Tabernacle," illustrated by a model made by Pastor Beresford, and our souls were thrilled and blessed as we came each night despite the inclement weather. The tide of blessing rose higher with gracious anointing on the meetings. Pastor Beresford's ministry in song was also much appreciated.

C. I. LADLOW.

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).*

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# EDITORIAL

## GOD'S WORKER-PRIESTS

AN ANONYMOUS article captioned "The lowest stratum of society . . ." appeared in January's *World Christian Digest* about worker-priests in industry. It draws attention to the Church's endeavours to rectify its failure to have kept in touch with the "working classes" by operating a system of worker-priests in industry.

The method is foredoomed, but God has his own system of worker-priests ; they have been operating since Pentecostal times.

Though the sincerity of those who attempt to operate the worker-priest system cannot be called in question, it and they are suspect by both sides of industry. The very attempt to put into operation the idea of worker-priests reveals how far the Church is from the kind of thinking that goes on in commerce and industry. Recognition of this probably caused the Roman Catholic curia suddenly to bring to an end the worker-priest system in France in 1954 after only ten years' operation.

The worker-priest envisaged in these schemes may genuinely be a priest, but he cannot at the same time be genuinely a worker. He may share the work, the atmosphere, the language, the heat, the competition, indeed apparently everything, but that sharing is superficial. He can never enter into the nagging fear of those who are at the receiving end of industry, the fear of falling down on the job through inability, incapacity, ill health or unemployment. We believe that that fear causes more personality strains and stresses and the diseases that arise therefrom than any other factor today. Those who have nexer experienced it cannot know how it saps the soul.

Does the worker-priest genuinely fear dismissal if he falls down on his job ? Does he genuinely argue piece-rates with "the gaffer," knowing that if he does not come to heel his name will be Mr. Walker ? Does the worker-priest genuinely fear loss of earnings through sickness, or failure to maintain the imposed rate of production ? Does he genuinely fear unemployment ? If he does not, he is not, in the very nature of the case, genuinely sharing in industry.

The worker-priest does not go in fear of the men at the top. At the back of his mind he is aware that he has another job, more congenial, more assured, to which he can turn ; he has other sources of aid in a crisis. Not so the worker.

The genuine worker-priests are those Christians on both sides of industry who share the fears of the effects of high-level policies ; Christian employers who against terrific competition and methods they cannot adopt secure contracts to keep their staffs fully employed ; or work people who argue piece rates for their jobs and who know that unemployment and sickness may be just round the corner, with disastrous results to, for example, their mortgage repayments.

But a person preaching to his fellows who can say to them that he knows what it is as a buyer to have to face the consequences of

(*continued on page 322*)

## THE HOME-CALL OF MRS. BARBARA S. TETCHNER (Scarborough)

**An appreciation by John Woodhead**

AFTER a life of valiant service for her Lord Mrs. B. S. Tetchner was suddenly taken to be with her Lord and Saviour whom she loved so dearly.

It was while preparing to go to the midweek prayer meeting, and in the house next door to the Elim church, Scarborough, where she and her late husband, Pastor Tom Tetchner, had laboured so faithfully for the Lord from 1934 to 1937, that the home-call came.

The wonderful life and work of Mrs. Tetchner go back long before 1934, to the time when she and her husband, Pastor T. Tetchner, came into the blessing of the Pentecostal experience in 1920. When they were officers in the Salvation Army they attended a mission at Frankwell, near Shrewsbury, and it was here that Mrs. Tetchner received the baptism of the Holy Spirit in a wonderful way.

After a year at Shrewsbury Mr. and Mrs. Tetchner received a call to Scarborough, where they commenced Pentecostal meetings, continuing there until 1927. At this time they moved to 3 Murray Street, Scarborough, and used an adjoining hall as a meeting place until 1933, when Principal George Jeffreys held a campaign in the skating rink on the foreshore, where a great harvest of souls was reaped. The little hall was now far too small for the congregations, and it was decided to build a larger church on the site of the smaller hall. This new Elim church was opened in 1934. After three years in the new church, Pastor and Mrs. Tetchner moved to the pastorate of the Glossop Elim church, where they laboured, highly esteemed and loved, until in October 1938 Pastor T. Tetchner was called home to be with his Saviour. After this Mrs. Tetchner went to live in London, afterwards in Lincoln, and then returned to her Scarborough home next door to the Elim church.

At the funeral service in the Scarborough Elim church her nephew, Pastor Jack Tetchner, read 1 Peter 1:3, 4, 5 and told of the saintly life of his aunt and her faithful labours for the Saviour. Pastor A. P. Johnston spoke of the wonderful example Mrs. Tetchner had been to the whole Elim Church, declaring that as a church they had lost a mother.

Mrs. Tetchner's two daughters, Betty and Eva, along with their husbands and children, have the same glorious lively hope that Peter speaks of: that of reunion at the coming of the Lord.




The National Youth Director presents the Diploma of Merit to the superintendent of the Cadle, Swansea, Sunday school. The pastor of the Swansea Elim Church, R. Hunston, is on the left. Ron Escott reports that amid much excitement the presentation of certificates to both Swansea and Cadle also took place, and notes that Swansea scholars were in the top ten for the Shield.

## MAN WITH THE ANGEL FACE

(*continued*)

with something in his face—a light, a peace, very intangible but very real—which caught me tremendously. I went to see him repeatedly, ostensibly for legal consultation. Without our ever speaking of religious things, I studied his face as I would any other bit of evidence. I sifted the thing through. It became irresistible that the thing which affected his face was his faith in Christ. I had never run across that fact in my study of Christian evidences; and I wanted to be honest, so I have gladly accepted Christ."

And it is an exhaustless shine. An old Negro slave was once addressed by her mistress. "Sybil," she said, "when I heard you singing on the housetop I thought you fanatical; but when I saw your shining face I saw how different you were from me."

"Ah, missis," the old Negress answered, "the light you saw in my face was not mine, but was 'flected from the cross; and there is heaps more for every poor sinner who will come near enough to catch de rays."

"*The beauty of the Lord our God be upon us*" (Psalm 90:17).

## COMING EVENTS (continued)

**PRESTON PARK, BRIGHTON. May 22, 23. Elim Church, Balfour Road. H. A. Court's forty-first anniversary in the Elim ministry. Saturday at 7. Rev. H. Shaw and I.B.T.I. Choir. Sunday at 6.30. Rev. and Mrs. J. McWhirter.**

# RETRIBUTION

THE HEARTS of many Christian people have been heavy and distressed because of events in the Congo. It is natural that we should be especially saddened by news of faithful missionaries and native believers who have suffered humiliation, torture and death; for we are all members of the same family and share with each other both joy and sorrow. As the news came through, many people asked "What is behind these terrible happenings? What does it all mean?" The answer of the Bible will surely search the souls of all thinking folk, whether Christians or not!

There has certainly been an element of anti-Christian feeling among the rebels in the Congo, and if this were the whole story we might find comfort in the knowledge that our friends have been martyred for the sake of the Lord Jesus Christ. It is also true as far as the missionaries are concerned that they were in the Congo by a deliberate choice as ambassadors of the gospel, and in that sense they have suffered because of the gospel. Yet to speak of them as martyrs, and leave it at that, is far too easy a solution. We must recognise the fact that the same disasters that brought suffering to our own brethren and sisters brought suffering also to atheists, agnostics and false teachers; side by side with tortured Congolese Christians were tortured Congolese civil servants. The massacres have not been anti-Christian in origin; their real cause has been the anti-white feeling which is simmering in many parts of Africa, and which boiled over in the Congo during the rebellion. Missionaries and atheists suffered alike because they were white; the native believer and the civil servant were equally hated because of their connection with white people. We must be honest and face these facts, unpleasant though they may be, and we must also humbly acknowledge the reason for the African dislike of white people. For many years it was white men who massacred and enslaved the African peoples and transported them like cattle to many parts of the world. For generations European powers have held African territories as colonies, and white people—even, to our shame, some who have gone out as missionaries—have treated Africans as inferiors, to be bullied, brow-beaten and exploited. It is white nations who are enjoying prosperity and an abundance of food while Africans live in poverty, on a near-starvation diet. Now, by force of circumstances, the former colonies are becoming independent states, and those who were once oppressed are turning with hatred upon those who oppressed them, so that white people in general are the target of much of the African hostility; it is retribution indeed! In these circumstances the words of Isaiah come to us with terrible significance: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee" (33 : 1); or, in the better-known words of Galatians 6 : 7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Although the aid being poured into Africa by the white nations is keeping some of the African states sullenly quiet, it is only a matter of time before the pot boils over with terrifying consequences to white people; the harvest that has been sown will be reaped! It is my own opinion that missionary societies should immediately withdraw their white workers from the bush to the comparative safety of the towns, for their continued presence in the outlying areas is a menace to their own safety and to that of the native believers associated with them, and we may soon be mourning the loss of many godly families.

Retribution on a personal level is vividly illustrated by the story of Amaziah, king of Judah, told in 2 Chronicles 25. At the beginning of his reign Amaziah had seemed cautiously prepared to serve the Lord, and this is seen in his preparations for war with rebellious Edom. In order to ensure an overwhelming victory, Amaziah had hired an army of mercenary soldiers from neighbouring Israel and had paid them in advance. Israel, however, was far from the Lord, and He sent a prophet to warn Amaziah that if he employed the men of Israel in the war he would bring disaster upon his army. Amaziah reluctantly sent the mercenaries home; but, reluctantly or not, he did seem ready to do what the Lord commanded him. His abominable treatment of the prisoners taken in the war against Edom, however, showed that he was a far from godly man, and this was abundantly confirmed when he took the gods of de-

# ELIM PULPIT

## by F. Lavender

(NEWCASTLE-ON-TYNE)

*Isaiah 33 : 1 ; Galatians 6 : 7*

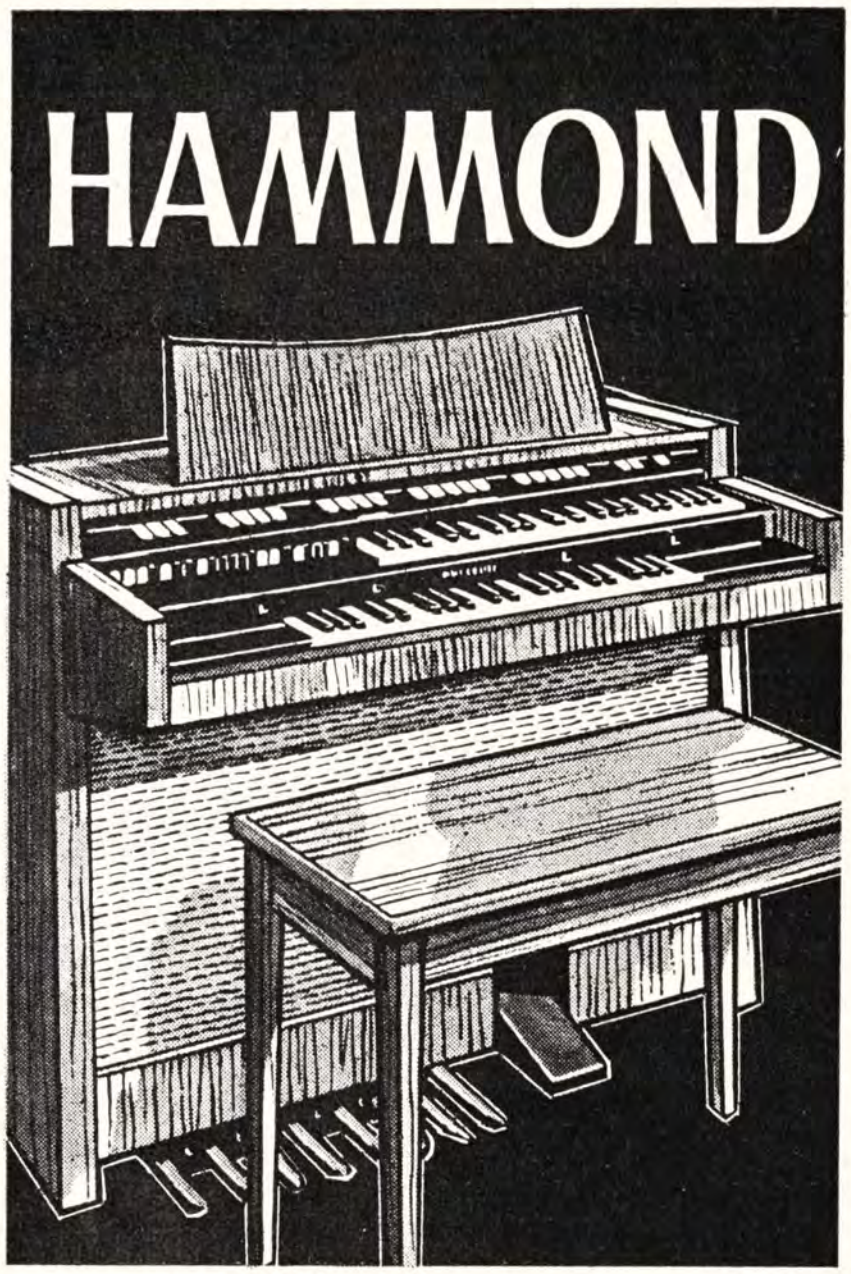
feated Edom and set them up as objects of worship in his own city. The Lord in great mercy sent a prophet to warn Amaziah of his wicked ways and to show him the folly of worshipping the gods who had not been able to deliver their own people from his hand, but Amaziah in anger threatened the faithful man with death if he persisted in interfering in the king's affairs. The man of God then ceased to warn Amaziah, for, as he said, he perceived that the Lord was determined to destroy Amaziah because of his wilful persistence in evil ways. The mercenaries who had been dismissed by Amaziah had gone away in great rage, and on their way home had destroyed many of the towns and villages of Judah ; so it seems that Amaziah was determined to have his revenge and he declared war on Joash, king of Israel. In the battle which followed, Amaziah suffered a crushing defeat and was led back to Jerusalem in humiliation as a prisoner. Joash showed himself a more honourable victor than Amaziah had been, and he permitted the defeated king to keep his throne. Amaziah never recovered from his disastrous war against Israel, however, and he was finally slain by his own servants—he proved that God is not mocked and that a man ultimately reaps what he has sown !

It is, of course, notoriously easy to see someone else suffering disaster because of his folly and to say in our wisdom " He is getting his deserts ; he is reaping what he has sown." I wonder if we are prepared to be really honest and wise and apply this principle to our own lives. If we realise that men reap what they sow, what sort of harvest shall *we* reap ? Man, as a direct consequence of sin, has been separated from his God ; the Bible describes his condition as " dead in trespasses and sins " (Ephesians 2 : 1) ; by nature man is cut off from the life of God. God, however, was not willing to leave things that way, and in mercy sent His own Son, the Lord Jesus Christ, to open the way of salvation by His death and resurrection. In wonderful grace God seeks to restore man to fellowship with Himself, so that forgiven sinners may become the children of God and those dead in sins may be restored to life by means of the life poured out upon the cross of Calvary. Not only has mankind as a whole been alienated from God, but you as an individual are separated from Him by your sin ; as a branch that is cut off from a tree withers and dies, so you also have been severed from God by your sin and are in a state of spiritual death.

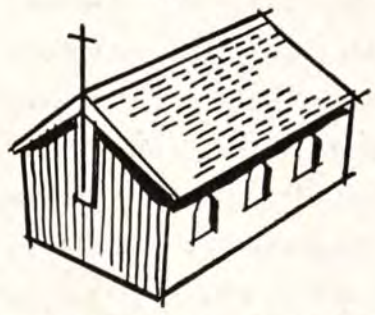
In His great love God seeks to bring you back to Himself, to raise you from death to life, and through His Son He offers to you pardon and restoration, a new and wonderful life. He will not force you to receive the gift He offers ; you must freely, willingly, make the decision and accept His gift. He said " Yes " to you when He gave His Son ; you must say " Yes " to Him by receiving His Son if you wish for cleansing and restoration. Yet you must remember the law of retribution, for you will certainly reap what you sow : persistence in sin, the refusal to repent and seek forgiveness, will most surely lead you to destruction and to eternal loss ; but if you repent of your sin, and if you will turn to God with all your heart, you will know the joy and peace of sins forgiven and will receive His free gift of eternal life—under the Lordship of Jesus Christ you will begin a new life of usefulness to God and of blessing to man.

I was recently speaking to a young man who acknowledged his need of the Saviour and knew that he ought to become a Christian, but he felt that he wanted to put it off until another time ; he did not wish to reject Christ, but he did not want to accept Him at that moment. I put the situation to him in the picture given in the Word of God, where the Lord Jesus says : " Behold, I stand at the door and knock : if any man hear My voice, and open the door, I will come in to him " (Revelation 3 : 20). It is quite clear that we can do one of two things : we can open the door of our lives to the Lord Jesus and let Him in or we can refuse to open the door and keep Him out. There cannot be a neutral position ; He is either inside or He is shut out. If we do not open our hearts to His Word we keep Him outside ; if we refuse to say " Yes " we are saying " No." That young man saw the issue clearly and said " I can't keep Him outside " ; and he gave himself to Christ. Can you keep Him outside ? Turn to Christ now, open the door to Him and live your life from this day for the glory of God.

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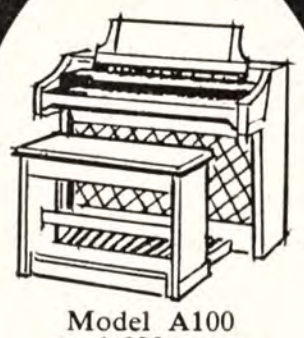
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## CHURCHES ON THE SPOT

by
**GEOFFREY SIMPSON**

*Kent Messenger Observer* reporter

### JOLLY DELCE ROAD PENTECOSTALS ARE RED-HOT

#### AND BY THUNDER, THEY HAVE FIRE !

From his central pulpit, surrounded by four harmoniums, Rev. John Hyde, minister of Elim Pentecostal Church, Delce Road, Rochester, conducted his Sunday evening service.

Nothing strange happened. It was a very well planned service, made bright and cheerful by a well-chosen selection of musical items. The Pentecostals—sometimes famous in other parts of the world for their " extravagances "—in England enjoy jolly, musical, evangelical services.

And by thunder they have fire ! they are not the only nonconformist body with fire, but they put to shame many nonconformist churches with powerful evangelical backgrounds.

The Delce Road Pentecostals are red-hot ! Just how hot I can't say in one visit, but certainly uncomfortably red-hot.

But something is mad here !

It appears, as churches go, that the larger the church the more complacent it becomes, and the smaller the church the more aggressive and full of fire.

Something is mad because there is so little difference between the Pentecostals and the rest of nonconformity !

The Pentecostals are led by ministers helped by deacons. They believe in holy communion, the Bible, personal salvation, baptism and divine healing. So do nearly all the other nonconformist churches !

Someone ought to knock a lot of heads together in the name of church unity !

The whole situation turns into one of those unanswerable questions: Why does one tiny church which is virtually no different in doctrine from everybody else seem so full of life and " go " while most of the others are nearly asleep on their feet?

Answers please to the Editor !

To the strains of **one** harmonium a mixed congregation of more than seventy sang very well.

The lesson were unfortunately read from the Authorised Version and Mr. Hyde assured me that it could be understood perfectly by everybody. He laughed heartily when I suggested that he kept clear of difficult passages !

Top-rate solos, accompanied with accordion and guitar, were given by June Bryson and Jakie Newble from the Elim Bible College at Capel, near Dorking.

Also from the Bible College were Tom Stevens and Jim Dick, who helped with the first series of prayers and choruses.

The sermon was painfully long. It fell perfectly into that well-beaten evangelical category with a plea for converts at the end.

Something is always happening at this Pentecostal church. They have just completed a successful crusade under the leadership of Rev. Lawrence Lambert.

In May the Pentecostals hold their annual convention, assisted by guest speakers from Herne Bay and Southend.

**REMEMBER . . .**
**ROYAL ALBERT HALL**
**OCTOBER 23rd, 1965 (D.V.)**



**Brighton Elim church branch Sunday school.**

A. Tee, the National Youth Director, visits branch Sunday school in the home of a convert of his Brighton tent crusade.

---

**Lancashire District Presbytery Rally**

The physician stood shaking his head in resignation. " He will never preach again . . ."—*but prayer changes things*. Many prayed, and now, two years after the event, many more have cause to pray a prayer of thanksgiving. John Woodhead is preaching again, four souls being saved at a Lancashire District Presbytery rally recently, proving that the God who raised him up is also blessing him. Doctors now say " Preaching does Mr. Woodhead good." It certainly does the hearer good, too.

RAY HUGHES.

---

**Home-call of a faithful deacon**

We wish to record the passing of our brother H. (Bert) Townsend on March 10th.

He was well known to many of our ministers and was a faithful member and deacon of the Reading church since its inception in March 1928. He had a quiet, gentle nature, and was beloved by old and young alike.

A keen local preacher and for many years an open-air worker, only eternity will reveal the results of his work for the Lord.

The funeral was conducted by Pastor Thomson in the presence of a large congregation.

He will be greatly missed.

W. L. BOOKER.

# Women's column

By GLADYS GORTON

## HOW NEAR CAN YOU GET?

ELIZABETH and Deborah visit each other quite frequently, and on this particular afternoon, over tea, they were discussing the attitude that Christians adopt in this easy, careless age of modern living. They mentioned some who concerned them not a little. "'How near can you get to the world without losing your salvation?' That is what they asked me the other day," Elizabeth told her friend. "How strange!" exclaimed Deborah. "It should be the absolute opposite. How near can you get to *Him*?"

This was repeated to me by one of them a day or so later, and I remembered the story I learned at school about Robert Clive of India, which I have told at various times when addressing meetings. Robert Clive returned to Britain a comparatively rich man. Rumours began to circulate as to how he amassed his wealth, and eventually he was brought before the High Court. In the witness box he told of his unique experience. One of the wealthiest and most influential rajahs in India invited him to his palace, and during his visit took him to a very large room in which were stored jewels, gold and silver. They were piled high around the room, reaching nearly to the ceiling. Clive gasped with astonishment and was even more astounded when the rajah invited him to help himself—to take all that he could! He hastily began to fill his pockets, his hat and everything that he had available which would hold anything. Telling the court all this, he looked at the judge and then the jury and said: "My lord, gentlemen, I could have had *much* more." With sincere reverence I write that you can have as *much* of Jesus as you want. Is your desire toward Him?

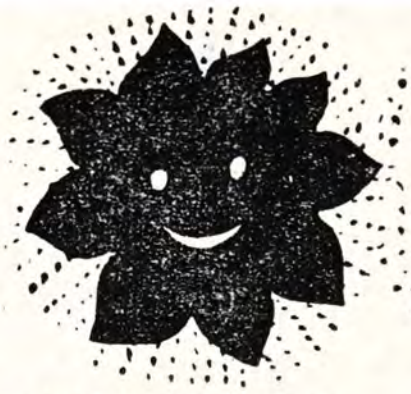
"Nearer, still nearer, Lord, to be Thine,
Sin with its follies I gladly resign,
All of its pleasures, pomp and its pride;
Give me but Jesus my Lord crucified."

The following was handed to me by a brother some time ago. "You might find it useful," he said. There is much in it to make one think.

*CROSS FOR SALE*

"One cross, nearly new; I cannot carry it and keep up with the world and its crowd. One talent, new, except slightly shelf-worn; it has been laid away for years in a napkin. One five-piece set in armour; all pieces are in good shape, only need polishing. One bundle of Christian opportunities;

(*continued on page 335*)




HELLO SUNBEAMS.

"What about me?" asked the tiny girl from the front of the hall. The mummies and daddies looked in surprise. Jeannette was so small you could hardly see her, but she didn't intend to be left out. It was the Sunday school prizegiving and I had been asked to present the prizes. Jeannette had not been coming to Sunday school very long, but she certainly loved coming. Woe betide Mr. Bailey if he didn't include Jeannette's favourite chorus. Sunday school just wasn't right without "I've got the joy."

Would there be a prize for Jeannette? I wondered when I heard her little voice. There *was* a prize for Jeannette, and for her brother and sister too. How pleased I was that Jeannette had spoken so boldly; it would have been so sad if they had been left out. Jeannette was quite sure that she wanted a prize and she was very confident that she would get one. Never mind that the church was nearly full and that lots of people were listening; Jeannette didn't mind them one little bit. She was only concerned with a prize.

The incident made me remember the words of the Lord Jesus when he was teaching His disciples how to pray. In Luke 11:9 it says "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Jeannette really wanted her prize. She wanted it very much indeed, so much that she was prepared to speak up boldly in front of all those people. That is how the Lord Jesus wants us to be when we come to Him in prayer.

In Luke's gospel we have the story of a man who wanted some bread in the middle of the night. It wasn't the best time to go and ask his neighbour for bread, but he went boldly because it was his friend. He got what he wanted too, even if his friend did grumble at the lateness of the hour. There was a widow who wanted an unjust judge to help her. He neither feared God nor regarded man, but the woman still went to ask him. She kept asking and asking until she got an answer, and she wasn't afraid of the judge, even though he was a fearful kind of man to deal with. She was desperate and determined. You will find the story in Luke 18.

(*continued on page 335*)

# COMING EVENTS

**CAERPHILLY.** May 29. Elim Church, St. Fagan's Street. Dowlais Male Voice Choir and Glyn Taylor. 7.15. June 2, 3. Rev. P. L. C. Smith (rector of Burslem). 7.15.

**CATERHAM.** May 29. Elim Church, Holmesdale Road, off London Road. Monthly Rally. Guest speaker : L. Smith.

**KIDDERMINSTER.** May 22, 23. Elim Church, Prospect Hill. Church's tenth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher : E. J. Shearman (Nottingham A.O.G.).

**MACCLESFIELD.** May 22. Elim Church, Mill Lane. Visit of Hanley church party. 7.30. May 29, 30. Welcome home of Rev. and Mrs. Raymond Belfield and family. Mrs. Belfield (*née* Swallow) was Hour of Revival soloist.

**NUNEATON.** June 6. Elim Church, Queen's Road. Sunday school anniversary services. 2.30 and 6. Preacher : Rev. T. H. Jones. Programme by scholars and staff. Convener : D. E. Dean.

**WHITEHAVEN.** June 13. Elim Church, George Street. Sunday school anniversary. Sunday at 6.30, "Treasure trove" by the scholars and teachers.

**YEOVIL.** May 30. Elim Church, Southville. Sunday school anniversary. 3 and 6.30. Speaker : Mr. Joe Fudge (Bournemouth).

**YEOVIL.** June 6. Elim Church, Larkhill Road. Sunday school anniversary. Speaker : Miss Joan Rogers.

## WHITSUN CONVENTIONS

**BATH.** June 5-7. Elim Church, Charlotte Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher : J. McBurney.

**CAMBERWELL.** June 7. Elim Church, Benhill Road, off Camberwell Church Street, S.E.5. 3.30 and 7. Speakers : B. A. Barnett and A. S. F. Horne. Soloist : Mrs. J. Broomhall. Musical items by Watford young people. Refreshments provided between services.

**CLACTON.** June 5-7. Elim Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher : D. W. Anthony. Convener : H. Burton-Haynes.

**EALING.** June 5, 6. Elim Church, Northfield Avenue (near Northfields station). Saturday at 7. Sunday at 11, 6.30 and 8. A. Lambie and A. R. T. Whittall. Convener : A. J. K. Magee.

**LEIGH-ON-SEA.** Elim Church, Glendale Gardens. Saturday at 7. Sunday at 11 and 6.30. Speakers : Pastors Tom Walker (Clapham) and Ron Gull (Africa). Whit-Monday in the Wesley Church, Elm Road. At 3 Missionary Rally and at 6.30 with the London Crusader Choir. Cups of tea provided between the services. Come and enjoy a day of blessing at the sea !

**PLYMOUTH.** June 5-8. Elim Church, Notte Street (city centre). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 6.30. Tuesday at 7.30. Preacher : Jack Newman (Coventry).

**SOUTHAMPTON.** June 5-8. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. (refreshments provided between meetings). Speakers : A. P. Johnston (Scarborough) and D. J. Ayling (Brighton). Convener : A. Brooks.

**WESTCLIFF-ON-SEA.** June 6. Elim Church, Electric Avenue. 11 and 6.30. Speaker and soloist : Eric Dainton.

**YEOVIL.** June 5-7. Elim Church, Southville. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Speaker : Jim Dick. Convener : L. E. Lambert.

## ITINERARIES

**London Crusader Choir :**
May 22, Wesley Chapel, London ;
May 29, Metropolitan Tabernacle, London ; 30, Letchworth.


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FOR
**REVIVAL AND DIVINE HEALING CAMPAIGN**
TO BE HELD IN
**HOVE TOWN HALL**
COMMENCING
**June 12th, at 7.30 p.m.**
CONDUCTED BY
**REV. P. S. BREWSTER and REV. W. PLOWRIGHT**
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**GORAN STENLUND and NILS WAGSJO**
**MRS. JEAN BRITTON AT THE HAMMOND ORGAN**
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**UNITED BELFAST CRUSADE**
in the
**WELLINGTON HALL**
commencing
**Saturday, May 29th**
(Immediately following the conference)
**WEEKNIGHTS (except Friday) at 8 p.m.**
**SUNDAY at 8.30 p.m.**
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# KENSINGTON TEMPLE REOPENED AS AN ELIM CHURCH

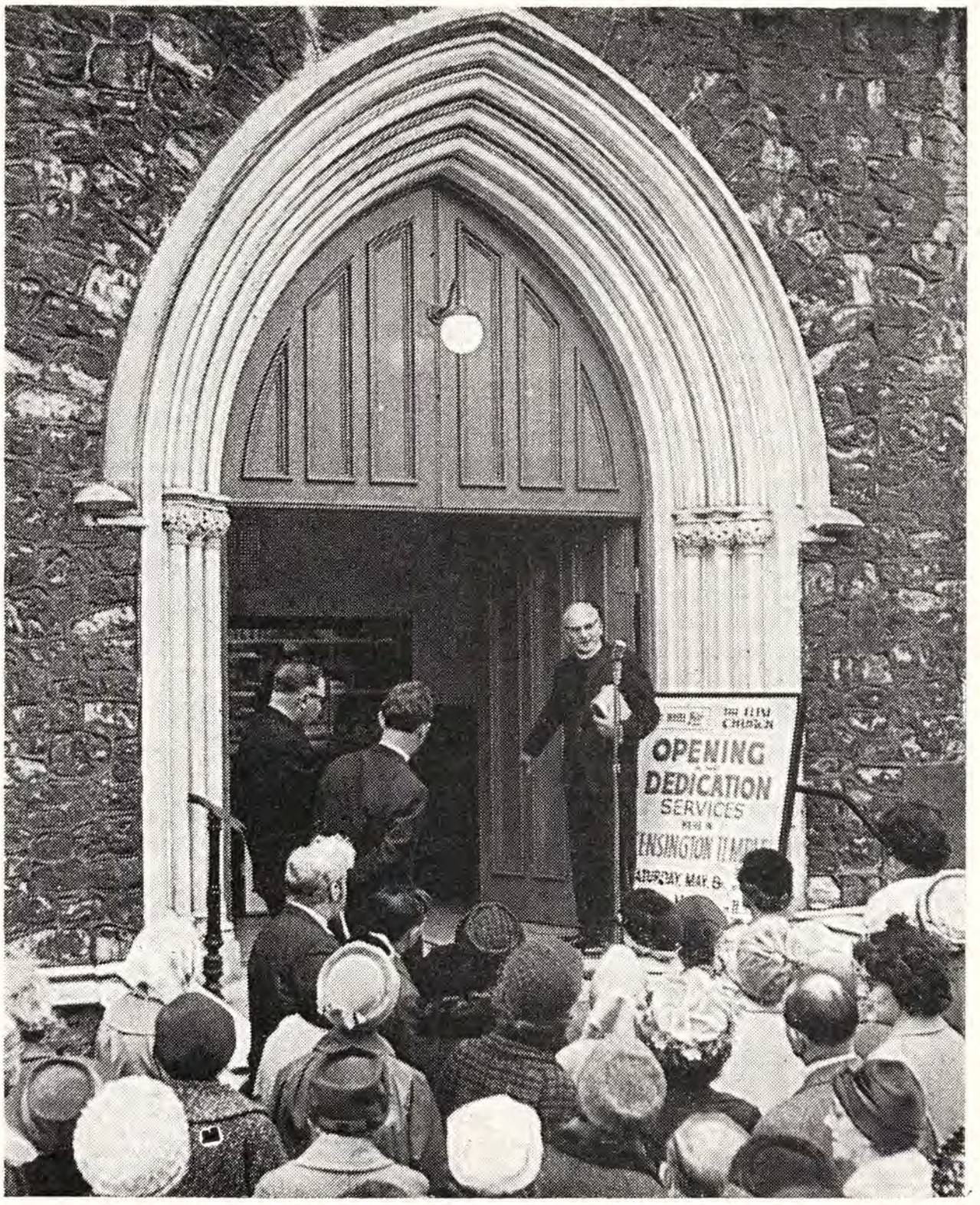
PRIVILEGE and responsibility—these were the words which were highlighted at the reopening as an Elim church of Kensington Temple on Saturday, May 8th. The whole atmosphere of the services outside and inside the Temple was redolent of the awareness of the great opportunities presented by this splendid building. Speakers pointed out its strategic situation in the west of London in the needy district of Notting Hill. As Pastor E. R. Corsie, the minister, said, very many nationalities reside in the area. Truly the ministry of the Temple touches the world! Marble Arch is not far away to the east and Shepherd's Bush to the west. The church seats well over 1,000 and tremendous self-sacrificing efforts by the local congregation had it looking its best in time for the reopening services.

The Secretary-General, Pastor H. W. Greenway, performed the opening ceremony after introductory proceedings led by Pastor F. H. Coleman (district superintendent, North London Presbytery) and Pastor Corsie. A welcome tea had previously been held, when among honoured guests were Pastor and Mrs. E. J. Phillips. Representatives of a number of local churches expressed their loving interest in the work of Elim in the reopened building, while Pastor Greenway, Mrs. Kingston (on behalf of the President and herself), Pastor John Lancaster and Pastor Coleman spoke on behalf of Elim. Pastor Corsie was in the chair. It was delightful to see the parents of both Pastor and Mrs. Corsie at this happy gathering.

A congregation of some 550 quickly gathered in the Temple after Pastor Greenway had opened the doors, and a moving and anointed service took place. Pastor J. Hywel Davies set the seal of fervent desire in his opening prayer, and a real longing for a work of God's Spirit was evidenced throughout. Greetings were brought by Pastor Coleman and Mr. Fred Croker on behalf of the North London Presbytery and by Pastor Lancaster, the immediate former minister of the Elim church in the district. Pastor Corsie was in the chair. The church secretary, Mr. Rogers, also took part and the choir of Southampton Elim church rendered several beautiful choir pieces. The Secretary-General preached a wonderful message on "Courage," showing that many spiritual situations demand the intrepid spirit of Joshua in order that victory might ensue. The Field Superintendent, Pastor J. J. Morgan, brought this outstanding service to a close by praying God's blessing upon the work and witness of the Kensington Temple in future days.

T. W. WALKER.

*Look for further pictures in future issues.*




*The Secretary-General opens the door.*

# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by John B. Coleman**

**Monday, May 24th** — Psalm 22:1-21

A psalm of Christ as He hung on Calvary; how desolate was the sin-bearing Saviour! When He uttered the first verse of this psalm Golgotha was the loneliest place in all the universe. Verse 6 presents an amazing picture of the suffering Son of God. Dr. Edersheim points out that the " worm " is the purple worm whose blood formed the dye for the royal gown of the king. Christ crushed, atonement made, redemption effected, Christ's righteousness can now be imparted to all who accept Him as Saviour. The mind recoils at the vivid description of the crucifixion, but amid the agony there is a note of confidence: " Thou hast heard Me " (v. 21). Did He not say " Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always " (John 11:41, 42)?

**Tuesday, May 25th** — Psalm 22:22-31

How this psalm changes in tone! From grief to glory, from sadness to song! Why? Because the prophetic vision has moved from the cross to the crown, from suffering to sovereignty, from Calvary to the resurrection. To the Christian the resurrection is the great cornerstone of the faith. To His Church the Lord Jesus had declared His own power and the power of the Father by the glorious rising from the dead (v. 22). Spiritually every Christian has been resurrected (John 5:24-26). Should we not for this render praise to God continually, especially when we gather with His people? Christ will one day reign over the nations; meanwhile we who are His seed (v. 30) are expected to serve Him.

**Wednesday, May 26th** — Psalm 23:1-6

This lovely psalm, though written 3,000 years ago, is sung the world over because it reflects so accurately basic human needs. The intellectuals may speculate as they wish, we need someone to be our shepherd. Happy the man who can say, as did David, " Jehovah is my shepherd." Belonging to the Good Shepherd means spiritual contentment. At times, when things and circumstances overwhelm us, He makes us lie down in green pastures. For the Christian man's great enemy, death, is now only shadow, and a shadow is harmless! God has prepared everything for us. Verse six shows the ultimate worthwhileness of life for the child of God however adverse his present condition may be.

**Thursday, May 27th** — Psalm 24

Our Lord's ascension is a neglected subject. Perhaps we could give it a little thought today. In this psalm the author catches a glimpse of Christ's return to glory following His conflict at Calvary. " Lift up your heads, O ye gates " is the cry. Christ has proved His superiority in battle (v. 8), Satan is vanquished, and when the Saviour ascended He gave gifts to men (Ephesians 4:8-15). We speak of the fruits of His resurrection, but note the importance of the ascension. As we read again in the New Testament, " Jesus . . . being by the right hand of God exalted . . . He hath shed forth [the Holy Spirit] which ye now see and hear." The Conqueror of sin, death, Satan and hell is also to return, in like manner as He ascended, to the earth and to subdue the nations to Himself.

**Friday, May 28th** — 1 Thessalonians 1:1-10

Paul was a great man of prayer and thanksgiving. The apostle thanks God for this group of believers; surely an example to us to thank the Lord for the church where He has placed us, or any assembly visited by us in which the Saviour has made Himself known (v. 2). Thessalonica's church was characterised by the three cardinal virtues, faith, hope and love (v. 3). This church had been born in travail; read about it in Acts 17:1-9. In spite of Paul's departure from the city the work continued, the believers became evangelists, so much so that the gospel was spread by them all through Macedonia and Achaia (1:8).

**Saturday, May 29th** — 1 Thessalonians 2:1-12

Had the apostle been influenced by adverse circumstances the church at Thessalonica would never have come into existence. But the apostle to the Gentiles had a flame in his heart that all hell was unable to quench, for he was a trustee of the gospel. Should not this thought embolden those whom God has entrusted with some sacred ministry, whether that of pastor, Crusader leader, youth worker, Sunday school teacher or local preacher? In whatever sphere God has called you to work, remember He trusts you to be faithful to Him. Paul's descriptions of his ministry show us the correct attitude towards our labour for God: as a mother (v. 7 Amplified New Testament), cherishing and feeding; as a father (v. 11), instructing and disciplining.

**Sunday, May 30th** — 1 Thessalonians 2:13-20

Today we shall listen to God's servant delivering his message. Think of verse 13 and view the sermons in the light of it. That God-given word is not only oratory but hortatory and expository; not a man speaking to men from men, but a man speaking to men from God. Christian fellowship will be enjoyed today; do you find obstacles in the way as you prepare for church? The writer of this epistle longed to renew fellowship with the Thessalonians, " but Satan hindered us " (v. 18). It is true that we tend to view everything so materialistically that we seem to forget that we have an enemy who seeks to prevent our worshipping and serving Chist. Don't let him get the victory today.

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## WOMEN'S COLUMN *(continued)*

contained in this bundle is one of the greatest opportunities in the world, and that is of going to my church every Sunday; another one is the opportunity of being a soul-winner; I seldom use these opportunities, so have decided to let them go with the sale. One badly used Christian influence; buyer may be able to repair this influence if carefully handled. The above-mentioned items are stored in the basement of my home, located on Neglect Street."

A LOTTA CHRISTIANS.
From *Newport (Virginia) News.*

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## SUNSHINE CORNER *(continued)*

The Lord Jesus loves to answer our prayers. He wants us to come boldly to Him and tell Him what we want. If it is good for us to have our prayer answered He will be sure to answer us. If, in His great wisdom, He thinks we should wait awhile He will let us wait. Sometimes He says " No " in order that He can give us some better thing. At all costs we must really want what we ask for and we must come boldly and ask Him for it.

I am sure the Lord Jesus was pleased when He heard Jeannette say " What about me?" He wanted Jeannette to have her prize, I am sure. How long is it since you went to Him in prayer? Perhaps He is waiting for you to ask, seek or knock.

'Bye now, sunbeams. God bless you all.

Lots of love,
AUNTY DOROTHY.

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RUSHTON. On March 24th, Hilda Ellen Rushton, aged 76, was called home suddenly. Beloved member of Elim Church, Leigh-on-Sea. Officiating minister at funeral: Philip E. Stormont.

TUCKER. On April 18th, Florence, aged 78, formerly of Rugby, died at Bournemouth. Officiating minister at cremation: W. N. Brambleby. " Yet a little while."

WARD. On April 1st, Albert Edward (Brother Ted), beloved husband of Trixy, and faithful, much-loved deacon of Elim Church, Colchester. Officiating minister at funeral: D. W. Anthony. " Safe in the arms of Jesus."


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**Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.**

# THE ELIM EVANGEL

Vol. XLVI No. 22 MAY 29th, 1965 6d




*SCENE INSIDE KENSINGTON TEMPLE AT THE REOPENING SERVICE*

# THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

## *2. BAPTISM AND FILLING*

### *by J. A. Wright*

IN THIS our second study, let us think about the baptism in, and the fulness of, the Holy Spirit. The first, the baptism, is the permanent, and the second, the fulness, is the continuous work of the Spirit in us. There is, of course, an initial sense in which the baptism and the fulness are the same. The promises of John the Baptist and of our Lord Jesus of a "baptism of the Holy Ghost and fire" (Matthew 3 : 11 ; Acts 1 : 5) were obviously fulfilled in Acts 2 : 4, where "they were all filled." Just an empty vessel cast into the sea is baptised [immersed] and filled at one and the same time, so were they thus baptised and filled. The Holy Spirit's presence "filled all the house where they were sitting" and "they were all filled," immersed, not as at John's baptism, in the cold waters of the Jordan, but in the "everlasting burnings" and "devouring fire" of His holy presence (Isaiah 33 : 14). And this is true initially of all who are baptised in the Spirit.

It must be assumed, however, that every successive "filling" was a "fresh baptism," to use a phrase. The baptism is once for all, the "fillings" are repeated (Acts 4 : 31).

#### THE BAPTISM IN THE HOLY SPIRIT

As a distinct experience we should not confuse it with the new birth as some do. Baptism in water signifies repentance, conversion, and the beginning of new life in Christ (Matthew 28 : 20 ; Mark 16 : 15, 16 ; Luke 24 : 47 ; Acts 2 : 38 ; 19 : 4), whereas the baptism in the Holy Spirit brings power for witness and life (Acts 1 : 8 ; 10 : 38). These two are never merged by our Lord or by His apostles, but rather contrasted (Acts 1 : 5). We do well to distinguish them. The baptism in the Holy Spirit should not be confused with baptism into the body of Christ (1 Corinthians 12 : 13), which in order of Christian experience precedes water baptism, which in turn is a token or figure of baptism into the body of Christ (Romans 6 : 3, 4). In this baptism the Holy Spirit put (baptises) the penitent sinner into the body of Christ at conversion, but in the Pentecostal baptism, the baptism in the Holy Spirit, it is Jesus who immerses His believing child into the Holy Spirit (Matthew 3 : 11), and this subsequently to conversion.

The experience of the new birth is preparatory to this greater baptism and this is indicated in the second part of the verse quoted, 1 Corinthians 12 : 13, "and made to drink into one Spirit," which sentence is even clearer in the New English Bible, "and that one Holy Spirit was poured out for all of us to drink," an undoubted reference to our Lord's words, "This spake He of the Holy Spirit which they that believe on Him should receive" (John 7 : 37-39).

The baptism in the Holy Spirit was and is a conscious experience attended by distinct evidence. It was repeated after Pentecost again and again with intervals of years between (Acts 8 : 12-17 ; 9 : 17 ; 10 : 44-48 ; 19 : 1-6), and it is available today for all who will obey the four conditions for receiving : desire, "If any man thirst . . ." (John 7 : 37-39) ; persistence, "ask, seek and knock" (Luke 11 : 5-13) ; obedience, "The Holy Ghost . . . given to them who obey God" (Acts 5 : 32) ; and faith (Galatians 3 : 2).

#### THE FULNESS OF THE HOLY SPIRIT

A continuous and repeated experience. The expression "filled" places before us the human soul restored to its original and holiest fellowship with God.

"Filled with God, yes, filled with God,
Pardoned, and cleansed, and filled with God."

It is sadly possible, however, though gloriously filled initially with the Spirit, for a Christian to lose out (Hebrews 2 : 1). There are various reasons for this : in the wear and tear of consecrated service the soul fails to receive the replenishing it needs ; there are stresses and strains which temptations bring ; the failures and lapses in which we are all prone to lose out. Paul, writing to the Ephesians (5 : 18), urges them to "be filled [lit. "be being filled"] with the Spirit," indicating by this the need for con-

(*continued on page 341*)

# JUST HOW COMPLETE IS YOUR HOME?

**by Alice R. Flower**

WITH HOLY satisfaction God rested after all His marvellous creative endeavours. The earth, the sea, the sky give witness to His power in framing the universe which was to house His master-creation, Adam and Eve. For their special comfort God had planted a garden in which grew "every tree pleasant to the sight, and good for food." There was a special river to water that garden—the whole a prospect beyond description. No wonder God rested as He beheld "everything that He had made . . . very good."

To Adam the crowning earthly joy was the presentation of Eve to share with him the loveliness of fair Eden. She was his God-given helpmeet; and now we see the first family established in their home. More than human association was involved in this, however; there was God-relationship for Adam and Eve. It was God's garden, and Adam and Eve could enjoy its gracious privileges only through continued obedience to Him.

Obedience to Him brought delightful communion with Him. No doubt they frequently heard "the voice of the Lord God walking in the garden in the cool of the day" and ran to meet Him as happy children would greet a loving parent. Disobedience broke this communion, bringing shame and fear. Somewhere outside Eden the couple established another home, a poor substitute for the first home where they had fellowshipped with God in the completeness of His favour.

Many years passed before God called Abraham. See how God emphasised right family relationships in dealing with him, stressing proper recognition of godly principles. Strong words these: "I know him [Abraham], that he will command his children and his household after him" (Genesis 18:19). To what end? The very fulfilment of God's promises depended on how faithful Abraham wisely disciplined and directed his children and servants.

Note carefully the early history of the Hebrews as God taught them principles of success as a nation. Through their wilderness journeyings, in possessing the land of Canaan, there was continued emphasis laid upon household unity in righteous living. The Passover story gives the twofold aspect of the family gathered within the house to partake of the roasted lamb for the needed sustenance in the difficult journey ahead. Some stress only the first, ignoring the important second phase of this marvellous Passover observance.

Apply the blood to the doorposts and lintel of your home, acknowledging your faith in the finished work of our great Redeemer for the need of your household. But never forget there is a subsequent responsibility of parents to gather together their households for definite partaking of the Lamb—the Word of our God which lives and abides for ever. Here has been the breakdown in many families, one great reason for the wayward children of supposedly godly parents.

Assurance came to the parents through the application of the blood by faith; but travelling strength was derived by the parent-directed partaking of the paschal lamb. That Passover night the world was shut out and the family shut in together, due importance being laid on the significance of that sacred meal. This rushing age would quickly and easily crowd God out of any home. But remember, God's moving in every child's life starts normally in the home; and it was the wise man who said "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). God has given here a marvellous type of spiritual completeness in our homes.

As went the Hebrew homes so would go the nation. Soundness in family life meant healthy grass roots for the kingdom to be established later. The book of Deuteronomy gives certain vital principles for solid Hebrew home-life as they were shortly to take up their residence in the promised land. God had far-reaching sight for their national endurance, so He emphasised the need of constant recognition of God's Word in their individual homes. To this day the stability of Jewish home-life has been unsurpassed and the divorce evil least menacing to them.

The sixth chapter commands that God's Word have a recognised place in the table talk and fireside chats of the family circle. Thus the Word becomes living in the home. Since the Bible constantly presents man as seeking God's approval, one cannot live with the Book by daily habit and not himself grow in desire and capacity to please his Maker. Thinking on things "that are true, lovely, of good report" produces what is noblest in character and pays the highest on such investment in the home.

There are many homes where once the "altar light" glowed and the home was complete. Through

(*continued on page 341*)

# "Behold, he prayeth!" by Hugh Sawyer

"BEHOLD, he prayeth!" An outwardly simple action. The supplicant, in direct communication with Almighty God, and in the hallowed stillness away from the clamour and idle chatter of the outside world, talks with One who is not only his God but his heavenly Father. As his devotions wing their way to the heavenly throne they are, figuratively speaking, breathed upon by our Lord, who instantly transforms them into a sweet-smelling savour, which in His intercession He presents to His heavenly Father.

If he who prays is a child of God, our Father sees in him one made perfect through the shed blood of His resurrected Son, and in the contrite heart and broken soul or spirit the Master Potter finds the spiritual clay suitable for fashioning according to His divine pattern. At such times the prophetic words of Isaiah come into effect: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

The psalmist records: "Be still, and know that I am God," and in that sacred stillness comes the peace of God which is beyond our understanding. Like the gentle sea lapping the golden shore, the love of God, with the caress of a zephyr, invigorates and restores the soul that is still in the presence of God. The receptive heart does indeed receive sweet assurance that it has been with God.

This can be the experience of all who seek God's counsel. It is the gift of God to all who love Him. Love begets love, and the love of God is unchangeable and unfathomable. Seek not to understand it; only appreciate it and accept it as a gift from God. Prayer and peace are life-lines, both essential to our well-being, the link between God and man.

How a man prays reveals what manner of man he is. Jesus told a parable. Two men went to the temple to pray, one a Pharisee, deeply religious, arrogant, superior, disdainfully looking upon his lesser fellows with scorn, the other in Pharisaical eyes a despicable character, despised by all self-respecting Jews, for he was a publican. "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers; or even as this publican. I fast twice in a week. I give tithes of all that I possess." Loudly, for all to hear, he extolled his own self-righteousness. His prayers reached no higher than the ornamental rafters of the temple, rebounding upon himself in a burst of vocal futility. His prayers gave off no sweet-smelling savour but reeked of acrid selfishness. The publican smote his breast remorsefully, burdened with a load of sin, and, humbling himself before God, cried in abject penitence "God be merciful to me, a sinner!" God heard and loved him instantly. "I tell you," said Jesus, "this man went down to his house justified, rather than the other, for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Just before the great betrayal of Jesus there was a stirring in heavenly places. The angels descended to earth upon a mission of mercy while Jesus and His disciples went into the garden to pray. Alas, they slept while Jesus in soul-searing prayer so intense that His sweat was as it were great drops of blood falling down to the ground. Angelic ministration soothed His tortured soul and strengthened his weakened frame. Even at the last, despised, rejected and forsaken, hanging upon that cross, He had no thought for Himself, but only for those milling around the foot of His cross, spitting upon Him and reviling Him; and at the height of His agony He prayed in a loud voice, "Father, forgive them, for they know not what they do."


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by

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**MR. LINDSAY GLEGG, A.M.I.E.E.**
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**REV. R. BARRIE**
(Principal, Kenley Bible College)

**REV. J. T. BRADLEY**
(Editor, "Elim Evangel")

These messages were delivered on the occasion of the official opening of the Elim Bible College, March 20th, 1965

Standard issue. Library edition
Two-track, 1,200ft., 3¾ i.p.s.
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TAPES,
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D.998

**The Work of the Holy Spirit** (*continued*)

tinuous fulness, whether for worship in the assembly (vv. 19, 20), Christian living (v. 21), home-life or elsewhere (v. 22).

Because of the increasing demand for water, owing to the growing population of the town in which the writer lives, some thousands of acres of farmland were recently annexed for the building of a great new reservoir. To keep the level of this reservoir constant, the outflow at one end has to be balanced by the inflow at the other. In the might of the Spirit's anointing (or baptism) our Lord was led into the wilderness to be tempted of the Devil, but He " returned in the power of the Spirit " therefrom. He was ever " filled " with the Holy Spirit.

One hard winter, in the bad days of mass unemployment, the lady of the village sent word that if the people would bring their jugs to the big house they would have them filled with warm, nourishing soup. The people got their jugs from their dressers and went along ; quite a procession. One old woman, not content with her jug, went upstairs and fetched her large bedroom ewer. There were many laughs and jeers from her fellows, but when her jug came through the hatch, true to the promise, it was filled ! What capacity have you for God ?

---

**How Complete is Your Home ?** (*continued*)

subtle snares Satan has dimmed, even quenched, that light. Rush of business, lust for gold, love of the world, carelessness, indifference, sin and disobedience have caused one or both of the parents to fail in their responsibility. Boys and girls going forth from such homes know not the real values of life, and without a standard of righteous, holy conduct they become easy prey for the crowding forces of evil which assail everyone today. Here is the chief reason for the lack of God-consciousness among youth today, and who will answer for this before God?

A young mother asked an evangelist when she should start training her five-year-old child for God. He answered: " You are five years too late now. You have missed the most valuable years of shaping your child's life. Go home and erect at once your family altar. With God's blessing you may be able to redeem some of the years that the locusts of neglect have eaten."

If you find yourself pampering, entertaining, pleasing your children to the neglect of praying with them, *take great alarm*. You are responsible for their souls as well as their bodies—the completeness of a Christian home.

## PRESIDENT'S DIARY

**April 4th. Englefield Green.** There was a spirit of blessing on the meeting from its commencement. Seventeen were present. Mr. J. Patterson, the honorary pastor, led and I spoke on the baptism in the Holy Spirit. Several have recently been converted through the monthly rally held here.

**April 6th. Croydon.** It was a real pleasure to meet again many in the congregation who attended during our pastorate here in the war years. Friendships made in those dangerous times are not easily forgotten. Sixty-two were present and a good number came forward for prayer in the after service. Pastor W. J. Maybin led the meeting and we were glad to hear of one young woman converted and a backslider restored in the previous Sunday's meetings. It was a privilege to meet Mrs. B. Christie, who for many years has been one of Elim's missionaries in Africa and is home on furlough for the first time in twenty-five years.

**April 11th. Guildford.** The church here is attracting a good number of young people, and Mr. L. S. Jackson praised the Lord for the way the Crusaders have increased in number. I had good freedom in ministry and afterwards eight were prayed for.

**April 13th. Kingston.** In the absence of Pastor A. P. Thomas, Mr. A. McDonald led the meeting for me. About thirty were present and afterwards five came forward for prayer. One sister told me how pleased she was when baptised in water and since receiving the baptism in the Holy Spirit. " And the blessing is just as real now as it was when I first received " she said.

**April 16th. Camberwell.** The Good Friday communion service was held in the morning. About thirty-five were present. Pastor W. M. E. Plowright presided at the table and I spoke from Revelation 1 : 5, 6 on John's testimony " He loved me, He loosed me, He made me."

**April 17th. Clapham.** Pastor T. W. Walker convened. Mr. A. Hughes, from Whitehaven, was the first speaker. When I visited Whitehaven last October Mr. Hughes kindly drove me back to Carlisle after the meeting, so I was glad to meet him again. God gave us liberty in speaking and His blessing was on the whole service. There were ninety-two present.

**April 18th. Wimbledon.** Just over forty were present at both the morning and evening services. Pastor P. J. Brewer convened and at the evening service, at which I preached on the resurrection, one man was counselled for salvation.

**April 19th. Royal Albert Hall.** As usual, the congregations were large, and at night the hall seemed

(*continued on page 348*)

THE ELIM
# EVANGEL

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**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

## BIBLE VERSE



Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

EPH. 4:28

# EDITORIAL

## THIS WORLD IS NOT OUR HOME

"MAN is a four-dimensional being passing through a three-dimensional continuum." What a glorious idea. What a lot it explains. The Bible thought of it 6,000 years ago and repeats the idea on almost every page. But we wish some academy would straighten out these dimensions for us. It is the popular writers who cause the confusion. We asked someone who was talking about the fourth dimension what the other three were. He replied: length, breadth and height. When asked about the time dimension, whether that was not a fourth as he looked at it, he was further asked if his fourth dimension was not really a fifth as he looked at it.

Let us straighten this out for the purpose of this editorial at least. Time is one dimension and space is another—length, breadth and height being irrelevant in this context. So we are apparently two-dimensional beings—we belong to space and time, and we adjust our first statement to "Man is a three-dimensional being passing through a two-dimensional continuum." Still a glorious thought!

Before you dismiss this as a lot of nonsense call to mind that the Bible is full of the idea. "God hath set eternity [dimension beyond time and space] in their personality" (Ecclesiastes 3 : 11, R.V. marg.). Jesus came out of that dimension and has returned to it, so being independent of time and space He can touch both at any point. "Lo, I am with you [space] alway [time]." "Where two or three are gathered together in My name, there [space] am I [time] in the midst of them." Hallelujah!

The Bible teaches that we are in a two-dimensional world, but we do not belong to it; we belong to a third dimension—eternity. The Bible claims to have come out of that dimension and also reveals One who came out of it—Jesus Christ—to tell us about it.

We Christians are often accused of being narrow-minded, but our concepts are wider than the whole universe; they stretch away beyond time into the infinite horizons of eternity (2 Corinthians 4 : 18).

In this context the Bible again shows itself to be much wiser than human wisdom. Scientists speculate, presumably sincerely, on the possibility of beings in outer space communicating with us on earth, oblivious of the time barrier that prevents such communication, for even at the speed of light their communications would take millions of years to reach this earth. Yet once again the Bible reveals itself as being in advance of the age, for it tells of beings independent of time and space visiting men and therefore able to touch any part of time or space at will.

# "NOW"—a Bible Study

## by Arthur Petrie

SOME VERY precious truths are connected with the word "now" in the New Testament.

1. *The "now" of salvation*

"Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2). This shows that we live in the age of grace, and that the door of salvation is wide open. It is "now" for each soul. Many have let that "now" go by and have lost out.

2. *The "now" of no condemnation*

"There is therefore *now* no condemnation to them which are in Christ Jesus" (Romans 8:1). Glorious fact! Blessed experience! Paul indicates that "the accusation is thrown out, and the indictment quashed." Believers are now "reckoned" or accounted righteous before God.

3. *The "now" of sonship*

"Beloved, *now* are we the sons of God" (John 3:2). There is more in that statement than any of us can take in fully. If we only knew what it really means—"*now* are we the sons of God!" It is a fact Christian believers may well take to heart. We may rejoice in that we are *now* children of God. Other relationships of the flesh matter little if one is a child of God.

4. *The "now" of holy living*

This is seen in Romans 6:22—"But *now* being made free from sin, and become servants to God, ye have your fruit unto *holiness*." It is the purpose of God that all justified souls live a holy life. The sixth chapter of Romans shows how. There are two other "now" verses in the chapter, and these must be true of us if we are to realise the "now" of verse 22.

Verse 21 speaks of "those things whereof ye are *now* ashamed." Am I thoroughly ashamed of the deeds of the self-life, of all the sins of the flesh?

Verse 19 says to all believers, "*Now* yield your members servants to righteousness unto holiness." God grant for His glory that we may not only rejoice in the "now" of no condemnation, but may also rejoice His heart in the "now" of holy, wholesome living.

5. *The "now" of citizenship*

"*Now* therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Ephesians 2:19). No matter what our citizenship may be down here, faith in Christ brings us into the family of God and makes us citizens of heaven. And we may hope to have our part in the holy city which is to come down out of heaven from God.

6. *The "now" of abiding*

"And *now*, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28). It is important in view of the imminence of the coming again of the Lord Jesus that we be abiding in Him *now*. We should be abiding in Him so that when He comes we shall have an open countenance for Him; and have no occasion for blushing at His sudden appearance.

7. *The "now" of release and comfort*

"*Now* he is comforted" (Luke 16:25). It is the statement concerning the poor beggar named Lazarus. It shows us that those who have departed this life in the faith of Christ are in a present state of happiness, and are comforted. (The original here is very expressive and picturesque. It shows Lazarus as then receiving comfort from ministering hands. "But *now* and here he is *receiving* consolation.") There is therefore a "now" of blessedness to the ones who were in Christ, and are *now* with Him.

8. *The "now" of the resurrection of Christ*

"But *now* is Christ risen from the dead" (1 Corinthians 15:20). The Greek brings out the *permanence* of the fact of the resurrection of Christ. It is a present truth and a present fact of the Christian faith that we have a resurrected Christ, and that there is blessing for believers *now* in that fact. For it is written, "*Now* is Christ risen from the dead, and become the firstfruits of them that slept."

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### THE GOLDEN RULE

*"Therefore all things whatsoever ye would that men should do to you, do ye even to them."*

What a kingdom is this which has such a law! This is the code Christian! This is the condensation of all that is right and generous. We adore the King out of whose heart and mouth such a law could flow. This one rule is proof of the divinity of our holy religion. The universal practice of it by all who call themselves Christians would carry conviction to Jew, Turk and infidel with greater speed and certainty than all the apologies and arguments which the wit or piety of men could produce. Lord, teach it to me! Write it on the fleshy tablets of my renewed heart! Write it down in full in my life!

SELECTED.

That the book of Jonah is no allegory, no parable, is as certain as anything in literature can be. For (1) the book is obviously meant by its author to be a straightforward historical narrative. (2) The people of God—the only people guided by inspired prophets —so regarded it for a thousand years. (3) No writer in the sacred canon ever introduces prodigious miracles, or miracles at all, into a parable. (4) The psalm uttered by Jonah from the depths of the seas would be totally out of place in an allegory, and is only consistent with a plain narrative of historical fact. (5) Nor would any Jew composing a fiction select a weli-known prophet—at that time the greatest in Israel—on whom to hang a disobedient, fickle, irascible character ; that the great Jonah is so depicted can only be accounted for by the fact that such *was* Jonah. Above all (6) the seal of our Lord is so set on its literalness and absolute truthfulness that none who believe the Lord can doubt the book. He states that " Jonah *was* in the belly of the whale " (Matthew 12 : 40). Nor (7) is it conceivable that the Son of God, Himself the Judge uttering a warning of the utmost solemnity (Luke 11 : 32) to souls that would be actually summoned to His bar, should picture the Pharisees as condemned by a people who never existed, for sin greater than a sin that was never committed, and unrepentant under a miraculous sign far vaster than an older miracle which never happened.

## rationalism refuted

For generations rationalism countered the miracle by pointing to the gullet of a whale—a few inches across—as proving the miracle fabulously grotesque. For decades this passed as science. Even as lately as 1867 a warm defender of the miracle, Dr. Alexander Raleigh, says: " That a *whale* could not swallow a man without miraculous expansion of its narrow throat is certain." Yet what are the facts? It is true of the Greenland whale, but it is not true of the spermaceti whale found in the Mediterranean, *and it was in the Mediterranean that Jonah was cast*. Mr. Frank Bullen, speaking of a cachelot, or sperm whale, which came under his own eyes, says: " The lower jaw of this whale measured exactly nineteen feet in length from the opening of the mouth. Its ejected food was in masses of enormous size, some of them being estimated to be of the size of the hatch-house, viz. eight feet by six feet into six feet " ; so that this whale, in dying, vomited out a mass equal to six stout men rolled into one.

## the

In view of the fact that *ketos,* the word used both by the Septuagint and by our Lord, meant originally a sea monster, and only later a whale, the narrative of a leviathan, neither whale nor mammal, caught off Florida is very illuminating. " In 1912 Capt. C. H. Thompson, of Miami, Florida, harpooned a huge fish from a lifeboat (with three men in it) launched from his steam yacht. For 39 hours the lifeboat was dragged at lightning speed, with no pauses for sleep or food. They threw into it five harpoons, and fired 151 bullets. The yacht then hooked its anchor chain through its jaws, thinking it dead, when with a blow of its tail it smashed the rudder and propeller of the steamer. When the monster, with the aid of a steam tug, was towed 110 miles into Miami, and hauled by a steam crane on to the dock, it still had sufficient life to demolish the dockhouse and break a man's leg with one bang of its tail. It weighed 30,000 pounds (15 American tons) ; was 45 feet long, and 8 feet 3 inches high, and its mouth was three feet across. Its skin, three inches thick, was barely pierced by the bullets. It had in its stomach a whole fish weighing 1,500 pounds, besides an octopus. A full-grown man could stand upright in its stomach ; and it could have swallowed ten Jonahs. The U.S. Government has embalmed it and housed it in Washington." It is most illuminating of the miracle to know what *God* thinks of leviathan. In the creation of ocean no other of the enormous population of the sea is even named ; " and God created *the great sea monsters* " (Genesis 1 : 21) ; and the Most High has devoted a whole chapter of the Bible (Job 41) to a marvellous description of what the Creator Himself calls " the king over all the sons of pride." In what a chariot Jonah rode!

## the miraculous

The miracle consisted in the *preservation* of Jonah ; " God *prepared* a great fish " (Jonah 1 : 17) —not by exceptional creation, but by supernatural adjustment.

But the whole heart of the miracle is its spiritual import ; and it is finally corroborative of its truth

# acle of jonah



and of a value beyond all price, that we have our Lord's own profound and detailed exposition. "If it could be shown," says Dean Farrar, "that Jesus intended to stamp the story as literally true, every Christian would at once, and as a matter of course, accept it." Now our Lord evidently considered the miracle of the greatest importance; and in answer to the challenge for "a sign *from heaven*"—a direct, open, vivid miracle from God—He says that the miracle of Jonah *was* such. He says: "Jonah *became* [for he was not originally such] *a sign* [a sign is a miracle viewed as evidence, something supernatural to authenticate a truth] unto the Ninevites" (Luke 11:30)—that is an embodied miracle *because of what he had passed through.* "And the people of Nineveh *believed God*" (Jonah 3:5): the moral marvel of an entire city prostrate before God because of one man come up out of death not only was as prodigious in the moral sphere as the disgorged prophet in the physical, but foreshadowed a Messiah disgorged by death, and believed on far and wide among the great Gentile cities of the world.

So our Lord proceeds: "Jonah [not his corpse] was three days and three nights *in the belly of the whale*" (Matthew 12:40); whether in swoon or conscious or actually dead is not stated, but his prayer implies consciousness. The fact of the miracle could not be stated in words simpler or plainer: Jesus assumes and endorses it. For He who *multiplied* fish for the mouths of thousands could equally *prepare* a fish for one man's lodgement—incomparably the lesser miracle; He could shut the lion's mouth, while He who opened could also restrain a whale's devouring maw: He who located a coin inside a fish down in the glimmering depths could manifestly find, and deliver, an entombed prophet in the heart of the seas. All the miracles of the Jehovah-Christ are woven of one tissue, and utter one revelation.

## deliverance

For the very prodigiousness of the miracle which down all the ages has been its stumbling block ought to have been its principal clue. For God works in cycles, and history is again and again a forecast of prophecy—the past is the future in little; and a type bulks large in proportion to the importance of the antitype. The Florentines said of Dante: "There goes the man who has walked in hell"; much more must the Ninevites have said of Jonah, still dripping, as it were, from his plunge to the roots of the mountains: "There goes the man who has recrossed the bourne from which no traveller returns." So our Lord's comment is the unveiling of the heart of God in the miracle. "*As* Jonah was three days and three nights in the belly of the whale [and so became an accepted marvel to the whole family of Semitic peoples, possibly to all nations] so shall the Son of man be three days and three nights *in the heart of the earth*" (Matthew 12:40). Jonah's was the huge moon of the Old Testament's most startling miracle cast by its far vaster and unrisen sun, the supremest miracle of all the ages.

## the anti-type

So the three days and three nights exactly delimit the parallel, and reveal God's design in a miracle not so great in quality—the preservation of the youths in *fire* was an intenser miracle—as huge in its panorama; for it pictured the Lord's marvellous underworld experience for the redemption of the race. A storm raised by the wrath of God, and threatening all on board with instant destruction; both outcast, both flung, as the reason of the wrath, to the raging tempest; the storm centring on *One*—Christ *made* sin, and sacrificed for all on board; a great peace following at once on a great sacrifice; drowned in the depths—"all Thy waves and Thy billows," cried both in identical words (Psalm 42:7) in the Hebrew, "have gone over me"—wrath-billows for sin; swallowed by death, and actually *in Sheol*—"out of the belly of Sheol," Jonah says, "cried I"; resident in Hades for three days and three nights—the three greatest days of the prophet's life, in which he got his power to revolutionise vast Nineveh, as the Lord, the world; emerging, at last, perfectly delivered—wrath-free, sin-free, death-free; both embodied miracles from the grave; each no longer now "a minister of the circumcision," but moving over the world for salvation among surging, sobbing, praying multitudes of the Gentiles. So was this enormous miracle none too huge to shadow forth the transcendent experiences of the Son of God in the salvation of the world.

## LETTER TO THE EDITOR

Dear Sir,

I write this letter with the question in my mind "Are we right?" That is, are we right in protesting to the broadcasting authorities about the language, etc., that is used on their programmes (ELIM EVANGEL, March 27th)? While we are condemning them, let us not forget that "such were some of us" (1 Corinthians 6:11) before conversion. They are by nature sinners, and cannot change any more than the "leopard can change his spots." It is not condemnation that they need but conversion; the world is already condemned (1 Corinthians 11:32).

We must surely realise that the content of broadcasting is by, of and for the world; it is catering not for the Christian public, who are a minority, but for an ungodly, unregenerate nation, and will inevitably be a reflection of the standard of the people, and is bound so to be; indeed, apart from revival, it will doubtless become far worse.

The real question is whether we are right in having it in our homes at all. In the protest we read of its being "a dubious element in . . . a Christian home"; we are admitting that it is of an unclean nature when referring to swearing. Should we not withdraw from such, following the clear instructions of God's word, "Come out from among them . . . *touch not the unclean thing*" (2 Corinthians 6:17)? As children of light we are having direct fellowship with darkness. Are we right to condemn?

Yours sincerely in Christ,

P. R. ANGOLD.

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## PRAYER AND PRAISE FELLOWSHIP
### BEHIND CLOSED DOORS

Conducted by F. H. COLEMAN

Many great men and women have shut themselves away for a period of time each day. It was said of the mother of John and Charles Wesley that she retired to her bedroom for an hour each day for prayer and meditation. Although she had to keep house for such a large family, making the clothes for each as well as preparing meals and teaching the children, she could find time for God behind closed doors. No child in that family dare disturb mother at her devotions.

At the beginning of the year many stories were told of the late Sir Winston Churchill. One I read in a newspaper told of an official who knocked on the door of the bedroom of Sir Winston. Thinking he had heard a voice say "Come in," he entered the room, to see the great man on his knees saying his prayers.

Do you, dear reader, close the doors on all and seek fellowship and communion with God?

**Prayer is requested for**

Revival throughout Britain.

A woman seriously ill with cancer.

A mother requests prayer for her daughter who needs healing.

**Thought for the week**

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## Announcing visit of the renowned

# I.B.R.A. RADIO and TV (Pentecostal) Choir to Britain

Another front-rank Pentecostal choir is to visit London and the Home Counties. This time it is the I.B.R.A. Choir and String Ensemble from Stockholm—a group of forty singers and musicians. Included in this group will be Goran Stenlund, Nils Wagsjo and other outstanding soloists. It is expected that they will minister at the following churches:

**Thursday, June 10th: Elim Central Church, Clapham**
**Friday, June 11th: Elim Bible College, Capel**
**Saturday, June 12th: Kensington Temple, London**
**Sunday, June 13th: Bedford (Assemblies of God)**
**Monday, June 14th: Peniel Chapel, London**
**Tuesday, June 15th: Slough (Assemblies of God)**
**Wednesday, June 16th: Maidstone (Assemblies of God)**

Their presentations will be in English as well as in their own native tongue. We greatly anticipate their coming. Be sure to hear them when in your district. For full details write to: Pastor Douglas B. Gray, Elim Church Headquarters, 20 Clarence Avenue, London, S.W.4 (phone TULse Hill 2227).

# Church reports

**Ilford Elim Church** Pastor: R. B. Chapman

During the winter months the young people of the Ilford Elim church went out to persuade others to join them in a series of youth squashes held in the minor hall after the Sunday evening services. We hardly expected the onslaught of "mod and rocker" types who turned up week after week. Despite a good deal of noisy clapping, whistling and so forth the young folk (mostly lads) listened fairly attentively to "hard-hitting" messages from the pastor and others and to vocal items from the Crusaders. Our visitors sang the choruses with gusto; a particular favourite was "I've got the joy-bells in my heart." We wonder how far these words were really true, but conversation over the refreshments showed that an impact was made. Such remarks as "We do not know why you do this for us," "Yes, I do think about it afterwards, every time I leave" and "We don't know what we are going to do when the meetings finish" were frequent.

At the same time as the squashes were going on, church members gathered in a side room for specific prayer for these young people, and we believe the Lord will answer our prayers and that many of these seemingly aimless lives will be won for Him and used for His kingdom.

(MISS) M. CUTHBERT.

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**Easter rejoicing at Clapham Elim Church**

Pastor: T. W. Walker

The removal of Elim Bible College to Capel has had some effect upon our Elim Central Church, but the Clapham members are rejoicing in the grand support of their Easter convention. Visitors to "Elim Woodlands" augmented congregations in previous years, but numbers were really splendid this year despite their absence. Ministry was largely in the hands of Jack Osman, whose fluent, anointed messages brought much challenge and inspiration, and resulted in decisions for Christ on Easter Sunday evening. Mrs. Osman shared in the meetings by singing with her husband. Our President, C. J. E. Kingston, visited us on Saturday and was supported by Mr. Arthur Hughes (Whitehaven). A grand weekend was brought to a fine crescendo on the Sunday evening when Douglas B. Gray and the London Crusader Choir sang the gospel with acceptance and blessing. The Clapham church thanks God for a wonderful weekend.

T.W.W.

**WHITEHAVEN EASTER CONVENTION**

The Easter convention was a source of much blessing. The anointed ministry of Pastors G. L. W. Ladlow (Motherwell) and H. Palliser (Carlisle) was very much appreciated. The convention was generally agreed to be our best ever. On Easter Monday, thanks to good support by the Carlisle church, we had our largest ever convention congregation. The meetings throughout the weekend were convened by the local minister, Pastor W. J. Allen.

H. POSTLETHWAITE.

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## PEOPLE SAVED AND HEALED AT LINCOLN

**Elim Church, Lincoln** Pastor: B. J. Epton

"Jesus in the midst" was the theme of the crusade held here by Pastor B. J. Epton and team in March.

Pastor Epton faithfully preached the gospel, and thirty decisions were recorded and some backsliders restored.

The sick were prayed for and one young boy was healed of asthma before the crusade started. Another boy who was stood in for by his sister was prayed for and healed of sugar diabetes though not present, and another lady brought her son who was suffering with sugar diabetes. Tests later showed no sign of sugar and the lad does not now take insulin. The mother herself could hardly see, but after prayer was able to read and write without her spectacles. A lady with arthritis of the spine removed her spinal jacket and has not worn it since.

We thank God for the things He has done and look forward to even greater things. We have seen the congregations doubled and a spirit of expectancy is on the believers.

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## CRAWLEY FOUR-DAY CAMPAIGN BY GEORGE CANTY

A four-day pioneer campaign in a new town, Crawley, was conducted by Pastor George Canty in April.

Many decisions were made and several testified to divine healing. The evangelist ministered with real anointing and one wished we could have continued for a longer period. Please pray for the church that has been established, which will be run by the Principal and students of Elim Bible College, that it will become a vital centre of witness in Crawley.

T. J. BROOMHALL,
District Superintendent.

YOUTH PAGE

*Conducted by the National Youth Director*

# The Youth Director's message in the Royal Albert Hall

THIS IS a very happy day! It is an exciting occasion! We have a lot to thank our pioneers and parents for in that they have given to us a great start in the proclaiming of the foursquare gospel. However, youth is the time of vision, and as young people we must do all in our power to advance the message we love so well in order to build up our Elim movement.

Firstly then there is a great need for us to encourage every young parent to read the Scriptures and pray with their children in their own homes. The family altar is a basic need in these days, and then too there is the family pew. Bring your children to the church. They may be noisy; I was when I was a child, but I made more noise when my mother got me outside! The point is that I was constantly brought to the house of God; it became a part of my whole life. Bring them in, yes, but bring them up!

Secondly I would like every member of our Crusader movement to start giving a testimony day by day to someone. I do not mean on the platform so much. Give your testimony to the person sitting next to you in the bus, in the train, in the queue, and so on. You know, the first three times are the most difficult, after that it is more and more thrilling. Try it, for if there is one thing that the Devil does not enjoy it is to hear young people witnessing to others. The Bible says: "They overcame him [the Devil] by the blood of the Lamb and by the word of their testimony." You will find that this keeps your soul on fire and it will be used by the Lord in a wonderful way. Giving your testimony like this is really personal evangelism.

Thirdly we would like to see all our young people utterly filled and baptised in the Holy Spirit. We are a Pentecostal movement and we have nothing to be ashamed of. It is the will of God that all of us be filled with the Spirit. Many people of the Pentecostal churches are receiving a wonderful baptism, but we want to see all our young people set on fire. We rejoice to hear of these others who are receiving this wonderful experience; but we feel that all of our young people, yea, all of us irrespective of our age, should seek and seek to be filled with a genuine baptism of power from on high.

Fourthly, and this to me is very important, we want to see a real move of God. About three weeks ago one of the members of the Executive Council came into my office at headquarters and said: "Alex, what we need is a break from God." We have heard what happened in 1904 and 1908. We have heard about the early days when God moved in upon the meetings, and remember that Jesus Christ is the same yesterday, today, and for ever. Oh for the movings of God in the midst. I have only seen on two occasions a time when God was moving in the way I am thinking of now. Among all my memories of wonderful meetings these two occasions stand out. Oh, do it again Lord! Hallelujah! One of the great secrets of success in the early days we hear so much about was the enthusiasm for consecration and for holiness. I believe that God can do it again. The Bible tells us: "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Believe for revival, believe for miracles, believe for a move of God. A new day is dawning in Elim, and I believe we are going to see mighty signs and wonders. Believe that you receive them and you shall have them. But I close with this thought of consecration. What about you young men offering to go into the Bible College? We are short of evangelists and pastors and we are in need of young men. "I beseech you, therefore . . . by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

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**PRESIDENT'S DIARY** (*continued*)

to be nearly, if not quite, full. My message in the afternoon was based on Hebrews 3 : 6. "Christ . . . whose house are we, if we hold fast the confidence . . . firm unto the end." Eleven were counselled afterwards, but others, I was told, could not find the counselling room. Pastor H. W. Greenway's message on the foursquare gospel was responded to by many.

# COMING EVENTS

**BIRMINGHAM.** June 5. Elim Church, Graham Street. Presbytery Youth Rally. Guest speaker : Jack H. Davies. Items by youth for youth, including newly formed youth choir. Theme : Pentecost. Convener : Frank Shadlock. Chorus time 6.45. Rally 7.

**BIRMINGHAM (Winson Green).** June 12, 13. Opening of new Elim Church, Handsworth New Road, by J. J. Morgan. Sat. 6.45, Sun. 11, 3 and 6.30. June 14-18. Evangelistic Meetings with Ron Jones and John Cooper. 7.30. June 19, 20. Visit of Evangelist Desmond Morton (Bristol). Sat. 7.30. Sun. 11 and 6.30. Buses 11 and 96.

**CAERPHILLY.** May 29. Elim Church, St. Fagan's Street. Dowlais Male Voice Choir and Glyn Taylor. 7.15. June 2, 3. Rev. P. L. C. Smith (rector of Burslem). 7.15.

**CATERHAM.** May 29. Elim Church, Holmesdale Road, off London Road. Monthly Rally. Guest speaker : L. Smith.

**CLAPHAM.** Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. June 1. The Kroeze Brothers Quartet (U.S.A.). 7.30. June 10. I.B.R.A. Radio and TV. Choir, soloists and instrumentalists. 7.30.

**GRIMSBY.** June 8-13. Elim Church, Tunnard Street. Jubilee Evangelistic and Divine Healing Crusade conducted by John Woodhead. Weeknights 7.30. Sunday 10.45 and 6.30.

**KENSINGTON TEMPLE.** May 30. The Kroeze Brothers Quartet (U.S.A.) and Rev. René Robert (Switzerland). 6.30 and 8.15 (Youth Rendezvous).

**KENSINGTON TEMPLE.** June 12. North London Presbytery Missionary Rally. 3 and 7. Song service condusted by I.B.R.A. Radio Choir (Sweden). 6.30. Taking part : R. A. Gull (Tanzania), F. Grossen (Transvaal), L. Wigglesworth, R. B. Chapman, I.B.R.A. Radio Choir (Sweden).

**MACCLESFIELD.** May 29, 30. Elim Church, Mill Lane. Welcome home of Rev. and Mrs. Raymond Belfield and family. Mrs. Belfield (*née* Swallow) was Hour of Revival soloist.

**NUNEATON.** June 6. Elim Church, Queen's Road. Sunday school anniversary services. 2.30 and 6. Preacher: Rev. T. H. Jones. Programme by scholars and staff. Convener : D. E. Dean. June 12-14. Sisterhood Weekend. Special speaker : Mrs. W. Hawley (retired missionary). Saturday 7.30. Sunday 10.45 and 6. Monday, United Rally. 2.45. Items by the ladies.

**ROMFORD.** June 20. Elim Church, Wheatsheaf Road. 11 and 6.30. Special visit of J. J. Morgan, Field Superintendent. Convener : A. W. Leaveseley.

**WHITEHAVEN.** June 13. Elim Church, George Street. Sunday school anniversary. Sunday at 6.30, "Treasure trove" by the scholars and teachers.

**YEOVIL.** May 30. Elim Church, Southville. Sunday school anniversary. 3 and 6.30. Speaker : Mr. Joe Fudge (Bournemouth).

**YEOVIL.** June 6. Elim Church, Larkhill Road. Sunday school anniversary. Speaker : Miss Joan Rogers.

## WHITSUN CONVENTIONS

**BATH.** June 5-7. Elim Church, Charlotte Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher : J. McBurney.

**BIRMINGHAM (Graham Street).** June 7. District Presbytery Whitsuntide Convention. At 3.30 and 7.30. Preachers : H. W. Greenway and J. H. Davies. Youth rally on Whit-Saturday at 7.

**CAMBERWELL.** June 7. Elim Church, Benhill Road, off Camberwell Church Street, S.E.5. 3.30 and 7. Speakers : B. A. Barnett and A. S. F. Horne. Soloist : Mrs. J. Broomhall. Musical items by Watford young people. Refreshments provided between services.

**CLACTON.** June 5-7. Elim Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher : D. W. Anthony. Convener : H. Burton-Haynes.

**EALING.** June 5, 6. Elim Church, Northfield Avenue (near Northfields station). Saturday at 7. Sunday at 11, 6.30 and 8. A. Lambie and A. R. T. Whittall. Convener : A. J. K. Magee.

**EASTBOURNE.** June 5-7. Elim Church, Hartfield Road (three minutes from railway station). Saturday at 6, waiting meeting ; at 7, Presbytery Rally. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher : Archie Nicolson.

**GRIMSBY.** June 5-7. Elim Church, Tunnard Street. Saturday 7.30. Whit-Monday 3 and 6. Speakers : John Woodhead and F. G. Evans.

**GUERNSEY, ST. PETER PORT.** June 5-10. Eldad Elim Church, Union Street (just off the Grange). Sat. 7. Sun. 11 and 6.30. Mon. 7. Tues. and Thurs. 7.45. Preacher : J. F. Hardman. Convener : S. Penney.

**LEIGH-ON-SEA.** Elim Church, Glendale Gardens. Saturday at 7. Sunday at 11 and 6.30. Speakers : Tom Walker (Clapham) and Ron Gull (Africa). Whit-Monday in the Wesley Church, Elm Road. At 3 Missionary Rally and at 6.30 with the London Crusader Choir. Cups of tea provided between the services. Come and enjoy a day of blessing at the sea !

**MERTHYR TYDFIL.** June 5-8. Jerusalem Elim Church, Court Street. Speaker : Elisha Thompson. Saturday 6.30. Sunday 11 and 6.30. Monday 3 and 6.30. Tuesday 3 and 6.30. Convener : C. Stacey.

**PLYMOUTH.** June 5-8. Elim Church, Notte Street (city centre). Saturday 7.30. Sunday 11 and 6.30. Monday 6.30. Tuesday 7.30. Preacher: Jack Newman (Coventry).

**SOUTHAMPTON.** June 5-8. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. (refreshments provided between meetings). Speakers : A. P. Johnston (Scarborough) and D. J. Ayling (Brighton). Convener : A. Brooks.

**WESTCLIFF-ON-SEA.** June 6. Elim Church, Electric Avenue. 11 and 6.30. Speaker and soloist : Eric Dainton.

**WEYMOUTH.** June 5, 6. Elim Church, Belle Vue. Party of Elim Bible College Students. Saturday 7.30. Sunday 11 and 6.30. Convener : T. Partington.

**YEOVIL.** June 5-7. Elim Church, Southville. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Speaker : Jim Dick. Convener : L. E. Lambert.

**YORK.** June 5-10. Elim Church, Swinegate. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7. Tuesday to Thursday at 7.30. Preachers and singers : E. R. and Mrs. Corsie (London) and J. and Mrs. Hunt (Birmingham). Convener : J. Craig Kennedy.

## ITINERARIES

**London Crusader Choir :**
May 29, Metropolitan Tabernacle, London ; 30, Letchworth.

**Joseph Smith :**
May 30—June 3, Larne ; June 6-10, Monaghan ; 12-18, Annaghanoon ; 20-25, Ballymoney ; June 27—July 4, Newcastle (Co. Down).


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**in Elim Church, Southville, Yeovil**
Special speaker : **JIM DICK**
Convener : **REV. L. LAMBERT**
Saturday 7.30. Sunday 11 and 6.30 Monday 7.30
D.1021

# Women's column

By GLADYS GORTON

## GUARD YOUR CONVERSATION

I HAVE just come in from the junior youth fellowship, made a cup of coffee and enjoyed it while musing over the remarks that children make. How quickly they become pliable in the mould of their surroundings—at home, at school and in other places where their little feet take them. The leader asked them a question: "Who was Cornelius?" "A roller skater" yelled a couple of girls, laughing at their friend (this was her boy friend's name I learned later). Two boys about ten years of age bawled out "A sex maniac!" and all those of their age and older giggled. "What do they know about sex?" I thought. "Apart from television, books, etc., do they hear this kind of conversation in their homes?" And I remembered a quotation I had read recently and looked it up: "The most influential of all educational factors is the conversation in a child's home." Striking words! Imbibing what they hear, children soon learn to imitate.

These children do not come from Christian homes, and their whole demeanour reveals it! But to those of us who know the Lord and have the family altar in our homes, what kind of conversation is ours? Do we criticise other Christians? Do we talk about our churches? Before ever we are aware we can say such a lot of things in our homes which we would not say anywhere else, and say them with the children listening.

Said a well-known preacher: "My wife and I learned never to criticise any other church member or Christian in front of our children. Once we did this and we quickly noticed how easily they pricked up their ears. From then on we decided never to speak in this way before them." All their children are now married with families of their own and living exemplary Christian lives. Children follow the habits of their parents in behaviour and talk.

If you are satiated with longing for your children's salvation you will direct your conversation on spiritual matters in their presence—and do it in the most natural and simple way. Meal-time is the usual time for a family to sit down together. Table talk is a good method of introducing the things that matter most in life and meditating upon the things which edify. "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou

(*continued on page 351*)

# Sunshine Corner

## LITTLE MISS LET-ME-DO-IT

HELLO SUNBEAMS.

It was a lovely big jigsaw puzzle and the boys just couldn't wait to get started with it. They cleared a place on the table and began to sort out the pieces. It wasn't long before little Miss Let-me-do-it came along to help, but the boys were ready for her. "Oh no you don't" they cried. "We don't want our jigsaw spoilt."

Daddy had nicknamed Sally little Miss Let-me-do-it because she was always wanting to help. She had tried to help Mummy when she was breaking the eggs to put in the cake. There was a horrible sticky mess on the floor and Mummy had to send John to the shop for more eggs. Sally still kept saying "Let me do it," but they knew better than to let her try. Things had a way of going wrong when Sally was around.

Peter and John were making quite good progress until Mummy called them away to do something for her. This was Sally's opportunity. She picked up a small piece of the puzzle and tried to fit it into place. It didn't go in very easily and Sally wasn't quite sure about it, but she gave it a hard push and it went in so firmly that she couldn't get it out again, so she left it. When the boys came back they didn't notice the piece that Sally had put in and they would never have known but for the fact that the last few pieces just wouldn't fit together. They tried and tried, and finally they had to ask Daddy to help them. He couldn't manage it either until he had tested all the other pieces and found the small piece jammed in tightly. John and Peter knew who was the culprit and little Miss Let-me-do-it was in trouble again.

Daddy said that life was very much like a jigsaw puzzle, with all sorts of pieces fitted together to make a whole. If one small piece was wrong the whole was incomplete and things would never be right. That was why it was so important to ask for God's help. There were those like Sally who were always saying "Let me do it," but they didn't know how to do things the right way; the mistakes they made spoilt the whole of their lives. Jesus is the only One who has the answer to every problem. We have to let Him put things right for us if we want our lives to be like the lovely jigsaw picture. If we give Him all the jumbled pieces He will fit them all together and will put right all the mistakes.

Sally felt very sorry to think that she had nearly spoilt the lovely jigsaw puzzle. She listened to what Daddy had to say and she said "Sorry" to the boys.

(*continued on page 351*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by John B. Coleman**

**Monday, May 31st** — 1 Thessalonians 3:1-13

Is there someone reading these notes who is passing through a dark time, a valley experience or a vale of tears ? Often in the human heart there is the great question stamped there by perplexing circumstances and almost unendurable sufferings. Mindful of the enemy's work when he left Thessalonica, Paul reminded those who might be feeling the strain that he had told them during his ministry that suffering was part and parcel of the Christian life (v. 4). Jesus had declared that discipleship was " cross-bearing." He had left men and women in no doubt as to what following Him involved, therefore He exhorted would-be followers to count the cost.

**Tuesday, June 1st** — 1 Thessalonians 4:1-18

One great characteristic of the early Christians was that they were willing to be different. Appealing for holy living, Paul, who seemed to burn his way into hearts, homes, cities and continents, declares emphatically that God's will for the follower of Christ is a separated life (v. 3). In his letter to vice-ridden Rome he appeals to the believers not to allow the forces of the world to squeeze them into its mould. Disciples of Christ were different; the insignia of discipleship was love one to another (v. 9). The importance of this is realized when we observe the number of times it receives mention in the New Testament. Testimony for Christ is often ruined through failure to live the life mentioned in verses 11 and 12.

**Wednesday, June 2nd** — 1 Thessalonians 5:1-11

Lying in the darkness of sin and gripped by godlessness, the world will be caught unawares when the darkness of the night of Christ-rejection is broken by the flaming light of Christ's returning (v. 2). Then will be seen the great difference between Christian and unbeliever, between light and darkness (v. 4). Only by abiding in the light can the believer be in a state of continual preparedness for the coming of Christ. When Satan would seek to darken the hearts of men and women, how those who are Christ's need to encourage (meaning of " comfort," v. 11) each other in God ! Viewing the second advent, we must encourage and edify ourselves and our fellow Christians, and do it today.

**Thursday, June 3rd** — 1 Thessalonians 5:12-28

Today's portion begins by enjoining esteem for those who oversee God's work, and an exhortation to harmony among the Thessalonian Christians themselves. Then follows a great deal of exhortation in a few brief sentences: our attitudes to different kinds of behaviour and in varying circumstances (vv. 14-18), our attitude to the manifestations of the Holy Spirit (vv. 19-21), our manner of life, and the cultivation of the life of holiness (vv. 22, 23), all in the light of our Lord's second advent, so that we may be blameless at His appearing.

**Friday, June 4th** — Joel 1:1-20

Very little is known about the prophet Joel; he appears to have lived in Jerusalem or some other part of Judæa and the time during which he ministered is also uncertain. Apparently a plague of locusts had invaded the land and wrought havoc; food was so scarce that even the sacrificial offerings were withheld (v. 9). Well might the descriptions of a languishing land apply to the Church, her spirituality eaten away by carnality and sin, thus made fruitless instead of fruitful. Do we not need to realize afresh that in times of need our resources (as always) are in God (vv. 13, 14) ?

**Saturday, June 5th** — Joel 2:1-17

The first chapter dealt with events contemporary with the prophet; we now turn with him to the future. In spite of the world's unbelief, God will terminate this world order with a judgment day. Let us ask ourselves if we are faithful in warning men and women that " God is marching on." He is seen here as being at the head of His armies of destruction (v. 11). Was it verse 9 that caused Christ and His apostles to speak of His second advent being like a thief in the night ? Let us make today's portion a challenge, that tomorrow we shall endeavour to bring someone to God's house to hear His message. What an exhortation to seek God with all the heart in times of national disaster verses 15-17 contain.

**Sunday, June 6th** — Joel 2:18-32

Today's blessing is the result of yesterday's intercession (vv. 15-18). Nothing is more glorious for the believer than to be living in blessing. May it be our experience to know the overflowing of wine and oil (v. 24). Joel's prediction of the outpouring of the Holy Spirit was fulfilled on the great Pentecostal day (Acts 2:4). Yet that great outpouring was but an earnest of a world-wide outpouring, the beginnings of which we are experiencing in our own day. Those in true Pentecostal blessing realise that the Christian life is an involvement for all—sons, daughters, old men, young men, servants and handmaidens.

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**Women's Column** (*continued*)

walkest by the way, and when thou liest down, and when thou risest up " (Dueteronomy 6:6, 7).

Mrs. S. L. Bringle gives this short testimony: " I pray every morning that He will keep me from evil-speaking through the day, and yesterday the Spirit's prompting stopped me short from telling something which while strictly true and not unkind was still unnecessary. When one comes to think of it, there is no sin as universal as that of evil-speaking—and this among good people as well as bad. By God's grace I'll be one Christian who will obey His will. It seems the highest resolve I have ever made, but there is power in my Saviour to enable me to live up to it."

*Text :* " Be ye holy in all manner of conversation " (1 Peter 1 : 15).

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**Sunshine Corner** (*continued*)

Daddy will have to change her nickname soon because she isn't little Miss Let-me-do-it any more. She is quite different, and she has asked Jesus to help her to be good. Sally doesn't want her life spoilt and marred, so she has asked the Lord Jesus to put the wrong things right.

Have you learnt Sally's lesson too, sunbeams, or do you still want to do it yourselves?

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

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## MARRIAGE

SYMONS—NEWMAN. On March 24th, at the Salvation Army Citadel, Penzance, Ronald Frederick Symons to Maureen Catherine Newman (eldest daughter of Pastor and Mrs. A. H. C. Newman, Penzance). Officiating officer: Capt. D. Lewis (Falmouth).

## WITH CHRIST

GEORGE. On May 4th, Pastor William George, aged 79 years, after many years of faithful ministry. Officiating ministers at funeral: P. R. Angold, J. J. Morgan, R. Smith and Mr. Chandler.

VIGAR. On April 29th, Henrietta Rose Vigar, aged 96 years, beloved member of Elim Church, Caterham. Officiating ministers at funeral: R. A. Gordon and G. H. Thomas.

CAMPBELL. On April 30th, Miss Edith Campbell, aged 63 years. Member of Elim Church, Melbourne Street, Belfast. Officiating minister at funeral: R. Hodge

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# Jubilee Crusade

in the

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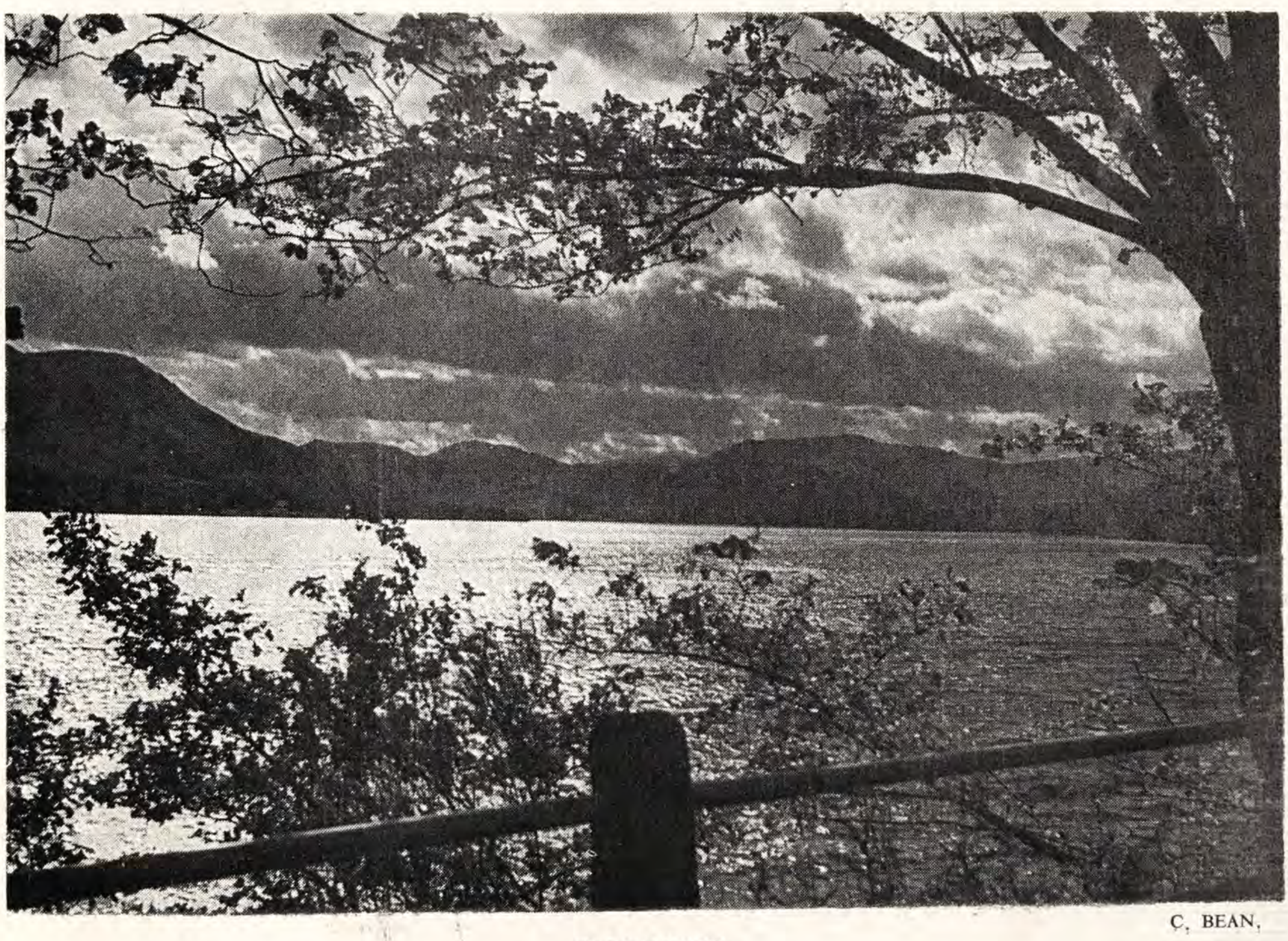
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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 23 | JUNE 5th, 1965 | 6d


## SPECIAL WHITSUNTIDE NUMBER



C. BEAN,

*ULLSWATER*

# THE IMPORTANCE OF PENTECOST TODAY

*by J. Hywel Davies*

*Administrative Secretary of the Evangelical Alliance*

PENTECOST! A word that has thrust itself upon a vast multitude of Christians in the sixties, from the archbishop in the palace to the typist in the pool. The Archbishop of York, at last year's annual meeting of the Church Pastoral-Aid Society, addressed these pointed questions to his listeners: "I ask you to ponder what is the significance of the Biblical metaphors used about the Holy Spirit. Why is He spoken of as wind? Why is He spoken of as fire? . . . Have we ever come to terms with the Pentecostal element in the New Testament? Have you ever read and pondered on Lesslie Newbigen's chapter in *The Household of God,* in which he says that we have funked this very largely, and left it to the Pentecostalists?"

This is all very well. We may be tempted to stretch ourselves with a grunt of satisfaction in our easy chairs. But I think that the archbishop had his thoughts beyond the precincts of the British Isles when he spoke of the Pentecostal element of the sixties. We must be honest with ourselves if we are to do ourselves good. The Pentecostal movement in this country is far, far from the exciting, pioneering, powerful Pentecostal movement of Jerusalem and Samaria in the first century. It is therefore appropriate that we should address a question to ourselves this Whitsuntide. What do we mean by Pentecost? It is as important to answer that question rightly as it is to consider the importance of the message of Pentecost for today.

First of all I want to deal with the obvious, but please be patient with me as I take time again to examine our foundations.

### PENTECOST IS MIRACULOUS

Pentecost is a word used today in the Church to describe the work of the Holy Spirit recorded primarily in Acts 2, and the subsequent supernatural phenomena which accompanied the preaching of the Word. It is further used to define a certain type of corporate worship of believers which accepts the exercise of the gifts of the Spirit (1 Corinthians 12 and 14). These are the Christians who accept such scriptures as part of the purpose of God for His Church on earth today and lay stress on the implications of Mark 16:20: ". . . the Lord working with them, and confirming the word with signs following." It seems evident that the early Church leaders looked upon these "signs" as an aid to their evangelism (compare Acts 4:30 with 5:12).

### THE MIRACULOUS IS FOR TODAY

But the question has arisen as to the validity of the premise that the Church today should expect a continuation of these "signs" following the preaching of the Word. The variations of this question are many: some appeal to Christ's words "an evil and adulterous generation seeketh a sign" (Matthew 12:39). But here it is a question of motive. The Pharisees, whom Jesus was addressing, sought a sign to test Him, but the "signs" referred to in Mark form a confirmation of the ministry of the apostles, and were not offered in response to a challenge from the unbeliever. Furthermore, are we to say that "signs" are not ever permitted? This would be a strange limitation for any Christian to impose upon God's dealings with man. Any intervention of God in the affairs of man will be of a supernatural nature. Surely the question is not one of whether or not God still confirms His words with signs following, but to what degree He does so.

### PENTECOST A MYSTERY

The significance of the first Pentecost in the Christian calendar is that these "signs" were a spiritual mystery, emerging through human personality and demonstrating its power in physical acts at varying times in the experiences of different persons following their conversion. Ignorant and unlearned men became accomplished public speakers, spoke in unknown languages, healed the sick and possessed deep spiritual insight. Peter surprised Ananias and Sapphira with his knowledge of their private scheme to deceive the Church (Acts 5). It is a weak argument to say that this was necessary only for the early stages of the life of the Church. This implies that we are better able to look after ourselves today. But are we? It

is not difficult to adopt a superior air and appeal to the intellect, a dedicated intellect of course, and dismiss these " signs " by saying that they pander to the emotions, or that they are too sensational in a cynical age, or that they are superficial and place undue emphasis on experience at the expense of spiritual depth.

### PENTECOST IS PRACTICAL

The importance of Pentecost in Britain today is not only in so many thousands of people speaking in other tongues, but so many thousands of Spirit-filled witnesses proclaiming the gospel of Jesus Christ by deed as well as word. As far as I can see the Bible lays down no precedent for every Christian to have the ability to heal the sick. Here there are two distinct ministries, one within the Church, by calling for the elders, and the other through the pioneer missionary evangelist. The former is linked with the faith of the participants and the latter is the sovereign act of God through His gifted servant. It also appears that Spirit-filled believers contribute to the success of the missionary evangelist, which means that the responsibility for effective Pentecostal evangelism is spread over the whole Church headed up in the evangelist. The importance of Pentecost today must be to recognise this. The Word is preached with signs following. Obviously these signs were those of divine power in the physical realm. This makes the sceptic take notice of what is happening, and announces the fact that God is working among mankind. We may discuss the philosophy of Christianity at length and man will remain unconvinced, but these signs were given to the early Church to convince the hearers that a power above and outside them was present with them and working through the preacher of the Christian message.

### PENTECOST IS ALWAYS GOD'S ANSWER

What is the importance of Pentecost today? It is, surely, all-important. It is the answer to the present state of moral corruption in society and apostasy in Christendom. We need a fresh emphasis on the work of the Holy Spirit so that we *expect* " signs " to follow the preaching of the Word. But we must not, in our eagerness, announce signs that are non-existent. It will not be necessary for us to publicise these "signs " when they come ; they will speak for themselves, and far more eloquently. Of course, we must not quench the Spirit, but it is as dangerous to add to as it is to subtract from the Word of God, and this equally applies to the manifestations of divine power.

To conclude, we need to catch again the fire that burned in the souls of Pentecost's pioneers. The Archbishop on this subject at Lee Abbey is worth quoting again. He said: " One of the effects of the Holy Spirit on the members of the early Church was that they were so joyful that people thought they were drunk." This is followed up with this pointed question : " If I may be allowed to press the point, may I ask when that accusation, for identical reasons, was levelled (a) against you as an individual, (b) against the church where you worship, and (c) against the Church of England ? "

We need prayer meetings fired with a holy zeal, and spiritual purpose. We do not want fewer evangelistic campaigns but more campaigns trusting God to demonstrate His power in " signs and wonders " through them. We have to push outward and upward, and this will call for effort, determination and sacrifice, but it is the only way for Pentecost. Its laurels are not its high learning and masterly made buildings, but the " signs and wonders " of the Holy Spirit confirming His Word. " I will pour out My Spirit upon all flesh " is the promise of the Father, and we have not yet seen the half. Let us, therefore, go FORWARD IN FAITH.

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### GOSPEL INCIDENT FOR CHRISTIAN WORKERS

**A book of two leaves**

" What are you doing here by yourself ? " a man asked his neighbour. " Reading a book that has only two leaves " was the reply. " Then it won't take you long " said the other. Months passed, and they met again. " What are you doing now ? " said the first. " Still reading my little book " the second answered. " What, with only two leaves ? " " Yes, a white leaf, and a red." " I don't understand you " said his bewildered friend. " Well, the white leaf is the holiness of God, and the red leaf is the blood of Jesus Christ. When I study the white leaf, and see my sin in the light of God's holiness, I am thankful to turn to the red leaf and rest my eyes on the blood of Jesus. And when I realise the preciousness and efficacy of the Saviour's blood I feel a longing for holiness, and turn again to the white leaf. The little book will occupy me all my life, and I expect it will be my joyful meditation throughout eternity."

**PENTECOSTAL CONVENTION**
**in Elim Church, Southville, Yeovil**
Special speaker : **JIM DICK**
Convener : **REV. L. LAMBERT**
Saturday 7.30. Sunday 11 and 6.30 Monday 7.30
D.1021

## TO GLORIFY CHRIST

A meditation centred around John 16 : 14

By A. S. F. HORNE
MINISTER OF HASTINGS ELIM CHURCH

THIS is the great work of the Holy Spirit—to glorify Christ. We notice that each Person of the Trinity is found not glorifying Himself, but Another. Christ glorified not Himself (Hebrews 5 : 5). He said " If I glorify Myself, My glory is nothing " (John 8 : 54). Jesus spent His life in giving and bringing glory to His Father. He sums it up by saying " that thy Son may glorify Thee " and " I have glorified Thee on the earth " (John 17 : 14). Just as Jesus glorified His Father, so our text declares that the Holy Spirit glorifies Christ.

A few weeks ago the Christian Church was considering the death of Christ. He made a wonderful declaration in view of His approaching death to comfort His sorrowing disciples when He said : " Nevertheless I 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 : 17). This means that the Holy Spirit was going to take the place of Jesus. Jesus had comforted them, now they were to receive another Comforter, who would be present everywhere, which was impossible for Jesus, who had a body like ours. Now He dwells in our hearts and all the glory Jesus gave to the Spirit is returned upon Himself—" He shall glorify Me."

God the Father glorified Jesus by His resurrection and by His ascension. The Bible says : " The Lord said unto my Lord, Sit thou at My right hand, until I make Thine enemies Thy footstool " (Psalm 110 : 1) and " From henceforth expecting till His enemies be made His footstool " (Hebrews 10 : 13). By bestowing on Him gifts for men, God glorified Jesus as a reward for His work on earth. " Thou hast ascended on high, Thou hast led captivity captive : Thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them " (Psalm 68 : 18). " Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men " (Ephesians 4 : 8).

The glorification of Christ by the Spirit is the condition on which the Spirit's presence in the Church rests—the Spirit was not yet given, because Jesus was not yet glorified (John 7 : 39). Pentecost is the witness to the ascension and the enthroning of Jesus Christ as a Prince and a Saviour. What the Spirit was to the whole Church at Pentecost He is also to individual believers. When Christ is glorified in them the Holy Spirit is there to fill and bless. It is the work of the Holy Spirit to glorify Jesus in us. What glory we can bring to Christ ! The greatest glory is to be what He is. Our prayer should be :

" Let the beauty of Jesus be seen in me,
All His wonderful passion and purity ;
O Thou Spirit divine,
All my nature refine,
'Til the beauty of Jesus be seen in me."

The Holy Spirit reveals the Lord Jesus as the only Saviour of sinners and His death as the way of acceptance with God. The Holy Spirit can glorify Jesus in no greater way than to present Him who leads to new life and salvation to a soul ready to perish. To the believer after conversion the Holy Spirit is always revealing the glory of Christ as keeper, example, power—" all in all."

Jesus was alive to the fact that His disciples would be unable to perceive what there was in Him without supernatural aid. The Holy Spirit was sent to declare Christ's glory to the Church, and He reveals the person and glory of Christ by inward processes and vivid spiritual intuitions. Paul at the end of his ministry was well aware of unfathomed treasures hidden in Christ Jesus and the goal of his highest ambition was " that I may know Him " (Philippians 3 : 10). God grant that we may know Him better and show the world the beauty and glory of our Lord Jesus !

**Profit**

" What shall a man be profited if he shall gain the whole world, and lose his own soul? " Once, in Fifth Avenue, New York, two financial magnates were sitting together talking ; one, Mr. W. H. Vanderbilt, worth at that moment nearly £40,000,000 sterling. Suddenly Vanderbilt fell from his chair, a corpse. *That was what he was worth.* A gentleman once came to Dr. MacArthur and said : " If I become a Christian, must I give up my money ? " Dr. MacArthur answered : " If you become a Christian, and Jesus Christ asks you for your money, you must be willing to give it up, every penny of it." The man replied : " Dr. MacArthur, I will take a week to think it over." He came back after a week, and this is what he said : " Dr. MacArthur, I have settled it : I will hold on to my money till death ; and if Christ and heaven must go, they must go."

# News from the Churches

**Induction service at Ealing**

The induction service of Pastor A. J. K. Magee at Ealing, convened by F. H. Coleman, superintendent of the North London Presbytery, was a service long to be remembered. It was very much regretted that Mrs. Magee was unable to be present owing to illness, and special prayer was made for her speedy recovery. Mr. Pendrill (presbytery committee member) welcomed Mr. Magee back to the presbytery (as he had previously ministered at Ilford), and gave the charge to the church.

F. Croker, presbytery secretary and treasurer, and B. Barnett, presbytery youth commissioner, also welcomed Mr. Magee.

G. Canty gave the charge to the new pastor and J. J. Morgan, the Field Superintendent, on behalf of the Executive Council, welcomed Mr. Magee to Ealing, saying he was a fellow Irishman from the same home church.

We look forward to a continued forward move of God under Pastor and Mrs. Magee's ministry, and trust that they too will enjoy every blessing of God.

**New church building at Loughborough**

Saturday, April 24th, was the opening day of the new Loughborough Elim church, formerly the Ashby Road Methodist chapel. This was the great day for which the church members had prayed and worked so hard during the past twelve months. Many hours of labour had been spent by faithful members and now at last the church was ready for opening.

A large crowd gathered in the grounds to witness the ceremony, among them Elim friends from various churches in the presbytery, including Pastor Wynne Lewis, the district superintendent, and ministers from local Baptist and Anglican churches.

The opening ceremony was performed by Pastor R. B. Chapman, of Ilford, a former district superintendent. Before the people entered the building, "Praise, my soul, the King of heaven" was sung with fervour and reverence. Mr. Jack Morris, now of Banstead, Surrey, a founder member, led in prayer. This was followed by a few words from another founder member, Mr. S. Partridge, the church secretary, who commented that this was a wonderful day for the Loughborough people. The work originally commenced with a handful of believers who had no place of worship and who met in the open air for three months. From such a small beginning God had mightily blessed and now a real evangelical work was established.

Pastor Chapman then opened the doors and led the people into the fine, beautifully decorated building. About 200 people entered to take part in the service. Pastor K. Harris, the local minister, was the chairman. Pastor Chapman spoke on the second dedication of the house of God after the rebuilding of the temple in the days of Ezra.

Tea was provided for about 130 people and the evening service was again well attended. Pastor C. J. Watkins, of Rotherham, spoke first, and Pastor Chapman gave the second address and expressed his desire that the glory of the Lord would visit His people in Loughborough.

The meetings continued over the weekend under the anointed ministry of Pastor Watkins. This weekend will always be remembered with joy and praise by the Loughborough people. Saturday was also a gift day and £72 was raised. The prayer of the believers is that many will be brought into closer touch with the risen Christ in the Loughborough Elim church.

**Scottish jubilee rally**

The Jubilee bells that rang out in the Royal Albert Hall on Easter Monday rang once more in the Scottish Jubilee Rally when Elim friends thronged the Govan Town Hall, Glasgow. Six hours of full gospel fellowship in prayer, praise, preaching, singing, clapping and rejoicing demonstrated heartfelt gratitude to our risen Lord. "Let Glasgow flourish by the preaching of the Word" re-echoed once more as our Field Superintendent (Pastor J. J. Morgan) piloted the afternoon gathering, recalling the days when the first Elim preachers entered this great city. Two choir pieces were rendered by a choir of united songsters, under the able leadership of Mr. K. Clark (Motherwell). Mr. W. Clarke (Greenock) was at the piano.

Linking Psalm 110 : 3 with corresponding New Testament texts, our Secretary-General (Pastor H. W. Greenway) brought us a dynamic message on "The quest for power." An opportunity was provided for seekers to attend a receiving meeting.

In the evening rally an even larger congregation sang the Jubilee hymns. Pastor L. W. Green led us to the throne of grace. Testimony time was brief, but very effective, as two young ladies gave glory to God for saving, healing and Pentecostal blessings received. We all joined in testimony by singing "Surely goodness and mercy shall follow me all the days of my life" and "The Lion of Judah," conducted by evangelist Alexander Tee. The Kilsyth quartet thrilled our hearts as they sweetly harmonised "What a glorious day" and "Peace in the valley."

(*continued on page 359*)

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** C. J. E. Kingston (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).***

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# EDITORIAL

## BE FILLED WITH THE SPIRIT

OVER the centuries revelations of truth can become crystallised, solidified. Denominations which have been raised up because of some fresh understanding of truth or some novel aspect of government have thereafter become known by the small area of discovery. The Baptists and the Congregationalists readily spring to mind as examples. What one says about the Anglican Church is difficult, for the national name applied to a church is an absurdity. In Christ there are no nationalities. "Episcopalian" is better—and this shows again how one facet of church practice predominates when regarding a denomination from the outside.

Elim belongs to the Pentecostal movement, and this is a source of constant praise. There are many other glorious things which we preach, for we share with many evangelicals a wide sweep of doctrinal truth and governmental practice. We praise the Lord for the new penetration of the Holy Spirit, but we recognise that in Great Britain this has not yet gone very far. We pray that it will rapidly increase, but we must be realistic. Pentecostal truth and experience still divide us from a broad arc of the Church in Britain. To use the title "Pentecostal," therefore, signifies the one part of Bible truth which sets us apart.

We must not allow the one main teaching which in the eyes of others makes us different from them to become merely a denominational label, a peculiarity of practice, a rarity of belief, something which has become rationalised, stylised. This sends us back to the Bible with a desire that we shall declare the whole counsel of God. It must also send us back to our experiences. If Pentecost has become a date in our diaries, a past event, something to regard with nostalgia, then we are but lending weight to the thought before us. Pre-eminently our knowledge and experience of the Holy Spirit in both fruit and gifts must be flowing, developing, ever-widening. "Ever be filled and stimulated with the Holy Spirit" challenges the *Amplified New Testament*. "Let the Holy Spirit fill you" demands the *New English Bible*. "Drink deeply of God's Spirit" carols Weymouth. As we have heard it translated for years, may it be our progressive experience, "Be being filled with the Spirit."

*Come to think of it, it really is a job to solidify rivers of living water!*

T. W. WALKER.

Pastor Morgan brought us a message on "The New Body of the Resurrection." The choir voiced our feelings by singing "Ten thousand thanks to Jesus," a specially arranged medley of choruses, "Fill the world with glory" and "Thank You, Jesus." The closing message came from the Scottish evangelist Alexander Tee. It was power-packed with a real challenge to believers. The message went home to every heart. We ascribe to God all the glory for yet another opportunity to meet together to proclaim His glorious riches.

A. ANSTEY.

**Sparkbrook reopening**

Expectation ran high at Sparkbrook on the date of the reopening of our renovated and restyled church. It had long been in the hearts of pastor and deacons to improve the existing building. The front was unattractive, the toilet accommodation was inadequate, the lighting was poor and in need of renewing completely, and interior decoration was overdue. Faced with considerable expenditure, we decided to see what could be done towards bringing our dreams into being. An architect was called in and our ideas were embodied in a new plan which, in addition to the foregoing, would give a new look to the building by making a central entrance and an attractive foyer, creating additional rooms and generally modernising.

After several church meetings and much discussion the idea was enthusiastically launched. Difficulties were many, especially during the winter months, when draughts came from everywhere and flapping tarpaulin sheets were an accompaniment to the services! Now the church is completed, apart from a few smaller jobs, and we feel that the effort has been well worth while. Among the outstanding features of the building are the beautiful suspended acoustic tile ceiling, which follows the rounded line of the old exposed girders, and the central lighting panel.

Pastors H. W. Greenway and J. J. Morgan led the opening ceremony in brilliant sunshine. After prayer by Pastor Morgan (the immediate past minister), Pastor Greenway received the key from the builder and, after a few well-chosen words, opened the building. A plaque to commemorate the occasion was unveiled by Pastor J. Osman and then the company moved into the church for two grand services which set the standard for the weekend ministry. In the three follow-up meetings the varied ministry of Pastors F. Shadlock, E. F. Cole and D. E. Dean was greatly appreciated and much blessed of the Lord.

We trust that the glory of the latter house will be greater than that of the former, and that at Sparkbrook we shall see the spark become a fire and the brook a river of living waters!

**Easter convention in Ulster Temple, Belfast**

The annual Easter convention for the Elim family in Ireland, held in the Ulster Temple, was a time of rich blessing under the ministries of Pastor J. J. Way (Bath) and Mr. W. Mullan (Randalstown). Saturday night's special youth service was well attended. On Sunday we sang again the glorious songs of the resurrection, rejoiced in our risen Lord and were enriched by the Word given by Pastor Way. In the afternoon the Ulster Temple choir sang in Belfast prison to a large congregation of men.

Easter Monday was the highlight of the convention, and in the afternoon service twenty-three were baptised in water. Pastor Way encouraged and exhorted us in the living Christ. In the evening Mr. Mullan reminded us not to think more highly of ourselves than we ought to think. The Lord blessed us and confirmed His Word.

Between the services we enjoyed happy fellowship and renewed acquaintaince with friends from throughout the province as we partook of the refreshments provided by the ladies of Ulster Temple. Once again the risen Christ has been exalted in our midst.

R. WILLIAMS.

**Shrewsbury**

Ron Jones and F. Seeman report on a campaign in Shrewsbury that each evening there were decisions for Christ and on the last Sunday the church was full. Appreciation is expressed to Stephen Huntly, Alan Caple, David Woodfield and G. Lancaster for their part in the campaign. The local paper reports: "A Shrewsbury woman told a large audience of the pain she suffered as an arthritic. The woman, fifty-seven-year-old Mrs. Dorothy Muriel Griffiths, was recalling the time when five years ago she was cured of arthritis at a divine healing service in Shrewsbury. And this week when the Elim church crusade returned to Shrewsbury she spoke at the opening meeting at the Morris Hall on Sunday. Mrs. Griffiths, a grandmother, who lives at the School Bungalow, Longden Road, Shrewsbury, told Rev. W. Ron Jones, who is the minister of the Bristol Elim church, that ever since the day she walked out of the Music Hall five years ago after the 'divine healing' she had felt wonderful—not just well, but very well. For the past five years since she has been a member of the Elim church in Shrewsbury, and is the president of the church's Sisterhood."

# *and th*

## *A thought-provoking chal*

THE Holy Spirit came upon the early Church on the day of Pentecost. Just what He did and continues to do for the Church is beyond our conception and conjecture. It is the purpose of this article to outline some of the things His coming did and will continue to do for the whole period during which the Church continues upon the earth.

### VISION AND MISSION

The Holy Spirit gave the disciples their priorities and set their sights. Christ had promised them the Holy Spirit and had informed them that it was for their good that He should go away so that the Holy Spirit could come, and He stated of the Holy Spirit: "He shall glorify Me; for He shall receive of Mine, and shall show it unto you" (John 16:14). At this time the disciples had a very limited and inadequate conception of Christ's purposes and plans. They had occasional revelations, like the flash of inspiration at Cæsarea Philippi when Peter made his great confession, "Thou art the Christ, the Son of the living God." For the most part, however, they were, as He sometimes had to tell them, slow of heart and dull of mind. They loved the Lord and were intensely loyal to Him, but they did not seem to grasp what it was all about. They failed to see that they had been called to a spiritual mission. They were completely ignorant of the next step in the plan and programme of God and the writer believes that they never did understand until after Pentecost.

On the day of Pentecost, that glorious day when the Holy Spirit baptised them, their faculties were brought under fuller control. They were lifted to a completely new level and a wonderful understanding of the purposes of God came to them. What had been fragmentary now became a great unity of purpose. The Holy Spirit brought all things to their remembrance, just as Jesus said He would, and immediately they received the Holy Spirit they went into action. The very first public pronouncement that came from their lips was an answer to the misconceptions about Pentecost and an uplifting of Jesus Christ as Lord! Peter brought forward Jesus of Nazareth as a man (Acts 2:22 onwards) and held Him aloft (as in verse 36) as Lord and Christ. From the facts of His life, death and resurrection, from the prophecy of David and the mighty demonstration of the supernatural which they had seen that day, the house of Israel were clearly told that God had made that same Jesus whom they had crucified both Lord and Christ!

"The highest place that heaven affords is His by sovereign right—
The King of kings and Lord of lords and heaven's eternal light."

The Holy Spirit showed them Jesus as Lord and Christ and thus how the Holy Spirit magnified and glorified Him. This now became a conviction to live by and in turn affected their relationships and their whole manner of life. From now on, for every situation in life they had a sufficient Christ, able to meet the needs of the whole man anywhere, everywhere.

### THE TRANSFORMATION

What about the kingdom about which they had been so greatly concerned before Pentecost? They had embellished this idea with a great deal of imagination, so much so that it had produced in them carnal ambition and petty jealousies. When Jesus Christ tried to bring before them the facts of the cross they disputed among themselves as to which of them should be the greatest in the kingdom! When eventually Jesus gave Himself to die on the old rugged cross their lamentations echoed over the hills and through the valleys: "We trusted that it had been He which should have redeemed Israel." But He arose from the dead and, with His resurrection, their fading hopes revived, their dreams were renewed, their expectancy reached fever pitch, and with new urgency they inquired afresh: "Wilt Thou at this time restore again the kingdom to Israel?" Surely this was it! Now He would set up His kingdom, Rome would be put down, and James and John (if Peter did not push in first!) would sit one on either side of His throne! Again the risen Lord corrected them. He did not rebuke them so much as correct them. "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto Me." It still baffled and bewildered them, but when the day of Pentecost dawned and the Holy Spirit came upon them the idea of the kingdom of God immediately appearing in a political sense dis-

# pentecost
# urch universal

## . . by F. J. SLEMMING

MINISTER OF OXFORD CITY TEMPLE

appeared from their minds and the great mission of evangelism took shape. They saw that they had not been called and taught of the Master to become court favourites in an earthly, material kingdom blessed with some heavenly splendour, but were to be fiery, powerful, effective witnesses to their Lord and Master in a world that was still as hostile to God and His Church as it had been to Christ when they cried "Away with Him. We will not have this man to reign over us"! This, then, was the first effect of the coming of the Holy Spirit—a right vision of their right mission. On the day of Pentecost they had their vision made clear and their mission pointed out, for Pentecost demands that the recipients of the Holy Ghost take the whole gospel to the whole world.

### THE POWER TO FULFIL THEIR MISSION

There was tremendous joy on the day of Pentecost as the disciples were lifted up in a great surge of spiritual power and blessing when the Holy Ghost moved upon them and in them. There was tremendous joy in heaven also, for at last Christ was back in the glory and the Holy Ghost came forth to endue the Church with supernatural power. The disciples were endued with power to become witnesses, to discharge their responsibilities, to engage in their mission and to fulfil their task. This was the breaking of the day, the beginning of a new age when, as Joel had prophesied, the Holy Spirit would come from heaven and flow out beyond the bounds of Israel to all flesh, drenching them in spiritual power and charging them with spiritual dynamite, not only prophets and priests, but lowly servants and handmaids as well. The Holy Ghost had come and the Church must now expand to the uttermost parts of the earth. The Holy Spirit would come upon all classes, ranks and races of men, who, filled with the Holy Ghost, would witness and serve God, who would give victory, for the gospel would triumph gloriously—and it was so! In ever-widening circles and in demonstration of God's power the Church launched out, and the work of God was established in Samaria (Acts 8:14-17), Cæsarea (Acts 10:44-46) and Ephesus (Acts 19:1-6). This is the real effect of Pentecost: "Ye shall receive power . . . ye shall be witnesses unto Me"!

### POSSESSED OF GREAT PASSION

Pentecost brought power; it also brought a passion to do God's will and a passion for men and women. Peter and John, face to face with a lame man at the gate of the temple, with love in their hearts, a hand stretched out to help and the power of God in their lives, spoke the word of healing and the man was made whole (Acts 3). This was how the Church continued, how the early Church lived and served in Pentecostal power. Pentecost still means a passion for the souls of men and a passion for the will of God. In Acts 17:14 Paul was at Athens and we read that "his spirit was stirred," and the word denotes an intense emotion, a deep passion. In Acts 18 Paul was at Corinth, and in verse 5 we read "he was pressed in the spirit." His soul was burdened, a burden that could be relieved only by the delivery of the gospel. He saw the teeming multitudes in this city of corruption bound when they should be free, slaves when they could be kings, and his soul was stirred. He had to do something about it. This was an effect of the Holy Spirit. It is all right to love the Word of God and to revel in its revelations and comfort ourselves in its consolations, but it must press upon us for utterance in the face of the great needs of mankind. In Acts 19 Paul said "I must also see Rome." In the purpose of God to which Paul had subjected himself, Rome, for him, was in the will of God, and Paul must do God's will though it meant bonds, imprisonments, stripes, or death. This is what the Holy Spirit did for the Church. He makes us desirous to do God's will whatever the cost, to say, with great passion and purpose, "Thy will, not mine, be done!"

### THE VALUE OF PRAYER

The 120 were met together awaiting the promise of the Father when this epoch-making event took place and the Holy Spirit came to empower the Church for her life of witness to the uttermost parts of the earth, and thus they were shown the value of heaven-rending, hell-shaking, soul-delivering prayer. How the Church prayed! They had not proceeded very far along the path of service when we are told: "Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it

(*continued on page 362*)

## PRESIDENT'S DIARY

**Note.** This part of the President's diary was taken out of a previous issue at the last moment to make way for another feature. Hence its appearance here.

**March 28th. Bishop Auckland.** I ministered at the morning communion service from Isaiah 6. Numbers were small, but God blessed us.

**March 28th. Newcastle.** Elim has a large church building and an earnest band of workers here. About 110 were present, including several first-time visitors brought in by the church minibus. Pastor F. Lavender, recently appointed to the church, led the meeting; the local singing group rendered "The creative Word." In the after service six were prayed for.

**March 29th. Newcastle.** About thirty-seven were present. My message was again on the baptism in the Holy Spirit and seven came out for prayer, including a minister of the gospel. One sister testified that she had been filled with the Spirit and another that she had felt God's touch in healing.

**March 30th. Stockton-on-Tees.** On the road to Stockton I visited Durham Cathedral. Three things especially interested me. The first was the ancient sanctuary knocker, made in the form of the Devil's head with the knocker ring passing through his mouth: any fugitive might knock and find sanctuary in the church. I was told that in ancient times two monks kept watch to open immediately to anyone wanting help.

The second was the tomb of the Venerable Bede, who was the first to render part of the Bible into the English language. He was translating the gospel of John when he died. The scribe taking down his translation said "It is finished, master." "Now lettest thy servant depart in peace," said Bede as he passed away.

The third was the cross inlaid in the floor of the west end of the cathedral, beyond which, in those far-off days, no woman was allowed during the service.

There is a live, if small, Pentecostal work in Stockton, with Mr. R. Nugent in charge. He tells me that numbers have increased; from meeting in a hired hall they now have their own meeting place, having adapted a house so that the ground floor is a comfortable hall and the flat over is let. Twenty-seven were present, and after the message two came forward for prayer.

**March 31st. Harrogate.** This was my last presidential visit in the North-eastern Presbytery. About twenty were present. Mr. D. L. Mills, the pastor, led the service; I spoke on the Holy Spirit with us, in us and upon us.


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**Pentecost and the Church universal** (*continued*)

pleased the Jews, he proceeded to seize Peter also . . . intending after the passover to bring him forth to the people. Peter therefore was kept in prison." This was God's call to prayer, and prayer was made intently by the Church on his behalf. "Intently" is another interesting word; it means "in a stretched-out fashion." Like a runner stretching out with the last ounce of his strength to touch the tape and win the race, so the Church hurled their stretched-out prayers against the powers of darkness, the forces of evil and the enmity of Satan. Peter was kept in prison—but the Church prayed! Peter was sleeping between two soldiers—but the Church prayed! Peter was bound with two chains—but the Church prayed! Guards stood before the prison doors—but the Church prayed! Using her weapon of all prayer, she won through and, in spite of soldiers, locks, chains and bolted doors, Peter was set free. God is able to do exceeding abundantly above all that we ask! Who can measure the blessings of the Holy Spirit? Who can limit His power? Let us experience Him and know Him in all His fullness!

"I take the promised Holy Ghost,
I take the power of Pentecost
To fill me to the uttermost;
I take, He undertakes."

YOUTH PAGE

*Conducted by the National Youth Director*

# KEEP YOUR YOUTH BRANCH CLEAN!

*It's fatal to compromise*

NO—the writer is not a crank, a puritanical extremist or a so-called "hyper-spiritual"! He is just a sober, sane, Spirit-filled young Elim minister who has a bitter lesson and feels he must declare "ELIM, BEWARE!"

Psychologists, psychiatrists, probation officers and, not least of all, Christian workers all confess that when young people reach the ages of eleven to seventeen it is difficult to hold them in church and hard to get them to attend Sunday school or junior Crusaders, but this is never an excuse for compromise or lowering the standard. "You cannot hold young people these days on the old-fashioned methods of hymn-singing and Bible talks!"—how often have we heard those words repeated! Just recently, after having learned a few things at the hands of young people with whom I had compromised, I had a staggering and yet a comforting shock—we are now getting more young people into our youth meetings and services with *no* games, recreation or other social activities than we were with all these things. Our junior Crusader branch is transformed with only Bible games and competitions, spiritual talks and lots of bright singing—and they love it!

There never has been an age like ours in which the opposition has been so great when one attempts to get young people inside God's house; yet again I say we cannot afford to compromise. Someone commented to me recently that even Pentecostal churches should put on social nights to accommodate and entertain young people and keep them off the streets. What do today's young people really want? The Church of Jesus Christ is not just a Christian amusement arcade or a mere social welfare centre; it is, and ought to be, a potent, spiritual force. The Lord has placed the Church in the world—that is a blessing. Often the reverse is true, that the world is in the Church—and that is a curse. Give the world an inch and it will take a mile!

How far can we go? Where do we draw the line? It is not good enough just to allow our consciences to be our guides, for they can often prove to be false and wrong. If we are to lean on our consciences let us take to heart the advice of Susannah Wesley to her children: "If in doubt do not do it." Our sure guide in whatever we do should be the Bible, and our aim should be to glorify God. This is the only safe way to ensure that what we do will yield results in bringing young people into a living contact with our risen Lord.

I have been shocked recently to hear of the number of things that are being allowed in some Christian circles that a few years ago would have horrified us. Sad to say, imagination invents marvellous reasons for this. They say that they are employing new methods in a changing world. Nonsense! They are just coming to terms with the world, and it does not work. A minister once confessed that it was easier to get his young people to the table tennis table than it was to get them to the communion table, to get them to enter a sports competition than to enter a Bible competition! Too many Christian young people know the top pop stars better than they know the books of the Bible!

May I add a personal word of warning and exhortation? Do not allow anything to creep into your youth programme which is questionable or which would smear the testimony. What, then, is the answer? It is twofold. Keep every meeting happy, bright, exciting, and above all spiritual—it pays dividends! Secondly, uplift Christ and make Him so attractive (as He is) that young people will be drawn to Him. It has been proved that those youth branches that flourish spiritually, have the largest numbers and yield the best results are those where there is little or no recreation at all. "How amazing!" we all gasp—but is it amazing?

Elim senior and junior Crusaders—by all means keep up with the times. Do not be square, but be foursquare! Do not dare to compromise—*it's fatal*. The Lord has not saved us to entertain, but to evangelise, so let us do it with all our might!

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*Anonymous gift*. Many thanks to "Grateful" for £5 for Elim Jubilee Famine Fund.

# Women's column

## A CHILD'S OBSERVATION

By GLADYS GORTON

IN the merry month of May, during that fine heat-wave, I was in Vazon, Guernsey, and stayed with Pastor and Mrs. Downes. Their daughter Ruth, aged six, and I were soon good friends. During the first meal we all had together we talked quite freely, and as I listened to Ruth's parents, instead of speaking a short word of affirmation, surprise or amazement I simply uttered " sshh ! "

" Why do you keep saying ' sshh,' Auntie Gladys ? " asked Ruth.

I had not even realised I had said it ! The next day I told her father and mother that I would watch myself and try not to say it again, but it happened once.

" You've said it again, Auntie Gladys," Ruth quickly enlightened me.

On the last day I determined that I would not say it, but over the last meal together I purposely said " er."

" Auntie, you've changed it now," Ruth brightly informed me. Her parents and I enjoyed a good laugh.

Somewhere in the back of my mind I thought of the little boy whose great-aunt came to tea. She was quite elderly and he was fascinated to watch her false teeth ; the top ones kept slipping down. When she spoke she hissed her words. Bobby's mother asked him what he would like and was most surprised to hear him ask in a hissing tone for a chocolate-cream bun.

Children are quick to notice little idosyncrasies and are born imitators. The things we say and do they repeat and mimic. Children recognise what we are more than we realise. Is our influence over them healthy and beneficial ?

John's father frequently visited the public-house and indulged in gambling. One morning he learned a big lesson which changed his life ; he gave up drinking and gambling. It was winter and a blanket of snow lay on the ground. John and his mother stood at the front door to wave goodbye to him. He walked briskly down the path to the front gate and was about to turn to wave goodbye when he heard the excited voice of his little son : " Daddy, keep right on. I'se following right in your footsteps."

(*continued on page 367*)

# Sunshine Corner

HELLO SUNBEAMS.

Simon and Benjamin were close friends. They played together in the streets of Jericho and it was most unusual to see one of them without the other. They had a special meeting-place known only to themselves. There was a tree by the side of the road, just the right height for them to climb. Once they were up in its branches they were hidden from everyone, but they could see all that was going on around them. They would sit in the tree and talk and make plans. Sometimes they would amuse themselves by listening to the people passing by, and they often watched the crowds as they followed Jesus. They would see the beggars as they cried out to Jesus and it was very exciting when they were healed.

One day, Simon, having heard that Jesus was coming that way, was making plans to meet Benjamin in their special place.

Simon had to wait for Benjamin to give a message to his father's friend, so they had to hurry to be in time. They were both out of breath when they came to their special tree. They found that someone was there before them ! They looked in amazement as they saw Mr. Zacchæus, in all his fine clothes, climbing their tree and seating himself in its branches. There was nothing they could do about it, for it was not wise to argue with such a man. They went away very disappointed because they knew that they would be unable to see Jesus and the crowds who followed Him.

Next day they had a great surprise. Mr. Zacchæus came to visit their homes ! He had often been before and it had always brought sorrow and unhappiness. This time was so different. He had come with a wonderful story of his meeting with Jesus. He told how Jesus had been to his home and had spoken to him. " I have defrauded you often and now I have come to repay you fourfold," said Mr. Zacchæus. It was so astonishing that they could hardly believe it was true.

Mr. Zacchæus was completely changed from that day. He became a special friend to the two boys and he never tired of telling about his meeting with Jesus. Simon and Benjamin had a thrill every time they climbed their special tree, knowing that it was there that such a wonderful thing had happened. " We must bring our friends ! " they said. " Perhaps they will meet Jesus, too ! " And that was exactly what they did. Do try to bring others to Jesus. I do trust that you do.

'Bye now, and lots of love. AUNTY DOROTHY.

# COMING EVENTS

**BIRMINGHAM.** June 5. Elim Church, Graham Street. Presbytery Youth Rally. Guest speaker : Jack H. Davies. Items by youth for youth, including newly formed youth choir. Theme : Pentecost. Convener : Frank Shadlock. Chorus time 6.45. Rally 7.

**BIRMINGHAM (Winson Green).** June 12, 13. Opening of new Elim Church, Handsworth New Road, by J. J. Morgan. Sat. 6.45, Sun. 11, 3 and 6.30. June 14-18. Evangelistic Meetings with Ron Jones and John Cooper. 7.30. June 19, 20. Visit of Evangelist Desmond Morton (Bristol). Sat. 7.30. Sun. 11 and 6.30. Buses 11 and 96.

**GRIMSBY.** June 8-13. Elim Church, Tunnard Street. Jubilee Evangelistic and Divine Healing Crusade conducted by John Woodhead. Weeknights 7.30. Sunday 10.45 and 6.30.

**HASTINGS.** June 19. Elim Central Hall, Station Road. At 7. Monthly Rally. Visit of the Springbourne, Bournemouth, Elim Church Quintet. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister : A. S. F. Horne.

**KENSINGTON TEMPLE.** June 12. North London Presbytery Missionary Rally. 3 and 7. Song service condusted by I.B.R.A. Radio Choir (Sweden). 6.30. Taking part : R. A. Gull (Tanzania), F. Grossen (Transvaal), L. Wigglesworth, R. B. Chapman, I.B.R.A. Radio Choir (Sweden).

**NEATH.** June 19-27. Elim Church, Briton Ferry Road. Jubilee crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

**NUNEATON.** June 6. Elim Church, Queen's Road. Sunday school anniversary services. 2.30 and 6. Preacher: Rev. T. H. Jones. Programme by scholars and staff. Convener : D. E. Dean. June 12-14. Sisterhood Weekend. Special speaker : Mrs. W. Hawley (retired missionary). Saturday 7.30. Sunday 10.45 and 6. Monday, United Rally. 2.45. Items by the ladies.

**ROMFORD.** June 20. Elim Church, Wheatsheaf Road. 11 and 6.30. Special visit of J. J. Morgan, Field Superintendent. Convener : A. W. Leaveseley.

**ROMSEY.** June 19, 20. Elim Church, Middlebridge Road. Anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30.

**SHEFFIELD.** June 5, 6. Elim Church, Lee Croft, Campo Lane. Sunday school anniversary. Preachers : Mr. and Mrs. G. Smailes. Also on June 12, 13, with branch Sunday schools. Preacher : Eric Garner. Saturdays at 7. Sundays at 2.30 and 6.30. June 20. Ruth and Herbert Cocking (U.S.A.).

**THORNTON HEATH.** June 13. Elim Church, Mersham Road. At 6.30. Special pre-Crusade service conducted by Rev. Lane Adams (associate-evangelist to Billy Graham Crusade).

**WHITEHAVEN.** June 13. Elim Church, George Street. Sunday school anniversary. Sunday at 6.30, "Treasure trove" by the scholars and teachers.

**YEOVIL.** June 6. Elim Church, Larkhill Road. Sunday school anniversary. Speaker : Miss Joan Rogers.

## WHITSUN CONVENTIONS

**BATH.** June 5-7. Elim Church, Charlotte Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher : J. McBurney.

**BIRMINGHAM (Graham Street).** June 7. District Presbytery Whitsuntide Convention. At 3.30 and 7.30. Preachers : H. W. Greenway and J. H. Davies. Youth rally on Whit-Saturday at 7.

**CAMBERWELL.** June 7. Elim Church, Benhill Road, off Camberwell Church Street, S.E.5. 3.30 and 7. Speakers : B. A. Barnett and A. S. F. Horne. Soloist : Mrs. J. Broomhall. Musical items by Watford young people. Refreshments provided between services.

**CLACTON.** June 5-7. Elim Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher : D. W. Anthony. Convener : H. Burton-Haynes.

**EALING.** June 5, 6. Elim Church, Northfield Avenue (near Northfields station). Saturday at 7. Sunday at 11, 6.30 and 8. A. Lambie and A. R. T. Whittall. Convener : A. J. K. Magee.

**EASTBOURNE.** June 5-7. Elim Church, Hartfield Road (three minutes from railway station). Saturday at 6, waiting meeting ; at 7, Presbytery Rally. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher : Archic Nicolson.

**GRIMSBY.** June 5-7. Elim Church, Tunnard Street. Saturday 7.30. Whit-Monday 3 and 6. Speakers : John Woodhead and F. G. Evans.

**GUERNSEY, ST. PETER PORT.** June 5-10. Eldad Elim Church, Union Street (just off the Grange). Sat. 7. Sun. 11 and 6.30. Mon. 7. Tues. and Thurs. 7.45. Preacher : J. F. Hardman. Convener : S. Penney.

**LEIGH-ON-SEA.** Elim Church, Glendale Gardens. Saturday at 7. Sunday at 11 and 6.30. Speakers : Tom Walker (Clapham) and Ron Gull (Africa). Whit-Monday in the Wesley Church, Elm Road. At 3 Missionary Rally and at 6.30 with the London Crusader Choir. Cups of tea provided between the services. Come and enjoy a day of blessing at the sea !

**LETCHWORTH.** Whitsuntide Convention. Elim Church, Norton Way North. Speaker : Rev. R. Hunstan. Sat. 3 and 6.30 p.m. Sun. 11 and 6.30. Mon. 3 and 6.30 p.m. Tea provided Sat. and Mon. Convener : George Hillman.

**MERTHYR TYDFIL.** June 5-8. Jerusalem Elim Church, Court Street. Speaker : Elisha Thompson. Saturday 6.30. Sunday 11 and 6.30. Monday 3 and 6.30. Tuesday 3 and 6.30. Convener : C. Stacey.

**PLYMOUTH.** June 5-8. Elim Church, Notte Street (city centre). Saturday 7.30. Sunday 11 and 6.30. Monday 6.30. Tuesday 7.30. Preacher: Jack Newman (Coventry).

**READING.** June 7. Elim Church, Waylen Street. At 3.30 and 7. Preachers : W. Maybin, M. Pusey. Tea provided between services.

**SOUTHAMPTON.** June 5-8. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. (refreshments provided between meetings). Speakers : A. P. Johnston (Scarborough) and D. J. Ayling (Brighton). Convener : A. Brooks.

**WESTCLIFF-ON-SEA.** June 6. Elim Church, Electric Avenue. 11 and 6.30. Speaker and soloist : Eric Dainton.

**WEYMOUTH.** June 5, 6. Elim Church, Belle Vue. Party of Elim Bible College Students. Saturday 7.30. Sunday 11 and 6.30. Convener : T. Partington.

**YEOVIL.** June 5-7. Elim Church, Southville. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Speaker : Jim Dick. Convener : L. E. Lambert.

**YORK.** June 5-10. Elim Church, Swinegate. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7. Tuesday to Thursday at 7.30. Preachers and singers : E. R. and Mrs. Corsie (London) and J. and Mrs. Hunt (Birmingham). Convener : J. Craig Kennedy.

## ITINERARIES

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# THE FAMILY ALTAR

**Scripture Union Portions**

**Notes by John B. Coleman**

**Monday, June 7th** — Joel 3:1-21

The heart of this passage is in verse 14, where, in the valley of decision, God decides the fate of the nations. Joel has mentioned the sins of the nations, e.g. Hebrew youth becoming the spoils of war (v. 3) that they might satisfy the physical appetites of their captors, plundering by the Tyrians and Sidonians (vv. 4, 5), selling Hebrews into Grecian slavery (v. 6); all these will be brought into judgment in the valley of Jehoshaphat, which means Jehovah judges. Shall we pray, in these days of impending judgment, that God will raise up prophets to the nations and that we shall be faithful in blowing the trumpet in Zion?

**Tuesday, June 8th** — Hosea 1:1-11

Through Hosea, "the prophet of the sorrowful heart," Jehovah desires to reveal His heart of love. This can be accomplished only by the man of God feeling something of his Lord's broken-heartedness. Hosea is told to marry Gomer, who will in future days indulge in immorality. They are to be a parable of Jehovah's relationship to chaste Israel, who then went whoring after heathen deities. Each of the children of the marriage has a name which is significant in the prophetic message. Jezreel speaks of the justice that God will mete out to the house of Jehu for his cruelty and selfish ambition. Lo-ruhamah (v. 6), "unpitied," speaks of the withdrawal of God's mercy because of Israel's sin. The third child, Lo-ammi (v. 9), "not my people," speaks to Israel of God's rejection of her.

**Wednesday, June 9th** — Hosea 2:1-15

Anger and passion pouring forth from the heart of the prophet are here described. The stripping of the adulteress speaks of the chastisement of God. Israel's sin lay not only in her worship of false gods but in ascribing temporal blessings to the generosity of these gods (v. 5). However, there is hope in God. The valley of Achor (v. 15), the place where Achan was put to death for his sin, is now "a door of hope." Israel can hope when her sins have been brought to the place of judgment. We can rejoice at this moment that God dealt with our sins in the body of His Son at Calvary. The place of judgment becomes the place of redemption for every repentant sinner.

**Thursday, June 10th** — Hosea 2:16-23, 3:1-5

The day of hope is the time when repentant Israel views Jehovah in a truly intimate, loving relationship of husband (v. 16), not in the duty-bound sense of His being her Lord. Chapter 3 gives us a wonderful picture of divine love. Hosea is told to go on loving Gomer in spite of her sin. Why did he have to buy her for fifteen silver pieces and one and a half homers of barley (v. 2)? It appears that Gomer had deserted her husband and she was now the slave concubine of some man. Hosea bought her back. Wayward Israel has also been redeemed, and so have all mankind. At the cross Christ purchased man's salvation. In spite of our sin He still loves us.

**Friday, June 11th** — Hosea 4:1-19

A state of anarchy prevails throughout the land. Israel's difficulty is basically lack of knowledge of God (v. 6). Every man doing that which is right in his own eyes occurs when we refuse to bow to the will of God revealed in the Word of God. Often it is through a lack of Bible exposition that a church arrives at this state, or a believer finds his life full of defeat instead of victory because he neglects the daily meditation on the law of God. A rebuke comes from God because of the superstitious acts of the people (v. 12). They prayed to wooden stumps or attempted divination by casting a staff on the ground. Beware of that which savours of superstition; cling to the pure Word of God.

**Saturday, June 12th** — Hosea 5:13-15, 6:1-11

Here we have a picture of the God of judgment and yet of One who is the God of healing and restoration. Calling Israel to repentance, Hosea reminds them that they have been chastised for their sins. "Whom the Lord loveth He chasteneth." The remedy is repentance (v. 1). The prophet informs his hearers that God desires worshippers who are consistent; "follow on to know the Lord" (v. 3) is his message. Sadly we see so many who start well in the Christian faith, but, alas, whose lives are barren of blessing because they have failed to seek God daily, relying perhaps on experience instead of on the Word of God; thus they follow "afar off." May we "follow on to know the Lord" today.

**Sunday, June 13th** — Hosea 7:1-16

Israel's repentance was often superficial (6:4), as the dew, soon gone. Now Jehovah exposes the sins of His people. Their actions are described in vivid metaphor. Their sensual lust is likened to a heated oven. At some festivals the princes made themselves ill with wine (v. 5). Divine condemnation is merited by Israel's lack of faith in the Lord; she trusts more in Egypt and Assyria than in Him. How prone are we to look upon methods rather than upon the mighty power of God. Ephraim is so taken up with worldly wisdom that she has burnt herself with it. whereas spiritually her progress is negligible (v. 8). Again, God's people are likened to a silly dove, devoid of understanding. Israel fluctuates between Egypt and Assyria; one day this policy will cause her to be snared (vv. 11, 12). Whom or what am I trusting?

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## WOMEN'S COLUMN *(continued)*

He turned quickly and saw John putting his little feet into the imprints in the snow which his own feet had made. That decided him.

In things doubtful think before you act. It may influence your son for the rest of his life. To the Christians, young in the faith, Paul the apostle said "Be ye imitators of me" (1 Corinthians 11 : 1, margin). How many could say this to those who are "beginners" in their Christian experience? The Word tells us to be imitators of that which is good.

Incidentally, I shall not easily forget the blessings experienced in Vazon, probably because of what happened beforehand. Owing to fog the plane landed in Jersey and it was not until the next afternoon that I arrived in Guernsey. I felt God had a purpose in this, for I was able to minister in Jersey in the morning and met Pastor and Mrs. Matts and baby Paul. Later when I landed in Guernsey the clouds had rolled away and the weather was perfect.

If we delight in, commit our way to, trust and rest in the Lord and fret not, He always brings us out of the mists of trial and tribulation into blessing.

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## BIRTH

GEALY. On April 20th, to Marlene (*née* Squires) and Walford God's gift of a daughter, Catria Rhianwen, sister to Joan Caradog.

## ENGAGEMENTS

LEE-KEOW—EVANS. The engagement is announced between Carole Ann Evans and Ivan Carlton Lee-Keow, both members of Coventry Elim Church. C.1023

PEARSON—BRADLEY. The engagement is announced between Judith Marjorie Bradley, daughter of Pastor and Mrs. R. D. Bradley, and John Philip Pearson, youngest son of Mr. and Mrs. Pearson, of Smethwick. C.1024

## MARRIAGES

MORGAN—ANN. On March 20th, Alec Morgan to Mabel Ann. Officiating minister: F. J. Day.

SURTEES—GOODE. On March 20th, Philip Surtees to Jean Goode. Officiating minister F. J. Day.

HOOD—PALLOT. On April 15th, at Halkett Place Free Church, Jersey, John Raymond Hood to Naomi Dawn Pallot (both Elim Crusaders). Officiating minister: J. S. Matts.

## WITH CHRIST

MORT. On April 27th, Mary Ellen Mort, aged 69. After much suffering patiently borne. A wonderful Christian. Member of Neath Elim Church. Officiating minister at funeral: J. H. Sainsbury.

BOUNDS. On April 13th, William Bounds, aged 59. Beloved member of Graham Street, Birmingham, Elim Church. Officiating minister at funeral: W. Allen.

GRAHAM. On April 26th, Herbert Graham, aged 79. Faithful member of Rotherham Elim Church. Officiating minister at funeral: C. J. Watkins.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
# EVANGEL

Vol. XLVI No. 24 JUNE 12th, 1965 6d

## NEWS FROM TANZANIA

### Mrs. D. Bull

THE Wakwavi people are among the tribes I meet daily in the dispensary, and I was deeply concerned because they were so hard to win for Christ. I sent home a plea for prayer help to praying friends, and we took up the prayer burden here also. Together we linked ourselves with God and He with us, and the results were remarkable.

First, however, let me tell you something of what this tribe is like, and how it lives. The Wakwavi use up much of their time drinking alcohol. Quarrels become fierce, knives flash, and then my time is taken up suturing resultant wounds. After a long dispensary day I was called out at night, and in the midst of a group of still rather drunken warriors had to put fifteen stitches into two men's wounds because they refused to go to hospital. Today another warrior had his abdomen cut open during a fight. The intestines protruded and had to be replaced. In their happier moods, however, they dance by leaping into the air, the long hair of the men swinging out in stiff pigtails as they do. They eat separately from their wives, and sometimes we see the men seated in a thicket consuming undercooked beef and drinking a mixture of milk and blood, the latter tapped from the veins of living cattle. That, they feel, is the ideal diet to build warriors! Certainly it makes them tall. On one occasion my husband found the men eating a cow that they said had died



*Wakwavi women, some of whom are now Christians.*

of snake-bite. The Wakwavi do not eat game, fish or fowl, and the women are not allowed to watch the men partake of food. The herdsmen give a high-pitched cry as they urge their cattle along. During a sale of the animals the men sit around in groups, and then my husband, African pastor Joseph and evangelist Petro preach the gospel and talk with them. Today while doing this one warrior was led to Christ. Had we got a cine-camera we could get the most spectacular photographs of cattle round-ups. When one of the animals bolts the herdsmen give chase, and the nearest man, alone, grasps hold of the tail of the beast and twists it violently, throwing the animal to the ground very effectively!

The village male members have considerable

(*continued on page 373*)

**SPECIAL MISSIONARY NUMBER**

# SPIRITUAL WARFARE

*"We wrestle not against flesh and blood, but . . . against spiritual wickedness"* (Ephesians 6:12).

THE first Brazilian Elim conference was in session when an urgent message was received, "Would the missionary please come quickly? Dona Teresa is ill." Dona Teresa is a young married woman who had been attending the meetings for two months but had been hindered by a fanatical sect of believers and had not been coming since.

The subject under discussion in conference was important, and so I did not go immediately. A few minutes afterwards another request was received, "Would the missionary come at once? Dona Teresa is dying."

I left the national workers to close the conference session and made my way to the small Brazilian home of Dona Teresa, expecting to find her dying in bed. Imagine my surprise to find her standing behind the sofa in her front room with staring eyes and screaming that "black beasts" were coming from the corner of the room. Standing in the middle of the room quietly praying was her neighbour, a recently consecrated deacon of our church. Two other women and two children were in the room.

The atmosphere was heavy and diabolical. Looking to my deacon who had sent the request, I said "This is not a sickness but a demon, and it has to be expelled in Jesu's name." Looking toward the corner where the demented woman was staring I commanded the deceiving spirit to leave in Jesu's name. Immediately Dona Teresa was thrown unconscious on to the back of the sofa. Pulling the sofa a little away from the wall, I allowed the body, stiff and unconscious, to slide to the ground, where it began to writhe serpent fashion and make noises like a dog. Then the following discussion took place between myself and the evil spirit.

"What is your name?"

"John Baptist."

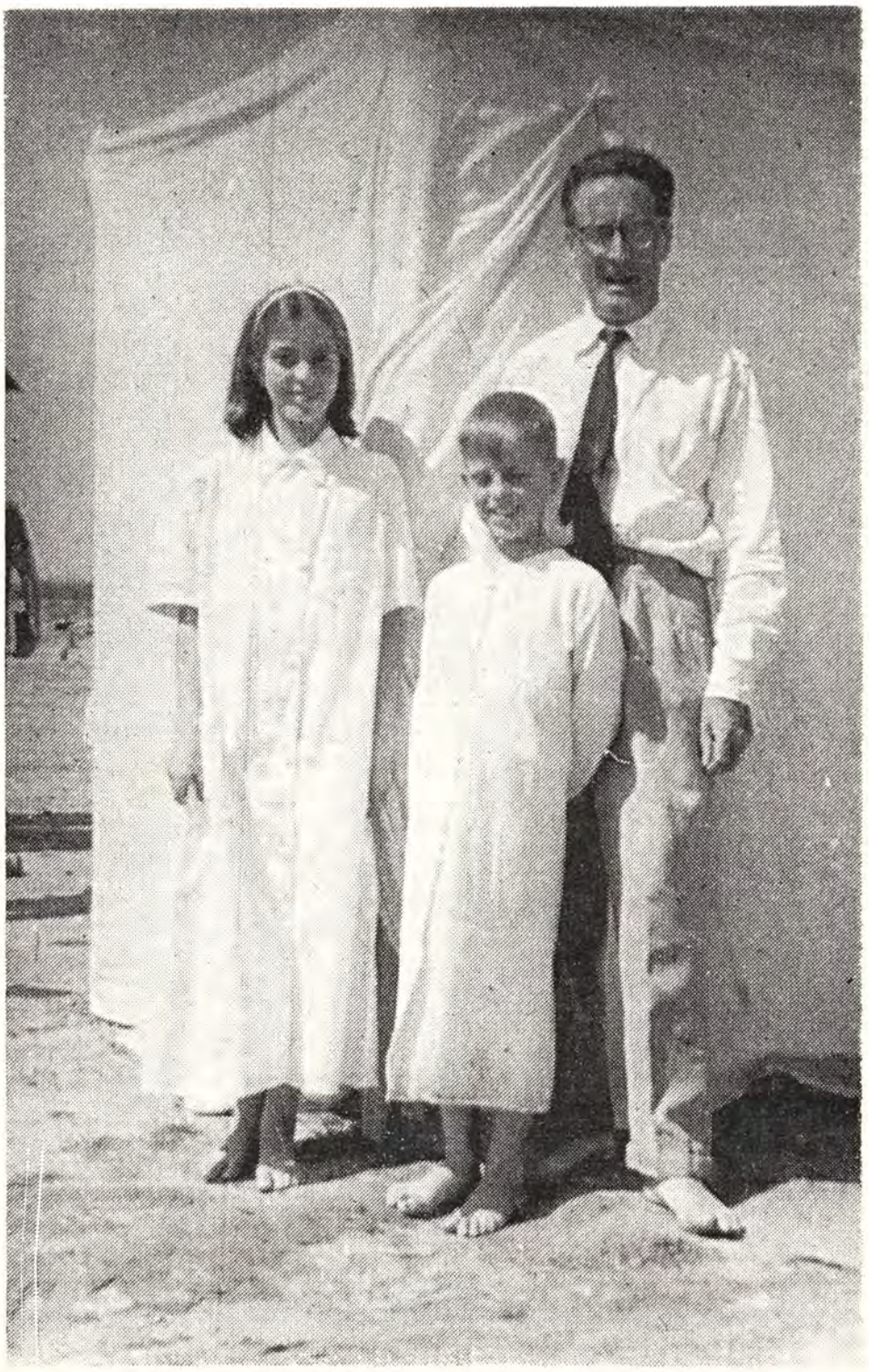
"Thou lying spirit, come out of her in Jesu's name."

"I will not come out."

"You will, and will come out now in the name of Jesus Christ, Son of God most high."

After a few minutes' warfare between us the body was shaken and the face terribly distorted; the evil spirit left her and the body relaxed but remained unconscious.

I began to pray, and when the holy name of Jesus was mentioned the body manifestations began again. Then the same procedure took place.



*Ann and Paul Jeffery, ready for water baptism, seen with their father.*

"What is your name?"

"John Pereira."

"Thou lying spirit, come out of her in Jesu's name."

"I will not, I will not, I will not."

"You will, and will come out now."

After several refusals and exorcisms in Jesu's name the second spirit left with the same bodily shakings and distortions. But Dona Teresa remained unconscious on the floor.

"Is it possible, Lord Jesus, that there are more," I prayed, and immediately upon the mention of that name the evil power again began to manifest itself with tremendous shakings of the body.

Upon questioning it said its name was Joaquin Pereira, and the same struggle between Jesus Christ through us and this diabolical force took place and the third spirit was expelled. Still there was no de-



*Baptismal candidates at Sao Paulo with Pastor and Mrs. H. J. Jeffery.*

liverance, and once again the spirits were exorcised in Christ's blessed name. The fourth one said his name was no business of mine and then began to tell me that he had been sent there and that he was thirty-eight years old. When commanded to come out he asked "Where shall I go?"

"You will go to hell, the place prepared for you, and never return. In Jesus' name come out of her and go to your companions in your proper place."

Once again victory was won in His wonderful name, but the woman remained upon the floor.

When further prayer was offered she sat up and complained of head and back pains. When prayer was said in Christ's name to remove these pains the evil spirit began to laugh diabolically and once again she became unconscious.

"Who are you?" the spirit asked. "Oh, you are the pastor of that church; I know you. You are wasting time with this foolishness."

"Thou deceiving spirit, come out of this body in the name of Jesus Christ."

"I will not, I will not, I will not. I don't like this young woman, but I will put her in a bed of sickness, deceiving her for a month, and then I will kill her."

"You will not. You have not the power to kill her, but you will come out of her now in Jesus' name. This body belongs to God and should be the temple of the Holy Spirit. Jesus Christ came to destroy the works of the Devil, and in His name I command thee to come out."

"Where shall I go? I will wait for her husband and will dwell with him."

"You will not. You will go to hell now in Jesus' name and never return. Go, go, go."

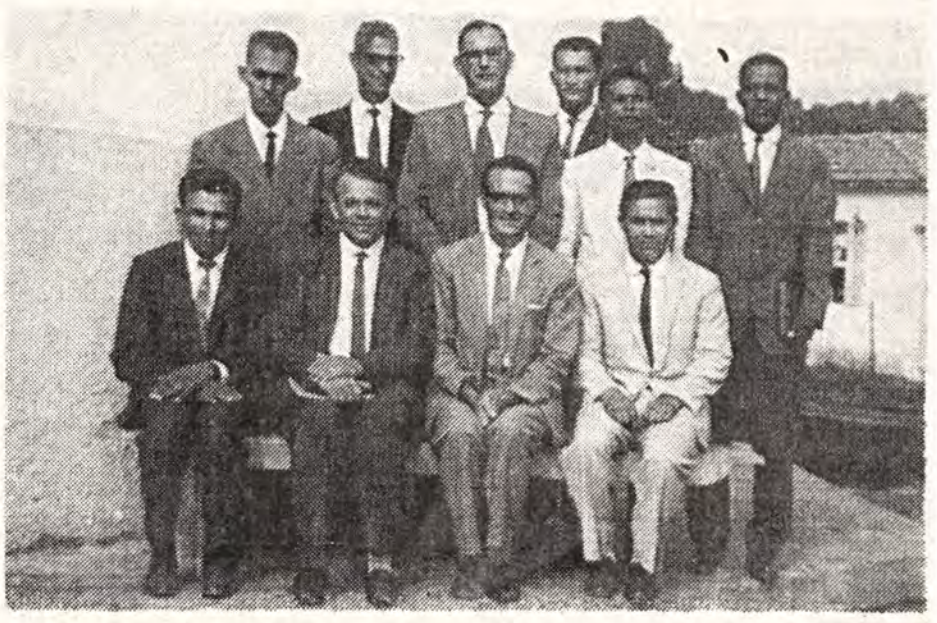
The fifth spirit left, and just at this time, wet with perspiration, a great weakness came over me and I sent for my wife and two Brazilian workers who were waiting to go home, to come and help me in prayer. When they arrived and began to pray the spirit screamed out: "What a noise. I can't stand this, I'm going."

Rebuking the spirit in Jesus' name, I took Teresa by the arm and sat her upon the sofa and once again the diabolical warfare started.

This spirit said he had no name but was of "the light," and sang one of our choruses through.

"You lying spirit, you are of the darkness, and to darkness you will go in the holy name of Jesus Christ."

"There is no room there; I will not go."



*First Elim Conference, Brazil, 1965. On Pastor Jeffery's right is Rev. Mario Lindström, leader of a national Pentecostal group.*

"You will go, for there is power in Jesus' name and in His blood. I command thee to come out," and thank God the sixth spirit left the body.

The seventh and eighth were exorcised in this same manner. The ninth told me that he had caused a great ulcer on someone's feet; the person mentioned was unknown to me. Then he said he had hurt another's foot and was going to take possession of this person. The tenth spirit was expelled and then Dona Teresa returned to normal and asked what it was all about. She knew absolutely nothing that had taken place except that she had felt ill and laid on the bed when she remembered that the room became peopled with horrible creatures. She told us that that morning a black man who was a spiritist known to her had passed the house and asked for water and she had refused, and she believed that this was sent to her.

The struggle between light and darkness had gone on for over an hour and a half. The price had to be paid. For two nights our rest was disturbed. Our daughter Ann had witnessed the hellish scene and

(*continued on page 382*)

# RHODESIA

From DR. MARY C. BRIEN



*Anne Stephenson in action at a youth rally.*

ON the first Sunday of this year the presence of the Lord was felt very much in the service and afterwards. Rather to our surprise, seventeen of the Christian women followed my husband into the vestry where he was already praying with two seeking salvation, and they asked for prayer too. At this little after-meeting they made a vow to the Lord that if He would waken them very early every morning they would get up and pray for revival.

A few days later the Lord spoke to the godly leader, Mai Mukuru, and she told the women she felt it was His will that those who felt led should go off early on Sunday mornings visiting nearby villages and seeking to bring backsliders and heathen into the service. This they faithfully did, and during the rainy season it has been wonderful to see such people brought in to church, for this is most unusual when field work is so pressing. After the service others went to fields and had talks with those working in them on God's day. One backslider returned to the Lord and some heathen became interested. Evangelist Robson followed them up during the weeks, and so quite a number of married couples have professed to accept the Saviour.

As we were rejoicing in all this my husband had to go to Salisbury, and left the station at 2 a.m. on February 2nd in the Land-Rover, with an elderly Christian, Mai Lois, sitting beside him who had to see a specialist at the African hospital, and a little boy with a seriously damaged eye who sat in the back with two youths who had passed out of our boarding school and were on their way to study at T.E.A.M. Christian Hospital.

At about 5 p.m. on the same day Pastor Griffiths from Penhalonga arrived, informing us that the Land-Rover had overturned and that my husband and one of the boys had been taken to hospital with serious injuries. Next morning Mrewa the mission driver and I reached the site of the accident. When we saw the extent of the damage to the Land-Rover we were silent, but then the Lord spoke and told me my husband was alive and would be spared to work again.

You know most of the rest, that he was allowed out of hospital quite soon provided he went to "Resthaven" retreat and that I looked after him. While there we experienced much love and kindness from the Lord's people of all denominations, Africans and Europeans, folk in Rhodesia and many of you in the homeland. Now we are back home and, praise God, my husband is back at work again and so is the other seriously injured person.

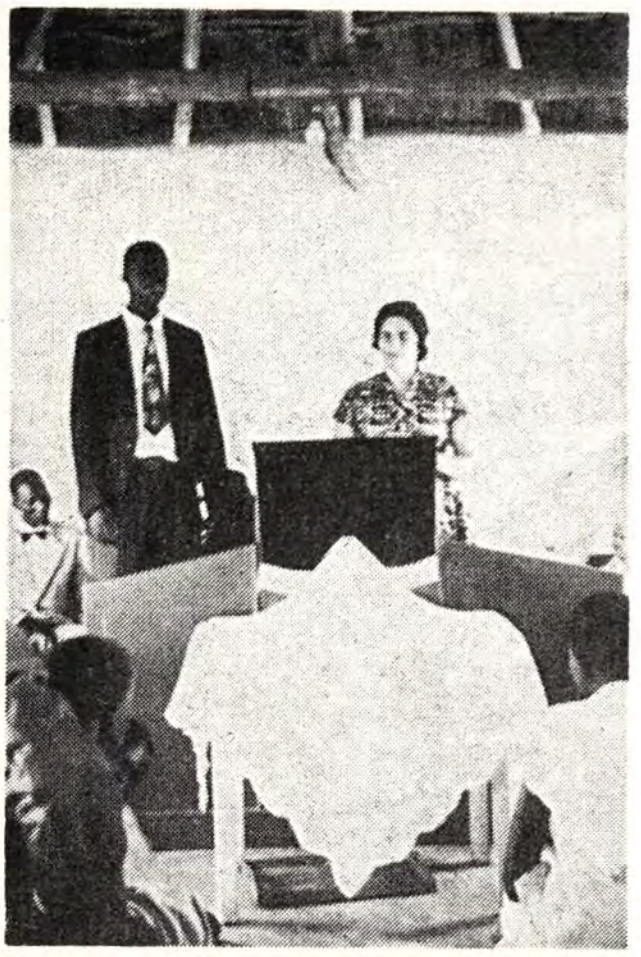
On our first Sunday here the same group of women called at our house to praise God. One testified how the Lord revealed to her in prayer that all five were alive and of the joy that flooded her soul the day after the accident. The sister who was in the vehicle at the time of the accident said that the car suddenly turned over and as she touched my husband's arm he weakly groaned and she shouted to those behind: "Satan has brought this about and the doctor is dying." Kingston, the other youth, finally got the two injured men out and soon a European stopped in a car and then drove off to inform the Macheke police, who came with an ambulance and took them off to the hospital after first aid at a nearby clinic. Until they did this the black sister sat with my husband's head in her lap, and I found out that the blood that matted his hair for days was hers from a deep face wound and she had no cloth to hold to it as she sought to do for him what I would have done, and she told me that she never thought I would see him alive. Then they asked to see the old Land-Rover and one remarked: "Yes, Satan could spoil what man had made but not what God had created."

At times we could not help wondering why the Lord had allowed this to occur. Our quiet times were interrupted. What would the heathen say? What effect would it have on the new converts? But on our return we heard from one missionary and

another of various converts they had had during our absence, and it was remarkable that a number of the men and women who had repented were old hardened sinners who had refused the gospel for years, like Katiki the asthmatic and his wife from Sabamba, and Fourpence and his wife from Mashumba. Our first Sunday saw those named burning their fetishes and with radiant faces and tongues singing the choruses of Zion.

Easter Day was a very blessed day to many of us, when brother and sister Bush, of the Assemblies of God mission at Umtali, preached. Two boys from the boarding school came out saying they wanted to do business with the Lord.

Please do not think we are satisfied. No, when we see the power of the risen Lord, which He assures us can and should be ours to do His work out here, we literally long for an outpouring of the Holy Spirit here and at Penhalonga. Please pray for us, the labourers, that we may be in the place spiritually where God desires us so that nothing in us will hinder His pouring out blessing through us and the African Christians so that soon there may be a mighty harvest of souls before our Lord returns.



*Jean Ayling addressing a meeting at Phalaborwa, Transvaal.*

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**News from Tanzania** (*continued*)

power. The tribe has junior and senior elders. The older men have shaven heads. Spearsmen scorn the use of bow and arrows as cowardly weapons fit only for those afraid to come to grips with their enemies. The tribe is known for its belligerence, and I recall the time when a jeep full of police went to arrest just one Wakwavi fugitive found hiding on a plantation. The men wear only one garment (usually a thin blanket) thrown loosely around the body and tied on one shoulder.

Frequently quite small boys with miniature spears are left in sole charge of the calves. These lads dress like the men, and their hair is trimmed like that of youngsters in other tribes.

The women sometimes wear black cloths, and sometimes cow-hides, or frequently both. Their plentiful necklaces, ear-rings and belts make them colourful and photogenic. The men wear like adornment in lesser quantity. Although unusually forceful for African women, the ladies of this tribe are still much under the dominance of their menfolk, and have to get their permission to become Christians.

Their homes are low, often not as high as a man, and usually joined together, not separate huts like those of other tribes. The wood frames are covered with mud and cow dung. The roofs are flat and likewise covered. Frequently short grass grows on the latter. Lacking windows, the interiors are dark. Entering them, I have found myself stepping over puppies, walking around calves, and once passing a cow which was calving. Unfortunately I could not stop to watch, for a baby waited to be delivered in the next room! Flies abounded, and I quickly learnt to apply an ample covering of insect repellent before renewing such visits. Milk gourds lie on the floor or, if full, hang from the ceiling. Joining the houses to make a circular enclosure is a high thorn fence intended to keep the cows in and lions out. The powerful lion will on occasion leap over the barrier and has been known to jump back again with a cow in its tremendous jaws! At such times the warriors bravely rush out, surround the lion if possible, and thrust in their spears. Sometimes the lions deliberately cause their scent to go down wind to panic the herd, and will grunt as they advance, finally letting out a tremendous roar that causes the cattle to stampede through the thorn hedge. The lioness usually does the killing. We have seen a lion catch its prey, and watched the way it jerks back the head of the unfortunate animal, quickly breaking the neck. The "king of the jungle" then bites through this rupture, and laps the blood.

(*continued on page 375*)

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council:** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor:** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos.:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).***

**News from Tanzania**
*Mrs. D. Bull*
**Spiritual warfare**
*H. J. Jeffery*
**Rhodesia**
*Dr. Mary C. Brien*
**Editorial**
*L. Wigglesworth*
**World missionary survey**
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**Prayer and praise fellowship**
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**A tribute to Wm. George**
*W. G. Hathaway*
**Elim's activities**
**Family altar**
*R. B. Chapman*

# EDITORIAL

WHEN God placed man on the earth and commanded him to be fruitful and to multiply He desired that righteousness should extend and fill the earth. The multiplying has certainly taken place, but not by good men, for evil also had an eye upon the possibilities of expansion. Adam succumbed to temptation and man became in the main exceedingly sinful. God's Word emphasises two distinct commands and deterrents to counteract the extension and power of wickedness. One is that man should repent of his sin and return to God to be cleansed of all unrighteousness. The other is that restored man as a new creation should witness throughout the world about the saving grace of God. The two calls persisted right through scripture until a mighty climax of divine utterance when Jesus the Son of God said "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the earth" and "Go ye into all the world and preach the gospel."

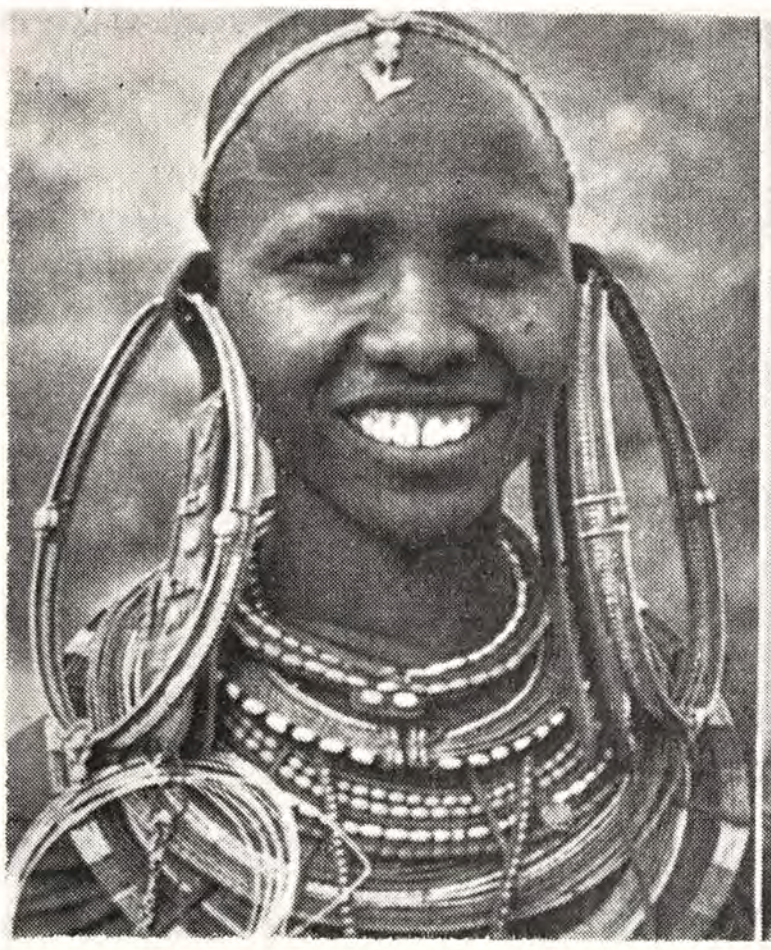
The promises accompanying these declarations are quite startling and are quoted quite glibly by many preachers, but truly we are not experiencing or seeing signs and wonders! Now Jesus headed His mandate with an imperative "Go ye." We are perhaps failing to obey Him, and the fulfilment of His project is not materialising. Our activities are conspicuously centred on and for our own community. We fear a decline if any operation in the assembly focuses attention elsewhere. Has this egotistic attitude shut off the divine supply, and is it not time to "heed the call" again?

May we say reverently to the Lord that we *have* tarried for the Spirit, that we *have* received the promised power, that we *are* witnessing in Jerusalem, Judæa, Samaria and the uttermost parts? May we remind Him reverently of our zealousness in prayer and giving and then ask for the fulfilment of His promises? If we do so we must expect the searchlight of God to probe into our deepest intentions. If we comply with His requirements He will reply with a positive surge of Holy Ghost power which will result in the witnessing to and the winning of precious souls for the kingdom both at home and abroad. Signs, wonders, fruits of the Spirit and a glorious inspiring expansion will be the answer to the devilishness which controls the hearts of the majorities today.

L. WIGGLESWORTH.

**NEXT WEEK.** Elim Bible College number of ELIM EVANGEL.

**FOLLOWING WEEK.** Reports and photographs of Elim Jubilee Conference held in Ireland. The consensus of opinion: "Conference and public services the best ever."



*Wakwavi woman.*



*Wakwavi warrior.*



*Wakwavi women with gourds.*

**News from Tanzania** (*continued*)

Let us pause for a moment and consider how Satan also uses the tactics of fear and anxiety to try to get the child of God in his clutches, but the wall of refuge around and the everlasting arms of God beneath are greater security than the Wakwavi thorn hedge. Jesus said "I will never leave thee, nor forsake thee." Worry is like a stream of water trickling through the mind until it cuts a channel. Fear has no legitimate place in the heart of a child of God. Trust in Jesus will allow faith to bring peace and the answer to problems also. How do I know that? I have had to put it into practice so often on the mission field, and have found it **works.**

Having acquainted you a little with the Wakwavi people, let me proceed to tell what God is doing in their midst. First, faithful Mariamu, who has stood a lone witness for Christ in her village for over ten years. During friendly visits here, or attending for medical treatment, she has brought other women along, and always I have tried to make time to talk with them of Christ and what He has done for them and what more He can still do if they will allow Him. One of these women, named Tenda, has since been coming to services at one of our outstations. With her comes her warrior son. He leaves his spear outside the church, dug in the ground, as the patients coming to the dispensary also do. Other women have also found salvation in Jesus, and it was my privilege in January, at the end of a busy clinic day, to talk with one of the troubled Wakwavi women. Christ's words "Come unto Me all ye that labour and are heavy laden, and I will give you rest" were a comfort to her, and she accepted Christ as her Saviour.

For years these people have heard the gospel preached in the dispensary, and some complain "Why don't they just give us medicine instead of also telling us about our sins?" Those who have listened and heeded God's Word, however, have found the peace that passes all understanding.

The first trophy among the men was Paralis, an elder, who also keeps in touch with us when nearby. These people are believed to be half Hametic, and because of the need to find grass for their cattle are nomadic. Recently numbers have encamped near the mission, and with them have come the flies and some vultures!

Evangelist Petro is teaching these people to read and write, so that God's Word may become an open book to them. He, Joseph and my husband go among the Wakwavi villages, some very widely scattered, and explain that God is a loving Father and Saviour who knows their burden of sin and the distresses and fears that enter their lives, and that Jesus died to take the punishment of their sins and rose again with power to help their walk on this earth and finally take them into His heavenly kingdom. They are perhaps more truthful than some tribes, and those I have met do not deny that "all have sinned and come short of the glory of God."

(*to be continued in our next issue*)

" It is estimated that out of fifty young people who come to the altar for dedication only twelve actually take steps to follow that commitment through by applying to a mission board, etc. . . . Out of the twelve only four actually make it right through to the mission field, and out of the four only one goes back for a second term on the field.

" A questionnaire sent out to eighty mission boards reveals a current need for 18,000 new missionaries. Although enrolments in Christian training centres are soaring, only a small fraction of the students graduating are looking to the foreign field of service. It is still true that ninety-six per cent of all Christian workers are ministering to only six per cent of the world's population.

" During the last 130 years the Protestant population of the world has stayed the same ratio-wise, but during that time the world population has trebled.

" ' Pray ye, therefore, the Lord of the harvest, that He would thrust forth labourers into His harvest ' " (Christian Literature Crusade.)

### " DO IT AGAIN LORD, DO IT AGAIN "

" It is said that when General William Booth, founder of the Salvation Army, would read the book of Acts and feel the warmth of the fires of evangelism which blaze on page after page of its twenty-eight chapters tears would stream down his face as he prayed ' Do it again, Lord ; do it again.'

" Over the centuries the Church has seen the flame of evangelistic passion rise and fall. There have been days of triumph when it swept over entire continents, fanned by the Holy Spirit and fed in the hearts of Christians by the words of Jesus, ' Other sheep I have, which are not of this fold ; them also I must bring ' (John 10 : 16).

" And conversely there have been times—tragic times—when the flame was only a flicker. This may be such a time.

" More people in the world today are without a knowledge of God through Jesus Christ than at any other time since He lived on earth. Yet the Church today is not giving full priority to its mission of taking the good news of redemption to every land and people. The major part of its personnel, time and money is used for purposes other than evangelism.

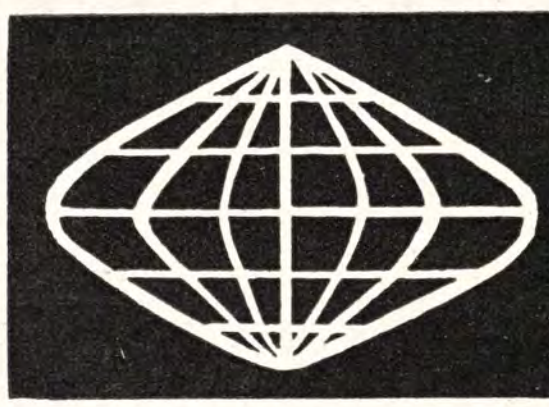
" It is against this dark and disturbing background that the Protestant fortnightly magazine *Christianity Today* has announced plans for a world congress on evangelism to be held from October 26th to November 4th, 1966, in Berlin.

" The congress, conceived as a potential landmark in Christian history, will bring together 1,200 influential churchmen from around the world to discuss for ten days all the aspects of evangelism—from its authority and theology to its methods and obstacles.

" The aim of the congress, in the words of its chairman, the editor of *Christianity Today*, Dr. Carl F. H. Henry, will be ' to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offensive for the gospel in the remaining third of the twentieth century.'

" ' The overriding concern of the congress,' says Dr. Henry, ' will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the gospel.' Its theme is ' So send I you,' taken from the words of Jesus in John 20 : 21, ' As my Father hath sent Me, even so send I you.' Its purposes will be: (1) to define Biblical evangelism, (2) to expound the relevance of Christ's gospel to the world, (3) to stress the urgency of evangelistic proclamation throughout the world in this generation, (4) to discover new methods of relating Biblical evangelism to our times, (5) to study the obstacles to Biblical evangelism and to propose the means of overcoming them, (6) to discover the types of evangelistic endeavour currently employed in various lands, and (7) to summon the Church to recognise the priority of its evangelistic task.

" Dr. Henry said: ' The early Christians turned the world upside down. They changed the whole pattern of history. We are praying and hoping that this con-



## WORLD MISSIO

By G. H

MINISTER OF ELI

gress will make a contribution to a spiritual explosion in our generation.' 'Do it again, Lord; do it again." (By W. Stanley Mooneyham.)

## 1965 GOAL

### SEVENTY-FIVE NEW MISSIONARIES

Seventy-five new missionaries sent out in 1965 is one of the goals set by The Evangelical Alliance Mission during this seventy-fifth anniversary of the mission. The intensified evangelistic effort which T.E.A.M. is making in order to reach ever-growing populations on foreign fields calls for a large increase in the number of missionaries and national workers.

The Evangelical Alliance Mission, which began its ministry in China in 1890, is today serving in nineteen countries with 840 missionaries. More than ninety candidates are now being processed by T.E.A.M. and it is hoped that before the year comes to a close seventy-five will have reached their respective fields of service.

"Though there is urgent need," says Dr. Vernon Mortenson, T.E.A.M. general director, "for candidates who can serve as missionary doctors, nurses, teachers, radio technicians, etc., the greatest need is for the missionary who can give full time to evangelism which leads on to the establishing of indigenous churches."


# ITINERARY

A S

TERHAM


### GOSPEL RADIO AND TELEVISION

Dr. Clarence W. Jones, upon his return from a tour of gospel broadcasting facilities in the Far East, said: "I am more convinced than ever that radio and television are God's effective instruments for reaching earth's millions quickly and widely. . . . It is gratifying to note how pastors and churches are getting into radio and television with a sense of urgency as they face the increasing tidal waves of humanity in Asia." Dr. Jones was one of a five-man team sent by International Christian Broadcasters to visit eight countries for the purpose of counselling with broadcasters and looking over their facilities.

### FAINT-HEARTED WARNED IN SEEKING MISSION POSTS

The *Church Gazette,* edited in Suva, Fiji, pulled no punches when it advertised vacancies for missionaries and lay mission workers.

Here, according to this Anglican diocesan publication, are the qualifications and disqualifications for such work: "Ability to mix with people, mix concrete, wade rivers, write articles, love one's neighbours, deliver babies, sit cross-legged, conduct meetings, drain swamps, digest questionable dishes, patch human weaknesses, suffer fools gladly and burn midnight oil. Persons allergic to ants, babies, beggars, chop suey, cockroaches, curried crabs, duplicators, guitars, humidity, indifference, itches, jungles, mildew, minority groups, mud, poverty, sweat and unmarried mothers had better think twice before applying." (From World Vision.)

## LATIN AMERICA

**Ecuador.** Gospel of Mark for the Aucas. Miss Rachel Saint, sister of one of the five missionaries martyred in January 1956 in the Amazon jungles by the Auca Indians, has just completed the translation of the gospel of Mark in the Auca language. Miss Saint, of the Wycliffe Bible Translators, and her language helper, Dayuma, have been living in the Auca village of Tiwaeno among the people who killed Miss Saint's brother Nate. Now all five of the men who shared in the act have become Christians.

**Venezuela.** Spokesmen for the year-long intensive evangelistic efforts carried on in Venezuela in 1964 report that more than 100,000 persons heard the gospel during regional evangelistic campaigns held in twenty-seven major cities. There were 2,647 first-time professions of faith in Christ during the meetings, in addition to many who were restored to fellowship and those who dedicated their lives to Christian service.

Nearly 4,000 Christians closed the thirteen-month campaign with a parade through the city, letting the public see a united testimony that had been heard during the previous months.

**Argentina.** The Pocket Testament League has at present five modern sound trucks in Argentina, and several P.T.L. teams are currently hard at work in mass evangelism and Scripture distribution campaigns in the vast city of Buenos Aires. So far the P.T.L. has shipped 500,000 gospels of John to Argentina, and a similar amount will be arriving within the next few months, so as to complete the goal of 1,000,000 portions for distribution in that country. Many souls have come to know Christ through this intensive effort to place the Scriptures in the hands of the people.

# NEWS FROM INDIA

**From Jack and Grace Troke**

Dear brother Wigglesworth,

Loving greetings in our Saviour's wonderful name. With great joy we once again pen these few lines which tell of God's goodness, love and never-failing compassion upon the whosoever. I was very much impressed the other day by the following lines: "Hold high the torch, you did not light its glow; 'twas given you by other hands, you know; 'tis yours to keep it burning bright, yours to pass on when you need no more light; for there are other feet that we must guide, and other forms go marching by our side. Their eyes are watching every smile and tear, and efforts which we think are not worth while are sometimes just the very help they need."

### Hospital visitation

I could not help the tear falling while visiting one of our church members in hospital with a fractured leg, for while I was sitting by her bedside I felt a gentle touch behind me. The small ward was packed with patients, some on beds, others on the floor. I heard the heavy groaning of a woman, and wondered where the sound was coming from. It was from a dear woman endeavouring to attract my attention by touching me. Tears were flowing down her cheeks, for she was in great pain, suffering with a broken back. She was a young Tamil woman from South India. I did not understand her language and she did not understand mine, but I pointed towards heaven, then, closing my eyes and laying my hands upon her, I prayed for her healing. Suddenly she stopped groaning as she shook under the power of the Spirit. Her gratification was soon made manifest in a beautiful smile and a falling tear. No, we may not understand each other's language, but the language of the soul unites as one at the mercy seat, and God understands and makes manifest His love and compassion. I find often in hospital visitation that tears and smiles flow as healing balm.

### Village work

Hospital visitation brings tears and smiles, but village visitation brings anguish and sadness of heart. In this particular village some of the people were smearing ashes upon themselves and beating their breasts with anguish of soul, for there had been a terrible accident to forty-four of the villagers travelling in a lorry for the performance of *mundan* (hair-shaving ceremony) on a child. Eleven were killed and the rest seriously injured.

This cutting off of the hair is very important to the Hindus, as their religion teaches that it has power to cleanse the body as well as the soul. The child (from six to ten years of age) is placed on the mother's lap, to the west of the sacred Hindu fire. The father takes his place at the head of the child, holding in his hands twenty-one stalks of kusa grass. He has to sprinkle the child's head three times with a mixture of warm water, butter and curds. Then he has to insert three stalks of kusa grass seven times into the child's hair on the right side, saying "O divine grass, protect him." The father then has to cut off a portion of the hair and give it to the mother, with recitation of verses from the Hindu holy books. All the hair is then cut off, with the exception of one lock on the top of the head. This lock remains throughout life, by which eventually he will be caught up at death to dwell with his god.

This will give you a little insight into our ministry with the gospel of Jesus Christ. Thank God for the ones and twos who, seeing and understanding, believe to the salvation of their souls. Hallelujah!

### Thousands greet symbolic flame

Jawahar Jyoti entered Bombay last Friday amid scenes of great joy and slogans of Jawahar Jyoti Amar Rahe (may the spirit of Nehru ever remain alive among us). The fire, burning in a pot, was carried on a jeep and taken through the streets of Bombay. The flame, symbolic of the spirit of the late Mr. Nehru, was received by the chief officers of Bombay. From 6 p.m. onwards thousands of men, women and children waited in an open-air enclosure. The flame has been blessed by the gods, and the leaders of the country believe that it will inspire and strengthen the hearts of the people as it is taken through the towns and villages of India. How true are the words of the prophet Isaiah: "Darkness is covering the earth, and gross darkness the people." This darkness is increasing rapidly with the throwing

off of the gospel yoke as the doors for the preaching of the gospel message are gradually being closed.

### Under the shadow of the Almighty

Well did the psalmist write "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." We certainly need to know what real abiding means, for pestilence and disease are in epidemic form here in Bombay. The infectious disease hospitals are full, and deaths are prevalent all over the city. Mass vaccination is in progress, but because smallpox is regarded with veneration in Hindu religious circles many refuse to avail themselves of the opportunity of being vaccinated, believing that an attack of smallpox is merely the goddess Devi taking up her abode in them. The health authorities have great difficulty in endeavouring to stamp out the disease. Thank God for the secret place of the Most High, where we can rest beneath His shadow and be safe from all these scourges. Please continue to uphold us in prayer as we continue to press forward, nothing doubting. The hot season has just set in, but we are glad to say that we are both well.

Yours in His glad service,

JACK AND GRACE TROKE.


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*"They rest from their labours, and their works do follow them."*

### A tribute to Pastor William George, of Romsey

By W. G. HATHAWAY

ON May 8th we gathered to pay our last respects to one of God's precious saints, our brother William George, of Romsey.

At two o'clock the folk gathered from near and far to the Elim church, Romsey, where our brother had laboured in the ministry of the Word for many years as the pastor of the assembly. Representatives of Elim churches in the area, friends from nearby and a full representation of the family and the relatives of this servant of God were there. It was fitting too that Pastor J. J. Morgan, as Field Superintendent, was there as the representative of the Executive Council and of Headquarters. Pastor A. V. Gorton and other ministers of the Bournemouth Presbytery were present.

Pastor Robert Smith, a former Elim minister, the man who led William George to the Lord, gave the message in the church. He told of the early days in Merthyr Tydfil when he was pastor and of the evening when, after the Thursday's Bible study, he was privileged to lead William George to Christ. He was conscious then of a definite assurance that this was of the Lord and would be a triumph for the kingdom of God. Speaking often of his debt to the preacher who led him to the Lord, Robert Smith told how brother William George had more than repaid that debt by later leading two of Robert Smith's children to Christ.

The service in the church and the committal at the graveside were in the hands of Pastor P. Angold, the present minister of the Romsey church. Pastor Morgan led the mourners to the throne of grace in prayer, and Robert Smith spoke of the triumph of the resurrection and the glory of this to the believer.

At the request of brother George himself there were no flowers, and those who would normally have sent flowers were asked instead to send a donation to the Elim Missionary Society. It was his last wish that by this the kingdom of God, for which he had laboured incessantly, might be extended and souls brought to Christ.

So we bade *au revoir* to our beloved brother, remembering his forthright preaching and his fervent singing, which we would hear no more on this side of the gloryland. We remember too the family in

(*continued on next page*)

# NEWS OF ELIM'S ACTIVITIES

## UNITED WITNESS IN DERBY

"CO-OPERATION and expansion" was the keynote of a local B.P.F. meeting held in Derby in Whiston Street A.O.G. church. Four churches participated, the Elim church and the three A.O.G. churches in Derby. Each church was represented by its minister and church officers. The meeting was ably convened by Ken Folkes (pastor of Whiston Street). Pooling ideas resulted in positive decisions being taken. A united open-air witness, a fusion of resources for advertising space in the local newspaper and Pentecostal representation on the Free Church Council were among the topics discussed.

Wynne Lewis, minister of Derby Elim church, which is one of the largest churches in the city and has a capacity congregation, emphasised the need for a co-ordinated policy and a united testimony to project the Pentecostal image, and both C. Bentley (pastor of Boyer Street A.O.G. church) and S. Smith (co-pastor of Allenton A.O.G. church) voiced their approval of the new look Pentecost which, it is hoped, will have a greater impact on the life of the community.

Ralph Capenerhurst (pastor of Allenton A.O.G. church) was elected publicity officer, with the task of issuing press releases and of furthering contact be-between the Pentecostal churches and local bodies.

Bi-monthly meetings, with the minimum amount of organisation and the maximum prayer and fervour, are planned. We attempt great things for God and expect great things from God!

RALPH CAPENERHURST.

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## SERVICE OF MALE VOICE PRAISE IN GUILDFORD CATHEDRAL

By L. LANCASTER (PETERSFIELD)

A SMALL party of us planned to travel the twenty-odd miles from Petersfield to attend the above service. Alas, about two days before we were due to go we discovered in the ELIM EVANGEL that entrance was by ticket only. Too late to obtain tickets, what should we do—abandon the attempt? We decided to pray about it and go, trusting that the Lord would make a way for us. Nearing the city, we caught a glimpse of the cathedral set on a green hill overlooking the city, modern, massive, a silent witness to man's faith in God.

Nearer still—and a sight to try our faith—rows and rows of cars and coaches, indicating crowds of people—surely no room for five people without tickets! We passed one coach bearing a notice—familiar words to us—"London Crusader Choir." Bless them, they had made it!

Now we were at the great west doors. One of our party approached an usher. A few words of inquiry, then came the answer: "We have been turning people away who have come without tickets, but just this moment we have been instructed to allow people to come in." Praise God for answered prayer! What perfect timing, too!

The service began with a short introduction by the Dean of Guildford, then straight into the first choir piece, "Jesus, Thou Joy of loving hearts." What singing, harmony, perfect blending, control — and there in front masterfully conducting the great combined choir our own beloved Douglas B. Gray. Who would have thought fifty years ago, or even less, that in Elim's Jubilee year an Elim minister would be conducting such a choir in, of all places, an Anglican cathedral?

We cannot mention all the items of song, though each one deserves comment—"Ye gates lift up your heads," "Spirit of God, descend upon my heart," "Now Israel may say," "By cool Siloam's shady rill" and others. Here and there a solo very beautifully sung, backed by the choir softly humming in harmony—"In my heart there rings a melody," to mention just one. A thought-provoking address was given by the Rt. Rev. A. W. Goodwin Hudson, of the Billy Graham Association, London, who clearly showed the need of a born-again experience and who exhorted the choir members to continue this work of proclaiming the gospel in song.

The cathedral was packed to capacity. The vast congregation sang, with great feeling, "Spirit divine attend our prayers." What if suddenly there had come a sound as of a rushing mighty wind? Thank God for a "sound of a going," a wind of change. The hunger in many hearts is that we may yet see the latter rain falling even in the cathedrals of our beloved land.

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**A tribute to William George** (*continued*)

their bereavement, and especially the widow, our sister Mrs. George, that the God of all comfort who comforts all those who are His with His own Holy Spirit, the Comforter, might sustain and strengthen her in this hour of separation.

What a gathering there will be when the trumpet sounds the return of the Saviour! What a vast concourse there will be when we all gather, the saints of all the ages, at that meeting in the air for ever to be with Him for all eternity.

# COMING EVENTS

**BIRMINGHAM (Winson Green).** June 12, 13. Opening of new Elim Church, Handsworth New Road, by J. J. Morgan. Sat. 6.45, Sun. 11, 3 and 6.30. June 14-18. Evangelistic Meetings with Ron Jones and John Cooper. 7.30. June 19, 20. Visit of Evangelist Desmond Morton (Bristol). Sat. 7.30. Sun. 11 and 6.30. Buses 11 and 96.

**CANNING TOWN.** June 17. Elim Hall, Bethell Avenue, E.16. Special visit of Mr. J. Deblin (Australia). one-time member of Barking Elim Church. At 7.30. Friends will be pleased to meet our brother again after twenty-seven years in Australia.

**GRIMSBY.** June 8-13. Elim Church, Tunnard Street. Jubilee Evangelistic and Divine Healing Crusade conducted by John Woodhead. Weeknights 7.30. Sunday 10.45 and 6.30.

**HASTINGS.** June 19. Elim Central Hall, Station Road. At 7. Monthly Rally. Visit of the Springbourne, Bournemouth, Elim Church Quintet. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister : A. S. F. Horne.

**KENSINGTON TEMPLE.** June 12. North London Presbytery Missionary Rally. 3 and 7. Song service conducted by I.B.R.A. Radio Choir (Sweden). 6.30. Taking part : R. A. Gull (Tanzania), F. Grossen (Transvaal), L. Wigglesworth, R. B. Chapman, I.B.R.A. Radio Choir (Sweden).

**LONG EATON.** June 26. Station Street Baptist Church (kindly loaned). Baptismal Service at 7, conducted by Pastor K. Smith.

**NEATH.** June 19-27. Elim Church, Briton Ferry Road. Jubilee crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

**NUNEATON.** June 12-14. Elim Church, Queen's Road. Sisterhood Weekend. Special speaker : Mrs. W. Hawley (retired missionary). Saturday 7.30. Sunday 10.45 and 6. Monday, United Rally. 2.45. Items by the ladies.

**ROMFORD.** June 20. Elim Church, Wheatsheaf Road. 11 and 6.30. Special visit of J. J. Morgan, Field Superintendent. Convener : A. W. Leaveseley.

**ROMSEY.** June 19, 20. Elim Church, Middlebridge Road. Anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30.

**SHEFFIELD.** June 12, 13. Elim Church, Lee Croft, Campo Lane. Sunday school anniversary. Preacher : Eric Garner. Saturdays at 7. Sundays at 2.30 and 6.30. June 20. Ruth and Herbert Cocking (U.S.A.).

**THORNTON HEATH.** June 13. Elim Church, Mersham Road. At 6.30. Special pre-Crusade service conducted by Rev. Lane Adams (associate-evangelist to Billy Graham Crusade).

**WHITEHAVEN.** June 13. Elim Church, George Street. Sunday school anniversary. Sunday at 6.30, " Treasure trove " by the scholars and teachers.

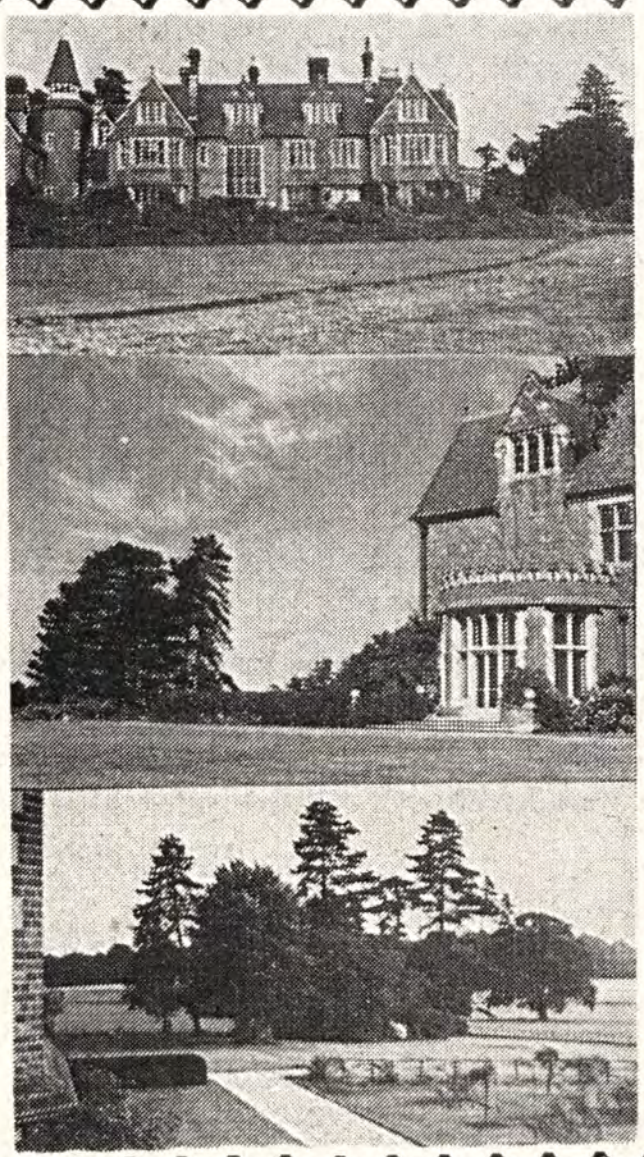
## ITINERARIES

**London Crusader Choir :**

June 12, Richmond Baptist Church (radio rally) ; 13, Maidstone (prison and Assemblies of God) ;
June 27, Woodford.

**Joseph Smith :**

June 12-18, Annaghanoon ; 20-25, Ballymoney ; June 27—July 4, Newcastle (Co. Down).

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## IRISH CONFERENCE REPORT

By H. TOFT

FROM the inauspicious beginnings in Monaghan and in Hunter Street, Belfast, the branches of Elim have "run over the wall" into many countries. Here in Ireland we still have our Irish conference, and this year was the occasion of our fiftieth, which was held in Melbourne Street Elim church, Belfast. Delegates came from counties Armagh, Antrim, Fermanagh, Derry and Down, and Pastor G. Hills came from the Republic of Eire.

Pastor J. T. Bradley, the official representative of the London Executive, was very warmly welcomed to the conference, which was greatly blessed by his address on "The cure of souls" and was helped by his presence.

After the opening exercises the Irish conference was reminded that the Jubilee general conference was coming to Bangor in May, and the Irish churches are endeavouring to raise the sum of £500 to help bring that conference to this country of lovely scenery and warmhearted, friendly and generous people.

We were enheartened by the Superintendent's report of souls saved, bodies healed, and believers filled with the Holy Ghost and baptised in water; of an increase in morning and evening attendances in the churches; of an increase in total church offerings of over £4,000; of a new church building procured at Gilford and good prospects of others at Banbridge and Coleraine. The Irish churches are missionary-hearted—God bless them. This year the missionary offering of £5,255 was the highest ever.

But we were challenged by the appalling need around us, especially among the youth, and also by the tremendous need in Eire.

The Superintendent was re-elected by an overwhelming majority, and two of the previous senior members of the Executive Council were returned. One change was regretted: Mr. J. Copeland decided not to stand for re-election. He was warmly thanked for his untiring twenty years' service on the Executive Council.

The day concluded with a united rally at which the Ulster Temple choir sang and Pastor J. T. Bradley preached. The Irish Jubilee conference now belongs to history. "What did you think of the conference?" one delegate was asked. "It was good," was the reply. "There was a better spirit in it than in any I have yet attended." Well, what did you expect? After all this is THE YEAR OF JUBILEE.

## MR. W. J. COPELAND

### A tribute

IT was with a sense of deep loss that the Irish conference of 1965 acceded to the request of Mr. W. J. Copeland, elder of the Ballysillan church, Belfast, and member of the Irish Executive, that his name be deleted from the list of names of those eligible for re-election to the Executive, thus bringing to a close almost twenty years of unique service.

Fitting sentiments were expressed, but none spoke more eloquently of the confidence reposed in Mr. Copeland than does the length of the term during which he served his Master and the Elim movement with distinction as a member of the Executive.

Well accustomed to carrying responsibility, he brought experience and sound judgment to his office and met its exacting demands with skill and wisdom, imparting stability and a true sense of direction to the course of Elim in the Emerald Isle.

With many claims on his time and a long term of sacrificial service to his credit, it was not unnatural that Mr. Copeland should have felt that the time had come for him to stand down, or that the churches in Ireland should be keenly aware of a debt they cannot possibly discharge.

Suffice it to say that Mr. Copeland will continue to serve as a session member and local preacher, and it is the prayer of the churches he served so faithfully and efficiently that God will richly bless His servant and continue to make him a blessing.

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**Spiritual warfare** (*continued*)

was troubled during the nights, awaking trembling all over and thinking only of this woman. Eventually she had to be brought into our room to sleep. My nerves were all on edge and my mind repeatedly went over the experience, but, praise God, through prayer the victory was won.

Dona Teresa has not yet yielded to Christ and needs your prayers. We too in this tremendous struggle against evil forces need your help in prayer that the miraculous ministry of the Master may continue through us. "We are more than conquerors through Him that loved us." Hallelujah!

HENRY JEFFERY.

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**HEBREWS**

MORE EXCELLENT

| | |
|---|---|
| More excellent name - - - | 1 : 4 |
| More excellent ministry - - - | 8 : 6 |
| More excellent sacrifice - - - | 11 : 4 |



# THE FAMILY ALTAR

**We wish to express appreciation on behalf of our readers to Pastor J. B. Coleman for his Family Altar notes, now terminated. Our next series is by Pastor R. B. Chapman, of Ilford.**

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, June 14th** — Hosea 10:12-15; 11:1-12

" How shall I give thee up?" (v. 8). The closing chapters of Hosea present the love of Jehovah in varying aspects.

(1) THE CHARACTER OF LOVE. Our verse implies the character of Jehovah Himself, since " God is love." Of His wayward people God says " When Israel was a child, then I loved him." Observe in our portion how God worked because of love. He called, healed and drew them, took off the yoke, and " laid meat unto them." God expended every effort to win erring Israel, whom He could not give up because of His intense love. Equally God loves us too and woos us continually that we also may " walk after the Lord."

**Tuesday, June 15th** — Hosea 12:1-14

" Ephraim has said, Ah, but I am rich . . . but all his riches can never offset the guilt he has incurred. I am the Lord your God " (v. 8, R.S.V.).

(2) THE CANDOUR OF LOVE. Though God loved with superlative love, He neither turned a blind eye to sin nor allowed it to be glossed over by the prosperity of riches or plausibility of words. The word translated " merchant " (v. 7) in the original is " canaan." God saw through the subterfuge of a supposed " prince ruling with God," and observed the corruptness of the influence of the Canaanites (Genesis 9:25), whom Israel should have eradicated. God, because of love, did not hide this corrupt hypocrisy; He revealed it, and then exhorted Israel to " turn thou to thy God " (v. 6). It is not true love but mere sentiment that condones sin. True love brings to light the true state of the heart and provides the remedy at the cross.

**Wednesday, June 16th** — Hosea 13:1-16

" I will ransom thee from the power of the grave, I will redeem thee from death " (v. 14).

(3) THE COST OF LOVE. Ephraim pursued sin and gave himself to the worship of Baal, and was therefore threatened with disintegration (v. 3). But God in His love cried " There is no saviour beside Me " (v. 4). Love impelled God to help and to save and to pay the price to ransom from the greatest enemy; confronted by such love even death and the grave take flight. With awe we recall what God did at Calvary to gain man's redemption that we may triumphantly say " O death, where is thy sting? O grave, where is thy victory?"

**Thursday, June 17th** — Hosea 14:1-9

" Ephraim shall say, What have I any more to do with idols " (v. 8).

(4) THE CONQUEST OF LOVE. The full, free love of God has now triumphed, the idolatrous enslavements are ended, the heathen allurements have lost their attraction, the backslider hears the divine love-plea from a tireless Lover and returns from his wayward wanderings. The prodigal, having come to himself, returns to the Father's house that he may serve Him. God promises " From Me shall Thy fruit be found " (v. 8). No longer will it be the fruits of his own miserable, failing, faithless life, but the fruits of God's own wondrous nature manifesting itself through a restored life.

**Friday, June 18th** — Genesis 27:1-17

Recent readings have related to love in its supremacy; this chapter introduces another aspect of love. The events related in today's portion spring from the fact that " Isaac loved Esau, because he did eat his venison: but Rebekah loved Jacob " (25:28). Isaac's love was fleshly, Rebekah's was possessive, both were intrinsically selfish. Isaac loved his son only because he could supply his needs. What a miserable kind of love! No doubt this inordinate love caused Isaac to favour Esau with the blessing (v. 4) in preference to Jacob, though God had said " the elder shall serve the younger " (25:23). With such fatherly example no wonder Esau sold his birthright for a meal! Rebekah's love for Jacob was warped, scheming, possessive, stopping at nothing to gain its own ends.

**Saturday, June 19th** — Genesis 27:18-40

" Jacob said unto his father, I am Esau thy firstborn " (v. 19).

As Isaac adversely influenced Esau towards bodily appetites, so apparently he had adversely influenced Jacob towards untruths. Jacob was a grown man when famine drove the family to Gerar (chapter 26). Isaac lied to the Philistine king and Jacob would remember that paternal lie and find it easier to lie to his father. How great is the responsibility of parenthood, how closely every word and action is observed and followed! Once a lie is told others are needful to cover it, and Jacob added to his lie by blasphemously involving the name of God in his treachery, saying " The Lord thy God brought it to me " (v. 20). With a kiss that smelt of betrayal he deceived his blind, aged father and stole the blessing.

**Sunday, June 20th** — Genesis 27:41-46; 28:1-9

" Tarry with him [Laban] a few days, until thy brother's fury turn away " (v. 44).

Rebekah's judgment was as imperfect as her love, her knowledge as limited as her truthfulness. She thought a few days would appease Esau's wrath, but it took two decades; that a few days would see her son back again, but it is doubtful if she ever saw him again. When methods and motives are wrong nothing is seen properly and the consequence of sin is greater than anticipated. Rebekah was left with a weak, blind husband whom she had tricked and a hate-filled son determined to kill his younger brother. She stood in disfavour with her daughters-in-law and her favourite boy was a fugitive in another land. No wonder the once radiant, adventurous Rebekah leaves the page of scripture saying " What good shall my life do me?" (v. 66).


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## BIRTHS

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WAY. On May 19th, to Graham and Joan (*née* Wilkinson), of Elim Church, Swansea, God's gift of a son, Steven Mark.

## MARRIAGES

SCOBERG—HOBBS. On May 22nd, at Elim Church, Swansea, Roger Scoberg to Carol Hobbs. Officiating minister: Don Evans.

STANTON—JONES. Michael John Stanton to Margaret Elizabeth Jones, at Elim Church, Kingstanding, on May 15th. Officiating minister: Pastor R. J. Morrison.

C.815

## WITH CHRIST

HOUSTON. On May 7th, Rosina Houston, faithful member of Elim Church, Ballymena. Called to higher service. Officiating minister at funeral: A. R. Smith.

PATERSON. On May 8th, Lilias Paterson, beloved founder member of Elim Church, Aberdeen, passed peacefully into the presence of the Lord. Officiating minister at funeral: James C. Quinn. " Till the day dawns."

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 25 | JUNE 19th, 1965 | 6d




*PASTOR AND MRS. WESLEY GILPIN OUTSIDE ELIM BIBLE COLLEGE, CAPEL*

# ELIM BIBLE COLLEGE NUMBER

# SANCTIFICATION

By BARRIE DICKSON

**Barrie Dickson,** from Barnsley, Yorkshire, is a second-year student with a view to entering the Elim ministry in Great Britain.

THE subject of sanctification could be approached from two angles: (1) a mere intellectual examination excluding feeling and conscience, (2) in a consecrated, practical manner (this approach tends to humble and convict the examiner). I trust that this will be our experience.

What is sanctification? The word can be translated "holiness," meaning "to make," "to shine," "to cut off," or "to sever." In the first place this word appertains to God, His unapproachableness and detachment from His creatures because he is holy. God is described as being holy: "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Leviticus 19 : 2). This view of holiness developed to the extent that everything associated with God, even if it was earthly, was called holy. The thing or person was holy not because of any innate or intrinsic quality but because it had a relationship to God. Gurdlestone sums this up very well: "The terms sanctification and holiness are now used so frequently to represent moral and spiritual qualities that they hardly convey to the reader the idea of position or relationship as existing between God and some person or thing consecrated to Him; yet this appears to be the real meaning of the word."

As we proceed we must keep in mind the phrases "to cut off" and "to sever." Israel was a holy nation because God had separated her from other nations to Himself. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all the people that are upon the face of the earth" (Deuteronomy 7 : 6). Even the anointing oil was holy because of its relationship to the service of God. This then is the meaning of sanctification, not the moral idea we have become accustomed to. To avoid any misunderstanding let me say that a high spiritual and moral standard is a result of our relationship with God, and is the effect, not the cause, of that relationship. The scriptural view of sanctification is that which Louis Berkoff states: "Sanctification is that gracious and continuous operation of the Holy Spirit by which He delivers the justified sinner from the pollutions of sin, renews his whole nature in the image of God, and enables him to perform good works."

It must be realised that sanctification is not justification or regeneration. According to Cruden, "Justification is the absolution of a sinner from the guilt of sin and death. It is the remission of sins through the imputation of Christ's righteousness." "Sanctification is an alteration of qualities from evil to good, a purification. It is the renovation of nature by the Holy Spirit."

Positioned in Christ we are completely holy. In this sense alone we are obeying God because of the righteousness of Christ imputed to us. In the same sense we are redeemed. Remembering what Berkoff said above, as we grow in grace and in the knowledge of our Lord we change from glory into glory, thus becoming conformed to the image of God through the work of the Holy Spirit. "Brethren, follow after peace with all men and holiness, without which no man shall see the Lord" (Hebrews 12 : 14).

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**It works**

The American preacher Dr. Pentecost once met a freethinker, who twitted the divine for putting any faith in the Bible, seeing that the authorship of some of its parts was so uncertain and the subject of such debate. "Look here," said the doctor, "who wrote the multiplication table?" "I don't know," confessed the sceptic. "What a man you are!" said Dr. Pentecost. "You believe it and you use it, and yet you don't know who wrote it." This placed the caviller in some difficulty, but, thinking he saw a way out of it, he said: "But the multiplication table works!" "Doubtless," was the triumphant retort of the preacher, "and so does the Bible!"

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## THE AUTHORITY OF SCRIPTURE

(*continued*)

no attempt to apply its teaching to their lives, have a conception of Christ completely different from that which is revealed in the Bible.

Returning to the quotation from *The Times,* we realise that false teaching has led many astray. We must continue "earnestly to contend for the faith once for all delivered to the saints" (Jude 3).

# THE AUTHORITY OF SCRIPTURE

By LAWRENCE REPATH

**Lawrence Repath,** from Chingford, is a first-year student attending college to prepare for the Elim ministry in Great Britain.

*The italicised sentences in this article are to distinguish between modernist and fundamentalist views of the Scriptures. Italic represents the modernist views which the author contradicts.*—Ed.

"STUDENTS cannot be moulded." "The burden of preparing boys for university life rested largely with the schools, but it did not include building up a moral code or pattern of behaviour for the student. The more one tried to mould him the more explosively he broke out of the mould" (*The Times*). This statement is part of an address delivered to headmasters at Oxford on April 12th, 1965. It contains much truth. Today there is a movement in this country towards dispensing entirely with religious instruction in schools. Are we Christians to agree with it? How has this state of affairs arisen? The underlying cause is that for some years now faith in the Bible has been undermined and nothing has replaced it. What is the situation at the moment? Liberal protestantism maintains that the Bible should be interpreted according to human reasoning. The following is a brief summary of some of their teachings and our answer as fundamentalists to it.

**RATIONALISM**

The miraculous is removed from the Bible and from the Christian faith. For example, concerning the feeding of the 5,000 rationalism states that *Jesus did not feed the 5,000 persons. When the lad offered his five loaves and two fishes to Andrew the people were so ashamed that they too produced packed lunches and shared them with each other.* But the Scriptures state that the people witnessed a miracle and therefore sought to compel Jesus to become their king.

**EMOTIONAL PIETISM**

P. Tillich states: "*If that word God has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. He who knows about depth knows about God.*" Here the modernist reveals that he sees no real need for conversion; God is already within man. *The fall did not result in the curse; it was a step up (?) the ladder of evolution.* But we know that conversion and a fundamental change from sin to godliness are vital. "If any man be in Christ he is a new creation."

**THE CROSS: AN ALTAR, NOT A PLATFORM**

*Christ's death was a demonstration of love only. We cannot prove that a saving work was done, so we must endeavour by our own efforts to overcome sin and temptation.* Such a view leaves Jesus, who has "all power in heaven and in earth," impotent. Scripture declares that "the blood of Jesus Christ cleanses us from all sin."

**THE DEITY OF CHRIST SUBTLY DENIED**

*Jesus was a child of His age, who thought in the thought-forms of His day.* This questions His omnipotence. The testimony of the Christ of Scripture is "I am the first and the last." "Before Abraham was, I am."

**KARL BARTH'S THEOLOGY AND TEACHING**

This is still being manipulated by his followers and is in a formative stage. However, it contains the concept that *the Bible is a human book, fallible, and that Scripture is inspired only as far as the Holy Spirit applies it to the individual.* We believe that all the scriptures are inspired of God all the time. Modern theology has finally somersaulted. It says the Bible is human and therefore fallible. Anything human *is* fallible. Our fallibility means we cannot trust human reason, so we rely upon the God-inspired writers of Scripture, who themselves constantly ascribe glory to Him.

Liberal theology is based on the theory of evolution and the conceit of the human mind in attempting to make the Bible acceptable to modern men. So say the critics, "We love Jesus, but don't take the Bible as seriously as you do." The disciple whom Jesus loved found it hard to distinguish between the Word and the living Word (John 1:1, 14). Those who say they love Christ but have no reverent respect for the Bible as the Word of God, and make

(*continued on previous page*)

# EVANGELISM IN ACTION

By IVAN POTTS

**Ivan Potts,** a first-year student from Newcastle-upon-Tyne, is attending Elim Bible College to prepare for the Elim ministry in Great Britain.

*"I am made all things to all men, that I might by all means save some"* (1 Corinthians 9:22).

COFFEE-BAR evangelism, Soho evangelism, door-bell evangelism, child evangelism, and evangelism through preaching indoors and outdoors are ways in which Elim Bible College students seek to implement the above text.

Our work in coffee-bar evangelism has been concentrated in Crawley, Sussex, where a modern youth centre is hired for one Sunday evening a month. This work was new to us, yet the gospel went forth successfully in personal testimonies and items in song, and through a Billy Graham film.

Soho evangelism takes place every Friday night, when a party of eight students visit this notorious spot. Here at least three people have accepted Jesus Christ as their Saviour since the beginning of the year. What exactly do we do at Soho? We distribute literature and speak to men and women of the joy and satisfaction they can have through knowing Jesus Christ. Some people even pray with us on the spot and walk away filled with the joy that salvation brings.

Door-bell evangelism has been carried on recently at Alloa, Scotland, where six students spent a week distributing over 4,000 newspapers specially printed for the crusade held in the town. Many contacts were made with people interested in the gospel and desiring to know more about the unsearchable riches of Christ.

Child evangelism was also successful in the Alloa crusade. Attractive tickets were given out at the three principal schools, advertising a special junior week with Alexander Tee's talking doll, puppet theatre, prizes, puzzles, and a road-safety competition. On the second evening 100 children filled the hall, and forty remained behind at the close of the service to make their decision to receive the Lord Jesus as their Saviour. Many of the students are interested in child evangelism.

Reader, the task is great in that "we should by all means save some." Please pray for the students at the college, the evangelical witness, and for more men and women to enter into this glorious ministry for Christ.

# *News from Tanzania by Mrs. D. Bull*

(*continued from our last issue*)

One elderly man named Spana (Spanner!) at first strongly opposed our African pastor Joseph, saying "There is no God. Where is He?" Enabled by the Holy Spirit, Joseph replied with his usual wisdom and graciousness, and today not only is Spana a sincere Christian but his wife and grown children have also come to know Christ. Two of his grandchildren were taken to the witch doctor when they became ill, but as the little ones steadily worsened they were finally brought to me. Modern drugs renewed their health, and when the parents returned home grandfather was able to lead them to the Saviour. One young warrior greatly desires Christ, but fears his father may forbid his becoming a Christian when he comes back to the village. If the young man goes against his father's wishes the older man can take the cattle belonging to the youth and turn him out of his home. There are women also wanting to become Christians, but their husbands are forbidding it. Will you please take these people upon your prayer list? Not just spasmodically, but daily; not only as a tribe, but with special faith for those I have mentioned. Joseph has told them Christ is able to do all things and help in every circumstance. Claim these promises with us. God is wonderfully working among this tribe which, knowing so well, I confess I nearly despaired of until God quickened faith, then we began to see results! We desire to share with you the privilege of winning more Wakwavi for Christ. Perhaps church missionary secretaries would get a signed list of those willing to promise to pray for these people, and then we will see what more God will do! We are convinced that prayer has been and will continue to be the key to this opened door of service for God.

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**Criticism**

It is easy to criticise the religious methods of others. A clerical critic of Dr. Torrey said to Mr. Alexander: "I don't like the way Dr. Torrey preaches the gospel." "Well," replied Mr. Alexander, "I don't think that he altogether likes the way he does himself, but he can't seem to find any better way." Then, turning to the critic, Mr. Alexander asked: "And how do you do it?" "Oh, I don't do it at all!" was the rejoinder. "Well, then," said Mr. Alexander, "I like the way Dr. Torrey does it much better than the way in which you don't do it!"

## PRESIDENT'S DIARY

*Many readers have expressed their appreciation of the President's Diary feature and we wish to thank Pastor C. J. E. Kingston for supplying this interesting account of visits during his Presidency.*

**April 25th. Caterham.** Pastor and Mrs. G. H. Thomas minister here and, though retired, are faithfully serving the cause of God in Elim. About thirty were present. I preached from Ephesians 1 : 19, 20. In the after meeting five came forward for prayer.

**May 2nd. Oxford.** The Lord Mayor, the Sheriff and some of the aldermen and councillors of Oxford, in full regalia, including the deputy mace-bearer with the mace, were present for a civic service. Pastor F. J. Slemming convened and I preached from Matthew 7 : 29 on "The authority of Christ." There was a fine congregation of 160, which included some of the children from the Sunday school and many young people. Mr. Slemming told me that there was great keenness to invite other young people to the church and about twenty had recently been saved.

At the evening service about 120 were present. Two responded to the appeal and were counselled.

**May 3rd. Oxford.** Over forty were present. After the message on the baptism in the Holy Spirit twelve came forward for prayer. Before I left Oxford, Pastor Slemming showed me the actual spot in the road, now marked with a cross, where Latimer and Ridley were burned at the stake for the gospel's sake. May God give us like courage to stand for the Word of God in our day !

**May 4th. High Wycombe.** In the hillside at West Wycombe are the chalk caves in which the notorious "Hell-fire Club" held its meetings about 200 years ago. It is said that one of the members had a terrible nightmare in which he thought he was in hell. He tried to escape when he saw the miseries of the lost souls and was told by his conductor, the Devil, that he could go now, but that in a year and a day they would meet to part no more. After he awoke he vowed to reform his ways and did so for some time, but later one of his old cronies persuaded him to attend the annual dinner of the club. Riding home afterwards he fell from his horse and was picked up dead. The date was exactly a year and a day after his dream.

Of a different sort was the meeting in the Elim church, when about thirty gathered to hear the Word of God. The meeting was convened by Pastor B. R. J. Garrard and after the message on the baptism in the Holy Spirit six came out for prayer. The building of a new church in Micklefield is going forward and, from the plans, it is to be imposing and commodious.

**May 5th. Moor Common.** This is a branch church of High Wycombe (it has about sixty attending at the Sunday afternoon gospel service). It possesses a baptistry, and two brethren and two sisters were baptised by Pastor Garrard after I had spoken on "God confirming His Word." Sixty-eight were present and the presence of the Lord was manifest. Besides this branch church there are three branch Sunday schools run by the High Wycombe Elim church.

**May 6th and 7th. Banbury.** The church worships here in what was previously the court house, and from the platform where the magistrates sat to uphold the law of the realm Elim now proclaims the grace of the God of heaven. Congregations were small, but God's presence was with us. Pastor A. Cowlen, who is in charge, convened and God gave me liberty in speaking. Pray for Banbury that God may move in His power.

**May 8th. Oxford Presbytery rally.** About fifty-five were present. Pastor T. W. Thomson, of Reading, led the meeting and several of the young people sang. I did not have liberty in speaking, but I trust the message on "God dwelling in man" was blessed.

**May 9th. Reading.** Since my last visit a new modern front has been built on to the church. The congregations, in the morning about fifty-five and in the evening about ninety, were composed of all ages. I was glad to see it was a family church. Pastor T. W. Thomson convened both services and I felt that God blessed the Word. In the after service about eight were prayed for. A good work is being done among the children and I visited a branch Sunday school which had an attendance of over 100.

So I come to the end of my presidential itineraries. In a few days' time I shall hand over the "keys of office" to my successor, Pastor P. S. Brewster. May I say a big "thank you" to all the friends who have so lovingly entertained me during my visits to their churches. Some have given up their own rooms to make room for me ; all have been so kind that these few words cannot repay their love and sacrifice. May God bless you all abundantly.

Now I, as President, make my adieu. To my successor, the new President, I say: "God grant that your year of office may be under His anointing," and "God bless the President ! "

THE ELIM

# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).***

## BIBLE VERSE



The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

PSALM 19:7

# EDITORIAL

THE contents of this Elim Bible College issue of the ELIM EVANGEL come to you from the college's new home, Grenehurst Park, Capel, Surrey. Such a time as this is one of retrospect and prospect. Happily there are still with us some of a generation of members of Elim churches and ministers who recall clearly both the purchase and early years of that Georgian-type mansion in Clarence Avenue, Clapham, London, which for forty years has been the training college for Elim ministers and missionaries as well as a centre of fellowship for Pentecostal people from all over the world. From the mid-twenties until the late thirties was a momentous period of advancement for the Elim Church. George Jeffreys, its founder and then leader, was moving from city to city, and hundreds of people were held spellbound under his dynamic gospel preaching. Conversions were many and the message of divine healing and the baptism of the Holy Spirit met the need of a generation hungry for revival.

Churches where the full gospel message was proclaimed were opened under the Elim flag. The paramount need of the hour was for young men to lead these new centres of Pentecostal faith. Of those who responded to the call at this time many are still with us today, but not a few have retired or have reached the stage where they have truly earned retirement. In this Jubilee year, with fifty years behind it, the Elim Church stands at the crossroads. There are men and memories to inspire us, but that situation is new and pressing.

Perhaps a little unkindly, the poverty and unemployment of the middle 1930s have been given as a reason for the revival of religion and the consequent readiness on the part of some to respond to the call of God to preach. It may be equally unkind to blame the youth of the 1960s for unwillingness to accept the inherent sacrifice of the ministry because in commerce and in the professions they have never had it so good. Be that as it may, the Elim Bible College continues its work of training in its new home in Surrey, and the call goes out, as it did on the day when men were marshalled for the building of the temple, "Who then is willing this day to consecrate his service to the Lord?"

The world situation has changed, social and commercial standards have altered, but the human problem is the same. The need now is for men and women who have known the power of the transforming gospel and have been willing to take up the cross and follow Christ, and who will be ready to dedicate both talents and time to bring the message to others.

Christian service as school teacher, nurse or social worker is one thing and may be the will of God for many, but this does not mean that there is no further use for the Christian minister at home and overseas. Britain today is all but pagan. There is no adequate solution to the nation's problem except in the gospel and the Christian message. We invite you. God's kingdom has a place for you, and you owe it to your fellow travellers to eternity to relate your belief to their needs. *This is no task for a novice. Train now!*

G. WESLEY GILPIN

(*Principal of Elim Bible College*).

# "FORWARD IN FAITH"

By WILLIAM CRAWFORD

**William Crawford,** from Greenock, Scotland, is attending Elim Bible College with his wife and intends to enter the Elim ministry in Great Britain.

IF THERE is "a marked tendency to look at past glories rather than to future opportunities in the Elim Church," as has recently been commented, in this outlook lies a very real danger unless the backward look is counteracted by the forward look. Retrospection must be balanced by a forward-looking policy.

The scriptural attitude is found in Hebrews 10 : 32-39, in which the writer reminds the Jewish believers of both history and prophecy, of experience and hope, in order to spur them on to fulfil the will of God. He advises them to remember the former days and to look forward to the day of reward. These are held forth as the ground of confidence, the past being seasoned by that which is yet to be.

Great persecution was the lot of the founders of Elim and of its early members. Being brought up in a home which has long been associated with Elim, I often heard of the many difficulties which had to be overcome. Often it amounted to being "publicly exposed to insults and abuse and distress," as the *Amplified New Testament* translates verse 33. This was made all the harder because those who were most severe in condemning Pentecost were the very ones who loved and served the same Lord! Despite all this, God was faithful and many could say with Paul "notwithstanding the Lord stood with me" (2 Timothy 4 : 17). As with those of old so with us, persecution has changed its forms. Many who withstood the frontal attacks of Satan have fallen into his sly snares. The menace of materialism has ruined the lives of many who stood through poverty and mockery without flinching. It has eaten its way into the very body of Christ, His Church, and taken its toll of those who were once effective witnesses for Christ. The message to the Hebrew believers was "Cast not away your confidence" and "Ye have need of patience."

Great promises are yet to be fulfilled in further visitations of the latter rain and in the reappearing of our Redeemer and Lord. We have seen and heard of God's great goodness and mighty works in the past ; we are assured of His ultimate triumph in the future ; therefore with confidence we grasp the present.

Looking at the past and the future, the writer to the Hebrews exhorts the believers not to fling away their confidence but to be steadfastly patient, and this patience is not an encouragement to laziness but an exhortation to faithful obedience to the will of God. To look back longingly at past glories is to take our eyes from Christ, for He has gone on before us. We must face the future remembering the past, and seek a move of the Holy Spirit the like of which has never before visited these shores.

# COLLEGE MUSIC

By ROBERT A. HOLDSTOCK

**Robert A. Holdstock,** son of Pastor H. Holdstock, of Elim church, Newhaven, is attending college with a view to entering the Elim ministry in Great Britain.

THE race was on within a few days of the opening of the college year. Wherever there was a piano one could hear duets, trios, quartets and even solos. Who would make a "hit" first? No one would dare to venture near the lecture hall after lunch, for Kurt Schnyder would be there, blowing his own trombone —and didn't he blow! The sound penetrated to every corner of the college.

From all this sprang one quartet and the soloist of the college, June Bryson, was discovered. The quartet, with Ivan Potts playing the mandolin and Roger Redding playing the guitar, Mexican style, together with two accompanying voices, soon made the grade. A musical group, with Jim Dick on the electric guitar, Tom Stevens on the accordion, George Hood as pianist and Bob Holdstock as the vibraphonist soloist, got under way. Churches often ask for students to take special services, and it is on these occasions that the groups go into action.

Since the move to Capel the college has organised a united instrumental group which incorporates every college musician. All that can be said of this is that Peter Bye has great difficulty with this band, and one cannot wonder at it! Friday mornings see the students singing under the leadership of Pastor John Harwood, practising for the special services which can accommodate a choir. On the opening day of the college the student choir sang with the London Crusader Choir, and this blessed the students as well as the congregation.

It is a joy to be able to sing about the Lord Jesus, and is a service for the Master which is rendered, to the best of their ability, for His glory.

# A CALL TO EVANGELISM

## by TOM STEVENS

**Tom Stevens,** a first-year student from Weymouth, is attending Elim Bible College and is awaiting opportunities in evangelism.

EVANGELISM has been termed "the life-blood of our Elim movement." This suggests that it is absolutely vital to our very existence and survival. With the tremendous surge of materialism that has pressed upon us, particularly in the last decade, it is imperative that every Christian should catch the vision and evangelise.

I feel that we should do a little heart searching and look at our situation in the light of His Word to see whether we all have the right to be called "evangelical." Is it possible for a church to be regarded as evangelical in doctrine and yet have no real zeal for evangelism? It would appear so, for in nearly every large town and city there is at least one church and often many claiming to be evangelical, yet thousands in our land have never really heard the gospel. The onus of this responsibility falls not only upon the lone evangelist, but upon every Christian.

Do we not use this term evangelistic a little too freely? Is it not true that many evangelical churches are almost devoid of any spiritual vision and zeal to evangelise? Evangelicalism can become mere dogma, hardened and inactive, without the power and vitality characteristic of the early Church. No man can justly call himself evangelical unless he is striving to propagate "the faith once delivered to the saints." The Christian who has been truly filled with the Holy Spirit will inevitably possess this essential characteristic. He will be consumed and motivated by a God-given passion to point lost souls to Jesus Christ.

Paul is surely one of the finest examples of evangelistic zeal. According to one historian, even his enemies were pricked and moved in their hearts and declared that though his bodily presence was weak and contemptible his letters were weighty and powerful. He was so consumed with compassion for his brethren that he could say "For I could wish that myself were accursed from Christ for my brethren" (Romans 9:3). He counted it a glorious privilege to suffer with Christ. "If so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:17). "If we suffer, we shall also reign with Him: if we deny Him, He also will deny us" (2 Timothy 2:12). The apostle continually bore the marks of one whose whole life was centred in Christ. Nothing could quench his fire and vigour in making known the mystery of the gospel, even in the face of whippings and imprisonment. His words echo down through the ages, "For me to live is Christ." Every department of his life was harnessed to unreserved obedience to the Master. There was a divine urge in him to preach the gospel. "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is me if I preach not the gospel!" (1 Corinthians 9:16).

Methods have often become more prominent than the message. The core of evangelism is Christ. He is the living Word and Evangel. His living presence in our lives compels us to say with Paul, "Woe is me if I preach not the gospel." Not only is this the job of the evangelist, it is our responsibility to witness for Christ in the home, office, factory, school, or wherever we are.

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# "IF YE THEN BE RISEN WITH CHRIST . . ."

## by ALEX D. LEITCH

**Alex D. Leitch,** from Thornton Heath, is studying with his wife at Elim Bible College with a view to entering the Elim ministry in Great Britain.

WE CHRISTIANS live in a world of speed, progress, change and modernisation. Man's activities are thrust before us as the all-important factors of life, so because the Christian lives in such a world he ought to meditate more deeply upon the death and resurrection of the Lord Jesus Christ. When we come back to the cross of Christ, and to the empty tomb, what assurance, comfort, hope and peace are our portion. As we think about the implications of the death and resurrection of Christ we are made to realise that here is the centre of the divine purpose. In this turbulent scene of time we find an anchor in knowing that what really matters are God's activity, God's purposes, God's interests.

The Christian is risen with Christ ! This is a wonderful truth, but there is a danger that while accepting it as a fact we may fail to see what this union signifies in relation to our Christian life.

### As a hope

First, our identification with Christ in His resurrection means that we have been given a hope (1 Peter 1 : 3)—a living hope ; a hope of eternal life ; a hope of glory ; a hope of inheritance ; a hope of perfect conformity to the image of Christ. The resurrection of Christ is the ground for such hope, for it is only through Him, and in Him, that this hope is found. Death, the law of death, and the devil who had the power of death were factors which gave rise to fear and bondage. Today one can see the conflict in the hearts of men as they are hoping and groping for life beyond the grave. For the Christian there is no uncertainty, for Christ has brought life and immortality to light through the gospel. He has faced death and Satan and has conquered both ; He has abolished the power of death and the grave. Because of Christ's triumph our hope is steadfast and sure.

### As an experience

Secondly, our identification with Christ in His resurrection means that we have a present experience of his resurrection power (Ephesians 2 : 4-6).

Without the resurrection the death of Christ would have been in vain and the Church would never have been established. The Church as a whole, and you and I as individuals, needed the death of Christ to redeem us. We also needed the resurrected Christ to awaken us, to enliven us, to infuse us with life and power. The argument of these Ephesian verses and many others is this : by virtue of the resurrected Christ there is communicated to us, or produced within us, a spiritual resurrection which is similar in nature to His own. We were dead in trespasses and sins, but the same power wrought in Christ when God raised Him from the dead has quickened us, made us alive in Him. Christ is the resurrection. Christ is the life. Christ is our life, our real life. The experience and enjoyment of the Christian life are traceable to the resurrection of Christ, which is not only a glorious fact but a living power (Philippians 3 : 10).

### As a challenge

Thirdly, our identification with Christ in His resurrection means that we have a challenge to face (Colossians 3 : 1-3).

If all that I have said is true of us—if God has given us such a glorious hope, if He has delivered us from so great a death, if He has brought us into His purposes and into His activity—we cannot now live as we like. This challenge concerns only those who are Christians, for only one who has experienced this spiritual resurrection can ever hope to rise to this challenge and meet it. The immensity of this challenge is seen in Colossians chapter three, extending to the personal and private life, the church and public life and the domestic and secular life of the Christian. The world seeks to impose its evil concepts and standards upon the Christian, and we must resist the temptation to compromise. Let us therefore seek the things which belong to His kingdom, our affections being firmly set on the things which are above, which shall remain with us when earthly things have vanished for ever.

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**Chairman : THE PRINCIPAL**
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## SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending April 23rd, 1965. We appreciate the generous giving of our young people.

| | £ | s. | d. |
|---|---|---|---|
| Lee Croft, Sheffield | 25 | 2 | 6 |
| Chelmsford: Sunday school £3/7/4, ship halfpennies £16/17/5 ... ... | 20 | 4 | 9 |
| Gosport, ship halfpennies ... ... | 20 | 0 | 0 |
| Southampton (three branches) ... ... | 18 | 4 | 6 |
| Smethwick, ship halfpennies ... | 17 | 10 | 0 |
| Westcliff-on-Sea ... | 15 | 0 | 0 |
| Larne, Pathfinders | 12 | 10 | 0 |
| Kingstanding, Pathfinders ... ... | 11 | 14 | 9 |
| Caerphilly ... ... | 11 | 5 | 0 |
| Croydon: junior church £1/16/0½, Sunday school £4/8/-, ship halfpennies ... ... | 10 | 13 | 6½ |
| Camberwell £10, Girls' Guild 2/1 | 10 | 2 | 1 |
| Leeds Bridge Street junior church ... | 10 | 0 | 0 |
| Clapham ... ... | 10 | 0 | 0 |
| Swinegate, York ... | 8 | 0 | 0 |
| Huddersfield, Pathfinders £5, Sunday school £2 ... | 7 | 0 | 0 |
| Wimbledon ... ... | 6 | 10 | 0 |
| Yeovil ... ... | 6 | 1 | 2 |
| Newcastle, Ireland, Sunshine Corner | 5 | 5 | 0 |
| Oxford ... ... | 5 | 2 | 6 |
| Winson Green ... | 5 | 1 | 9 |
| Rugby ... ... ... | 5 | 1 | 0 |
| Erdington ... ... | 5 | 0 | 0 |
| Hastings ... ... | 5 | 0 | 0 |
| Ipswich: offering £2/7/-, ship halfpennies £2/12/9 | 4 | 19 | 9 |
| Melbourne Street, ship halfpennies | 4 | 16 | 6 |
| Larne ... ... ... | 4 | 0 | 0 |
| Lowestoft ... ... | 3 | 16 | 0 |
| Kegworth ... ... | 3 | 10 | 0 |
| Scunthorpe, ship halfpennies ... | 3 | 10 | 0 |
| Mason Street, Hull, junior church ... | 3 | 8 | 3 |
| East Ham ... ... | 3 | 6 | 0 |
| Llanelly, ship halfpennies ... ... | 3 | 0 | 2 |
| Guernsey £1/15/7, junior church £1/2/3 ... ... | 2 | 17 | 10 |
| Ilford ... ... ... | 2 | 13 | 3 |
| Knottingley, ship halfpennies ... | 2 | 6 | 6 |
| Loughborough, ship halfpennies ... | 2 | 5 | 1 |
| Carshalton, Pathfinders ... ... | 2 | 5 | 0 |
| Exeter ... ... ... | 2 | 5 | 0 |
| Salford, Sunshine Corner ... ... | 2 | 4 | 11 |
| Mountain Ash, ship halfpenneis ... | 2 | 2 | 6 |
| Dewsbury, ship halfpennies ... ... | 2 | 0 | 0 |
| Holyhead, ship halfpennies ... ... | 2 | 0 | 0 |
| Southport ... ... | 1 | 19 | 1 |
| Braintree ... ... | 1 | 7 | 7 |
| Ilkeston, ship halfpennies ... ... | 1 | 5 | 0 |
| Romford ... ... | 1 | 2 | 4 |
| Bermondsey ... | 1 | 0 | 0 |
| Driffield, ship halfpennies ... ... | 1 | 0 | 0 |
| Waltham Abbey ... | | 17 | 5 |
| Hayfield, ship halfpennies ... ... | | 17 | 0 |
| Newhaven ... ... | | 15 | 0 |
| Newquay, Sunshine Corner ... ... | | 7 | 2 |
| Malton ... ... | | 3 | 4 |


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D.1013


# Girls, God needs you;

By VALERIE STONE

**Valerie J. Stone,** a first-year student from Yeovil, Somerset, is attending Elim Bible College with a view to missionary service.

IS there a need for girls in full-time work for God? At this very time there are millions of people who need Jesus Christ and yet have never heard of Him. Almost 2,000 years ago He gave the command to go into all the world and preach the gospel, and yet, to our shame after such a lapse of time, the gospel has not yet reached every person.

Girls do not necessarily have to be nurses or teachers before or after coming to Bible college; there are other ways in which it is possible to assist in the spreading of the good news. Girls are needed in missionary organisations throughout the world—secretaries, typists to type correspondence and translate Scripture portions, clerks, book-keepers to assure safe handling of funds, girls to work with and sell Christian literature and work among a people and translate the Scriptures into their particular language or dialect. Added to these are the many openings in the medical and educational professions. The need is great, the spheres of service are many, but the workers are few. Some girls come to college who, to the human way of thinking, are unsuited and unqualified, but God has led them into service in different parts of the world to bring glory to His name. If you are ready and willing, God will undertake in guiding you to the right place, for He has said: "For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts" (Isaiah 55 : 8, 9).

Mary Slessor once wrote: "Give yourself for the battle outside, somewhere, and keep your heart young. Give up your whole being to create music everywhere, in the light places and in the dark places, and your life will make melody."

*Girls, God needs you!*

## NEWS FLASH

**Belfast crusade**

Alex Tee reports a full congregation in the Wellington Hall, Belfast, last Sunday evening, and that five believers were baptised in the Holy Spirit in the Ulster Temple.



# YOUTH *in action!*

By SYDNEY SPARKS

**Sydney Sparks,** a second-year student from South Africa, is attending college to prepare himself for service in an educational capacity in his homeland.

## TIM

**A story from a sheep farm in the mountains of North Wales**

WHAT a temptation it is for a sheep farmer when he hears of a promising young dog for sale! This happened to John last spring. The dog's owner praised Tim's pedigree and told of his wonderful qualities. He spoke with his mind on the truth and on the price that he intended to ask, but there was truth in what he said, and Tim was duly brought home.

At the time it was no use thinking of taking Tim into the fields to try him out, for the lambs were too young for so undisciplined a creature as Tim to be allowed among them; so he was tied outside the farmhouse, where he had to learn that the length of his chain was the length of his freedom.

Whenever John passed Tim he used to stop and pat him, calling him by name and talking to him. Tim's response was overwhelming, but the trouble was that he saw no difference between working clothes and best suits. But it was in this way that he learnt a very important lesson which was to be the basis of all the other lessons that were soon to follow. Tim learned to know that John loved him.

At last the day came when Tim was taken out for a walk. It was decided that he should be trained without the help of another dog. He was first to be taught the meaning of "Come to me." He had to learn to obey that command wherever he was, and it was a case of praise or rebuke day after day, until finally he understood and would answer to the whistle which meant just that. Then there followed a more difficult lesson. It was far easier for someone as full of life as Tim to be up and doing than to have to be still and wait. But that is what he had to learn—to wait for the next command. And how hard he found it!

Other lessons followed. Tim was taught to run round the sheep in a half-circle on their right, and then always to return behind John again. When he had learned to recognise the difference between the two whistles he was allowed to do the same on the left side of the sheep. It was often disappointing to find after doing so well one day that he had forgotten so much again the next day. But Tim had to be taught to know the standard that was expected from him *all* the time, and once he learned this he began instinctively to know for himself when he failed.

Step by step a trust and understanding developed between John and Tim, and we like to believe that the reason why Tim works so well for his master today is not that he is afraid of being punished, but rather that he loves to obey John's commands. Tim appears to take delight in doing his master's will; it is as if John's will has become his own. That is why Tim is worth so much to John, for no matter how good his pedigree a sheep-dog is useless if it has not been taught to *obey*. His *obedience* is the measure of his worth to his master.

The Scriptures repeatedly take illustrations from the ways of animals and birds. For us the training of Tim has brought home with fresh understanding the meaning of texts like these: "As the Father has loved Me, even so have I loved you: continue ye in My love"; "We love Him because He first loved us"; "If ye keep My commandments, ye shall abide in My love"; "I delight to do Thy will, O my God: yea, Thy law is within my heart"; "Why call ye Me, Lord, Lord, and do not the things which I say?"; "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man."

Extract from the *Evangelical Magazine*

# Women's column

## COBWEBS

By ELIZABETH JUNE BRYSON

**Elizabeth J. Bryson,** a second-year student from Ballymena, N. Ireland, is waiting upon the Lord for further direction in His will.

EVERY housekeeper has one source of annoyance. You smile—I suppose you will say that she has many. Yes, it is true, she has, but I speak of one in particular—*cobwebs,* those dark-coloured networks which appear in the corners of rooms or suspend themselves from the ceiling.

How can we get rid of these cobwebs? "Oh, with just a broom, a cloth and some elbow grease," you say. "The job is not too difficult."

These cobwebs remind me of some things which are happening today. Sometimes cobwebs may be seen in the church, not only the ones in the corners, but cobwebs of criticism, back-biting and slander. We become distressed because of them. Some feel that they ruin the purity of the church and hinder God's work. This is true. Nobody knows how these things get into the church, but they must be got rid of before there can be unity.

We can help to clear them away by constantly speaking only good of one another rather than evil, and by warmly welcoming strangers into our fellowship, especially new converts. How many have been turned away from our churches because of lack of a warm welcome! Much time is spent also in criticising the pastor and his messages instead of remembering him in prayer.

Although we use many hours cleaning our homes and brushing away cobwebs, do we put as much enthusiasm and energy into cleaning our churches of critical cobwebs? The next time you brush a cobweb from your room ask yourself if you are willing to do the same in the house of the Lord.

# SUNSHINE CORNER

By MARILYN V. FORSTER

**Marilyn V. Forster,** a second-year student from Kenya, is preparing for missionary service, and after attending college will commence training to be a nurse.

HELGA was a little girl who lived near a deep ravine at the foot of one of the mountains in Austria. A huge rock had fallen down the mountain side and lodged in the ravine, so making a natural bridge. Helga and her mother were Christians, but her father was a wicked man, who did not love Jesus.

One day, when about to cross the rock-bridge, Helga's mother saw that it was ready to fall. On returning home she warned Helga not to go to the bridge any more. The next day the father told Helga that he was going over to the other side and would cross the bridge. She told him that it was not safe, but he only laughed at her. When she saw that he was determined to go, she asked if she could go with him.

While they were walking along together, Helga looked up into her father's face and said "Daddy, if I should die, will you promise to love Jesus and meet me in heaven?"

"You are not going to die; don't speak of it," he said.

"But if I should die, do promise, Daddy, that you will be a good Christian, and come and live with Jesus and me in heaven."

"Yes, yes," he said at last.

When they came near the crossing-place, Helga walked quickly in front of him and ran on to the loose rock. Down it fell, with Helga, and killed her. The father crept to the edge of the cliff with tears of grief streaming down his face and gazed down upon his daughter's little form. He then began to think of all that Helga had told him about how Jesus died to save the whole world, and he remembered the promise he had made to his daughter. What could

(*continued in previous column*)

**SUNSHINE CORNER** (*continued*)

he do but kneel down and cry to God to have mercy upon him?

Jesus loves *you* more than Helga loved her father. Jesus died in the place of sinners who deserved to be punished, that they instead might be forgiven and go to heaven. Will you ask Jesus to forgive you and help you to live for Him the rest of your life?

# DANIEL

By HAKAN ENQUIST

**Hakan Enquist,** a first-year student from Finland, is attending Elim Bible College to study the English language and theology to prepare for missionary service in Thailand.

ONE of the men in the Bible whose life and holy behaviour in ungodly surroundings have spoken to me is Daniel. Daniel 1:3,4 states that king Nebuchadnezzar said to Ashpenaz that he should bring before him certain of the children of Israel in whom was no blemish, but well-favoured and skilful in all wisdom. One of them was Daniel. But verse 8 says that he would not defile himself with the portion of the king's meat. Daniel and some other Israelites did not eat of the king's food; instead they ate vegetables and drank water. The meat the king ate was meat offered to idols, and to eat such was forbidden by the Jewish law. We can see that Daniel had respect for the word of God and wanted to obey it. The result was that Daniel and his friends were physically superior to the others.

God also gave them knowledge and skill in all learning and wisdom (1:17). He gave them these virtues because of their faithfulness to Him. The sixth chapter gives a clearer picture of Daniel's character. He was faithful in his duty and no fault was found in him (6:4). This encourages us to be faithful in serving God.

One thing which we think about when we hear the name Daniel is his communion with God in prayer in spite of threats and resistance. In chapter six, verse ten, it says that Daniel knelt upon his knees three times every day. He knew that he would be cast into the lions' den, but he preferred giving his life to being faithless. Daniel was a man used by God and full of wisdom. He was a man to whom God revealed many things.

For me Daniel is a man who wanted to live a holy life, who wanted to be faithful in his duties and be placed at God's disposal although it endangered his life.





D.613


## COMING EVENTS

**ALDERSHOT.** July 3rd. Public Library Hall, High Street. 7 p.m. "The Holy Spirit's Ministry—today." Speakers from various denominations. Please see panel below. Business meeting at 2.45 in Elim Church, Aldershot.

**BIRMINGHAM (Winson Green).** June 19, 20. Elim Church, Handsworth New Road. Visit of Evangelist Desmond Morton (Bristol). Sat. 7.30. Sun. 11 and 6.30. Buses 11 and 96.

**CANNING TOWN.** June 17. Elim Hall, Bethell Avenue, E.16. Special visit of Mr. J. Deblin (Australia), one-time member of Barking Elim Church. At 7.30. Friends will be pleased to meet our brother again after twenty-seven years in Australia.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays 11 and 6.30. During July and August at 11 and 7. Minister: H. Burton-Haynes.

**HASTINGS.** June 19. Elim Central Hall, Station Road. At 7. Monthly Rally. Visit of the Springbourne, Bournemouth, Elim Church Quintet. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne.

**LONG EATON.** June 26. Station Street Baptist Church (kindly loaned). Baptismal Service at 7, conducted by Pastor K. Smith.

**NEATH.** June 19-27. Elim Church, Briton Ferry Road. Jubilee crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

**NEWCASTLE UPON TYNE.** June 19, 20. Elim Church, Heaton Road. Visit of H. W. Greenway (Secretary-General). Saturday at 7. Sunday at 11 and 6.30. Musical items by the "Ambassadors." Visitors welcome.

**ROMFORD.** June 20. Elim Church, Wheatsheaf Road. 11 and 6.30. Special visit of J. J. Morgan, Field Superintendent. Convener: A. W. Leaveseley.

**ROMSEY.** June 19, 20. Elim Church, Middlebridge Road. Anniversary weekend. Preacher: Pastor R. Hobbs, Bridgend. Saturday at 7.30. Sunday at 11 and 6.30.

### ITINERARIES

**London Crusader Choir:**
June 27, Woodford.
July 18, Lewes prison and Hove; 25, Clacton-on-Sea;

**Joseph Smith:**
June 20-25, Ballymoney; June 27—July 4, Newcastle (Co. Down).

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# The Family Altar

**Scripture Union Portions**

**Notes by R. B. Chapman**

**Monday, June 21st** Genesis 28:10-22

" He lighted on a certain place . . . this is the gate of heaven " (vv. 11, 17).

Here the sun set in darkness; Jacob in lonely solitude had only a stone for his pillow. Yet this most uncongenial place became the gate of heaven. Wrong caused him the loss of home and loved ones, but God was still near. The voice of conscience was muffled by maternal solicitude, but God's voice was still speaking and Jacob recognised it. The effect upon Jacob appears immediately. The craving for family privilege is surrendered to a desire for God's privilege, " If God will be with me and keep me . . ." ! The ambition for the blessed heritage is subdued to a request for " bread . . . and raiment "; the passion to get is surpassed by the wish to give: " of all that Thou givest me I will surely give the tenth unto Thee."

" Surely the Lord is in this place " (v. 16). Whether we know it or not God is right at hand.

**Tuesday, June 22nd** Genesis 29:1-14

" Jacob . . . came into the land " (v. 1).

Jacob prayed God to accompany him and keep him in the way, and surely here is the evidence that God had been with him and had guided in every detail. The first people met are natives of Haran, to which Jacob is journeying; the first well at which he stops is the one to which his future host's flocks are being led at the very time of his arrival. Who but God could plan to such detail? Three flocks wait by the well, the shepherds awaiting the others who also have rights to the water in the well. Only when all the interested parties arrive is the stone taken away. A delightful insight into the customs of the day. Yet Jacob's character seems again to be revealed in verse 10, his impatience of restraint, even though he is a stranger among them.

**Wednesday, June 23rd** Genesis 29:15-35

" What is this that thou hast done unto me?" (v. 25). He who had deceived his father so craftily now finds that he in turn has been tricked by Laban. Though it may not appear always to be so yet " whatsoever a man soweth that shall he also reap." This is the pattern of life. What we have done to others comes back upon our own heads, and this can be very costly. It cost Jacob a double period of servitude—fourteen years instead of seven. " Be sure your sin will find you out." Note that it does not say " your sin will be found out," it says " your sin will find you out," or better " your sin will come back home to you."

**Thursday, June 24th** Genesis 31:1-24

" I see your father's countenance, that it is not towards me as before; but the God of my father hath been with me " (v. 5). Men alter, but God abides. Laban received Jacob gladly, made him welcome and offered him wages, but time changed things. He deceived Jacob by foisting on him the " tender-eyed " Leah instead of giving him the beautiful Rachel, changed his wages ten times, and broke every contract he made with him. Now his brow furrows with wrath, his eyes narrow with suspicion and the man who was once Jacob's friend has become his enemy. But the God who intervened to effect Jacob's birth in answer to prayer, who promised to lead Jacob into superiority, who undertook to help and guide and never forsake him, was still the same, saying " I will be with thee " (v. 3). He never changes.

**Friday, June 25th** Genesis 31:25-50

" Mizpah " (v. 49). Here is a most misused word. Frequently it appears on plaques, brooches, farewell cards and keep-sakes, and is given as a token of friendship which it is hoped will be carefully preserved by God. This is far from the original meaning and use of the word. The unscrupulous Laban spoke these words to indicate that God was to act as a guardian of the law or as a sentry on duty to prohibit each trespassing upon the other's territory, because each was filled with mistrust and suspicion. This pillar was a beacon of warning that neither should pass, a watch-tower of defence against one another because of mutual antipathy. True friendship, based on love, does not require a Mizpah.

**Saturday, June 26th** Genesis 31:51-55, 32:1-12

" Laban returned . . . Jacob went on " (31:55, 32:1). Here Laban leaves the pages of Scripture and goes into obscurity, but Jacob goes foward and meets the angels of God. The back-ward look, the retracing step, are always perilous—remember Lot's wife—and should never be contemplated by the sin-cere child of God (Luke 9:62). But Jacob had also to face the result of his deceiving his brother Esau. Sending mes-sengers before him, he learned on their return that Esau was coming to meet him with 400 men. Jacob was terrified. In our next portion we shall see how his fear drove him to prayer. Was this the first time for many years he had prayed ? As has been said, " so often we do not find God to be a reality until we find Him to be a necessity."

**Sunday, June 27th** Genesis 32:13-32

" Thy name shall be called no more Jacob, but Israel " (v. 28).

Jacob faced many crises in his turbulent life, but this was the greatest. Marching towards him, with 400 men, was his enraged brother, who swore revenge by death, behind him were an angry, untrustworthy father-in-law and family. Be-tween the two forces stood Jacob and his wives and little ones. What should he do in this dilemma ? Wisely Jacob got alone and faced the matter out with God; he wrestled and submitted (for " I will not let thee go " was not ex-pressing arrogant superiority but humble, submissive need). He was preserved and his name changed from Jacob (the twisting supplanter) to Israel (the prince ruled by God). His character was changed too through the chastisement of cir-cumstances and contact with God.

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## CASE HISTORY OF CONVERSION

By A. S. F. HORNE

Some two months ago Mr. Winterburn came to our gospel service at Central Hall, Hastings. He gave his heart to the Lord. In the vestry he told me how his married children would have nothing to do with him. Could I help? I told him I would ask the church to pray for him. I phoned to two ministers near their homes, and on January 31st we had the joy of knowing that God had answered prayer and he had been completely reconciled with his family. Our God is a God of reconciliation.

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BRICKELL. On May 14th, Clara Louisa Brickell, aged 69 years, beloved member of Elim Church, Swindon, passed away to be with her Lord. Officiating minister at funeral: F. J. Day.

REDBOND. On Friday, May 28th, Mrs. Ada Redbond, aged 84 years, member of Elim Church, Rayleigh, since the early days. A radiant Christian. Officiating ministers at funeral: W. R. West and R. Thorn (Evangelical).

## THANKS FOR SYMPATHY IN BEREAVEMENT

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# THE ELIM EVANGEL

Vol. XLVI No. 26 JUNE 26th, 1965 6d




*THE RETIRING PRESIDENT, C. J. E. KINGSTON, PRESENTS HIS SUCCESSOR IN OFFICE, P. S. BREWSTER, WITH A BIBLE*

# SPECIAL CONFERENCE NUMBER

# CONFERENCE REPORT

## *by F. LAVENDER*

### ELIM PRESIDENT SOUNDS THE JUBILEE TRUMPET !

" IT IS the God-ordained way that lips of clay should become lips of fire ; our task is to evangelise ! " In these burning words Pastor P. S. Brewster provided the keynote to his presidential address on the opening night of the Elim Jubilee Conference in Northern Ireland. Fifty years ago a band of devoted young men and women, inspired by love for Christ and a passion for souls, set out to proclaim the gospel to the people of Northern Ireland, and so began the evangelistic work of the Elim churches. In his message to conference, Mr. Brewster revealed the same passion for souls that had inspired the pioneers of our work, and with a stirring blast of the Jubilee trumpet challenged us to an out-and-out endeavour to liberate mankind by the gospel. Pastor C. J. E. Kingston, the retiring President, echoed the feelings of the congregation when he presented the President with a Bible and said " We are sure that Pastor Brewster will use the Word of God to win many for Christ."

Earlier in the service the Secretary-General read a congratulatory telegram to Mr. Brewster from the " Barnstaple babes " and another from the Welsh Presbytery. The President thanked Mr. Kingston for the great work he had done during his year of office ; also Mrs. Brewster and the Cardiff church for enabling him to do the work to which he had been called, and Pastor Plowright, his co-worker in many crusades.

### PROGRESS REPORTS

Pastor Plowright spoke on Tuesday morning at the first of the conference devotional sessions in the Queen's Parade Methodist church, Bangor, and we were helped and stirred by his practical approach to personal evangelism—the need to express our testimony first by Christian actions, then by word of mouth.

The business sessions of conference commenced with the announcement of the results of the voting for the Executive Council, the retiring members, H. W. Greenway, D. B. Gray, H. B. Haynes and J. C. Kennedy being re-elected. Conference gave a great ovation to G. W. Gilpin when it was announced that he had been voted President elect. This seemed most appropriate when one recalled the years that Mr. Gilpin had spent as an Elim minister in Bangor ; and what a happy moment for Mr. Gilpin senior, lay representative of the Bangor church !

### FIELD REPORT

We were glad to welcome into the Elim fellowship two churches—Barnstaple, recently established following a pioneer crusade by P. S. Brewster, and Lytham St. Anne's, which has connections with Elim going back to the earliest days.

J. J. Morgan, Field Superintendent, reported that our evangelists had conducted crusades from Ipswich in the east to Barnstaple in the west, from Brighton in the south to Coatbridge in the north. We thank God for people in many parts who have come to Christ as a consequence. Our warm thanks to our evangelists, courageously proclaiming the gospel in face of enormous odds : Pastors Biddle, Brewster, Canty, Jones, Lambert, Lewis, Tee and others. Mr. Morgan gave a serious warning, however, for our programme of evangelism is threatened by the shortage of young men entering the Elim ministry. The debate on the evangelistic report was enlivened by a vigorous, humorous and practical speech from R. D. Bradley ; many echoed his plea for more discipline among our ministers. Another thoughtful intervention came from J. Osman, who always impresses by his statesmanship and grasp of his subject.

### MISSIONARY SOCIETY

The Missionary Secretary, L. Wigglesworth, warmhearted and sympathetic in his approach to the problems of missionaries, presented an encouraging report which surveyed briefly each Elim mission field ; we were happy to have news of the progress of Dr. Brien following his accident, and we trust he will soon be home for a well-deserved furlough. Questions asked by several delegates showed how much the missionary work is upon the hearts of ministers and laymen. The Missionary Council needs our prayers as it tackles the difficult, intricate problems affecting our work in many parts of the world.

### ELIM BIBLE COLLEGE

The debate on the Elim Bible College report was notable for G. W. Gilpin's reasoned, vigorous and at times passionate defence of the fundamentalist position of the college synod. A. Tee made an excellent contribution to this debate with his suggestion that Bible College rallies should be held in different parts of the country ; an annual Bible College Sun-



*The Mayor of Bangor, Councillor C. F. Milligen, and his chaplain, Rev. J. B. Jennings, with members of the Executive Council and H.Q. staff.*

day throughout the Elim churches ; and an increase in the studies on evangelism at the college. It was good to have Mr. S. G. Coulter, an outstanding layman of the Irish churches and member of the Irish Executive, make a quiet, thoughtful plea to hold retreats for young men at the Bible College—this could help to bring the right type of men into the ministry.

**YOUTH**

Presenting the youth report, A. Tee said that numerous churches had taken part in a recruiting drive last autumn and had felt the benefit in their youth work. He appealed for a children's crusade to be held in every Elim church in October next—a call to which many will surely respond. Mr. Tee told us that the Jubilee Famine Fund had reached £1,398, an encouraging start for an imaginative plan. H. W. Greenway and P. S. Brewster resigned from the Youth Committee after each had given more than twenty-five years to the youth work, and conference accorded them a standing ovation. W. R. Jones and J. Lancaster were elected to fill the vacancies. Another leading Irish layman, Mr. Norman Black, contributed an outspoken speech with a touch of Irish humour during this debate.

**MUSIC AND RADIO**

When we considered the report on music and radio evangelism the thought must have come to many that Elim has been greatly blessed to have such a fine, kindly and talented ambassador as our Director of Music, D. B. Gray—God continue to bless and use him !

**Missionary rally**

The Wellington Hall was full for the missionary rally on the Tuesday evening, and the congregation was electrified by a brilliant missionary pageant presented by the Irish churches. Four young men, carrying Union Jacks, led a procession consisting of eight missionaries on furlough and groups of people in national costume representing the various Elim mission fields, each group carrying the flag of the nation which it represented. Evidently a great deal of thought and preparation had gone into this pageant, and we offer warm congratulations to the energetic Missionary Secretary of the Irish churches, Pastor E. J. Thomas, and his helpers on the resounding success of this venture. Pastor L. Wigglesworth delighted the congregation by leading the folk who had taken part in the pageant in the singing of five choruses—each in a different language ! It was inspiring to see Mrs. Christie home from Africa for the first time in twenty-five years, yet still longing—at the age of seventy-nine—to be back on the field. What a challenge to easy-going, complacent younger people in our churches ! Four missionaries spoke on important aspects of the overseas work. Miss C. Garbutt showed how education in African schools provides an entrance into otherwise closed doors, and appealed for school teachers to respond to the challenge of a new school in Rhodesia. Medical work in India was the subject of Miss C. Paint, and she pointed out that, without advertising, multitudes of people were coming for healing, and many had put their trust in Christ as a consequence. Speaking of evangelism in India, Pastor F. Newey told how the Bible story is being taken to the towns and villages by preaching, tract and film-strip. Pastor R. A. Gull, speaking of literature evangelism, called it " the 5,000-year-old weapon of the written word "

and appealed for support to launch a great literature crusade, pointing out that many of the converts from Islam to Christ were being won by literature. Giving the closing message, Mr. James Salter spoke of the beginnings of his ministry in the early days in Ireland in company with George Jeffreys, and in his droll way he made us vividly aware of the conditions under which they worked for God. He testified that the Congo Evangelistic Mission, in which he has worked since its inception, derived much of its early inspiration from those first meetings in Ireland. A wonderful evening was brought to a great climax by the announcement that the offering taken up for the missionary work had reached a total of more than £247.

### Wednesday

The Wednesday devotional meeting was addressed by Pastor J. Smith, fiery and provocative as ever—it is impossible for a meeting to be stuffy or formal when he is the speaker! He pointed out that we can only get down from heaven in revival what we send up to heaven in prayer, and he called us to back up our work of evangelising by prayer and fasting.

### FINANCES

H. W. Greenway, alert and shrewd, spoke to the business session about the improving financial stability of the Elim churches, but made an important observation: "You cannot do what you like with money simply because the financial position is sound." Our thanks are due to Mr. Greenway and the able, willing administrative secretary, J. C. Smyth, for the tremendous work they are doing and the many burdens they are bearing.

Mr. Greenway put a very lively "cat among the pigeons" by suggesting that ministers pay 10/- per year to cover the cost of such items as their credential, year book, etc., but when the smoke and fire cleared away we were enthusiastically interested to know that next year's conference is scheduled for the Bracklesham Bay holiday camp (D.V.) from May 16th to 20th. It was also interesting to have information that Mr. Greenway has been invited to serve on the spiritual preparation committee of the Billy Graham crusade, and that those in authority are considering inviting representatives of the Pentecostal churches to serve on the executive committee.

### STUDENTS AS ASSISTANTS

G. W. Gilpin asked conference to resolve that young men coming out of college should be appointed as assistants to progressive ministers in larger churches for a period of twelve months, and there was great sympathy for this request. The principle was accepted, although its implementation may be delayed by the present shortage of ministers.

### MINISTERS' SALARIES

The recommendations of the Salary Committee for an increase in ministers' salaries—the first for two years—was subjected to a long scrutiny by conference. This debate was notable for the positive contributions made by several laymen. Specially outstanding were speeches by F. E. Croker, C. Pendrill, D. House and L. Northcote. The palm, however, belongs to T. E. Francis, who in a blunt, forthright speech spoke scathingly of men who talked with vigour and violence outside the conference but who said nothing in the debate. Well done, T. E., and may your words sink into many craven hearts! The salary proposals contained two new points: first, the providing of a minimum salary of eighty per cent of the standard; second, the giving of discretionary power to the Executive Council to raise ministers' salaries to an amount £1/10/- above the standard salary. The proposals were agreed by a majority vote.

### Youth rally

A splendid congregation in the Wellington Hall youth rally heard messages from three of our younger ministers, and many of us were thrilled to think that such capable, keen young men are being raised up in our ranks. Pastor B. Edwards presented a disturbing challenge on the theme "What do ye more than these?" He showed that we have to cover more ground than any other cause—the whole world; we have more people to reach, and therefore each one must reach one; and we have more to give, for young people crippled by sin need the reviving and saving power of Christ. Pastor W. Lewis spoke of the need to get young people from our various departments into the church itself, and in his blunt way urged us not to give up because we were not immediately successful, but to keep trying until we did succeed. He gave many suggestions, which will surely be circulated, and one could not but admire the hard work which he has put into the great task of winning young folk for Christ. The final message came from Pastor C. Smith, who spoke on the subject of "Consecration." I liked his statement that "a Christian does not run away from difficulties, but faces them with a new power." He showed that consecration involves sacrifice, and spoke of students at the Elim Bible College who, following news of the massacres in Congo, cried "Take me, Lord, I'll go, whatever the cost." Jesus Christ is looking for those who will give all to Him!

We were delighted to hear the testimony of a



*From left to right :*
*R. J. Morrison, H. A. Court,*
*L. Wigglesworth and*
*A. Tee.*

young lady from Dundee who had been blind in one eye but who was healed during Pastor A. Tee's crusade in that city. We praise God for this modern miracle.

### Thursday

The conference hall was packed on Thursday morning for the breaking of bread, and from the beginning there was a sense of the presence of God. There were many provocative thoughts in Mr. James Salter's message : " Sodom is no place for Christians ; keep out and you will never need to be brought out " ; " It is safer in the desert with God than in Sodom without Him " ; " If we are in touch with God, ' impossible ' is not in our vocabulary " ; " When God's provision is ministered by God's Melchizedek it does the job with plenty to spare." Following the communion service a cheque was presented to Pastor and Mrs. Joseph Smith as a token of Elim's appreciation of their many years of loyal service.

### SUNDAY SCHOOL EXAMINATION

When conference resumed its business, R. Hunston introduced a motion from the Welsh Presbytery asking the Youth Committee to endeavour to continue the annual Sunday school examination. Mr. Hunston made some good points in a rather wordy way, while the Youth Director, A. Tee, gave a quick-fire nine-point reply which convinced some but did not satisfy others. A suggestion from J. T. Bradley that the matter be referred back to the Youth Committee for further examination was accepted by conference.

### COMMITTEE ON PROGRESS

An interesting interim report was submitted by the Committee on Progress, relating to two subjects, pioneer evangelism and the Elim constitution. After various suggestions had been made the report was adopted. L. Cowdery and J. Lancaster were elected to serve on this committee.

The conference business closed with a short discussion on the new edition of *Elim News*, and we congratulate G. Canty and H. W. Greenway on their vision and enterprise in planning to send out 1,000,000 copies this year. Every Elim church should play its part in this venture.

### Final rally

The final rally of the conference was the Jubilee convention service, and again there was a full hall and a spirit of expectancy. We were delighted to welcome Pastor Gilbert Dunk, who came to join in our Jubilee meetings and brought to us the greetings of the Elim churches in New Zealand. Mr. Dunk told us that though the work is still not large it has shown an encouraging growth in the past few years, and they are looking forward to expanding the testimony in areas where as yet we have no churches. Pastor S. Gorman, gracious, humble and inspiringly courageous, read Psalm 24 ; then Pastor J. J. Morgan brought the closing message—and how exalted it was! He spoke of the exaltation of Jesus Christ as given in Philippians 2, and reminded us that it is possible to think of the cross of Jesus and to forget His coronation. Christ who was crucified, humiliated and rejected was received with acclamation by heaven ; the Hero of Calvary was given a standing ovation! I liked the speaker's observation that " the marriage of Christ and His bride will not be ' until

(*continued on page 412*)

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address. Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

## THE ELIM CONFERENCE

THE Elim Conference here reported has been generally acclaimed as the best yet. The Elim foundation well and truly laid, the superstructure is now in process of erection. The spirit of and attendance at this year's conference augur well for the conference next year at Brackle-sham Bay Holiday Camp, May 10th to 16th, and for Elim's future.

The churches in Northern Ireland welcomed us royally to the land of Elim's birth and everywhere the delegates were warmly received. If the visit of the conference to Ireland was a blessing to our churches there, they were an inspiration to us also.

Many expressed the sentiment that it was hoped that Ireland would not have to wait another fifty years for the next visit. The conference would say a hearty amen to that. Thank you, Northern Ireland, for your loyalty and fellowship.

## JUVENILE DELINQUENCY COMMITTEE DISSOLVED

SIR Frank Soskice, the Home Secretary, has decided to dissolve the Advisory Committee on Juvenile Delinquency. The committee was set up just over a year ago amid a blaze of publicity. We recommended a certain course of action some months ago by the committee to save its time and our money. A reader informed us that she sent a copy of the ELIM EVANGEL containing our suggestion to the then Home Secretary, Mr. Brooke. Apparently the committee has decided to adopt our suggestion, for Sir Frank states after only three meetings: "After careful consideration I have reached the conclusion that the immediate purpose for which the committee was established has been served," and goes on to state that he would not be justified in making further demands on the time of the members.

We may judge that the committee had no fresh ideas, for Sir Frank feels that to make further progress it would have to formulate detailed recommendations on subjects already being considered by other specialist bodies. About a third of the members agreed that there was a danger of overlapping.

To solve our delinquency problem, adult and juvenile, we require a new moral climate in Britain. The Bible and history show us how this may be achieved. A few dedicated individuals of the calibre of William Wilberforce, John and Charles Wesley, Hannah More, Elizabeth Fry or William Booth can again transform the moral climate of Britain. The Church should pray that God will send forth such labourers into His harvest field.

In the meantime we note that the "other specialist bodies" whose activities among youth help to lift the standard of morality are largely inspired by the Christian "tradition" either directly or by its example. As Jesus said, it is His Church that is the salt of the earth and the light in the world.

# Presidential address to the Elim Conference

## by P. S. Brewster



*The ministers' choir*

THE main duty of the Church is to win men and women for Jesus Christ. This means that every minister, every missionary, every deacon, every elder, every member and the newest convert must "do the work of an evangelist" and have a passion and a burden for the souls of men. The speed of the progress of the early Church was due to the fact that under God they went everywhere preaching the Lord Jesus. You cannot make a man have a passion for souls. It must come from within, from his own experience with God and with the Scripture. There are many other purposes, but I cannot see any other major purpose than that the Church must go "into all the world, and preach the gospel." Jesus Christ was the greatest evangelist who ever lived, and the main work of the Holy Spirit today is to say "Come" to the unconverted. Thus the dearest thing to the heart of God is to win the unconverted, and the joy in your own experience of meeting men and women who have been won to Jesus Christ through your ministry is supreme.

When we talk of progress what do we mean? We do not mean the storing up of reserves of money and the vast increase of properties, although these things must have their place in any organisation. We mean spiritual progress, which involves people getting converted and in turn reaching out to convert others, and the preparation of their lives for the future. We mean the bringing of glory to God.

The Elim Church and the kingdom of God owe a great deal to Ireland for the men it has supplied to the movement, for the tenacious stand they have always made for the word of God, for their contending for the faith, and for their intense loyalty to the Elim Church. There is nothing wrong in being loyal to our movement, for it is through it that we serve God. Over one-tenth of our present ministers came from Ireland, and four of these have already been elected President. Over one-third of our present Executive Council are Irishmen, three of the highest positions in our movement are held by Irishmen, and some of our largest churches are pastored by Irishmen.

I have served our Elim movement for almost forty years and have been exceedingly proud to do so, and if I had my time over again I would still do the same. I am also very humbled and yet gratified to realise that three of my four children are also serving in this movement today. During these years, like so many others of our ministers, I have had many heartaches, frustrations and defeats, but I have also witnessed many gospel triumphs.

### TRANSITION

The Elim Church today is in what could be called a transitionary period, and only God knows what the future holds for us, and this applies not only to our movement but to the whole Church of Jesus Christ. Of one thing I am certain, we must not fail God, neither must we fail in our great commission. We must never allow personal, petty, preconceived ideas or untried techniques to take the place or the mind of the Holy Spirit. The Elim movement has a call and a commission, and nothing must be allowed to hinder this purpose. Personal views and ideas have to be sacrificed for the fulfilling of divine purposes. We must never import the idea of jockeying or lobbying for position, neither must we undermine those who are in position, neither must we allow personal, untried ideas to ride roughshod over the well-tried paths. Before we can dispense with any of our well-tried New Testament methods of progress and evan-

gelism we must make sure we have something better to offer.

We are living today in a completely new world, and in so many ways it is exciting if it were not so terrible. We have space travel, nuclear warfare, the amazing advance of technology and the use of computers. Everything seems to be completely changed; even world policy is now being reconsidered by the leading men of all countries. However, in the realm of God there are some things that will never change, and it is wise to understand this. Sin is exactly the same, although it is thinly covered today with veneer. Disobedience and rebellion against God, involving doubt and unbelief, still remain firmly fixed in the heart of unregenerate man. The truth that men and women are dead in trespasses and sins and that they so desperately need a Saviour will never change, and the preaching of the gospel through human lips is God's divine order and that will not change, although customs and methods and procedure can change.

When the Elim Conference elected me to be its President for the second time, my first reaction was to refuse, but then I realised it was Jubilee Year and that they were not in fact honouring me as a personality or as an individual, but were honouring evangelism and the office of an evangelist. This gave me a deep sense of encouragement and gratitude to God.

### SINCERITY

True evangelism is not merely the redistribution of the saints from one denomination to another. The angels in heaven rejoice over sinners converted and not over the redistribution from one flock to another. Paul said "Examine yourselves, whether ye be in the faith," and likewise it is well that we should examine ourselves to see if we really have a passion for souls or whether it is just mere words and sickly sentiment. A favourite word of the apostle Paul was "unfeigned." He speaks of "love unfeigned" and "unfeigned faith." In common English this means a deep sincerity. In the outside world today there is much pretence coupled with the art of diplomacy and tolerance. This may carry weight in material things and secular things, but not in the work of God. Paul asks for unfeigned, unvarnished sincerity. The early Church had this one characteristic that seemed to dominate everything they did and said, and that was a burden for the souls of men. Jesus Christ was so intense in His evangelism that He wept over the souls of men. Paul the apostle had such a burden for the souls of men that he described himself as the off-scouring of the earth, "the least of the apostles," as the dung and refuse in the fields. He was absolutely nothing.

It is not so much my purpose to talk about evangelism, or even to suggest that our conference or committees include it in their curriculum, but that in the sight of God we all will "do the work of an evangelist." In my travels I have noticed that there is a great deal of lip service to evangelism and soul-winning, and millions of words are so easily and simply put into print, but the main job is to do it. I have seen many church members weep over a sick person, but very, very few

*Conference delegates and visitors in the lovely grounds of Bangor Town Hall.*



weep over the souls of men. It is so easy to get worked up over a touching situation, but not so easy to work people up about men and women going to hell.

There is a great cry today for something new. I have heard this phrase all over the country, and I am wondering exactly what it means. God is going to do a new thing. What this new thing involves I have no idea. Jesus Christ is the revelation of God, and Christ is God's last revelation to mankind, and John tells us that God's Son was the interpreter of God. All that God wants us to know and everything new that God is going to do is already set out in the Scripture. To sit down idly and wait for something to turn up is an old idea and a dangerous one. Most of the new isms today seem to come under this heading of something new. The Mormons have a new book. The Christian Scientists have a new book. The Jehovah's Witnesses have a new revelation.

**FORWARD IN FAITH**

This is our Jubilee Year ; fifty years ago our movement was launched. We are going to consider this year as a year of progress, and our slogan is " Forward in faith." We must make progress **without compromise.** We must make progress **all together,** unitedly, every department, every committee, our Headquarters, our Bible College, our evangelists, our pastors, our presbyteries, our churches, our literature—we must all **get out into the field** and meet the people and win them. We will never do this behind closed doors or behind our desks. How Jesus Christ loved people ! He loved to meet them and to touch them. The Scripture says that we are to compel the people to come in, and that word compel is one of the strongest words in the Bible. As a movement we must learn to speak with **one voice.** There must be no uncertainty ; we must speak with complete authority, knowing the mind of God and the impulse of the Spirit, otherwise the people to whom we preach will be mystified. We must progress **with enthusiasm,** for there is no place for pessimism in the work of God. We must **progress with God,** and not merely by impulse, or emotion, or impressions, but in faith, and whether or not we see the results we desire we must remember the Scripture " These all died in





*J. Smith (right) and J. Crimp.*

faith." Responsibility and results are with God who gives the increase. It was David who said "Then will I teach transgressors thy ways ; and sinners shall be converted unto thee." It was only after he had prepared his own heart that he felt capable of leading others to God. This is very important.

1. There must be a sane recognition of the days in which we live, with their lax morals, non-churchgoing, indifference, denominational tolerance and the seducing of demons. I am certain the world does not believe that we believe. There is an educated bias and organized opposition against simple faith and evangelism. People are hostile even before we begin, and the age of affluence has brought a sense of security to people, as predicted in the book of the Revelation, that we "have need of nothing." There is little concern in the Church, and because of this there is little concern in the world. In the early Church every believer caught the flame, and was evangelistically minded.

2. We must recognise that there is a world revolution. This revolution is taking place in science, sociology, industry, travel, politics and religion. We cannot close our eyes to these facts, neither can we turn the clock back. We must recognise these things, and we must meet the needs of this generation with the Scripture.

3. We must meet our generation without any compromise. The word of God was given to meet all generations, ours included, and the Scripture must be our constant standard. It is interesting to note that Paul was tolerant as long as Christ was preached, even although he disagreed with and disliked the personalities who preached, but he became stubbornly intolerant when the grace of God was made of no effect in Galatia.

**PRIORITIES**

4. There must be a true assessment of our priorities. Where are we going to place our emphasis, and what are we going to do first ? This is very important, and I would suggest that this is something we have all got to settle firmly in our minds. I would repeat that we must speak **as a movement with one voice.** We have the urgent need of the intake of men into our movement. We have the new situation of pioneer campaigns and church campaigns. We have the question of our Sunday schools, our boys' work, our Crusaders, our doctrine, our constitution, our administration and our buildings. Unless we get our priorities right many of us will pass off the scene of time without giving our utmost to the most important thing that God has called us to do. I have no hesitation in saying that the work of evangelism, the winning of the lost, must be number one priority. It must supersede all things, and like a red line it must run through everything we do. Soul-winning has got to get deep into our nature and character, and right into our blood. We must explore every avenue of evangelism in our movement. We must be willing to try everything, in addition to the orthodox methods. We must try house-to-house visitation on a bigger scale ; we must increase our use of spiritual literature, church campaigns, pioneer campaigns, youth campaigns and children's campaigns. The whole of our movement must become involved in soul-saving. It is rather easy to say "I am a teacher," or "I am a pastor," or "I am an administrator," or "I am a writer." The apostles, our Lord and the early Church converts held nothing else dear in life but leading people to Christ, teaching the people how to live, how to die and how to get to heaven, and consequently the great servants of our Lord frequently repeated their personal testimony. We cannot gainsay that in the wisdom of God He has given evangelists to the Church (Ephesians 4 : 11). It is the duty of all to evangelise, but in particular God has endowed certain



*J. J. Morgan, the Field Superintendent.*




*Ministers and delegates alight in Ireland.*

men with an evangelistic gift. Paul was an evangelist as well as an apostle. Philip was an evangelist as well as a pastor. Evangelism is a high calling, and God alone must have all the glory. A Spirit-imparted gift to an evangelist is a wonderful truth and reality, but there could also be many more with a desire to possess this gift. The true mark of an evangelist will be seen, a passion and an ability to win souls. In our soul-winning we must consider the dignity of the gospel, and some measure of blame must be accepted by us when people do not come and hear us.

Jude depicts a threefold approach in soul-winning. He said " of some have compassion," with some " contend," and others " save with fear, pulling them out of the fire."

The Bible gives a five-point plan set out in the 126th Psalm. " He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

(i) Go forth in soul-winning.
(ii) Go weeping with broken hearts.
(iii) Go with the word of God bearing the precious seed.
(iv) Go believing in results—" shall doubtless come again."
(v) Go rejoicing, bringing in the sheaves.

5. We need to ask ourselves if history repeats itself. There are usually three stages in most organizations, **vision, dedication** and **organisation,** and it is in the third stage that decline could set in. In the first stage of vision and dedication men do not concern themselves with hours of service, remuneration or terms, but are gripped with their message. In the last stage, organisation, they are more concerned with conserving, consolidating and nurturing the organisation. The moment an organisation begins to look into itself and becomes introspective it ceases to conquer. When we consolidate at the expense of expansion we lose out spiritually. Organisation must never replace the Holy Spirit. There is collective leadership and individual leadership, and they must have the mind of the Spirit. So many movements lose and deteriorate when they lose the vision.

6. I would like to ask our movement to consider where are the evangelists. It is true that God has given evangelists to the Church, and an evangelist is the gift of God to any church or movement, but we have to confess that evangelists are scarce. In the World Conference in Finland last year one of the speakers said " They are hidden in the churches because of economic reasons." If this is so it is a pity, and we are stopping the work of God and the work of the Holy Spirit by unwise distribution of our money. Where are the men who will hazard their lives for Christ and the gospel? Where are the men who will leave their homes, their wives and children, and who will travel with the gospel message? Where are the men who will face hardness and accept the challenge without flinching or grumbling?

7. We must not be too quick to throw away the well-tried methods even if they are getting harder and likely to cost more. I am certain that our founder and leader George Jeffreys was as near as possible to the New Testament in his procedure of going from town to town reaping in the converts and placing them under a minister who pastored them.

*(to be continued in our next issue)*



*Part of the platform and choir at the induction service.*

**Conference report** (*continued*)

death us do part' but 'as long as ye both shall live.'" At the close of the meeting Pastor P. S. Brewster and other ministers prayed for those who were sick. About sixty to seventy came forward for prayer, and many others stood to represent sick folk who were upon their hearts.

**Appreciation**

A special mention must be made of the friends who brought to us the message of God in song. We cannot mention them all by name, but soloists, singing groups and choirs were all used by the Lord to bring blessing to the meetings. Thanks also to Pastor Wilson, the Irish Superintendent, and to all the friends in Ireland whose earnest endeavours made this a wonderful conference; many folk expressed their hope that we should return to Ireland at a later date. Now, in the words of our Jubilee motto, let us go "forward in faith," attempting great things for God and expecting great things from God!

**Church reports** (*continued*)

under the headline 'A £3,000 answer to a prayer.'"

E. K. Yates, secretary of our **Rayleigh** Elim church, states in his brief report that at the Sunday school anniversary early in May extra seating was needed to accommodate the congregation. Pastor W. West preached and "the Gospel Train" was the demonstration feature.

# Elim Church activities

Miss C. I. Ladlow reports on the inspiration brought to the **Sheffield** Elim church by the ministry of F. Newey, D. A. Jones and Miss O. Garbutt during their five-day visit with the Elim Missionary Exhibition. The church also rejoices in one family of four being baptised in water at a recent baptismal service, when nine candidates from Sheffield and four from Rotherham were baptised. L. Knipe, of Sheffield, baptised and C. J. Watkins, of Rotherham, preached.

Brian L. J. Garrard reports on a **continued forward move at High Wycombe** as follows:

**"THE END IS NOT YET . . .!**

"A £3,000 answer to prayer.

"In January of this year I was contacted by a business man I had never met. He had a few days earlier attended a Pentecostal evangelistic service with some of the High Wycombe members and given his life to Christ. Living nearly twenty miles away from High Wycombe, he was not able to attend the church, but, rejoicing in his new-found happiness of salvation, he wished to help in the building of the new church. His plan was to purchase the entire seating for the new building, costing, even at trade price, over £400. The seating is now paid for and awaiting delivery.

"In May I received a telephone call from a church member. Would we like to get rid of the old church organ? he asked (this has been a breeding ground for moths for some time and was beyond repair). The voice then asked if we would like another organ to replace it. When I replied very enthusiastically that we would, arrangements were made to view one particular organ. Arriving at the showroom, I was confronted with a full-size Hammond concert organ costing nearly £1,200. 'Would this one be suitable?' It would! This wonderful instrument also will soon be installed in the new church.

"The spiritual side of the work here is not being neglected while these material blessings pour in. Already in 1965 nine new members have been received into fellowship and thirteen baptised in water, mostly recent converts.

"As you read this report the walls of the new church will be rising. We thank you for your prayers and ask that you will continue to remember us, at the same time giving thanks to God for His great and wonderful provision thus far.

"PS. The county newspaper recently carried on its front page a précis of the earlier Evangel reports

(*continued in previous column*)

# COMING EVENTS

**ALDERSHOT.** July 3rd. Public Library Hall, High Street. 7 p.m. "The Holy Spirit's Ministry—today." Speakers from various denominations. Please see panel below. Business meeting at 2.45 in Elim Church, Aldershot.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays 11 and 6.30. Minister: H. Burton-Haynes.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne.

**LONG EATON.** June 26. Station Street Baptist Church (kindly loaned). Baptismal Service at 7, conducted by Pastor K. Smith.

**NEATH.** June 19-27. Elim Church, Briton Ferry Road. Jubilee crusade conducted by R. Lighton. Sundays at 6.30. Weeknights at 7.30.

## ITINERARIES

**London Crusader Choir :**
June 27, Woodford.
July 18, Lewes prison and Hove; 25, Clacton-on-Sea.

**Joseph Smith :**
June 27—July 4, Newcastle (Co. Down).

**"THE HOLY SPIRIT'S MINISTRY—TODAY"**

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# Women's column

## HER FAVOURITE SON

By GLADYS GORTON

Two women were talking about their children. Mrs. B—— had two girls, twins, whom she loved very dearly and of whom she was justly proud. She loved them equally and never made more of one than of the other. Mrs. M—— had four sons, three teenagers and the youngest only eight. It was very obvious to her friends and acquaintances that Anthony, her youngest, was her favourite. "You may not realise it, but Anthony is your favourite," remarked Mrs. B—— in the course of their conversation.

I am not a mother, so cannot freely speak from experience, but it must be a most natural thing for a parent to favour one child more than another. His disposition, for example, may be akin to hers, his features follow her family, or there may be other traits that raise favouritism for one rather than another. This kind of emotion is keenly expressed in this little poem by Caroline Mason.

*A little figure glided through the hall.*
*"Is that you, Pet?" the words came tenderly.*
*A sob—supposed to let the answer fall—*
*"It isn't Pet, mamma, it's only me."*

*The quivering baby-lips! They had not meant*
*To utter any word could plant a sting,*
*But to that mother-heart a strange pang went;*
*She heard, and stood like a convicted thing.*

*One instant, and a happy little face*
*Thrilled 'neath unwanted kisses rained above;*
*And from that moment "Only Me" had place*
*And part with Pet in tender mother-love.*

Helen confided to me once. She was the only daughter, having three brothers. "Mother loves the boys, I know it. I *feel* it. She gives them so much love and time, but me, *me*, she's always brushing me aside." The time came when I listened to her mother. She was talking of her childhood days. "My mother loved my youngest brother; I was so jealous. When we had company it was all my brother. I felt like a worm and it had its effect on me. I used to go into tantrums. It was my grandparents who discovered the reason for this and they were able to explain it

(*continued on page 415*)

# Sunshine Corner



HELLO SUNBEAMS.

The great crown was finished, and all it needed was the glittering jewels. Pastor had spent many hours fashioning the crown and painting it in glittering gold. Aunty Kate had promised the make-believe diamond—a glass perfume bottle it was, but no one would have known when it was given its place of honour! She supplied the "ermine" for the base of the crown, too, and it looked most effective.

Michael and I were making the other jewels. There was quite a list of them—sapphires, emeralds, rubies, pearls, topazes and amethysts. We gaily painted ping-pong balls with nail varnish and made very convincing topazes and amethysts with gold paper and plastic. The rubies looked quite good, too, but the emeralds and sapphires were a problem. We had cellophane paper of the right colour, but somehow they just didn't look like jewels. We tried and tried, and finally I had to leave it to Michael as I had so much else to do.

When I came back I saw the crown almost complete. Michael had solved the problem.

"How did you do it?" I asked him.

"It was quite simple," he said. "All it needed was some gold paper underneath."

It was certainly true; the jewels were perfect when the gold shone through. We were very proud of our crown when it was all complete with its lining of purple and its royal blue cushion.

We had all been working very hard for the anniversary. We were learning recitations about jewels for the crown. Our service was based on Malachi 3 : 17, "And they shall be Mine, saith the Lord, in that day when I make up My jewels." We all wanted to be jewels for His crown. I was glad that we had had the difficulty with the sapphires and emeralds, because it made me realise how important it was that the gold should shine through.

Jesus is the gold, and He must shine through us if we would shine as we should. Jewels all need a setting, and they don't look very nice without one. Jesus knows exactly where we should be placed so that we look our best. See if you can find a hymn about jewels. One of our poems asked which kind of jewels we would wish to be. Lots of children in the

(*continued on page 415*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, June 28th** — Genesis 33:1-20

Jacob must surely have thought, looking back on the scene described in the passage before us, that God answered his prayer above all that he had asked or thought. That that wronged brother's rage could have been so subdued and his obvious power and warlike intention turned to naught, and that they could have parted so amicably if, withal, still suspicious of each other, was evidence that God was with Jacob. Truly " if God be for us who can be against us? "

**Tuesday, June 29th** — Genesis 35:1-21

Now we find Jacob erecting an altar for sacrifice (v. 7), establishing a pillar as a place of remembrance (v. 14), and opening a sepulchre for his beloved (v. 20, with 1 Samuel 10:2). These three stations remind us of the altar of the cross where Jesus became the one full, perfect and sufficient sacrifice for the sins of the whole world. Then we recall that in the shadow of that cross He established a place of remembrance—a table, with bread and wine, to which disciples must go with regularity. Again, on the first Easter Sunday the sepulchre was opened for Christ's loved ones to see that He had risen a conqueror over death.

**Wednesday, June 30th** — Genesis 37:1-17

" Israel loved Joseph more than all his children . . . and he made him a coat of many colours " (v. 3).

Reading the A.V., one pictures Joseph arrayed in a flashy gown of dazzling, varied hues, but this is misleading. The R.S.V. makes the matter clear: " he made him a long robe with sleeves," or a robe with long sleeves. This garment betokened heirship and authority. Jacob selected Joseph as his heir and gave him the appropriate robe of office. This brought envy and hatred upon Joseph from his older brethren; unjustly, because a father was entitled to elect his successor. The choice was not automatically the eldest son (e.g. David appointed Solomon). Reuben, the eldest, had already shown himself unfit for leadership (35:22); besides, Joseph was the elder son of the true marriage choice because he was Rachel's firstborn, and God ratified the succession by his dreams.

**Thursday, July 1st** — Genesis:37:18-36

Two lessons are taught in today's reading. First, the awfulness of envy's demands: " let us slay him " (v. 20). Through envy the brethren hated Joseph, and such bitterness could be satisfied only by destroying the one hated. Never let envy live; it will always kill. Secondly, the hopelessness that results from being without faith. Jacob cried " I will go down into the grave unto my son mourning " (v. 35). If Jacob had trusted God's promises a light would have shone in his dark sky. God had promised superiority and sovereignty to Joseph (vv. 6-10). Did God lie? No, after many years the promise was completely fulfilled. But now the darkness was impenetrable, the sorrow without mitigation because of lack of faith.

**Friday, July 2nd** — Genesis 39:1-23

" The Lord was with Joseph " (vv. 2, 21).

Significantly these words were repeated when very different circumstances prevailed. The first time the Lord was with Joseph in the heights of prosperity and popularity; later he was in the depths of disgrace and deprivation, but God was still with him. God was with Joseph for two reasons, firstly because he was a chosen vessel as revealed in his dreams, secondly because he was a worthy vessel and refused to sin against God or man in spite of intense temptation (v. 9). We may be assured that the Lord will be with us in all circumstances and vicissitudes, provided we show ourselves worthy of our calling.

**Saturday, July 3rd** — Genesis 40:1-23

" Do not interpretations belong to God?" (v. 8).

Joseph asks a question but really is giving an answer, because undoubtedly God is the great interpreter. Here it was a matter of interpreting dreams, and God chose Joseph to be the channel to make known the interpretation. Things other than dreams need interpreting at times: disasters, illnesses, disappointments, frustrations and even death itself. Never try to be the interpreter yourself, leave that to God. In His own time and way He will make the truth known and the position clear. It may take years.

**Sunday, July 4th** — Genesis 41:1-24

" I do remember my faults this day " (v. 9).

This particular happening in the royal palace stung the butler into remembrance. He recalled his broken promise and lack of gratitude to Joseph. He admitted his failure and sought to rectify it, even after two whole years. We have all failed many times and perhaps wronged another, but blessed is the circumstance which brings it to light in our memory and happy the person who quickly seeks to make amends. Is there some vow unfulfilled, some promise broken, some kindness unrewarded, someone under a cloud, in darkness, in need, whom you have undertaken to help, somebody imprisoned by the enemy and you could be the means of his or her liberation? Let us decide to make amends now, however humiliating it may seem.

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**Women's column** (*continued*)

to my mother. Bless her, she soon remedied it and I became her own little girl again."

Oh, how I longed to tell this mother about what Helen, her only daughter, had confided to me. God our Father knows no favouritism, partiality or hypocrisy, but to the child of God who willingly obeys and exercises faith in Him He shows great delight. " Without faith it is impossible to please him " (Hebrews 11 : 6). " They who trust Him wholly find Him wholly true."

TEXT: " Your heavenly Father knoweth " (Matthew 6:32).

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**Sunshine corner** (*continued*)

Bible were jewels—Moses, David, Samuel, the little captive maid and the boy with the loaves and fishes. I wonder if you belong to Jesus.

'Bye now, sunbeams, and God bless you all. Don't forget to let the gold shine through, will you?

Lots of love,

AUNTY DOROTHY.

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## WITH CHRIST

BIRCH. On May 13th, Mrs. Lily Birch, beloved member of the Elim Church, York. Officiating minister at funeral: O. G. Miles.

INGRAM. On May 24th, at his residence in Durham, Ontario, Canada, Herbert Graham, beloved husband of Olive and father of Paul, passed into the presence of the Lord. Pastor of the Foursquare Gospel Church, Durham, Ontario, for the past eight years. Former member and Crusader of the Elim Church, Springbourne, Bournemouth. C.1029

LINTERN. On June 2nd, Marilyn Lintern, aged 19 years, formerly of Elim Sunday School, Caerphilly. Officiating minister at funeral: J. B. Coleman.

STORMONT. On May 22nd, Edith Annie Georgina Stormont, aged 79, beloved founder member of the Weoley Castle Elim Church. Officiating ministers at funeral: G. Stormont and R. Morrison.

## MARRIAGES

HARDWICK—THOMAS. On June 5th, at Selly Oak Elim Church, Ronald Hardwick to Pamela Thomas. Officiating minister: S. C. Squire.

POWELL—SURCOUF. On May 15th, at the Parish Church of St. John, Jersey, Dr. Colin Powell (Ilford Crusader) to Valerie Joan Surcouf, S.R.N., S.C.M. Officiating ministers: Revs. L. J. Lawrey and P. Manton.

SMITH—TURNER. On March 27th, Jeffrey Laurance Smith to Olive Beatrice Turner. Officiating minister: A. J. Chuter.

WADDON—JONES. On May 21st, Llewellyn Victor Waddon to Elsie May Jones at Elim Church, Caerphilly. Officiating minister: J. B. Coleman.

WALKER—LUMB. On June 5th, at the Elim Church, Halifax, Kevan Walker to Joyce Lumb. Officiating minister: W. J. Hilliard.

## THANKS FOR SYMPATHY

MRS. A. E. BROWN and family wish to thank all those friends who wrote such kind letters to them in their recent bereavement. It has not been possible to reply to them all and we would ask them to accept this announcement as a token of our sincere thanks for their kind words during a very trying time.

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 27 JULY 3rd, 1965 6d




*Plymouth Elim Church Male Voice Choir with their minister, L. P. Cowdery*

*See page 421 for report*

# THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

## 3. ANOINTING AND TEACHING

By J. A. WRIGHT (SOUTHEND-ON-SEA)

FOR OUR third study let us consider two more aspects of the Holy Spirit's work in the believer : the anointing of the Spirit and the teaching of the Spirit.

### THE ANOINTING

The Old Testament word is *mischah,* from which comes Messiah, anointed One. In the Old Testament five classes of people were anointed : cleansed lepers, honoured guests, prophets, priests, and kings ; such are we saved sinners. The sweet and healing ointment was compounded of four precious ingredients : cinnamon, myrrh, calamus and cassia. The recipe is given in Exodus 30 : 23-33. It was liberally used in the precincts of the tabernacle, doubtless among other things to counteract the smell of the burning flesh of the sacrifices. Two prohibitions were attached. It was not to be imitated, or used upon unsanctified flesh. By the anointing, the prophets, priests and kings were consecrated to the service of God.

That rich ointment, so suggestive in meaning, is a type of the Holy Spirit, whose ministry may not be imitated, and whose anointing comes upon the sanctified alone.

### ROYAL PRIESTHOOD

The anointing of the Holy Spirit is but another aspect of the all-embracing baptism in the Holy Spirit. If in regeneration by the Spirit there is the thought of preparation for the priesthood, in the anointing there is the consecration of the priest, but with this difference : whereas in the Old Testament there are three separate anointings for the prophet, priest and king respectively, in the New Testament these are brought together in one, for there God's people are constituted as a prophetic and kingly priesthood ; a " royal priesthood " (1 Peter 2 : 9), " kings and priests " (Revelation 1 : 6), and " prophets," for " those who bear testimony for Jesus are inspired like prophets " (Revelation 19 : 10). " God anointed Jesus of Nazareth," said Peter, " who went about doing good and healing all that were oppressed with the devil " (Acts 10 : 38), and He Himself described that anointing by the Father. " The Spiit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor ; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord " (Luke 4 : 18, 19). In this detailed ministry we perceive the prophetic, priestly and kingly ministry of the Son of God, and as it was with Him so it should be with us, His followers.

### PRIESTS AND PROPHETS

To experience the Pentecostal baptism is to be anointed, or " christed," to coin a word, or more familarly to be " christened," not as a baby with a few drops of water on the brow, but by the mighty endowment of the Holy Spirit, as prophets, priests and kings. As prophets, we proclaim Him of whom all the prophets wrote and spoke, in our preaching, testimony and life (Acts 1 : 8 ; Revelation 19 : 10). As priests we pray and intercede for others. This most important aspect of Pentecostal living is so often neglected or overlooked. The prophet came from the divine presence on behalf of God with a message for the people, but the priest came from the people, and on their behalf, to the divine presence. So likewise may we. Romans 8 : 27 sets forth this priestly ministry wherein a weak and ignorant but willing vessel is used by God for the fulfilment of His purpose. Oh, let us " pray in the Spirit " (Ephesians 5 : 18). As kings, we are to " reign in life by Jesus Christ " (Romans 5 : 17), proving that sin shall not have dominion over us because we have " power over all the power of the enemy " (Luke 10 : 19), and are " more than conquerors through Him who loved us " (Romans 8 : 37). " I have a king's life with Christ," said the saintly Samuel Rutherford. Power to witness, power to pray, and power to live ! This is the anointing, the Pentecostal baptism.

Note the use of the definite article, " the anointing " (1 John 2 : 27). The anointing is one, not many. We should not speak of " an anointing " implying that there are others. Some do, and with the implication that it is something less than the full baptism of the Spirit. For example, we sometimes hear it said, " He did not receive the baptism, but he received a mighty anointing." The anointing is the baptism, and the baptism is the anointing. To quote Harold Horton, it is " saturation and emanation, absorption and radiation, charge and discharge."

### FOUR CHARACTERISTICS

Four things are said of the anointing of the Spirit in 1 John 2 : 27. (1) It is permanent, it " abideth,"

it is once for all. (2) It makes us independent of human teaching or philosophy, " ye need not that any man teach you." This does not exclude the need for the ministry of God-appointed and God-anointed teachers, who are in the divine order (Ephesians 4 : 11 ; 1 Corinthians 12 : 28), and are therefore indispensable. Such was John the writer. Only the fanatic professes independence of these. (3) It is a baptism into truth, since He guides into all truth (John 16 : 13). (4) It is Christ-centred, for it teaches us to " abide in Him."

### THE TEACHING OF THE HOLY SPIRIT

As we have already considered, the Holy Spirit's anointing teaches not only by spiritual revelation to the individual inwardly, but also through His appointed channels, the teachers, " God hath set in the church, teachers . . ." (Ephesians 4 : 18). In his anointing the teacher is taught to teach. Like his divine Lord, he has been given, in a special way, " the tongue of the taught " (Isaiah 50 : 4), that he in turn may teach. We neglect the teacher to our danger and loss. Such have a necessary ministry, else they would not have a place in the divine order. What a mighty ministry Apollos—gifted, eloquent and " mighty in the scriptures "—exercised when he received the anointing (Acts 18 : 24-26).

Happy unions indeed where there are anointed teachers and anointed pupils ! As His cleansed lepers and honoured guests, His prophets, priests and kings, may the fragrance of the Pentecostal anointing, with all its rich and mystical significance, attend us. May all our garments smell of myrrh and aloes and cassia, out of the ivory palaces, wherein we hold constant communion with our glorious Lord and King.

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# *MY REFLECTIONS UPON THE HALIFAX CRUSADE AND OTHERS*

By GEORGE CANTY

I HAVE always been convinced that God has made this world in a way that makes evangelism possible. From time to time human wickedness creates hard conditions, and people stop their ears to the gospel. That is what the generation of today may generally be said to have done in Britain.

Leave the world long enough without God, however, and the very state of things which this produces drives people again to seek the Lord. Also it destroys prejudice, for people cannot be prejudiced against something they hardly ever think about.

My convictions along this line received confirmation during my meetings in Halifax. This was a divine healing crusade and God's power had been prayed for—and of course God healed the sick. The people most ready to receive this ministry, however, are older people. This should mean that most of the decisions would come from the middle-aged and elderly. In fact, however, the majority who accepted Christ were young people.

The Halifax Crusaders had success in bringing young men and women into the church off the streets. Young men were more willing to come, in fact, than the girls. And everywhere it is the same. Mods and Rockers, as well as the sixth-form type, are proving to be a more hopeful field of evangelism than the people who have been hardened in the course of the two-world-war period.

If this means anything I interpret it as a very hopeful sign for future Elim efforts.

I also believe that Elim must go to the world with its full gospel, not with the miscalled pure gospel. The gospel with the baptism in the Spirit and the supernatural taken out of it is no more the gospel than a bag of flour is a loaf. The hush-hush policy with regard to speaking with tongues has been completely wrong. In all my crusades I have learned the immense weight given to our preaching when we preach Christ as we believe Him—the Baptiser, Healer and coming King, as well as Saviour.

Preaching of this kind enables us to give the solid truth of God's word as the substance of our messages. People capable of understanding a football coupon are quite capable of grasping an explanation of the Bible. " Preach the Word " is both possible and effective.

It has been said that the traditional-style evangelistic campaign is finished as a method. This is not so. Indeed, is it a method at all ? Preaching is the essence of such a campaign, and the New Testament indicates that preaching will always be the major means of spreading the gospel. The results which preaching has today among the very youngest part of our adult population are enough to prove that it is likely to be a powerful thing for at least this century.

# Reports from the churches

At **Paisley** Elim church Samuel Gilchrist reports blessing under its minister, L. W. Green. Souls are being saved and believers baptised in the Holy Spirit, and new members are being added to the church. He reports a sister healed of thrombosis. Another who was almost deaf was prayed for and the following day her ears began to bleed. After a visit to a specialist it was confirmed that she was completely healed. Another Sunday school scholar, aged eleven, was taken to hospital very ill. It was feared she might lose the use of her limbs, but what a joy it was to see her walk into Sunday school after a few weeks, healed in answer to prayer. Mr. Gilchrist also praises God for personal healing in answer to prayer.

At **Alloa,** the local paper reports the following during Alex Tee's recent campaign there: " Mrs. Isobel Coltman has every reason to be thankful for the campaign, for it was at the first service on Sunday evening that she lost an affliction that has troubled her for more than ten years. After a stroke she was left with a foot and ankle which were rigid so that she could not walk properly. On Sunday night in the Elim church in Candleriggs Mr. Tee anointed the sick with oil and laid his hands on them and prayed for them. Having passed Mrs. Coltman, he was continuing in prayer for the others when he heard her tell his companions that she could move her foot and leg. When our reporter visited her the following day she could move her ankle normally, though she still felt a little stiffness above it. She was greatly delighted that she could move normally."

At **Becontree** Elim church, where F. A. Hodge recently began his ministry, more than 200 people saw thirteen converts baptised in water at a recent baptismal service, followed by a new convert who wished to be baptised. A new Hammond organ, " obtained by faith," was handed over to our organist, C. Lay, by H. J. Allen, of Clapham, and Emry Davies at this service. Five young people gave their hearts to the Lord, which confirmed the blessing of the day.

Mr. P. F. Sanderson, reporting that Pastor F. Birkett was inducted in April to the **West Bromwich** Elim church, states that on a Sunday evening following six people made a decision for Christ.

**Swadlincote.** New Elim church opened. A local paper reports as follows: " For three years since it was formed in Swadlincote the district's newest church, the Elim Foursquare Pentecostal Church, has held all its meetings in the Masonic Room, Midland Road, for it had no premises of its own. Now the Elim church begins a new chapter in its as yet short history in Swadlincote, for on Saturday its members will attend the opening of their own church premises —the former Swadlincote parish mission at Woodhouse Junction. The mission church, recently acquired from the parish church, has been redecorated inside and out, and has been equipped with new curtains, chairs and other items, all of which have been given anoymously. It is just over three years since, as the result of a campaign in Swadlincote Town Hall, the Elim church began to meet regularly under its first pastor, Robin Rees. The campaign was carried through successfully by Wynne Lewis, of Derby, the district superintendent, who will be visiting Swadlincote on Saturday as convener of the opening service for the new church. The present pastor is Ted Snelling, who with his wife (herself an effective and inspiring preacher) has been in charge for the past eighteen months, and both are looking forward to a future of steadily increasing Christian influence for the church."

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**Standing room only at Norwich convention**

Saturday evening of the Norwich convention was full of enthusiasm and spiritual uplift, as both church and minor hall were filled to capacity, with some standing. The Gospel Rhythm Group, under the leadership of Neville Warren, proved themselves very adept on a number of musical instruments, and both the testimonies and message revealed the dedicated lives of this group, used so much in the service of the Lord. Sunday, Monday and Tuesday brought challenging and forthright messages from G. Gilpin. Our own Redemption Singers and guitar group brought added uplift to a glorious and God-blessed fellowship.

This was followed by a visit of the London Crusader Choir. The pieces chosen surely deepened the longing after God in the vast congregation that gathered to hear them.

During the time we have been in the new church no fewer than 800 families have been visited by a wonderful band of workers. Please pray for us. We long that more souls shall be saved, more bodies healed, more dear ones baptised in the Holy Spirit in this lovely city of Norwich. R. G. DRAKE.



*The Deacons of the Elim church Plymouth, with their minister, L. P. Cowdery.*

## PLYMOUTH MINISTER'S ANNIVERSARY

Pastor and Mrs. Cowdery have recently completed two years' ministry in Plymouth.

A large congregation attended the special service arranged to mark the occasion, and deacons and members representative of the various sections of the church contributed to the programme.

An appreciation of the Pastor's faithful ministry was expressed by the secretary, and in his reply Pastor Cowdery spoke of the happy Christian fellowship we had enjoyed together, and also of the progress achieved in reducing the debt on the church building. Pastor Cowdery was presented with a cheque by the treasurer, and Mrs. Cowdery received a bouquet. Afterwards refreshments, which included an iced cake, were served by members of the Sisterhood.

Since commencing his ministry in Plymouth the way has opened up for Pastor Cowdery to pay weekly visits to some of the inmates of Dartmoor prison. As a result helpful spiritual contacts have been made, and we covet the prayers of all who are interested in this unique and urgent avenue of soul-winning.

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## SHEFFIELD

Miss C. I. Ladlow, the news correspondent of **Sheffield** Elim church, where L. N. Knipe is the minister, reports on blessing received there at Easter under the ministry of Pastors J. C. Kennedy and Brian Barnett. The church was packed on Easter Sunday, so much so that some young people brought by the Sunday evening "fishers" could not get in. The church rejoices in two young men being converted on Easter Monday night.

## WELCOME MEETING AT VAZON

Rev. A. J. Downes was recently welcomed to the Elim church, Vazon, Guernsey. The members provided a welcome tea for 120 people, after which friends from Eldad and Delancey churches joined them for the induction service. Rev. S. Penney (district superintendent) welcomed the new minister and his wife and daughter and gave the charge to the congregation. Rev. W. J. Martin gave the charge to the minister, Mr. E. Le Noury (church secretary) expressed words of welcome on behalf of the whole congregation. There were 130 present. A wonderful spirit prevailed throughout.

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## GEORGE CANTY CRUSADES IN HALIFAX

By WILLIAM J. HILLIARD

The Halifax Elim church experienced a manifestation of God's power and presence when George Canty came to Halifax, together with Tony Leavesley. Mr. Canty fascinated us with his swiftly produced paintings, and his music also was a feature of the crusade. We had a glittering array of supporting items: the Coventry Trio, the Crusade Choir, local musicians, and the new electric organ. But for all that the conspicuous feature was the power of God, and many decisions were made for Christ and some testified to being healed.

Special addresses night after night brought us revelations from God's Word, while at the same time they reached the hearts of the unbelievers. The word that taught the believer converted the unbeliever.

Although the crusade was a venture of faith as far as finance was concerned, the Lord met the need by the end of the twelve days of meetings. Many young people of the district were brought in by our own young people.

THE ELIM

# EVANGEL

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**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.
**Terms : 36/- for one year or 18/6 for 6 months, post free to any address.**
**Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).***

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# EDITORIAL

THE astronomy boffins must have glorious times peering through their telescopes at their nebulæ, island universes and galaxies, exploring the fantastic distances of space.

It is hard to imagine that astronomers 1,000 years hence will consider our views of the heavens to be as naïve as we consider the views of the believers in a flat earth to have been.

The Bible is a glorious book in a thousand and one ways, and not the least in that it puts the vastness of the universe as the astronomers reveal it to us, in proportion. The Saviour in whom we believe created and sustains this whole vast universe simply by the Word of His power with far more ease than I.C.T. can manufacture and maintain the simplest computer. What a Saviour ! But further, the Bible reveals that they are beings to whom the vast distances of the starry heavens revealed by the astronomers are as nothing. Gabriel can take it all in his "stride" as he steps, in carrying out the divine behests, 10,000 million light years from one side of the universe to the other with as much facility as we can switch our thought the same distance. He must have a sense of proportion, what ! "The heavens declare the glory of God, and the firmament showeth His handiwork," and not least in the fact that the Bible reveals these as a tiny portion of God's vast, but to us unseen save by faith, universe.

But to return to our naïve conception. A question that has never been discussed on radio or television, or appeared in any literature as far as we are aware, though we are sure that it must have been considered somewhere, is the reason why the farther things are away from us on earth the farther apart they seem to be, and the greater their apparent velocities. We even read of island universes speeding away from us with velocities greater than that of light. Shades of Professor Einstein—the very thought should make him turn in his grave. But the very writing of the last sentence prompts another question : Why always "away from us," never towards us ? (Awful thought !) No, there is something wrong here ; no, not wrong, it is some element in our thinking or powers of observation or interpretation that we do not or cannot at present take account of, for why should the velocities and the immense distances be out there and not right here ?

A person who has always lived in an express train, and never known any other experience but that of moving over the countryside at sixty miles an hour, would imagine the objects on the horizon to be moving at fantastic speeds the farther off they were ; but a person on the horizon knows the objects to be stationary. No, in 1,000 years' time men will not lose faith because they are told that "human life is an accident in a backwater of the universe" ; our naïve misconceptions will be seen to have been due to a failure in recognising the nature of our thinking. We shall, like Gabriel, have a sense of proportion, and find that the universe out there speeds no faster than the universe right here, and the expanding universe is not a fact of physics but a product of immature racial mentality.

# Presidential Address by D. S. Brewster

(*continued from our previous issue*)

AS we consider the evidence it is a revelation to see what some movements spend. The Seventh Day Adventist people spend on an average £2,000 a crusade, and frequently gather only one or two converts. The Dr. Billy Graham organisation spends anything up to £100,000, or even as much as £250,000, on its crusades for Christ, and there is no church established but the converts are divided among the churches. Rev. E. Hutchings's campaigns for Christ, which are city-wide, incorporating all the churches in the area, cost in the region of £10,000 to £25,000 without establishing a church. Our own Elim campaigns on an average over the last few years spent less than £500, but lately this has been increased to £750, and with this small expenditure many churches have been opened, some of them large ones. We can never fully assess the spiritual worth and value of our Elim campaigns to our movement and to the kingdom of God. Our campaigns must be held for longer periods, with much more careful preparation, and it is essential that there shall be a prayerful choice of the man who is to follow up. There must be more prayer and more fasting for a manifestation of God's power, and for a liberal and scriptural display of the gifts of the Holy Ghost. All gimmicks and techniques and unwholesome demonstration must be guarded against. We all know that a true minister must receive his vocation and his inspiration from God. No matter how important intellectual preparation is it must come second. Spiritual qualities must have priority.

8. There is a goal to reach. We must consider where we are going and what is the end of the road. We must seriously consider what our purpose is. I believe the scripture teaches that all evangelists should operate from the Church. The Church is a body, a building, a bride. There is no time or place for isolationism. I believe that God has raised up Elim to play a part in soul-saving and the rediscovery of some truths that have been lost or allowed to stagnate. I have mentioned before that Jesus Christ was the greatest evangelist who ever lived. His first recorded sermon was a message " to the poor " and " deliverance to the captives." His last recorded sermon resulted in the salvation of a dying thief. The whole Trinity is actively engaged in soul-winning. It was God the Father who gave His Son ; it was Christ the Son who preached the message and who died and rose again for us ; and it is the Holy Spirit who says " Come." James tells us that when we save a sinner we " save a soul from death," and it is obvious that the most important work of the Christian Church is to win souls to Christ. The purpose of all evangelism is to add to the Church of Christ and to the local church, and thus we have God-called evangelists, pastoral evangelists and people evangelists. We are saved to serve, and every born-again believer must " do the work of an evangelist."

9. There must be a true recognition of our need. Our need today is not money, neither is our need an academic one, although these needs are very important. Our great need is a spiritual one. We need a visitation from God.

10. There must be a recognition of the limitation of our ministry, and the consciousness of reward. The Bible says that every man will be rewarded according to his own labour. God has set His stewards in the Church, and the divine Potter has power over the clay. The Church is made up of all types of personalities with various talents. We have the administrators, apostles, pastors, evangelists, teachers, helpers, and it is essential that there be a true harmony among them, and appreciation of each other. There must be no climbing over the backs of each other merely to achieve a single objective. The Holy Spirit is the Spirit of truth and the Spirit of love and the Spirit of harmony, and He cannot work outside that coverage.

11. There must be a close research into the progress in our lives, in our churches and in our methods and procedure. All doctrines are inspired and unchangeable, but methods and customs are not inspired and we must not mix up our doctrines with our customs. It might mean that in order to meet a new age we shall have to change some of our methods and procedure. Are we big enough for this ? It might mean more meetings or even fewer meetings ; it might mean more subsidiary personal gatherings ; it might mean more choirs and better music ; it might mean more academic training. In all things we must have the touch of God.

12. I am certain there must be a more interesting presentation of truth with, perhaps, a deeper expositional setting. Why do not people come to our churches more often ? I do not think anyone has a slick, cheap answer to that. In

(*continued on page 427*)

# ELIM PULP

# THE CLEAN

THE INCIDENT of the cleansing of the temple by the Lord Jesus is concisely, simply and expressively recorded by John: "And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house an house of merchandise" (John 2:13-16).

Shortly before this incident took place the Lord Jesus had performed the first miracle of His public ministry in Cana of Galilee by turning water into wine at a marriage supper. After tarrying several days in the vicinity He made His way to Jerusalem in time for the Jewish Passover feast. He visited the temple and was so disturbed by what He saw taking place there that He acted in righteous indignation against the money-changers. The significance of this will be seen by considering the incident as setting forth the following truths: (1) an evidence of a devitalised religion, (2) a demonstration of judicial authority, and (3) a challenge to ecclesiastical authority.

### 1. AN EVIDENCE OF A DEVITALISED RELIGION

The word devitalise means "to make lifeless, to deprive of living power." The fact that Jesus found such a condition of things existing in the precincts of the temple demonstrated how a once vital and dynamic religion had so degenerated as to have lost its power, its forcefulness, and to a great extent its influence over the people. The word used here for temple is *hieron* and applies to the outer courts, which were more or less available to everyone. It was there that the money-changers and those who sold and bought cattle and doves were doing their transactions. How revealing that the temple, which represented the true worship of and service to God, should have become the place of those nefarious practices which called forth from God's Son such condemnation and indignation.

The definition of the temple, given by the Master in the language He used as He drove out the money-changers, is very significant and enlightening, for He referred to it as His "Father's house" (v. 16). This indicated that it was the place where God's presence dwelt, where His authority must be evident and paramount; the place where He was worshipped and obeyed. It symbolised His power, authority and sovereign rule over the Jews as the people of God. This had been a fundamental factor in their worship from the time of the dedication of the temple during the reign of Solomon. Their recognition of God as Lord of the temple had resulted in their devout and reverent worship of Him, and in consequence they had witnessed manifestations of His power and glory. But what a contrast the Saviour found when He was compelled to drive out the money-changers, for their activities were contrary to God's intention for His house, all of which revealed only too clearly and tragically the decadence of the temple religion. It was formal, merely ritualistic and to an extent materialistic—it was lifeless; it had become devitalised.

During His ministry among the Jewish people the Master used every opportunity to make clear to them just how lifeless and indifferent the religion of the temple had become. On one occasion He told a group of Pharisees that as religionists they were just superficial externalists, and during His ministry He was emphatic in His denunciation of all such. For instance, to a group of them who gathered around Him He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matthew 7:21). To call Jesus Lord is certainly a very fitting and proper way of addressing Him, for He is Lord. But if He is not reigning in the life of the one who calls Him Lord it is only the superficial utterance of an externalist, someone who has an outward show of religion but has not Christ in the heart.

#### Jesus the Lord

The Pharisees, who were continually calling Jesus Lord, had no room for Him in their hearts. They had definitely concluded in their own minds that if they attended to the outward aspects of religion, namely worship, the paying of tithes, etc., they had fulfilled all righteousness. With all their outward show of religion Jesus did not consider them as His followers. It is a very significant fact that all through His earthly ministry He always differentiated between Christianity and religion. For instance, eight

# OF THE TEMPLE

By SAMUEL GORMAN

times in one discourse He called these religious Pharisees hypocrites, and on another occasion denounced them in words of awful severity. Said He: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33).

**The place of prayer**

The Master also illustrated the difference between a humble and true acceptance of God into one's life and a true heart attitude in worship, and a mere pious religious profession. He referred to two men going up to the temple to pray, the one a devout religionist and the other deeply conscious of his sin and his need of acceptance by God. The Pharisaic religionist stood in the presence of God as one who did not lack any spiritual graces and who was superior to others. In the full tide of his self-righteousness and complacency he poured out his series of thanksgivings for what he was and what he had done. His prayer exhibited no sense of his need as a sinner, therefore it contained no petition for the exercise of God's mercy and grace on his behalf. God did not accept him or his worship. The attitude of the Pharisee only goes to prove how religionists, because of their good works, etc., can be blind to the great need of Christ in their lives. Everything around him witnessed to God's holiness, man's guilt and his need of cleansing from his sins. There before him were the priests praying to God for the people's sins; there stood the altar of burnt-offering, reminding him of his need of reconciliation to God; yet he did not realise his guilt, and that his own righteousness was as dirty rags in God's sight. The publican made no pretence of righteousness, but with heart sincerity asked God's forgiveness for his sins, and as a result was accepted and pardoned. The distinction between these two men was that one came to know himself as a sinner and sought pardon, while the other, although a sinner, considered himself to be righteous because of his religion. The Lord has not changed in His attitude in this respect, for He still desires men to be more than religionists; He wants them to be saved and made new creations.

**Love, not ritual**

In His parable of the good Samaritan the Saviour showed how indifferent and decadent the temple religion had become. This is seen in the attitude of both the priest and the Levite to the man who was attacked, beaten and robbed by brigands and left by the wayside to die. A priest passing that way saw the man's need, but left him to a sad fate. The priest represented religion. Later a Levite passed him by, beholding his awful condition and great need. The Levite represented the law, for he was the reader of the law in the temple. That law which they both professed to believe and follow contained the following striking statement: "Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again" (Deuteronomy 22:4). On that day not the brother's ox or ass but the brother himself had fallen by the wayside, and they passed him by. Those men had forgotten or ignored that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22). To have helped the man in his distress and need would have been more acceptable to God than all their show of formality at the temple. Like those men, religion and law are today passing men and women by who need spiritual help. The professing Church is so occupied with her policies and organisational and sociological pursuits that practically no real endeavour is being made to reach and win the lost for Christ. All this is in tragic contrast to a vital, dynamic and life-giving Christianity, for it alone has the message that can meet and revolutionise the lives of men and women.

**2. A DEMONSTRATION OF JUDICIAL AUTHORITY**

In driving out the money-changers Jesus exercised His judicial authority. He judged their attitude towards the temple and found it formal, and their activities in its outer courts a desecration of His Father's house. The spiritual aspects of the temple worship and service had become secondary and subservient to their materialistic and secular interests. The business of the market had been introduced into the temple for financial gain by the authorities there. They had a considerable rake-off in various ways from those who bought and sold. Heavy rents for allotted space to transact business and exorbitant prices for animals and birds were charged; also heavy percentages for exchanging Roman coinage paid in wages to the people, but which the rabbis

refused to accept, were demanded, and in this way the worshippers were exploited to the financial advantage of the temple authorities. The gold calf and not the God of the temple was pre-eminent and prominent. No wonder the Master drove out the money-changers. Such injustices perpetrated in the name of religion could not and would not be tolerated by Him.

**Sovereignty**

The Lord had an unquestionable right to exercise such judicial authority. It was the "Father's house," and He was His Son, and as such was Lord of the temple with *sovereign right* of jurisdiction. This aspect of Christ's authority is also seen in the incident of the temple tax demanded of Peter by the tax-gatherer. When Peter was confronted concerning the non-payment of the tax he was asked: "Doth not your Master pay tribute?" and Peter replied "Yes." With regard to this the Saviour took Peter aside and said: "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter replied "Of strangers." This was the Master's way of informing Peter that as the temple was God's house, and as He was "God's only begotten Son," He was above paying the tax and was exempt from it. It was, therefore, in this capacity as Lord of the temple that He drove out the money-changers.

**Judgment**

Jesus is also Lord of the Church, the temple of God. The writer to the Hebrews refers to Him as the "Son over His own house," and proceeds to show that the house is made up of His followers (3:6). As her living Head He has absolute power and authority over the Church, and in Revelation there is a vivid illustration of Him in His judicial attitude towards her: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein" (11:1). It would be very difficult accurately to explain what the above verse really refers to in connection with the great chain of events recorded in the Revelation in relation to Christ's coming again. We will not attempt here any explanation in that direction. Whatever the historic or futuristic aspects may be, like most if not all of God's Word, it has a personal application to man. One thing is certain: it sets forth Christ in His judicial attitude relative to earthly religious things. Measuring, with regard to the laying down of measuring lines or borders which mark off and determine dimensions and boundaries, is a judicial act, and the things Christ instructed John, through the angel, to measure were the temple, the altar and the worshippers.

"Rise, measure the temple." To the people of that day the temple was the dwelling-place of God; they believed that a temple made with hands was God's chosen habitation. The truth has a different application today. The temple of God is in the one who admits Christ into the life as Saviour and Lord. Paul, writing to some people who had done this, said "Ye are the temples of God." It follows, therefore, that the body of man should be the dwelling-place of God. The solemn truth is that Christ comes to man to see what he is housing in the inner sanctuary of his soul and body. He judges the inner secrets of the heart, the inner motives of the spirit (the you) of the man who inhabits the body. On the exterior a man may appear to be a Christian and pass as such among men, but the Lord has measured him, and knows he lacks life eternal.

(*To be continued in our next issue*)

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**SUNSHINE CORNER** (*continued*)

but they are sure that He won't come yet. They think that there is plenty of time. My visitors came on the very day I was sure that I would have no visitors. I am glad I wasn't caught out. It will make me more than ever careful in future. I will have to be very firm when I get the Monday morning feeling again.

Will you be ready when Jesus comes, sunbeams, or will you be caught out? I am sure that you will want to be found working for Jesus when He comes.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

---

**WOMEN'S COLUMN** (*continued*)

union with Christ which I personally highly covet.

"Oh, to lie for ever here!
Doubt and care and self resign
While He whispers in my ear—
I am His and He is mine."

On the mount of transfiguration Peter cries in ecstasy: "Master, it is good for us to be here" (Mark 9:5). What Peter experienced on the mount he had to work out in the valley, and what Dr. Simpson's love-life taught him he lived out in his every day. So it is with you and me.

The voice of the Bridegroom (Christ): "Let Me see thy countenance, let Me hear thy voice" (Solomon's Song 2:14). "A loving, worshipping countenance, a voice that says only love-words—that refreshes His heart" (Amy Carmichael).

# New minor hall at Winton, Bournemouth

"Our God is a good God" was the sentiment of the Winton assembly on Easter Sunday as we gathered to worship the risen Lord and to give thanks at the opening of our new minor hall.

Our existing minor hall and kitchen being inadequate, at the end of last year we decided to build a new kitchen and minor hall and the work was commenced in mid-February by members of the church who are builders. At the same time an extension fund was created, with a gift day on Easter Sunday, and £1,100 was received from church members and friends in the few weeks.

It was felt that the new building should be opened on Easter Sunday and the enthusiasm of the builders made this possible. The completed building is truly wonderful. It was intended that Mr. W. G. Ballard, our senior elder, should perform the opening ceremony, but a last-minute illness prevented this so his son, Mr. Reg Ballard, ably took his place. The church members, Sunday school scholars and friends gathered outside to witness and sing "Now thank we all our God" before the key was turned. A breaking-of-bread service was then held in the new hall by our minister, and an opportunity was given for gifts to be received.

In the evening about 160 people gathered again for a wonderful service in word and song given by the church members, and Pastor McBurney closed with a short epilogue. This had truly been a wonderful day, but we wished to share our joy with others and so a thanksgiving service took place on the following Wednesday in the new hall. The service was attended by 200 people and we were all greatly challenged by the words of our guest speaker, Brian Barnett, from Watford.

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**LETTER TO THE EDITOR**

Dear Pastor Bradley,

We were thankful to read your wonderful and timely article "Noah's deluge" in the ELIM EVANGEL of May 15th.

We believe absolutely the record of the great deluge, as given in the old Bible, as God's judgment upon the earth and, after the creation, one of the greatest events that has occurred in the world's history.

I and my family believe in the old Bible as the inspired Word of God and reject the modernistic attitude of "balanced views."

You will, of course, know that there are ministers, even in the Elim Church, who do not believe in the Biblical record of the great deluge but who regard it as a local deluge. One of them argued "How can you prove it?" and another asked "Where did all the water come from?"

We are writing in hoping to obtain two or three more copies of this ELIM EVANGEL, which we want to circulate to our friends.

We would also like to say how much we appreciated the wonderful article which also appeared in the same issue, namely "The Saviour," by Joseph Smith.

Your sincerely,

(MRS.) ESME JOBBINS.

We have received many similar comments from EVANGEL readers.

NOTE. We regret that this issue of ELIM EVANGEL is now sold out.

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**PRESIDENTIAL ADDRESS** (*concluded*)

every sphere today there has to be intense training—representatives, managers, foremen, among others. Everyone today has advanced courses, refresher courses and the like. They must be up to standard or be dismissed. The idea that we have heard it all and know it all is not good enough. In fact it is bad and unwarranted thinking. We must have more prophetic utterance in our preaching and more heart culture in our ethics.

13. I contend for a rigid adherence to the old paths; personal holiness, a sensitivity to the moving of God's Spirit and a desire for the supernatural gifts. The ministry of divine healing is irrevocably linked with the gospel. We must not be afraid of the publicity on divine healing.

14. We must make progress in our delivery of the word of God. We must have good, wholesome, interesting, enthusiastic preaching of the Scripture.

15. The command given in Scripture is "do the work of an evangelist." The Holy Spirit selects evangelists, but everyone is commanded to "do the work of an evangelist."

# Women's column

## HIS LOVE-LIFE

By GLADYS GORTON

As you read this title your curiosity will be aroused. No, it has nothing to do with the love-life of any member of a famous pop group, nor does it concern that of a television personality or a stage or screen star. Our interest is not in that direction.

If your husband was at the annual Elim Conference in Bangor, Northern Ireland, perhaps you vaguely wondered, as I did, if he would bring you back a small gift. Mine brought me a book of daily readings. The other morning I was intrigued as I read the following: "It was Dr. Simpson's habit to spend a time after he had laid his work aside each night in unhindered, conscious fellowship with Christ. He called it his love-life, and it was as real to him as the interchange of thought between the most devoted lovers. It was his daily renewal of his life, his rest before sleep, his outgoing of worship and adoration, and his inbreathing of the very fullness of God."

This intimate, rewarding fellowship with God is for you and me, but how many of us experience it? I gladly confess that this is what I enjoy to the full, a time with the Lord at the end of the day before I slip into bed; just to be at His feet in adoration and worship with the mind stilled and the soul in happy communion. In the morning prayer is offered as a servant to her mistress, as a subject to her queen, and during the day there is the talking to the Lord about the things that fill one's day. This is prayer, real prayer, earnest prayer. There are the times of travailing intercession, but to come before Him resting, leaning, worshipping, drinking of His love at the close of a busy day is truly an illuminating, uplifting experience.

As the bridegroom longs for his bride, so Christ loves His Church. Solomon's Song relates a delicate romance which can be fully interpreted only by the one who has a kindred spirit to that of the bride. "Tell me, O thou whom my soul loveth, where thou feedeth"; "The voice of my beloved!"; "My beloved is mine, and I am His." This sacred relationship is expressed in the hymn "Loved with everlasting love." It has been criticised as being too sentimental, but the whole hymn conveys that spiritual

(*continued on page 426*)




HELLO SUNBEAMS.

Monday morning feeling! How I do dislike Monday mornings. It is really hard to start work, and I have often thought of going on strike on Monday mornings. How nice it would be if we didn't need to start work until Tuesday. I felt very tempted to forget about work one Monday, but then I made myself do an extra bit of polishing. "That will teach me not to give in to Monday morning blues" I said to myself very sternly; but I didn't know how important that extra polishing would be.

No one ever comes to see us on Mondays. We have all sorts of visitors every other day, some expected and some unexpected. I have often thought, when I have been trying to feel like work on a Monday, that at least there wouldn't be any visitors. Most people would be having Monday morning feelings anyway. There was I, feeling quite pleased because I had done some polishing and overcome that awful feeling, but quite sure there would be no visitors, when the knock came at the door. Before I had time to turn round there they were. Not just ordinary visitors, but really important ones, and on a Monday morning too.

I felt really hot when I thought of it. Supposing I really had gone on strike. I might have been caught unawares. Extra specially important visitors, and I might have been still battling with the blues! Whatever would I have done? I was glad I had done the extra polishing.

I was reminded of the stories Jesus told in Matthew's gospel. See if you can find them for yourself. There is the story of the master who returned suddenly and found that his work was neglected, and there is the story of the wise and foolish virgins who were caught unawares, and, says the Bible, there was weeping and gnashing of teeth; the foolish virgins missed the wedding because they were not ready.

I am so glad my visitors found me working. They would not have needed to ask, because they would soon have seen if I had been idle. There is much to be done before Jesus comes, but how sad it would be if He came unexpectedly and found His work neglected. Many people know that Jesus is coming,

(*continued on page 426*)

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## COMING EVENTS

**ALDERSHOT.** July 3rd. Public Library Hall, High Street. 7 p.m. "The Holy Spirit's Ministry—today." Speakers from various denominations. Please see panel below. Business meeting at 2.45 in Elim Church, Aldershot.

**CAERPHILLY.** July 17, 18. Elim Church, St. Fagan's Street. Saturday at 7.15. Sunday at 11 and 6.30. Visit of Gilbert Dunk (Superintendent of the Elim churches in New Zealand). Convener : J. B. Coleman.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister : H. Burton-Haynes.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister : A. S. F. Horne.

**NEWHAVEN.** July 10. Elim Church, Meeching Rise. At 7. Visit of E. Corsie with the young people of Kensington Temple, London. Convener : H. W. Holdstock.


**CONGO** **July issue, 1965**



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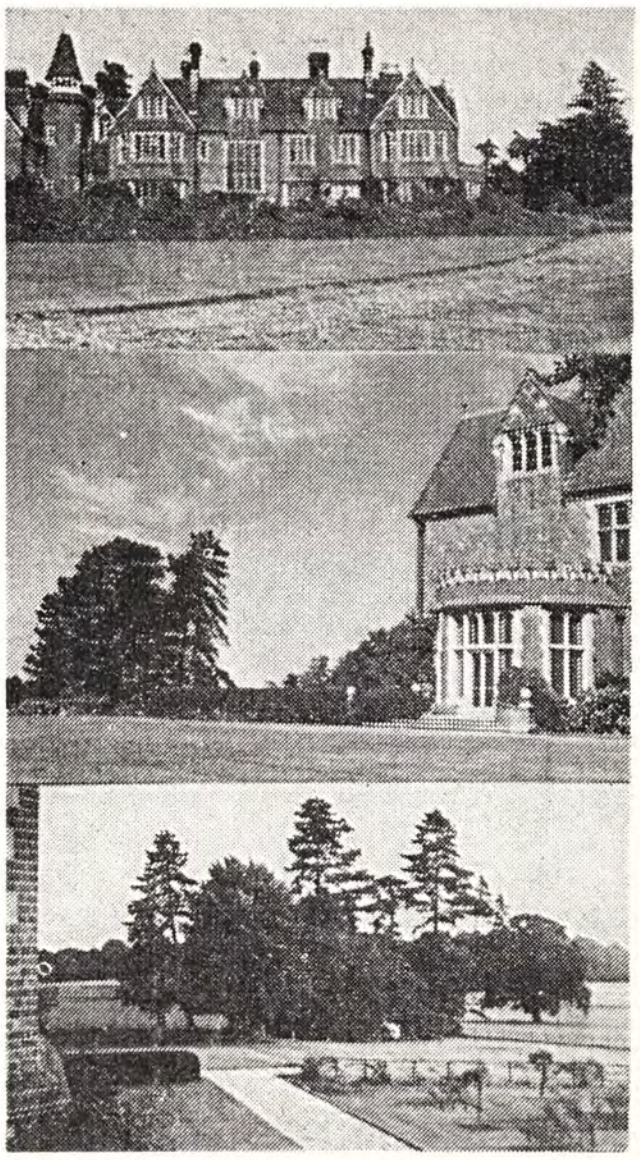
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# CAPEL MISSIONARY WEEK

## PROGRAMME

**July 10-16**

### Monday

**PROGRESS: Problems and Privileges**

1. Change in Culture and Civilisation — **G. L. W. Ladlow**
2. Reorientation on Field and Furlough — **L. Wigglesworth**
3. Field Problems — **Discussion**

### Tuesday

**PRESENTING OUR POLICY**

1. The Power of Literature — **R. A. Gull**
2. Training the National — **L. Wigglesworth**
3. Established and Advancing — **C. Paint**

### Wednesday

**PREPARING OUR PERSONNEL**

1. Looking at the Person — **R. B. Chapman**
2. Attending to Academics — **G. W. Gilpin**
3. Field Viewpoint — **O. Garbutt**

### Thursday

**PROVISION FOR PREACHING**

1. By Church and Regional Activities — **H. W. Greenway**
2. From a Woman's Point of View — **R. L. H. Wigglesworth**
3. By other methods — **W. G. Hathaway**

*Devotions led by*

W. G. HATHAWAY
S. GORMAN
G. H. THOMAS
G. HILLMAN
E. J. THOMAS

## *Daily Time Table*

| | |
|---|---|
| 8.30 a.m. | Devotions |
| 9.15 a.m. | Breakfast |
| 10.0 a.m. | Topics |
| 11.30 a.m. | Refreshments |
| 12 noon | Forum |
| 1.0 p.m. | Lunch |
| AFTERNOONS FREE | |
| 6.15 p.m. | Tea |
| 7.15 p.m. | Missionary Service |
| 9.0 p.m. | Supper |

Inquiries :

**Pastor and Mrs. Wesley Gilpin,**
**Grenehurst Park, Capel, Surrey**
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**Arrange a visit during this special week. You are welcome for a day or evening.**

**NEWS FLASH.** **Hove Revival. P. S. Brewster reports 193 decisions in Hove Town Hall at the first three services. The spontaneous responses of the converts amazing! Services continuing every night at 7.30. Pray on for greater results.**



# THE FAMILY ALTAR

**Scripture Union Portions**

**Notes by R. B. Chapman**

**Monday, July 5th** Genesis 41:25-45

" Can we find such a man as this in whom is the Spirit of God?" (v. 38, R.S.V.).

Joseph's clear interpretation and wise explanation of how to face the future situation caused Pharaoh to ask this question and in the man before him he found the perfect answer. It was evident, even to a heathen monarch, that God's Spirit filled Joseph. What a tremendous testimony, especially as he had maintained this spiritual standard in spite of the shameful falsities levelled against his character, the injustice of his imprisonment and the disappointing faithlessness of the butler. God grant that in spite of every adversity we shall remain so filled with the Holy Spirit that even our enemies will know and bear witness to the fact.

**Tuesday, July 6th** Genesis 41:46-57

Joseph chose names for his sons which suggested his attitude to the past, " Forgetfulness " (v. 51), and his relationship to the present, " Fruitfulness " (v. 52). He was prepared to forget what was behind of grievous hardships, misunderstanding, falsehood and the evil treacheries of unjust envy and hatred. Some feed their souls upon such matters and blight their present and future, but not Joseph; he was prepared not only to forgive but actually to forget. He buried the past completely and faced the future with the glorious hope of prosperity, blessing and fruition. This is always good and produces real benefit to those who are courageous enough to do it.

**Wednesday, July 7th** Genesis 42:1-25

We have previously noted that Joseph was a Spirit-filled man, and again we see the working of the Holy Spirit through his life. Firstly, in bringing conviction upon his brethren. What Joseph said, and the way he dealt with these men, stirred their slumbering consciences to speak to their own condemnation (v. 21). The Holy Spirit convinces of sin. Secondly, the working of the Spirit is seen as Joseph returns good for evil (v. 25). The natural man cannot operate in this way; he seeks his revenge. The Spirit-filled person is able to turn the other cheek because the Holy Spirit is the Spirit of grace.

**Thursday, July 8th** Genesis 42:26-38

" Me ye have bereaved of my children " (v. 36).

Already the guilty consciences of these wicked sons have been stirred, but these words from the lips of their aged father must have left them almost speechless. The indictment of their absolute guilt in the matter is directed straight at them, and in that moment, as his words accused them of causing his bereavement, they must have felt that Jacob knew all the truth. Guilt is a relentless pursuer and, unless it is purged by the blood of Calvary, will overtake us to our final destruction.

**Friday, July 9th** Genesis 43:1-15

" Take also your brother, and arise, go again unto the man " (v. 13).

We are often reluctant to go by the way God wishes us to go and He virtually has to constrain and coerce us into His way, that we may receive the blessing we desire. So it was here. Jacob's great yearning was to see Joseph, yet he rejected at first the only way he could possibly see him (42:38), and God had to force the issue (43:1, 8) ere the reluctant Jacob would go one step nearer his life's greatest joy. Even then he only did it with depressing fatalism (v. 14). Let us not make it difficult for God to bless us, but be alert and quick to follow His leading.

**Saturday, July 10th** Genesis 43:16-34

" Joseph made haste, for his heart yearned for his brother and he sought a place to weep " (v. 30, R.S.V.).

At the sight of his only brother (the others were but half-brothers) the true depth of Joseph's character was revealed —compassionate, affectionate, tender and gracious. Many hearts would have been like granite had they passed through the embittering experiences of Joseph. Many, too, would have been influenced adversely by such a swift rise to supreme power as Joseph experienced in Egypt, and there would have remained no desire to recognise the lowly, nomadic relatives from Canaan. Joseph was unspoiled by either bitterness or pride.

**Sunday, July 11th** Genesis 44:1-17

" They fell before him on the ground " (v. 14).

It may appear to us, at first sight, that Joseph was deferring the revelation of his identity a little too long and being too severe. A more careful reading, however, shows clearly that all this was preparing the way slowly for the great moment. This also was working towards the complete fulfilment of God's prophetic revelation regarding Jacob's family and its relationship to Joseph (chapter 37). There are no unnecessary moves when God's plans are unfolding, and no pointless delays with Him.

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## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

Some time ago a Pentecostal pastor was preaching with great liberty and he felt unction from heaven. His theme was " Witnessing for Christ." For a Christian not to witness to the unsaved, he said, was like a doctor who flees a city in a time of plague. He felt satisfied with his sermon—one of the best he had preached for a long time.

After the service a man shook hands with him and said: " Pastor, that was a great sermon, but I'm afraid it won't do here. This church is as cold as an iceberg." His voice was serious when he replied: " Friend, just to talk about what is wrong and do nothing about it will cause this church to remain an iceberg."

That young man was deeply moved. He spent a long time in the pastor's vestry discussing what he could do to see revival in the church. The first need was prayer. A call to prayer was issued. Only three attended the first meeting. At the second there were four. Eventually a large group was attending.

Then names of unsaved persons were written down and earnest prayer was made for them. Then personal visitation took place. Soon teams were prepared to contact individuals.

Now prayer meetings were held before each service. Souls began to be saved, revival swept the church. This church was no longer an iceberg, but aflame for God. And my thanks to E. Sprague for this account of how God changed the church of which he was a member.

Pray, visit, witness and win others for Christ !

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## BIRTH

OLIVER. To Pauline (*née* Gorman) and Laurie, on Whit-Sunday, June 6th, God's precious gift of a daughter, Rebekah.

## MARRIAGES

WILCOX—THORNE. On June 5th, at Elim Church, Curzon Road, Springbourne, Bournemouth, Brian Edward Wilcox to Patricia Ann Thorne. Officiating minister: Arthur V. Gorton.

## WITH CHRIST

HARDWICK. On May 24th, Albert Hardwick, aged 53 years. Beloved member of Weoley Castle Elim Church. Officiating minister at funeral: S. Squire.

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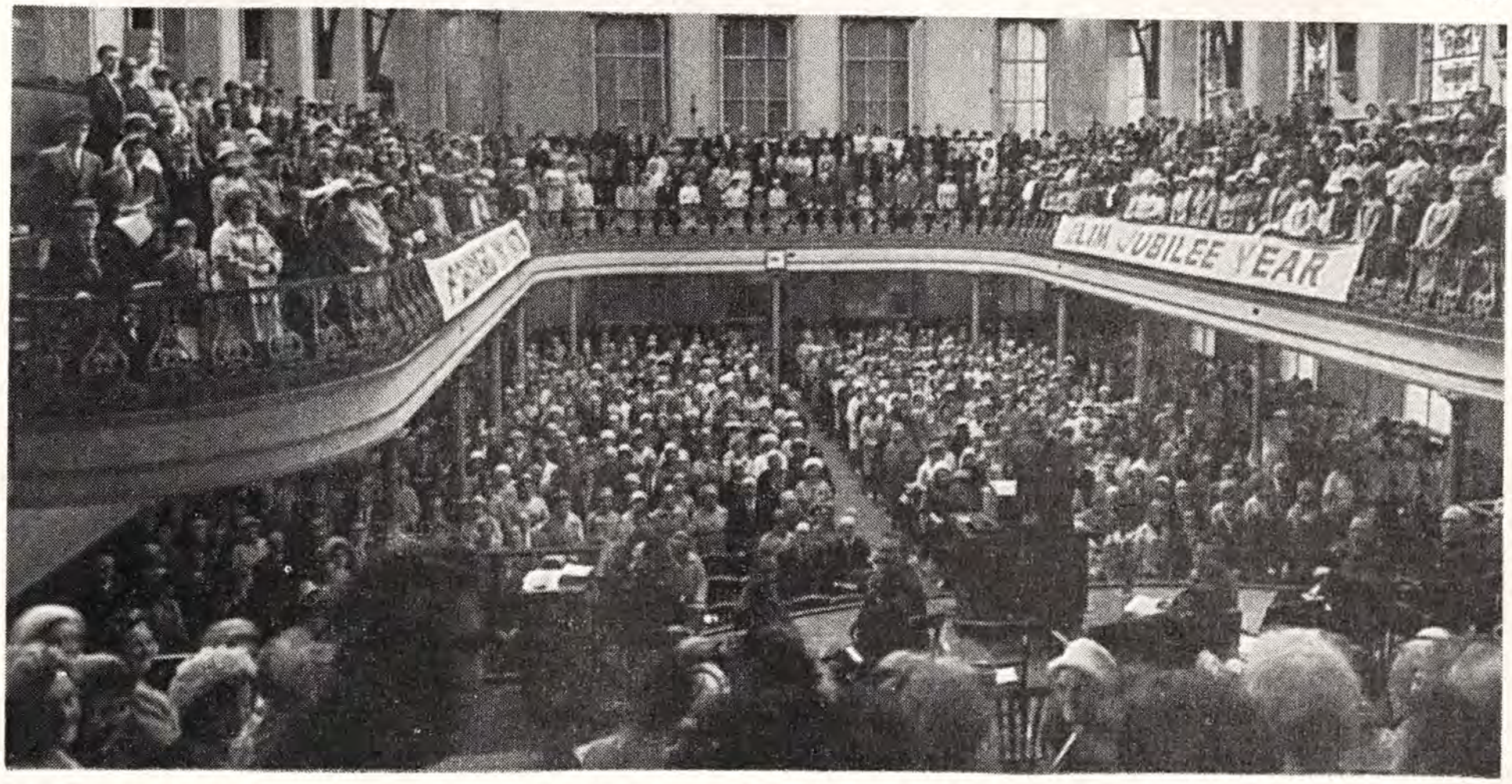
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# THE ELIM EVANGEL

Vol. XLVI No. 28 JULY 10th, 1965 6d


Sunday, June 6th
Wellington Hall

## A. TEE'S BELFAST CRUSADE

Reported by A. WILSON
IRISH SUPERINTENDENT

FROM the opening service on Saturday, May 29th, the Lord wonderfully blessed, and fifteen people made their way to the inquiry room in response to the appeal for salvation on that first night. From then on we saw men and women, boys and girls night after night coming forward for salvation.

We thank God for the blessing experienced during this crusade and trust that it is the turning of the spiritual tide in Ireland. We rejoice in every precious soul saved by sovereign grace. A young man, a member of a beat group, yields to the Saviour and confesses that he is willing to follow the Lord. A few days later we find him again in the counselling room. This time he has brought his girl friend to the meeting and now she too wants to know Christ as her Saviour. An old man comes back to the Lord after thirty years of backsliding, and a fine young fellow tells us that he is now going home to his Christian wife to tell her he also is saved. A young woman convicted of her sin cannot refrain from weeping bitterly, so that it is some time before she can be properly counselled, but at last the promise of God's word brings assurance that "though your sins be as scarlet they shall be white as snow." Six or seven teenagers came to mock one night, but remained to pray.

The second week of the crusade was held in the

(*continued on page 437*)

# A MINISTER'S QUIET HOUR WITH HIS BOOKS

By A. S. F. HORNE

## THE YEAR OF JUBILEE

How refreshing and thought-provoking Dr. F. W. Boreham is ! While reading *Dreams at Sunset* I came across his chapter " The silver trumpets " and felt sure he had a message for Elim in this Jubilee year.

Our Jubilee ! There is music in the very phrase. The word simply means a blare of trumpets. It takes us back to the pre-flood era, for the word is based on the name of Jubal, the seventh from Adam, who was the father of all those who handle musical instruments.

Every fiftieth year was welcomed by the blast of silver trumpets. Every fiftieth year all lands and estates reverted to the possession of those who had owned them fifty years earlier. A block of land sold immediately after the year of jubilee would be worth about fifty times as much as the same block sold just as the year of jubilee was approaching. All persons who, to pay their debts, had sold themselves into slavery during the fifty years were released when the silver trumpets sounded. The effect of such a law is obvious. No family could become excessively wealthy. None could become degradingly poor. Land monopoly was impossible. Every family and every individual enjoyed a fresh start on the old footing at the end of each half-century.

The year of jubilee was a year of redemption, restoration and emancipation.

### I. It was a year of redemption

The year of jubilee began on the great Day of Atonement. When the high priest had donned his garments of snowy white he took two goats, one to be a sin offering and the other to be a scapegoat. Solemnly sacrificing the first goat, he sprinkled the mercy seat and the holy place with its blood and then, coming forth, he laid his hands on the head of the second goat and confessed over it the sins of the congregation. After this, while the people were weeping and lamenting their transgressions, the animal was driven away into the wilderness. Priest and people watched it vanishing, and on its disappearance the silver trumpets rang out : sadness gave way to gladness ; the year of jubilee had begun !

The truth typified by all this stands crystal clear. All our rejoicing is based on redemption. It is because Christ the Son of God once suffered for our sins upon the cruel tree that our hearts overflow with adoring gratitude. All the jubilation of the ages is based on the darkness of Gethsemane and the agony of Calvary. Up to the cross groaned all the world's sins and sorrows, down fom the cross all its joys come streaming.

### II. The year of jubilee was a year of restoration

Each Jew found himself possessed once more of all he had lost during the fifty years. That is the message for today. We are in peril of losing the best as life goes on. We are like men who fill their pockets with gold but have holes in all their pockets. The years are great thieves ; they creep upon us with stealthy footsteps and filch away our most precious treasure. Have we not all lost something of the rapture that flooded our souls at the time of our conversion ? Have we not lost something of the radiance of our first simple faith in Jesus ? Have we not lost something of the passionate devotion that first impelled us toward Christian service ? Like the church at Ephesus, we have lost our first love and no longer do our first works. But this is the year of restoration ! A man's first love, his first faith, his first vision, his first joy, his first deep, satisfying peace, may all be his again.

### III. The year of jubilee is a year of emancipation

The slaves were all set free. How easily the years enchain us ! The world, the flesh, the Devil, all make us their captives. We become enslaved by habit, business, pleasure, fashion, money, by any one of a thousand things. But the day of deliverance has dawned ; the bonds, whatever they are, may all be broken.

The year of jubilee meant a fresh start for everybody. It was the divine festival of a new beginning. Nothing delights God more. He is an inveterate beginner. " In the beginning God created the heaven and the earth." There you have the record not of the beginning of creation but of the creation of beginnings. Back beyond that nothing ever began ; everything always was. If you can peer beyond the boundaries of that beginning you will see nothing but God : God inhabiting His own beginningless and endless realm, living His own beginningless and endless life, purposing His own beginningless and endless purposes, laying His own supernal plans—plans of creation and redemption and of wonders incomparable. Then came the first beginning, and having

once fashioned a beginning it became His divine habit. He is always doing it. He begins again every morning, with every spring, and with every new baby.

A year of jubilee must mark a new birth in every man's soul, a new era in every man's life, a new and delightful escape from all the forces that have heretofore hampered and enslaved us.

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# CHRIST'S CLEANSING OF THE TEMPLE

By SAMUEL GORMAN

*(continued from our last issue)*

**Mercy**

Often the Lord tempers His judicial authority with mercy. There is a striking illustration of this in Zephaniah, where God said to His people: "I will search Jerusalem with candles" (1 : 12). They had been living carelessly, indifferently and absolutely at ease as they indulged themselves. God indicated that He was going to search and sentence them, but the severity of His judgment would be tempered by the greatness of His mercy. He was not going to search and judge them by the bright, blazing light of His majesty, holiness, power and glory, but by the soft, soothing and non-terrifying light of His mercy, so that recognising their sins against Him they would not hesitate to seek His forgiveness. When one thinks of the failings and failures of the Christian Church, especially as these are known to her sinless Lord, only then is the manifestation of His grace, long-suffering and mercy realised in some measure, for in its fulness it is beyond human comprehension. Realisation of this should humble the members of the Church and inspire them to devoted and all-out service for the Master.

### 3. A CHALLENGE TO ECCLESIASTICAL AUTHORITY

**Orthodoxy**

As already pointed out, the ecclesiastical authorities, the religious leaders of the temple, were responsible for what took place in its outer courts. By driving out the money-changers and pronouncing against the set-up, Jesus, in point of fact, challenged them. It was His way of bringing home to them His Father's and His own disapproval of the whole business. Whenever opportunity presented itself the Saviour seized hold of it to challenge the systems and practices of the religious authorities. Apart from the incident under consideration there was the case of the man with the withered hand whom He dared to heal in the synagogue on the sabbath day. The Pharisees, always looking for a chance to discredit Him, asked if He was going to heal the man on such a sacred day, to which He replied: "Is it lawful to do good on the sabbath day, or to do evil? to save life or to kill?" (Luke 3 : 2, 4). To this challenge they had no reply. Then, looking upon them with indignation, being grieved in heart because of their hardness and hypocrisy, He said to the man "Stretch forth thy hand," and he did, the full use of it being restored to him. He exercised His authority in healing the man on such a day and in such a place because He was Lord of the sabbath (Matthew 12 : 8 ; Mark 2 : 28 ; Luke 6 : 5).

**Reality**

In fact in the worship of the Church, the temple of God, a new day was inaugurated, for following Christ's resurrection from the dead the sabbath was superseded by the Lord's day, the first day of the week, now known as Sunday (John 20 : 19 ; Acts 2 : 46, 47 ; Acts 20 : 7 ; 1 Corinthians 16 : 2). This change took place in spite of the fact that nearly all those who constituted the early Church at its inception were Jews.

It is to be regretted that in the Church today there are many acting in a similar way to those people in the temple. They are more concerned about the orthodox way of organising and conducting church policy and procedure than in seeing withered humanity healed morally and spiritually. They do not present to men and women the unadulterated message of the gospel, and manifest no real interest in the lost.

The divine intention was that the temple should be the true centre and life of the Jewish people under the sovereignity and authority of God. The prophet Jeremiah in figurative speech conveys this idea, and Solomon's temple illustrates it. The prophet declared: "A glorious throne, set on high from the beginning, is the place of our sanctuary" (17 : 12). At the time of this utterance Israel had degenerated morally and spiritually and the religious life of the people was at a very low ebb. Jeremiah denounced this condition of affairs and reminded them that in their worship in the sanctuary they must recognise God as King and surrender to His governmental authority over them, otherwise their worship would remain formal and lifeless, exercising no influence for good over their lives. In Solomon's temple there were two important supporting pillars

named Jachin and Boaz, the former meaning *foundation* and the latter indicating *strength*. This symbolized that absolute surrender to the kingship of Jehovah was the basis and strength of true worship and a correct way of life before God and men. When the Lord Jesus visited the temple in Jerusalem there was no such representation of worship and practice. In condemning what went on there He challenged the ecclesiastical authority to put the " Father's house " in order.

**Responsibility**

The Christian Church, the temple of God, is also a dynasty, a holy nation (1 Peter 2 : 9) of which the Lord Jesus is the Saviour-King. Like the temple of old, the Church is to reveal His beauty and strength, and by her way of life portray Him as the Saviour-King. Jesus revealed the divine intention for her when He said " . . . I will build My church ; and the gates of hell shall not prevail against it " (Matthew 16 : 18). Here the Church is presented as militant towards the forces of evil, and in this capacity manifests aggressive strength. Under the authority of Christ her King, and inspired and energised by the Holy Spirit, she is to make inroads into Satan's domain and triumphantly rescue multitudes of people from it. In the first decades of the early Church the Christians victoriously carried on such an offensive. All its members became propagators of the message of salvation. The word for preacher is *kerux*—a herald—and in this sense they were preachers responsible for the dissemination of God's message of salvation to men. They were true heralds, for in spite of adversity, antagonism and persecution they did not lessen in their spiritual intensity to declare unreservedly the message of the Saviour-King to the lost. They were filled with a holy enthusiasm, and no opposition, no matter how fierce and unyielding, was allowed to damp their ardour and halt their forward march in the cause of Christ and lost souls.

Such a spirit should characterise Christians everywhere. The thought of multitudes in danger of being lost for ever should inspire and intensify their desire to see men and women saved, and give impetus to their witness and service in this connection. The Church must continue to engage in an aggressive and dynamic drive against sin. She must maintain a never-ceasing witness to the saving, satisfying and keeping power of the Lord Jesus.


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**KIDDERMINSTER CHURCH TENTH ANNIVERSARY**

May 22nd and 23rd marked the tenth anniversary of the commencement of the Kidderminster Elim church. A convention held to commemorate the event was well attended and richly blessed of God.

Throughout the weekend members and friends of the church were reminded of the faithfulness of God as they sang repeatedly the words of the chorus :

" All through the years His providence has led us,
His abounding goodness has been all our song ;
All through the years we'll tell His love and mercy,
Singing ' Ebenezer ' as the years roll on."

The ministry of Pastor and Mrs. E. J. Shearman (Assemblies of God, Nottingham) was much appreciated.

In the after-church service on Sunday evening the congregation was in a reminiscent mood as some of its founder-members recalled many of the " terrific " as well as trivial events of the early days. A tape-recording of the singing and preaching of those days was heard with interest.

This first decade of the church's history has witnessed many a trial of faith, yet there has been a steady consolidation of the work with the result that the church looks to the future confidently.

G. HARPIN.

## ANTI-SEMITISM

PHARAOH tried to annihilate the Hebrews, and all the first-born of Egypt died. Amalek tried it and perished. Sihon, king of the Amorites, and Og, king of Bashan, tried it and perished. The Assyrian empire, the Babylonian empire tried it and passed off the stage of human history, and the eternal Jew lives on. Haman indulged his hatred of the Jew, and almost succeeded in his programme of extermination. But he ended on the gallows built for Mordecai. Daniel's envious enemies and their families ended in the lions' den. The Edomites, Esau's descendants, tried to destroy the Jews and perished. Antiochus Epiphanes tried to destroy the Jews and perished. Roman emperors tried it, and all of Europe tried it through the Dark Ages. Jeremiah (30 : 16), like all the Old Testament prophets, was supernaturally exact when he said: "All they that devour thee shall be devoured; and all that prey upon thee will I give for a prey."

Anti-Semitism proves the supernatural character of the Bible. In Deuteronomy 28-32 is the most appalling description of human suffering ever written. Though written more than 3,000 years ago, it predicts in detail the history of the Jews of 3,000 years. It has been fulfilled continuously, century after century, down to the present time. "Thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the Lord shall send thee" (Deuteronomy 28 : 37). So also in Jeremiah 24 : 9 : "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them"; and in Jeremiah 29 : 18 : "And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations."

That the Jew has survived at all for the last 2,500 years is a supernatural fact. No other nation ever has endured or could endure similar treatment. This fact is also the supernatural fulfilment of supernatural prophecies written 2,500 years ago. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jeremiah 31 : 35-37).

FREDERICK ERDMAN

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## THE CROSS AND THE CROWN

Christ has many lovers of His kingdom, but few carriers of his cross.—Thomas à Kempis.

*Many crowd the Saviour's kingdom,*
*Few receive His cross;*
*Many seek His consolations,*
*Few will suffer loss,*
*For the dear sake of the Master*
*Counting all but dross.*

*Many sit at Jesus' table,*
*Few will fast with Him*
*When the sorrow-cup of anguish*
*Trembles to the brim:*
*Few watch with Him in the garden*
*Who have sung the hymn.*

*Many will confess His wisdom,*
*Few embrace His shame;*
*Many, while He smiles upon them,*
*Loud His praise proclaim—*
*Then if for a while He tries them*
*They desert His name.*

*But the souls who love supremely,*
*Let woe come or bliss,*
*These will count their dearest heart's blood*
*Not their own, but His:*
*Saviour, Thou who thus hast loved me,*
*Give me love like this.*

*The Overcomer.*

---

**Belfast crusade report** (*continued*)

Ulster Temple, and Mr. Tee preached to Christians. The baptism of the Holy Spirit, the Spirit-filled life and revival were the subjects of this forceful and eloquent preacher, and his scriptural and masterly handling of these subjects thrilled all our hearts.

The co-operation of the assemblies and the ministers and the attendance and faithfulness of our members and friends are worthy of a word of thanks. As Superintendent I would like to say thank you to every minister, council member, committee member, church member, counsellor and usher, and to all who helped in any way in this crusade, for their help in the greatest work in this world, the winning of others to Christ.

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**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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**Christ's cleansing of the temple** (continued) *S. Gorman*

**Anti-Semitism** *F. Erdman*

**Poetry : the cross and the crown**

**Editorial**

**Thanksgiving at Elim's birthplace** *G. L. W. Ladlow*

**A burdened church** *Zelma Argue*

**Elim news**

**Having a purpose in life** *Joseph Smith*

**Women's column** *Gladys Gorton*

**Sunshine corner** *Aunty Dorothy*

**Family altar** *R. B. Chapman*

# EDITORIAL

## THE DEAN OF ST. PAUL'S AND THE GIFT OF TONGUES

DR. W. R. MATTHEWS, Dean of St. Paul's, contributed recently to the *Daily Telegraph* a sensitive and sympathetic article on speaking with tongues. The transformation in the thinking of the Church about "those Christians who call themselves 'Pentecostal'" could not be better illustrated than by the appearance of such an article in a paper like the *Daily Telegraph* by so distinguished a writer—a transformation that is a wonder and joy to Pentecostals.

The Dean, through lack of much experience of Pentecostal meetings we presume, has naturally some misconceptions about the gift of speaking with tongues and its exercise in the Church. For example, he states that "speaking with tongues" meant unintelligible utterance not subject to the control of the individual. This statement needs clarifying. We believe that the languages spoken by those speaking with tongues, though not known to the speakers, are nevertheless real languages, and as such have frequently been recognised by "foreigners" who have known the language spoken. This is in keeping with Acts 2:7-11, where, although the disciples did not know the languages they spoke, the people who heard them, who were from all parts of the then known world, did, for they said "We do hear them speak in our languages the wonderful works of God."

Dr. Matthews further states that the unintelligible utterance is not subject to the control of the individual. We are not sure exactly what this means. If it means that the language spoken is not at the will of the individual it is true, but if it means that the speaker cannot control the exercise of the gift of speaking in tongues it is untrue, for the exercise of the gift is under the control of the recipient as he is guided by the Scripture. For example, the number of utterances in tongues in a service is limited to three according to the instruction of 1 Corinthians 14:27. Again, use of the gift of speaking in an unknown tongue is prohibited in a church service if no interpreter is present (1 Corinthians 14:28).

Of course, Dr. Matthews, simply through lack of knowing about the operation of the gift, uses language that Pentecostals would not use to describe their attitude to the gift. For example, he states that "'speaking with tongues' . . . is cultivated in America and England, notably by those Christians who call themselves 'Pentecostals.'" Pentecostals, we think, would hardly use the word "cultivate," for we claim to receive the gift from the Holy Spirit and that it is operated by the Holy Spirit operating through the channel of the human spirit and controlling the vocal organs.

We notice that Dr. Matthews, in common with the translators of the New English Bible and so many others, has got hold of the phrase "ecstatic utterance." Christians describing their experience of receiving the baptism of the Holy Spirit and speaking with tongues testify to the wonder, power and rapture of the experience, but the subsequent exercise of the gift of speaking with tongues is simply of one speaking to a group of people or a congregation in a normal personality state.

(*continued on page 443*)

# JUBILEE THANKSGIVING SERVICE AT MONAGHAN, THE BIRTHPLACE OF ELIM

By GERALD L. W. LADLOW, ELIM CHURCH, MOTHERWELL

WHAT a glorious conference we had in Northern Ireland! How many times we thanked the Lord for this wonderful Elim movement as again and again we were taken back in thought over the years since it was commenced in 1915 in the town of Monaghan.

And so many of us made the journey to Monaghan on Saturday, May 29th, a journey that had all the appeal of a sacred pilgrimage. Travelling through the lovely Ulster countryside, so verdant and fresh in its spring mantle and bathed in brilliant sunshine, we came to the little customs post at Tyholland. After the usual examination of our papers the car crossed the border into the Irish Republic. In this land no longer under the British flag and dominated by the Church of Rome, where superstition, bigotry and hostility to the Protestant message abound, our beloved movement had its birth.

The market town of Monaghan is some twelve miles or so over the border, a quiet, sleepy little place, where life moves at a gentle pace. It was here in 1915 that young George Jeffreys held his mission as a result of which a group of young men gave up their earthly employment and launched out to pioneer the Pentecostal message with no guaranteed human support but with great faith in God. Alas, the religious bigotry and opposition they faced from fellow believers in the Protestant community in Monaghan still linger in the minds of some even after the lapse of fifty years, for when application was made for the use of the large Protestant church in which to hold our Jubilee thanksgiving service it was met with a firm refusal. We were forced, therefore, to hold the service in the little Orange Hall, kindly offered to us, which meant that invitation had to be limited to Elim friends in Northern Ireland living nearest the border.

To my mind, however, sitting in the little upstairs hall, into which 150 people had crowded, these facts did not in any way mar the occasion. On the contrary, it somehow seemed appropriate that we should be here, for from where we sat we could look out of the windows and see on the other side of the road the pond with its grassy slopes where once stood the little portable wooden Elim hall. We were reminded, too, how in the early years of the movement in Ireland the only doors open to our pioneers where they could preach the gospel were the Orange halls, and many an Elim assembly had its beginnings there.

Pastor J. J. Morgan, the Field Superintendent, very ably convened the service, which was one of joy and happiness. He recalled his own entry into the Elim movement over forty years ago, just "a few miles over the border from Monaghan," and recounted some of the trials and triumphs of those early years. It was very fitting that we should have Pastor W. J. Martin from Guernsey and Pastor Alex Strong from Canada with us. These two brethren worked together in tent missions in County Monaghan in the early twenties and the virile Elim assembly at Urcher, with its gospel mission at Scots Corner, near Ballybay, testifies to the solid work that was done in those days. These two brethren gave their reminiscences and evoked heartfelt "hallelujahs" and "amens" from the congregation. Brother Jim McRoberts from Culleybackey beautifully rendered two solos, "In the beloved" and "I'm going through, Jesus." The latter not only reflected the spirit of the early years but expressed the determination of the present "Elimites" as the congregation enthusiastically took up the refrain.

The Principal of the Bible College, G. Wesley Gilpin, brought the message for the occasion, based on the words "We have an unction." Substituting the word "anointing" for unction, he reminded us that the Old Testament anointings were an outward sign that the anointed were set apart for God; they were known and recognised as His property. The Elim movement came into being because of the outpouring of God's Spirit. This precious anointing was not only for the believers' personal blessing, but was a sign to the world that they belonged to Him. We all said "amen" to the expressed hope that Elim will always enjoy the anointing and consequently be truly recognised by the world as "the Lord's people."

After some hearty singing and corporate, audible, praise and worship this blessed service was brought to a close by the fervent prayer of Mr. Fred Carson, of Lurgan, who has been associated with Elim for almost forty-five years. After a lovely supper and enjoyable fellowship in a farmhouse with some of the Monaghan saints we set out on our return journey to Belfast. It was 1.15 a.m. by the time we arrived at our destination, tired but extremely happy and full of praise to God that we had been privileged to attend this wonderful service.

THE MINISTER *cannot do it alone!* What then is the secret? When others share the burden, mighty acts of God are wrought. That it takes a church burdened in one accord for God's work to make great advances is clear from the book of Acts. The minister cannot do it alone. Excellent buildings and equipment, and even talent, are not the secret of the advancement of the movement of God's Spirit. Let the book of Acts, when the Church was in the compulsion of her early power, speak. "They were all with one accord in Solomon's porch . . . by the hands of the apostles were many signs and wonders wrought" (Acts 5 : 12). "They lifted up their voice to God with one accord; and when they had prayed, the place was shaken where they were assembled together" (Acts 4 : 24, 31). "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (v. 33).

When the Church was mighty in unity of prayer the deeds of the apostles were mighty. The apostles did not carry the load alone. As the entire Church prevailed in prayer, mighty deeds by the ministers were the result. This we read in Acts 12 : 5, where as the Church was engaged in prayer, earnestly, without ceasing, to God for imprisoned Peter all the chains fell off and all the doors were opened. A secret for today.

**Old Azuza Street**

At the early Old Azuza Street mission in Los Angeles in 1906, why was the altar opened at ten in the morning daily for prayer, using empty nail kegs with planks stretched over them to form prayer benches? They were burdened with an inexpressible anguish that the Spirit would fall, and their intercessions shook not only the house where they were assembled, but the world. Brother Seymour did not accomplish this mighty work alone, as pastor. In fact, to begin with he did not himself have the baptism. But he presented the scripture, and together they went down, abasing themselves before the Lord until heaven indeed came down. Why wait now until the last thing at night to open the altar, when people are too tired?

In Charles G. Finney's mighty ministry he is quick to call attention to the mighty power exercised by those who were burdened to pray. He says: "I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, and continue this for one week, when we should come together, and see what further was to be done. No other means were used for the revival of God's work. But the Spirit of prayer was immediately poured upon the young converts. Some of them would lose all their

# *What is the secret?* A BURDE

*Believers added to the Lord*
*Multitudes both of men and women* (Acts 5 : 14)

strength, and be unable to rise to their feet, or even kneel upon their knees in their closets. Some would lie prostrate on the floor and pray with unutterable groanings for the outpouring of the Spirit of God. Some of the older Christians were jealous of it, resisting this movement among the young converts, but the converts held out well, becoming sound, thoroughly efficient Christians."

**Abel Clarey**

One of Mr. Finney's mightiest helpers in prayer was elder Abel Clarey, who, he relates, "was converted in the same revival I was. Licensed to preach; but his spirit of prayer was such, he was so burdened with the souls of men, that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul was so great that he was unable to stand, but would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer that was upon him. He was a very silent man, as almost all are who have that powerful spirit of prayer. One said of him, 'He is at my house. I have not seen him at any of our meetings.' 'No,' I replied, 'He cannot go to meetings. He prays nearly all the time, day and night, in an agony of mind.' Said he, 'He prays prostrate on the floor, groaning.' I replied [says Chas. G. Finney] 'I understand it. Please keep still. It will come out all right. He will surely prevail.'"

Mr. Finney continues: "I knew at the time a considerable number of men who were exercised the same way. This Mr. Clarey, with many others among the men, and a large number of women, partook of the same spirit, and spent a great part of their time in prayer. Father Nash [Rev. Daniel Nash], who in several of my fields of labour came to me and aided me, was another of those men who had such a powerful spirit of prevailing prayer. Clarey did not leave Rochester until after I did, never appearing in public, but gave himself wholly to prayer. The Word took effect, and many were converted. Wherever I went the Word took immediate effect. It seemed only necessary to present the law of God and the claims of Christ, and they would be converted by the

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## *y ZELMA ARGUE, U.S.A*

score." (Multitudes moved? Our hearts must be moved first.) No wonder. Both Father Nash and Mr. Clarey would be on the floor below sometimes on their faces before God, as Mr. Finney preached under an unction of the Spirit one floor above.

Meditating upon our oft inadequacy, I continued perusing Mr. Finney's autobiography, and found these statements: " I have spoken of Mr. Clarey as the praying man who was at Rochester. In Auburn I observed in the congregation the solemn face of Mr. Clarey, borne down with an agony of prayer. I was very glad to see him there, knowing the great gift of God that was upon him, the spirit of prayer. On one occasion, while eating together in a home, Mr. Clarey had been asked to give the blessing. This he was unable to finish. He had to leave the table and go. He lay groaning upon the bed, the Spirit making intercession for him, and in him, with groanings that could not be uttered. I understood that this was the voice of God. I saw that the spirit of prayer was upon him, and I felt his influence upon myself, and took it for granted that the work would move on powerfully. It did so. The work in Rochester had prepared the way in Auburn, and now also in Buffalo." Saturday night meetings for intercession are secrets of power.

**Finney's prayer life**

Finney also gave himself to prayer, the more so as he felt the opposing spirits of darkness. " I had a kind of awful feeling, I recollect, as I passed around the village on Saturday. The very atmosphere seemed to me to be poison ; and a kind of terror took possession of me." Then, " I gave myself to prayer on Saturday, and finally urged my petition till this answer came: ' Be not afraid, but speak, and hold not thy peace ; for I am with thee, and no man shall set on thee to hurt thee. For I have much people in this city.' I spent Saturday very much in prayer. Sabbath morning I arose and left my lodgings in the hotel ; and in order to get alone where I could let out my voice as well as my heart, I went up into the woods at some distance from the village, and continued for a considerable time in prayer. However, I did not get relief, and went up a second time ; but the load upon my mind increased, and I did not find relief. I went up a third time, and then the answer came. I found that it was time for meeting, and went immediately to the school house. I found it packed to its utmost capacity. . . . I preached and poured out my soul and my tears together. Indeed I let loose my whole heart upon them. Everybody knew that what I said was true and they quailed under it. They did not appear offended, but the people wept about as much as I did myself. I think there were scarcely any dry eyes in the house." It is when we grip God that multitudes are added !

At the next meeting : " Everybody was out at the meeting, and the Lord let me loose upon them in a wonderful manner. It seemed to myself that I could rain hail and love upon them at the same time. I felt like rebuking them with all my heart, yet with a compassion that they could not mistake."

**Young converts all night in prayer**

Yes, both Mr. Finney and the people gave themselves up to prayer. Let me quote again (his autobiography) : " I am not quite sure that I have laid as much stress as I intended upon the manifest agency of the Holy Spirit in those revivals. I have said more than once that the spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer ; and in some instances so much so that they were constrained to pray whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them. There was a great pressure of the Holy Spirit upon the minds of Christians, and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and the greatest watchfulness in all their words and actions. It was very common for Christians, wherever they met in any place, instead of engaging in conversation, to fall on their knees in prayer.

" Not only were prayer meetings greatly multiplied and fully attended, not only was there great solemnity in those meetings, but there was a mighty spirit of secret prayer. Christians prayed a great deal, many spending many hours in prayer."

It was Father Nash who used to precede Mr. Finney to the city by a week, asking at the hotel for a room at the very end of a hall, and that daily a pitcher of water and a loaf be left outside his door, but that otherwise he must not be disturbed. Sounds would be heard coming from that very isolated room, and those who knew how the Spirit worked would understand his burden. Does not this remind us of the blessed Son of God (Hebrews 5 : 7), " who in the days of His flesh offered up prayers and supplications

with strong crying and tears, and was heard"? It reminds us also of the mighty secrets in Psalm 18: 6-9: "In my distress I called upon the Lord, and cried unto my God: He heard my voice . . . and my cry came before Him . . . then the earth shook and trembled, the foundations also of the hills moved and were shaken . . . He bowed the heavens also, and came down!" That is the secret. These cries caused Him to come down. Do we, in one accord, exercise this secret today? May we do so!

# NEWS OF ELIM CHURCH PROGRESS

**Conversions and baptisms at Becontree**

A recently all-night prayer meeting in May was powerful. Spirit-filled believers were praying and the session to pray for youth had begun. At 3 a.m. three youths appeared on the scene. They came into the meeting and our secretary read John chapter 3 to them and testified of his miraculous healing, and we continued to pray. He then took them into the vestry and they accepted Christ. They are a local rhythm group and have appeared on television.

Their testimony was that as they entered the church they felt a tremendous power which they could not understand. After accepting the Lord, they came back into the prayer meeting. We continued in prayer until 6 a.m. and believe great things were accomplished through this night spent in seeking God. On the Wednesday before the all-night prayer meeting seven young people received the baptism in the Holy Spirit, and on the Sunday morning following a young lady found the Lord. A real spirit of conviction came upon us and all over the meeting lives were reconsecrated to the Lord.

M. E. WOODS.

**St. Peter Port, Guernsey** Pastor: S. Penney

A former pastor of Eldad Elim church, James F. Hardman, was the special speaker at the Whitsun convention. His ministry, and that of Mrs. Hardman, who addressed the Women's Bright Hour, was much appreciated.

Mr. Hardman preached on the activity of the Holy Spirit in the Church and in the believer, showing the need of relating the gifts to the fruit of the Holy Spirit. Other messages focused attention upon the closer walk with God.

A united rally held on Whit-Monday, was well supported by our Delancey and Vazon Elim churches, and by Christians from other churches wishing to renew fellowship with Pastor and Mrs. Hardman. The Eldad choir contributed to the worship by rendering appropriate anthems. O. E. BOURGAIZE.

**NEXT WEEK'S "ELIM EVANGEL." Don't miss Pastor J. McBurney's article on Ezekiel's vision of "The Valley of Dry Bones." Mr. McBurney is the minister of our Winton, Bournemouth, Church. Also W. J. Maybin, of our Croydon Church, on "Justification."**



**The Lord Mayor of Oxford, councillors and aldermen with C. J. E. Kingston and F. J. Slemming at the entrance to the City Temple, Oxford, on May 2nd.**

L. J. Green reports on the **Lord Mayor's visit to the City Temple, Oxford.**

On the morning of May 2nd, the City Temple was honoured by a visit from the Lord Mayor of Oxford and the sheriff and councillors of this historic city. The occasion was a civic service, the third held in recent years.

The service had a gospel slant, and various items were given by the Sunday school, by Miss Joyce Wigglesworth, who is studying at Oxford, and by the Crusaders. The speaker was the Elim President, C. J. E. Kingston, who took as his theme "The authority of Christ."



**York Sunday school primary department**

Mr. A. Lawrence, of York Elim church, sent this photograph of their Sunday school primary department's anniversary. He states that the primary department are most enthusiastic missionary givers and that their early interest in such a wonderful cause is a matter of real thanksgiving to God.

## EASTER AT PHALABORWA, TRANSVAAL

By DONALD L. NORTON

THOUGH many are so pleasure-loving that they have no time for Good Friday, some white people in Phalaborwa desired a service in English, so the Norton family, the boys looking smart, left the mission to try to meet the need in the little township. Ten o'clock was the appointed time and we had a nice little service. This was the beginning of the day.

Back at the mission, the people were already arriving from far and near with sleeping mats and blankets on their heads, Bibles under their arms and a song on their lips. This interesting sight was all the better for the babies jogging on the backs of their mothers.

Two services had been planned, one at noon and the other at 4.30, but it became one long service lasting until 6—first preaching, then a Bible study. We had duplicated studies in the two major languages of our area. At 8 p.m. a third service started and two hours later came its conclusion, but this was not the end, for many were to sleep at the mission for the whole weekend, and singing and praying could still be heard at midnight, the women and children in the church, the men under a light outside. The Spirit of God was upon the mission in power and all knew it. The following morning at 6 singing commenced again at the first service of the day. The programme afterwards was: 11 a.m. the second service, 4,30 p.m. the Bible study, 7.30 p.m. the evening service, midnight—still singing and praying!

On Sunday at 6.30 a.m. we held our first service, at 11 a.m. the Bible study, at 12.30 p.m. the evangelistic service, followed by a baptismal service and communion, finishing at about 5 p.m., but by 7 p.m. evening service had already started!

To highlight one part of the weekend would be out of place; the whole weekend was blessed of God. Special Easter Bible studies brought increased interest in the Word of God. Messages by the African minister and both missionaries brought to everyone the consciousness of the presence of God. The risen Lord was among us, the Holy Spirit anointed us and the Father blessed us. To God be all the glory!

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**EDITORIAL** (*continued*)

It has been the prayer of Pentecostals for half a century that God would break in upon the Church universal as He has done upon the Church Pentecostal, and now He is answering that prayer, as Dr. Matthews's article testifies.

## LETTER TO THE EDITOR

Dear Sir,

In answer to your correspondent's letter (ELIM EVANGEL, May 25th, 1965), I heartily endorse his outspoken comments. He has touched the crux of the matter for the Christian man or woman.

Television epitomises ninety per cent entertainment for the world. Many Christians think it quite wrong to be seen entering picture palaces, theatres, music halls or dance halls, yet they feast on these very same things behind closed curtains.

The minister of Jesus Christ who says he has this instrument "to broaden his outlook" will find himself farther away from God, and his ministry will be devoid of unction and spiritual power. This accounts largely for the empty seats in our churches, and unless the pulpit is revived the people never will be.

D. FLOWER.

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## WHITSUN YOUTH CAMP AT OXFORD

Report by LEN GREEN

FOR the Whitsun holiday seventy young people from Oxford, High Wycombe, Banbury and Wallingford held a presbytery youth camp at Hill End camp, situated just outside Oxford.

It was a camp which fulfilled the expectations of the organisers (four Oxford Crusaders) in every possible way, and we rejoice that God set His own seal on the camp with several new converts and many of our young people having their first taste of Pentecost. Most of these were converts from our recent youth weekend, and we are thankful to God for His blessing upon us of late.

It was wonderful for the camp leaders who, while inspecting the dormitories after Whit-Sunday midnight, found one entire boys' dormitory (about eighteen) on their knees. The girls were having their own prayer meeting at the same time, and in the staff room were six lads wishing to know the way of salvation. A real work of grace was experienced that night; it was all above all we could ask or think.

The camp organisers, Leslie Thomas, Ian Innes, Peter Thorne and Len Green, include two deacons and two Sunday school superintendents.

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**Congratulations** to Mr. and Mrs. A. L. Padley, of Sheffield, parents of Mrs. G. W. Ladlow, who celebrated their golden wedding on April 10th. They are well known to many of our ministers and missionaries, for Mr. Padley was at one time the secretary of our church in Sheffield and many visiting speakers have enjoyed the hospitality of their home.

YOUTH PAGE

*Conducted by the National Youth Director*

*Introducing our retired ministers*

# HAVING A PURPOSE IN LIFE

*by JOSEPH SMITH*

THE three boys sat nervously outside the office of the managing director of a large company, all intent on the same business—the big boss wanted an office boy. The first entered, and was motioned to a seat. After a few questions about his ability he was asked if he had a motto in life. "No, sir, I never heard of it," was the reply. He was told to wait in the next room while the other two were interviewed. The next boy was asked the same question and gave a similar reply. He also was asked to wait in the next room. Then came the third boy, and he was asked "Have you a motto in life?" "Yes, sir," was the ready response. "Well," said the managing director, "what is it?" "The same as yours, sir." "The same as mine?" replied the astonished manager. "Yes, sir, you've got it on your door—PUSH." Is it necessary to say who got the job?

This is indeed a good motto, and a good purpose in life for any young person today, when so many are waiting for someone to lift them up and carry them along.

The great Lord Shaftesbury, when only a youth, entered in his diary: "Now for my future career: my first principle, 'God's honour'; the second, 'man's happiness'; the means, 'prayer and unremitting diligence.'" Is it any wonder that he had those two small but all-revealing words before his name: "the great"? What is your purpose in life? Remember this—boats do not drift into harbour.

Daniel, who was twice prime minister in two successive world empires (a world record), proves to every young man the value of being able to purpose a thing and carry it through (see Daniel 1:8). As you read the life of that great statesman you can see shining through on every great occasion this spirit of purpose. When he heard the lions roaring for their food he continued praying, although he knew that in a very short time he would be thrown into their den for no other offence than for continuing to pray to his God. That same purpose of heart never failed him, and neither did his God fail him. How God must love to get hold of a young man like that; there is something He can work with; good metal that will stand the fire, so that He can bring forth a chosen instrument which will not fail Him in the testing time.

Paul was another man of purpose. We read in Acts 19:21 how he purposed in the spirit to go to Jerusalem, and afterwards to see Rome. In spite of the fact that the Holy Spirit witnessed in every city he passed through that bonds and affliction awaited him he could yet say "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Would this have been possible if he had not been a man of purpose? We see here good metal which God could mould to His liking.

Jesus Christ (speaking of Him as a man) was also a man of purpose. He could say "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know I shall not be ashamed" (Isaiah 50:7). No wonder He could stand calmly in front of Pilate and the chief priests and listen to the mob shouting "Away with Him, away with Him." No wonder that God could say of Him "This is my beloved Son, in whom I am well pleased.

While it is good to have a purpose in life it is better still to bring God into that purpose. There lived in Chicago in 1904 a business man whose purpose it was to get on in life. He was engaged in the manufacture of cheese, and he purposed that within the next ten years he would be the biggest cheese manufacturer in the U.S.A. But things went against him, and he looked more like being one of the biggest failures. One day he said to himself as he started out on his rounds: "If I don't make a success of things today I will throw the whole business up." That day was one of the worst yet. When coming home with the reins resting loosely on the horse's back and his head hanging down, God spoke to him and said: "The reason you are not a success is that you are leaving Me out of your business." There and then he decided to take God into partnership, and he did. His name is Kraft.

I well remember, as a boy of about fourteen years of age, sitting on the side of a mountain which belonged to my father, looking down on the landscape

## COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**CAERPHILLY.** July 17, 18. Elim Church, St. Fagan's Street. Saturday at 7.15. Sunday at 11 and 6.30. Visit of Gilbert Dunk (Superintendent of the Elim churches in New Zealand). Convener: J. B. Coleman.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. July 17 at 7. Monthly rally. Preacher: I. MacPherson. August 1 at 11 and 6.30. T. J. and Mrs. Broomhall.

**NEWHAVEN.** July 10. Elim Church, Meeching Rise. At 7. Visit of E. Corsie with the young people of Kensington Temple, London. Convener: H. W. Holdstock.

**PONTARDULAIS.** July 10-13. Elim Church, Beulah Hall, Twyniago Road. Sunday at 6. Weeknights at 7.

**ROMFORD.** July 18. Elim Church, Wheatsheaf Road. At 11 and 6.30. Minister's first anniversary. Preacher: H. W. Greenway, Secretary-General. Convener: A. W. Leavesley.

**ROMSEY.** July 17. Elim Church, Middlebridge Street. Saturday Rally at 7.30 conducted by Millbrook Pentecostal Church.

**SOUTHPORT.** July 10-24. In the big tent, Mornington Road. Salvation and Healing Crusade. Sundays at 8.15. Weeknights at 7.30. Crusade team: Eddie Brewer (Preston), Bob Worswick (ex-dance band leader and night club entertainer), soloist, G. Heathcote (London Evangelistic Society), Bob Howells (for children), George Canty (artist/preacher), C. Brookes (song leader).

**Elim Church, Barnstaple**
**OPENING OF NEW CHURCH PREMISES**
**Saturday July 17th, 3 p.m.**
OPENING CEREMONY
Rev. W. Plowright, supported by the Mayor and Mayoress of Barnstaple
6.30 p.m., rally in new premises.
Guest preacher, Rev. W. Plowright.
Duetists, Rev. and Mrs. T. E. Francis.
Items by members of the local church.
Sunday, 11 a.m. and 6.30 p.m.,
Rev. W. Plowright.
Tea provided between services on Saturday
Visitors to Barnstaple area welcomed.
D.1041

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before me, and also looking down my life's pathway, thinking of my future, not only how I would like to run the race, but how I would like to finish up. I knew that no matter how long I lived the end would come. How would I like to end? There and then I decided that I would like to end my life having something worth while to look back on and something worth while to look forward to. I knew enough about the gospel to realise that nothing apart from living for God would meet my desire. At that early age I decided I would rather be a preacher of the gospel than anything else in the world, because I realised it was a life of the greatest usefulness in this world, and merited the greatest reward in the next. And so here I am. The purpose of my boyhood has been realised.

Over five years ago I felt the urge to step out as an itinerating preacher. There was only one way to do this: retire as a pastor and take the plunge. I did this, and find that as an itinerating preacher I have a much larger field of service, and more opportunity to work for the Master. At present I have bookings on hand for the next twelve months. So the purpose of my boyhood has been more fully realised.

My son was converted before he was five years of age, and soon after his conversion he purposed that he would be a preacher of the gospel when he grew up. He is, and I am very happy to know that his purpose as a child has been fully realised.

I know that we are not all called to be preachers. Someone said of the father of William Carey, who was a cobbler and also a local preacher, that it would be better for him to stick to his business and not spend so much of his time in preaching. His reply was: "My business is to preach the gospel, I only cobble shoes to pay expenses." Whatever you may do to pay expenses, let the work of Christ be your great purpose in life. Read again the purpose of the great Lord Shaftesbury, and make it yours also. He was not a full-time preacher, but he was a full-time worker for God.

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**WOMEN'S COLUMN** (*continued*)

plete them. Why should there be in the salvation of the soul? He has promised to keep the renewed soul to eternal life. See John 10:27-29, Hebrews 6:17-20, Romans 8:29, 30" (Barnes).

"The hand of one
Who took the guilt that bound me long,
And put it on His only Son,
Can never do my soul a wrong."

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**Sunshine corner** (*continued*)

when Sunday school was over.

I really enjoyed my visit to this very interesting church and I want to go back again some time. I am sure that the people at Banbury are proud of their very special church. Perhaps you might go to see it some time.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

# Women's column

## THE FINISHING TOUCH

By GLADYS GORTON

THE room, which had been tastefully redecorated, looked beautiful, but it lacked the finishing touch. A woman's hand made all the difference—where she put the ornaments, how she arranged and placed the bowl of flowers and settled the cushions, the gracious hanging of the curtains.

"It is the finishing touch that matters," said one friend to another who, although well dressed, never bothered to brush her coat or suit if it needed it, never troubled whether her hat was on correctly or if her shoes were properly polished.

"My daily woman is a good cleaner, but she's slap-dash," said Mrs. B——, "I have to go around when she has finished to see that everything is all right. The nylon curtain may be caught against the window frame, a duster may be left on the piano, she's forgotten to put the ornaments back on the mantelpiece, so I give the finishing touch."

God is greatly concerned about the finishing touch in your life and mine. He who has redeemed us in Christ Jesus works upon us until the finishing touch. A modern translation of Philippians 1:6 reveals this: "Being confident of this very thing, that He which hath begun a good work in you will evermore put His finishing touches to it until the day of Jesus Christ." These finishing touches frequently come through the sadness and sorrow in life, through the sweet, surprising joys of life, through the hardships and difficulties of life, through stress and tribulation, through disappointments, through so many other things, great and small, in life. The touch of His hand—the finishing touch!

C. H. Spurgeon, leaning over the platform of a church where a work of grace was going on, heard a penitent below in great distress pray earnestly: "Lord, make a good job of me! Lord, make a good job of me!" This is God's intention. "He which hath begun will complete." He will not leave it unfinished.

"God abandons nothing that He undertakes. There are no unfinished worlds or systems; no half-made and forsaken works of His hands. There is no evidence in His works of creation of change of plan, or of having forsaken what he began from disgust or disappointment, or want of power to com-

(*continued on page 445*)

# Sunshine Corner



HELLO SUNBEAMS.

Ride a cock horse to Banbury Cross,
To see a fine lady upon a white horse.
Rings on her fingers and bells on her toes—
She shall have music wherever she goes.

Well, I didn't ride a cock horse, but I did see a fine lady with rings on her finger, and I did see Banbury cross! Banbury has a very interesting history, and I discovered that at one time there were three Banbury crosses. The present cross was very interesting, but the Elim church at Banbury was far more interesting to me. We stayed with a very fine lady in a very interesting house. It was called "The Old Police House" and the fine lady was a very new "Mrs. Pastor." She looked after us very well indeed and Mr. Pastor showed us round Banbury and told us about his church.

Long ago it was an old police court. The bench was still there and one could well imagine the magistrates sitting there with stern faces. I almost expected to see a policeman on the door and hear the cry "Silence in court!" Where the people sat to sing praises to God was once the place for the dock and the witness box. I wondered how many people had stood in that place waiting to hear sentence passed on them! What scenes there must have been in those far-off days. How many guilty ones had heard their crimes listed, and what tears and heartaches there must have been in that place!

Where the magistrates once sat in judgment the preacher now sat—with quite a different message! He cried out: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The message was one of hope and assurance. Jesus had paid the full penalty and the guilty ones could be free. Where once there had been tears and sorrow there was now rejoicing. All the guilt was gone and songs of joy could be heard from those who had been delivered.

On Sunday afternoon we met the Banbury Sunday school. Uncle Ray taught them a new whistling chorus and Eunice and her brother taught Uncle Ray a special chorus about a mansion. They sang it together and it was very good indeed. I was sorry

(*continued on page 445*)

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, July 12th** — Genesis 44:18-34

" Then Judah came near unto him, and said . . . (v. 18).

Previously Judah had manifested a certain splendour of character. He had protested against the slaying of Joseph, declaring " he is our brother," and had pacified his brethren by suggesting the idea of selling Joseph to the Midianites rather than that they should kill him (chapter 37). Judah had offered himself as surety for Benjamin that corn could be fetched to save the life of the family (chapter 43). Now he spoke some of his finest words and pleaded for his father's life, begged for his brother's liberty and offered to substitute himself as a bondslave for life. His love for father and brother was greater than his love for himself. He counted not his life dear to him; neither should we.

**Tuesday, July 13th** — Genesis 45:1-15

" He kissed all his brethren, and wept upon them " (v. 15).

This was the height of grace. Well could one understand an embrace and tears for Benjamin, but to kiss these treacherous liars was equivalent to using the slave's towel on the feet of Judas. How could Joseph be so gracious? Simply because he knew God so intimately. Three times in this passage (vv. 5, 7, 8) he emphasised that his journey to Egypt was God's purpose in spite of their sinful intention. This was not excusing his brethren's wickedness, but was believing that God had made even ill work out for mutual good. It took many years and bitter experiences, but finally all was seen to have worked for good.

**Wednesday, July 14th** — Genesis 45:16-28

" Jacob's heart fainted, for he believed them not " (v. 26).

Where there is no belief there is no hope, only the fainting of despair, gloom and sorrow. But as soon as Jacob believed that Joseph was alive his spirit revived (v. 27). When we believe we do not faint, we **live.** As long as we doubt and do not believe, there is no hope, but once we have faith the whole situation changes. Faith in God changes death into life and fainting into reviving; " believe and your soul shall live."

**Thursday, July 15th** — Genesis 46:1-7; 28-34

" He sent Judah before him . . . and they came into the land of Goshen " (v. 28).

Judah was the forerunner of the little group of seventy who marched into Egypt and whose descendants left 400 years later as a huge company numbering 600,000 men, besides women and children, with the mixed multitude of fellow travellers (Exodus 12:37). Was this a reward for the sterling manner in which Judah had conducted himself? Egypt is always a type of the world, and here in Judah is a type of Jesus, the Lion of Judah, leading the limited company of God's people, the Church, into the world that they may bring forth ultimately an enormous company into the Canaan of God's eternity. Israel was reassured in the task; " I will go down with thee into Egypt, and I will also surely bring thee up again " (v. 4). This promise can give the Church confidence too.

**Friday, July 16th** — Genesis 47:1-17

" Few and evil have the days of the years of my life been " (v. 9).

This was Jacob's plaintive testimony to Pharaoh's inquiry at their introduction. To us 130 years of life seems unthinkable, yet to Jacob they seemed to have slipped away speedily and he recognised them as " few." We are reminded of how quickly life is passing and what a short span it really is. This spurs us to buy up the opportunities and to use every moment for God. Jacob, too, looked back with regret to his evil days of deception, failure and sin; they were a grief to him in his latter days. Even though pardoned, restored to God and reconciled to his brother some remorse remained. " My sin is ever before me " (Psalm 51:3). If we sin, we shall regret it all our days, even though God in mercy forgives.

**Saturday, July 17th** — Genesis 47:18-31

" Carry me out of Egypt, and bury me in their burying place " (v. 30).

This was a plea of faith, because all seemed well with Israel in Egypt. They were prospering and enjoying Pharaoh's favour, yet Jacob knew this was not their abiding place; it was but a temporary domicile. God's covenant related to the land of Canaan (chapter 13), and Jacob believed the promise concerning it, knowing that in spite of present blessings, and not knowing of future taskmasters, his descendant must leave Goshen and return to their promised heritage. He did not wish even his bones to lie in the wrong territory. Similarly let us remember that this world is not our home; we are here only temporarily. God has a promised land prepared for us too.

**Sunday, July 18th** — Genesis 48:1-22

" He [Manasseh] also shall be great: but truly his younger brother shall be greater " (v. 19).

Here history repeats itself. The day had been when Jacob was preferred before his elder brother (chapter 25), now the same is happening to his grandson, but this time the preference of the younger is to be without cheating, scheming and lying. The choice is left to God and is not marred by the interfering hand of impetuous and purposeful individuals. Joseph readily accepted the explanation and left the issue with God. Such resignation to the plans of God is always good.

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## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

In the old pioneering days of America a family consisting of father, mother and three sons decided to go west. After travelling for some weeks they found themselves crossing a great desert. Their water supply was almost gone. The father and the eldest son took the horses and set out to search for civilisation and water.

The mother and her young children sat helpless in the scorching heat. Father and son had been gone two days. Death seemed inevitable.

Mrs. Lou V. Colbaugh knew that unless a miracle took place she and her children would be dead before her husband returned—that is if he did return. She and her children bowed their heads in prayer and prayed for two things: that God would bring back their family and for water to save their lives.

Soon a small cloud appeared overhead. The heavens grew black. Thunder rumbled and rain started to fall. As the precious liquid fell from heaven every available vessel was put out to catch the water. It rained for only a few minutes, but they noticed a strange thing. It rained only where they were, in an area of approximately one acre. That evening father and son returned. Prayer had indeed been answered.

Are you living in an area that is spiritually barren and where people are dying for want of the water of life? Pray! God still answers prayer. He still performs miracles.

Pray that God will give our beloved land a great outpouring of His Spirit.

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THE ELIM
# EVANGEL

Vol. XLVI No. 29 JULY 17th, 1965 6d



**W. H. FRANCIS, ELIM MISSIONARY IN THE TRANSVAAL, WITH A GROUP OF HIS CO-WORKERS**

More than six different African tribes are presented in this group of our co-workers gathered in Conference at Klerksdc Western Transvaal, from Cape Province, Natal, Free State, Transvaal and Bechuanaland. A rich time of spiritual fellc ship and virile witness was experienced at this Conference. Please pray for us all.

W. H. FRANCIS

# THE VALLEY OF DRY BONES

*by James McBurney* MINISTER OF ELIM CHURCH, WINTON, BOURNEMOUTH

THE vision of the valley of dry bones has a message for all the ages of time. It is a message of hope for the world and of encouragement to the Christian. The whole of Ezekiel's prophecy has this dual character, but the particular message is for the child of God. Note the first verse in the first chapter, particularly the words " as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." What a place for such a revelation ! All around the prophet were many other captives, many of them no doubt in the plaintive mood portrayed in Psalm 137 when they cried " How shall we sing the Lord's song in a strange land ? " It would seem as though complete hopelesness had taken hold of them. But not so Ezekiel ! He made his place of captivity a meeting-place with God.

This principle is revealed throughout Scripture. Daniel in the lions' den proved that God could work signs and wonders in heaven and earth and deliver Daniel from the power of the lions (Daniel 6 : 27). Nehemiah, with enemies plotting for his downfall, raised the wall, and proved that this work was wrought of God (Nehemiah 6 : 16). Paul and Silas held an all-night prayer meeting in a dungeon and saw what was possibly the greatest miracle of their lives (Acts 16 : 25-34). This truth is confirmed in the experience of latter-day believers, e.g. Bunyan and Tyndale, because their faith in captivity gave the world some of its greatest classics and the Christian church some of its most treasured possessions. There is an obvious application. Where is your dwelling ?

Consider one of those visions which the prophet saw—the valley of dry bones. " The hand of the Lord was upon me " (Ezekiel 37 : 1). What a precious benediction ! This experience need not be looked upon as purely historical ; it can be fully up to date. " The hand of God " and " the Spirit of God " are revealed in Scripture as being used for a two-fold purpose: *obedience*, requiring direction in fulfilling His commandments (2 Chronicles 30 : 12), blessing in revelation and glory (Ezekiel 3 : 22) and protection against enemies (1 Samuel 7 : 13), and *disobedience*, demanding destruction in purging the sinful element (Deuteronomy 2 : 15) and chasten when moving out of His will (Ruth 1 : 13). The hand of the Lord was upon Ezekiel to bring *revelation and power*. Truly " the secret of the Lord is with them that fear Him " (Psalm 25 : 14)—great things shall He show to you, hidden treasures shall be yours, unspeakable beauty you shall behold, the lonely path will He make worth while, the dark places shall become light before you. But what vision is this? dry bones ; death death everywhere!

There was nothing thrilling in this vision, but the child of God in touch with Him sees things not only as they are but as they can be *through Him* ! " Can these bones live ? " was a perplexing question indeed. There are things which we cannot understand and there are times of searching and puzzlement in the minds of believers, but even if knowledge is incomplete we are able to speak to One who knows the end from the beginning. If the answer is not always known to the servant of God it is known to his Master—" O Lord God, Thou knowest."

" Prophesy upon these bones." Talk about open-airs with no one listening—this was an open-air in a graveyard ! Paul speaks of the foolishness of preaching (1 Corinthians 1 : 21). The words of the mother of Christ were pregnant with wisdom—" Whatsoever He saith unto thee, do it " (John 2 : 5); and at the marriage in Cana events proved the wisdom of obedience even if it appeared foolish. What the prophet thought as he looked upon the valley of dry bones is not revealed, but what he did is most significant.

*The obedience of faith* was the secret of spiritual success. This is the touchstone of all consecration. To declare one's allegiance to God and to be loud in the proclaiming of our love and devotion are of merit only when allied to a wholly obedient life. Luther said " I would rather obey than work miracles." To the first king of Israel, waxing strong and worthy in his own eyes, a righteously indignant Samuel thundered : " To obey is better than sacrifice " (1 Samuel 15 : 22) ! Obedience confirms our love, faith and gratitude. When Joshua had conquered the city of Ai he built an altar as a monu-

ment to the mercy of God shown in the victory, and upon it he wrote not of the details of the day but a copy of the law of Moses. Ezekiel was to prove that the choice is not *between* obedience and the working of miracles, but that obedience in faith *works* miracles.

*The power of faith* was also seen. In Hebrews 11, the apostle gives a thrilling definition of faith: "Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see" (Weymouth); and then goes on to outline the marvellous accomplishments of faith. Faith sets free all the resources of heaven. The hour in which we live is surely one which, to say the least, is calculated to cause dismay and fear in the stoutest breast. The leaders of the nations are themselves fearful of what the future might bring. Lawlessness abounds. Brutality on an ever-increasing scale sweeps over the peoples of the world and an awesome confirmation of the truth of the Word of God is given to all with eyes to see (1 John 5 : 19). Note how Christ described the end time: "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth" (Luke 21 : 26). Truly the scene before the eyes of the believer today is as filled with death as the valley of dry bones! But God says "Prophesy upon these bones," and the power of an obedient faith is at once evident. Bones of decay and death become bodies of flesh and sinew, and in the valley of death the sound of life is heard. Hallelujah! God is still calling "Go ye! Pray ye!" The Lord still works with those who believe!

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries 'It shall be done!'"

*The great essential* was the breath of God! We need the quickening of the Spirit of God. Is it possible that the people of God, so long asleep, are now awaking to the great need of the hour?

"Lord, Thy ransomed Church is waking
Out of slumber far and near,
Knowing that the morn is breaking
When the Bridegroom shall appear:
Waking up to claim the treasure
With Thy precious life-blood bought,
And to trust in fuller measure
All Thy wondrous death hath wrought.

Set on fire our heart's devotion
With the love of Thy dear name;
'Til o'er every land and ocean
Lips and lives Thy cross proclaim.
Fix our eyes on Thy returning,
Keeping watch 'til Thou shalt come;
Loins well girt, lamps brightly burning;
Then, Lord, take Thy servants home."

Then the despairing cry of Gideon shall no longer be heard from the lips of God's people: "Where are the miracles of our fathers?" (Judges 6 : 13). Miracles and victories shall everywhere abound as the trumpets of a small band echo round the world like those of an exceeding great army. Through such a Spirit-filled people hope comes to a despairing hopeless world. That such visions of God be granted to His people today is the earnest longing of our hearts, for where there is no vision, the people perish (Proverbs 29 : 18).

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## NGARA, TANZANIA, REVIVAL

TWO men set out for Ngara, Tanzania, in March 1963. From the very first service which this evangelist, Vian, and elder had out under a tree, God put His seal on the ministries of these brothers by saving all of the people who had come to listen. There were not very many at first, but they all got saved.

During the first six months of the preaching of brother Vian in Ngara, reports came every month of more people getting saved and of miraculous deliverances in the lives of the people there.

At this time another brother, Ibrahim Androa, joined brother Vian, and at the first baptismal service there were over 400 Christians baptised in water. And now they were also beginning to be filled with the Holy Spirit.

A few months later the brothers sent for 500 more baptismal cards! A few months later they sent again for 1,000 baptismal cards. What was happening in Ngara? Could all this be true? We had to go and see. When the work was almost a year old we made our first trip down there.

We found a congregation of almost 3,000 people in Ngara. People were coming for miles around to hear this wonderful gospel that could do so much for them. It was not uncommon to see young people running to the services. It was not uncommon to see old people moving as fast as they could to get there too. And these were all Christians! Sinners were coming too, but these 3,000 were all saved and many of them filled with the Holy Spirit.

In August 1964 we again visited the Ngara work. It is hard to calculate the growth of this revival, but of the twelve churches now there the smallest has 300 in steady attendance and the largest has 2,000. There are well over 4,000 people saved in Ngara Province,

*Herald of Faith.*

# DO ?—BELIEVE !

## *by T. W. Walker* MINISTER OF ELIM CHURCH, CLAPHAM

MIDNIGHT—the very word seems to convey suspense, foreboding, darkness! It was at midnight that two warriors of the cross, Paul and Silas, were very sore yet very deeply joyful.

They had been cruelly beaten and now their feet were fast in stocks in the inner prison of the Philippian jail, but they were so radiant with faith and a sense of purpose in God that they were occupied in prayer and in the singing of praise.

For another man, however, the midnight hour did contain all the fulfilment of evil, for it seemed as if his career would be in ruins. An earthquake shattered both his sleep and his hopes, for it seemed as if all the prisoners would escape since the doors had been forced open by the dynamic of the upheaval and all the captives were free of their bonds.

Have you known the midnight experience? A few minutes can make a tremendous difference in a life, for hopes which have taken years to build can be threatened with demolition by a sudden catastrophe.

The other Bible story of the man who was so prosperous that he decided to pull down his barns and put up bigger ones only to be overtaken by death that night as he planned his future earthly glory is only too typical of the sudden intervention of powers beyond our control.

The reaction of the jailer is in a sense understandable, for he drew out his sword intending to end it all. He would be held responsible for the retention of his charges, and he imagined that they all had taken full advantage of their unexpected opportunity and made good their escape.

We all battle with frustration, the impact of terrible events, the inward fear and the dread struggles and fightings of mind and heart at some time in our lives, some more than others, it is true, but the experiences of life are common to us all.

Palace as well as cottage knows sorrow. Privilege as well as poverty becomes acquainted with death, and the sudden cutting off of ambitions. There must be hardly one of us but who has pondered deeply on the mystery of human life, its apparent inequalities, indeed its very reason for being. The ending of it all seems almost attractive for some at times like these.

It is the grand ministry of the Bible and of the Christian church to bring hope in times of seeming hopelessness. The Philippian jailer soon heard from the lips of Paul the apostle the reassuring message that all the prisoners were present.

Into the darkened inner cell there soon came the trembling figure of the erstwhile cruel jailer bearing a light. He fell down before Paul and Silas in thankfulness and awe, and brought them forth out of the dungeon.

"What must I do to be saved?" was the question which fell from his lips. "What must I do . . . ?" this so revealing demand. Hope renewed, the promise of tomorrow revived, how was he to express himself, to show his gratitude? What could he do?

With one voice, the reply came from the apostles, "Believe on the Lord Jesus Christ, and thou shalt be saved." *Do*? The answer was *believe*! God's ministers preached the gospel to a ready household and the jailer evinced a real change of heart, for he washed the wounds of the apostles before being baptised by them. End it all? Why, he was just beginning!

What we need is a change of heart. Only the crucified, risen Christ can effect that change. It is not so much what we can do, not even what we do for Him, not in the first place. The fundamental, the opening of the door to eternal life, that knowledge of God which transforms all life, is to believe Christ, to receive Him into the heart.

Perhaps you would care to read the story of the jailer for yourself. It is found in the Acts of the Apostles, chapter 16, verses 16 to 34. Believe on the Lord Jesus Christ!

---

### PAST FEELING

Maturity in sin produces a callousness which seems nearly akin to the cauterised conscience of a demon (1 Timothy 4 : 2). The Swedish authority on murder has just said : "Remorse is, in my experience, practically never found among the graver criminals. Murderers confess without exception because they expect to derive some advantage from doing so, or because in their hearts they recognise the justice of the punishment ; for they are unshakably convinced not only of their own right to commit murder, but also, with a disingenuous consistency, of the right of everybody else to vengeance. I cannot remember a single case in which a life prisoner betrayed the smallest spark of charitableness in his judgment of the crime of another."

## LETTER TO THE EDITOR

Sir,

As a mere doctor I cannot allow the "theologian's" viewpoint of your editorials to go unchallenged. The fact that such views find themselves in the leader column of the official organ of the movement lend them a degree of authority which causes me for the first time in my life to conflict with official Elim thinking.

The statement that the body is geared towards health and not disease is misleading and optimistic, for the natural processes of healing are all too often deficient when ieft to themselves. Thus even a simple laceration heals poorly and painfully when untreated and is vastly improved by being sutured together, while the broken bone, which was quoted as an example, requires at very least correct realignment to prevent the severe deformity which results from unaided healing. Ask the sufferer from rheumatoid arthritis how his body defences are coping, or the person crippled by tuberculosis prior to the advent of modern therapy. And where is the natural resilience to diabetes?

Turning to Scripture, the man with the withered hand required a completely supernatural act to correct the disability that had resulted from a process of natural healing, as also did the many lepers whom the Lord healed. The centurion's servant was completely overwhelmed by his fever, and no natural means of healing was going to save him, while for Lazarus it can be said that these processes had gone into reverse.

The statement that the Holy Spirit enhances the natural powers of the body in healing reduces Him to the level of a catalyst, robbing God of His glory in His use of creative power when restoring the diseased body. Possibly the writer had Romans 8 : 11 in mind here, but at best this seems a forced exegesis of Scripture.

It must be confessed that medical treatment changes due to the fruition of research, but it must hardly need emphasising that doctors prescribe with complete sincerity for the greatest possible good of their patients within the light of existing knowledge. Very often they may find themselves in conflict, but to quote a "leading" German surgeon" on a topic without the views of his opposing colleagues is akin to quoting what might be the comments of the Bishop of Woolwich on the Elim fundamentals without reference to the views of our own men. It is also held that medical science is only now teaching the importance of "mind" in the disease process, in spite of the literature dating back forty years on this matter. Dare it be pointed cut to our theologians that it is only for a similar period of time that the Pentecostal experience has come into its own while the evidence was well written up in "the literature" 2,000 years ago?

With reference to the ungracious comment of doctors showing their own cleverness, let it be remembered that the medico's training is long and arduous, while further specialisation requires many extra years of toil and study, so that these brilliant men can, in their own sphere, be classed as workmen "that needeth not to be ashamed." Our theologians would in contrast do well to consider that Pentecost has few Greek and Hebrew scholars, for it is deemed to be unnecessary to grapple with the basic language of Scripture, and that, furthermore, major works of theology rarely appear from the pens of Pentecostal scholarship.

We are a privileged people to live in the light of James 5 : 14, and I would have it known that I possess a wonderful testimony of divine healing. But because we hold such truths to be dear to us we must guard against our exuberance carrying us into excess of what the Scriptures teach. It would be tragic for our people to have a misconception of the importance of the early signs of a disease process in their bodies, and to fail to seek proper medical advice and treatment. Let the words of the Lord be remembered: "They that are whole need not a physician; but they that are sick."

D.J.S. (*General practitioner*).

Cardiff.

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## GENTLENESS

Some of you are wanting in gentleness. You resist evil instead of turning the other cheek; you do not receive reproach with gentleness; no, nor even reproof. Nay, you are not able to bear contradiction without the appearance, at least of resentment. If you are reproved, though mildly, you do not take it well; you behave with more distance and reserve than you did before. If you are reproved or contradicted harshly you answer with harshness, with a loud voice, or with a sharp, surly manner. You speak sharply or roughly when you reprove others and behave roughly to your inferiors. In short, you have not what I call perfection; if others will call it so, they may; however, hold fast what you have and earnestly pray for what you have not.

JOHN WESLEY

THE ELIM

# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.
**Terms : 36/- for one year or 18/6 for 6 months, post free to any address.**
**Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

***"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees : and they encamped there by the waters" (Exodus 15 : 27).***

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# EDITORIAL

## THE DECLARATION ON THE JEWS AND THE DECLARATION ON RELIGIOUS LIBERTY. NEW PAPAL INSTRUCTIONS

THE co-ordinating commission of seven cardinals under Cardinal Cicognani which has the responsibility of drawing up the agenda for the final session of the Vatican Council and which is really the council's steering committee, before it adjourned its session in Rome on June 17th received instructions from the Pope and his immediate advisers that the declaration freeing the Jews from responsibility for the death of Christ be dropped from the agenda of the council.

It also received instructions that the declaration of religious liberty must not be placed in the agenda as it stands.

Regarding the declaration concerning the Jews, we are not here concerned about its rights and wrongs, but are concerned that the Holy Father has unilaterally—for we understand that both subjects are now in the hands of the Holy Father—imposed his view on the Vatican Council in spite of that council's overwhelming acceptance of both these proposals in September and November last year.

The unilateral instructions have come again as a bitter blow to the bishops of American Roman Catholicism especially, men who were so prominent in getting the declarations adopted.

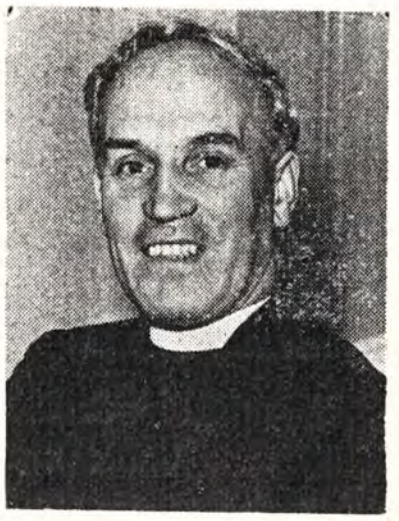
We understand that the reasons for shelving the declaration on the Jews' responsibility for the death of Christ are: (a) that the traditional beliefs of the Church might be upheld, and (b) that good relations with the Arab states might be maintained.

It is known that the Pope has been under heavy pressure from sections of the Roman curia, from Spanish and Italian bishops, and from secular and religious authorities in the Middle East about this declaration.

Instructions have also been issued to the co-ordinating committee that if the declaration on religious liberty goes on the agenda of the final session of the Vatican Council due to reassemble in September it must be accompanied by a statement showing (a) that nothing in its terms trespasses on the claim of the Roman Catholic Church to be the one and only true religion; (b) that the impression is not to be created that this declaration puts the different Churches on the same spiritual level; and (c) that the declaration must be seen merely to give to non-Roman Catholics a fuller opportunity to examine and so come to appreciate the Roman Catholic faith.

Again we have confirmed to us the dictatorial and reactionary character of the Roman Catholic hierarchy. Italian Catholicism at least believes only in absorption, not in unity. To what extent American Roman Catholicism will continue to accept dictatorship from Italy and Spain may be an acute question when the council reassembles in September.

# from my diary



**T. H. Stevenson**
Minister of
Elim Church
Worcester

On June 19th, 1215, the Magna Charta, the touchstone of British freedom, was signed. King John's signing was done by compulsion, not by choice. King John was buried in Worcester Cathedral, where his tomb is yet seen. Our local Worcester newspaper recently described him as "England's worst king." After 750 years we may be very thankful for Magna Charta, but evidently we need not be thankful to King John except to acknowledge that his tyranny compelled men to awake and arise to demand their rights.

☆ ☆ ☆

Bangor, where we held our Jubilee Conference, is a town whose history goes back twice as long as the date of Magna Charta, and to days when from its ancient seat of learning men went to Europe as ministers of the gospel, In more recent history one of Bangor's sons became famed in world evangelism, for it was the home of Rev. W. P. ("Billy") Nicholson, and today Mrs. Nicholson stays in this lovely resort with a family who are my personal friends.

☆ ☆ ☆

By comparison with the above, the history of Elim is but that of a babe. Fifty years is a brief span in history, but for us they hold a special place, and Bangor may make some very special claims in the story of Elim. Before the Elim Church was begun in Monaghan, George Jeffreys had first visited Ireland to preach in Bangor in 1914. It was from here also that Elim's first two evangelists joined forces with Mr. Jeffreys, namely Pastor E. Darragh and Miss Straight. The first Elim camp was also held in Bangor, in conjunction with the earliest annual convention.

☆ ☆ ☆

Pastor Fred Farlow, who like the above-named is now in glory, told me many years ago of his experience as cook at one of those early camps. It was his turn to have the evening meal prepared for the campers as they returned from the convention meeting. When they did return there was no sign of Mr. Farlow, though there was plenty of food prepared to eat. Pastor Farlow had cooked rice, but it was so thick that he filled a second pot, and any pot that he could find. He fled in dismay. To have a barrel of meal that fails not is one thing, but to have too much at one time is quite another.

☆ ☆ ☆

Others will write and very many will talk about the highlights of our conference in Bangor and Belfast. They were truly many, but my introduction to a sister from Scotland was a cause of just delight. We had met some four years ago travelling from Aberdeen to Perth in an otherwise empty railway compartment. I began a conversation, and learned that the lady was a Christian and that she was applying for a post in my home-town to supervise a children's home. Naturally I informed her about my fine home church and the welcome she would find there if she went to Greenock. I had forgotten about the incident, but how thrilling it was to meet this sister who had never heard of Elim in previous years, and to find that Elim in Greenock is now her spiritual home, and the Sunday school for the children is in her care. "Cast thy bread upon the waters."

☆ ☆ ☆

Today I have read in a parish magazine how an aged lady is able to attend Holy Communion in her church through the kindness of her niece. Every month the niece travels some sixty miles to her aunt's home for this purpose. They are members of the Church of Ireland. Two thoughts occur to me. Could not the local church fulfil the task of the niece, and so make the long journey unnecessary? How devoted to her aunt—and, I trust, to the Lord—this lady must be! Perhaps there is a third thought lurking in my mind. I wonder how many of my readers would make a 120-mile return journey to take someone to church, or indeed to attend church!

☆ ☆ ☆

# The great doctrines of the B

# JUSTI

*Being justified freely by His grace through the redemption that is in Christ Jesus* (Romans 3:24).

AT the very heart of the Christian gospel lies the doctrine of "justification by faith," the battle cry of the Reformation and the firm foundation of evangelical teaching ever since. "This doctrine was the grand discovery and genius of the Reformation and Protestant theology" (T. C. Hammond). In the sixteenth century God opened the eyes of Martin Luther to this great truth, and upon its discovery rests the structure of our Protestant faith.

The word "justification" means to be acquitted, vindicated or pronounced righteous. If regeneration is the impartation of divine life to the believing soul, justification is the impartation of divine righteousness. It may be defined as "that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, He declares that sinner to be no longer exposed to the penalty of the law, but to be restored to His favour" (Dr. Strong).

**THE PROBLEM OF JUSTIFICATION SOLVED**

The problem of justification was one which pagan philosophy could not solve. Socrates declared: "The gods may be able to forgive, but I don't see how." Job, the outstanding book in the realm of philosophy, poses the question "How then can a man be justified with God" (25 : 4). Just how God could justify the sinner without impairing His justice Job was unable to tell. Every system of earthly jurisprudence was impotent to solve the matter, and it was left to God to devise a plan whereby He could justify the believing sinner and at the same time glorify Himself. This plan He brought to fruition in the person of His own Son, who through death and resurrection has made it possible for God to do two things that no earthly court of law could do for any man. According to Acts 13 : 38, 39, God in Christ undertakes both to forgive and to justify. No earthly system of jurisprudence could do this for a man. If a man is pardoned, the inference is that he is guilty and cannot be justified. If, on the other hand, a court justifies him he cannot be forgiven, as there is nothing to forgive. But God has conceived a plan which enables Him to do just this for the believing sinner. How is it accomplished? "Through this man [Jesus] is preached unto you the forgiveness of sins, and by Him all that believe are justified." I think this great thought is worth a hallelujah!

> "Because the sinless Saviour died,
> My sinful soul is counted free;
> For God the Just is satisfied
> To look on Him and pardon me."

**JUSTIFICATION IS MORE THAN FORGIVENESS**

"Justification is infinitely more than human forgiveness can ever be, infinitely more than a promise to pass over, and never mention again, the sin committed; justification is the relationship and actual fellowship with God, as that soul would have occupied had there never been any guilt" (G. Campbell Morgan). The Christian is not merely a pardoned criminal, but a righteous man.

Failure fully to comprehend this doctrine has led to much confusion of thought and the circulation of error. Paul, therefore, in his Roman epistle, "the most profound work in existence," seeks to clear the ground of some of the mistaken ideas prevalent in his day. This he does by enlarging upon three things.

(*a*) *The impossibility of the law to justify* (3 : 20). No law can pardon those guilty of its violation, and the law of Moses, representing God's standard of holiness for man, cries "guilty." Man has violated its principles and justification through it is therefore impossible. "The law is our 'pedagogue' or 'custodian' until Christ came. The *paidagogue* in a Greek household was the disciplinarian, responsible for supervising the son of the house while a minor, until the day set by his father for the attainment of his majority as a son. So the law, by revealing and even provoking our sin, kept us under restraint until Christ came as the Saviour we needed" (John R. W. Stott). The penalty of the broken law fell on Jesus, and He now is the justifier of all who believe.

(*b*) *The impossibility of justification by human merit* (3 : 22). It is by faith alone, for if it came by works we could boast. But boasting is excluded (Romans 3 : 27).

> "Nothing in my hand I bring,
> Simply to Thy Cross I cling."

(*c*) *The impossibility of justification through works* (3 : 24). We are justified freely by His grace. The word "freely" in the Greek is the same as translated "they hated Me without a cause" (John 15 : 25). We have been justified "without a cause."

# 'ATION BY FAITH

## by W. J. MAYBIN (Croydon)

We know of nothing that might have merited such favour. God took the initiative in the plan of salvation, it is all of grace. "Grace, 'tis a charming sound!" As one writer puts it, "Grace among the attributes is the Chrysostom, it has a golden mouth; it is Barnabas, it is full of consolation; it is Boanerges, for it thunders against self-righteousness. It is man's star of hope, the well-spring of eternal hope, and seed of future bliss."

Dr. H. C. G. Moule, a late Bishop of Durham, said: "Let us remember that we may make the falsest use, even under the truest definitions, of both ideas, justification and faith. We may think of either of them as the object of our hope, the ultimate cause of our salvation. So thought of, they are phantoms, nay, they are idols. Seen truly, they are but expressions for Jesus Christ our Lord as He is given and taken. Justification is no Saviour, nor is faith. Justification by faith—what is it? It is the acceptance of the guilty by reason of a trusted Christ." Let us examine the following points:

**ITS SOURCE**

The main scriptural emphasis in justification is that it is an act of God. "It is God that justifieth" (Romans 8 : 33). The Westminster Catechism, in which the writer was cradled, defines it as "an act of God's free grace, wherein He pardoneth all our sins, and accepteth as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone." An act of God's free grace. God is the fountain-head of all spiritual good. Before Him we cannot go, and beyond Him we cannot conceive. He is first and last, the A and Z of our salvation.

God's piercing, pitying eye detected the sinful offspring of Adam in a lost and hopeless state, and moved to his aid. Indeed, He was willing to by-pass angels and archangels, and in the person of Jesus Christ tabernacle among us, and eventually giving Himself as a ransom for sin. Thus "the God-Man is the gateway between God and man. Through Him God has found His way back to man, from whom He had been excluded by his rebellion. In Him man finds his way back to God, from whom he had been alienated by the darkening of his intelligence, the death of his love, and the disobedience of his will. God finds Himself in this Person, and is with men. Man finds himself in this Person, and is with God" (G. Campbell Morgan). In the person of Jesus Christ we see God reconciling the world to Himself; God condescending from the heights of transcendent love to love and lift a fallen race; God the omnipotent contracting Himself to a span to reveal to sin-tarnished minds what He was really like; God in His Son dying for a world in order that the restoration of man to Himself might be perfected in justification.

**ITS SEAL**

"Justified by His blood" is how Paul renders it in (Romans 5 : 9). The cross of Christ is the ground or the platform of our righteousness with God, for it is the *wisdom* of God, whereby He is just and the justifier of the ungodly. Justification is not a clean glove for a dirty hand. The blood atones, cleanses, and then grace declares the believing sinner righteous.

> "My Saviour's obedience and blood
> Hide all my transgressions from view."

The story of redemption by blood can be traced from the Pentateuch to the Apocalypse. As a red strand runs through every inch of rope belonging to the British Navy, so the scarlet line of redemption by blood runs the volume of the sacred Book. The message of both Testaments is simply stated: "It is the blood that maketh an atonement for the soul," and "without the shedding of blood there is no remission" (Leviticus 17 : 11; Hebrews 9 : 22).

**ITS SHOWING**

What are the results of justification? Does it make any difference to us? A number of the results are catalogued by Paul in the opening verses of Romans 5. I believe these can be construed to mean that justification shows in a Godward, manward and selfward way. In our relation to God we are *at-onement;* we have been fully restored to the standing we had lost by sin. In our selfward life we have come into possession of a new power to sanctification and service. "If God has made Christ 'our justification' He has also made Him our 'sanctification.' If we are in Christ for acceptance, we are in Him for holiness also" (John R. W. Stott). In relation to the world of men around us there should be a rightness evident. As James puts it, "By works a man is justified" (2 : 24). Oswald Chambers, prolific and interesting writer, stated very thoughtfully: "The justification of every sinner is by faith, and by faith alone, and when a man walks in that faith

his justification appears in his flesh and justifies God." Thus our justification is evidenced by a godly and sober life. He died to make us good!

**ITS SIMPLICITY**

Here we examine the instrumental cause of our justification, its condition. " Justified by faith," writes Paul in Romans 5 : 1. Not by the rites and ceremonies of the Church, but by faith alone. Not just faith, but faith in Christ. Faith thus becomes soul-contact with the Son of God. As Bishop Hopkins declared, " Faith is the marriage-bond between Christ and the believer. Faith is the way and means of our justification. By faith we are united to Christ. By that union we truly have a righteousness. And upon that righteousness the justice as well as mercy of God is engaged to justify and acquit us." Or, as another godly Anglican, Dr. Griffith Thomas, puts it, " Faith is never associated with the ground of justification, but only as its means or channel. And all the New Testament references to faith indicate this in the clearest possible way. Faith is, therefore, the acknowledgment of our own inability and the admission of our need of another's ability. Faith links us to Christ and is the means of our appropriation of His merit. Faith in its complete sense includes the assent of the mind and the consent of the will, the credence of the intellect and the confidence of the heart." Thus profundity and simplicity come into close juxtaposition, and man's great need and His great fullness meet.

" With faith I plunge me in this sea,
Here is my hope, my joy, my rest ;
Hither, when hell assails, I flee,
I look into my Saviour's breast ;
Away, sad doubt, and anxious fear !
Mercy is all that's written there."

---

**A son if pardoned**

Mr. Moody's elder brother ran away from home soon after the father's death, and the boy's absense was his mother's constant grief. She waited years and years for a letter, but none ever came. Long years had gone, and the mother's hair had turned grey, when one summer afternoon a sunburnt man knocked at the gate at Northfield. The mother came and opened the door and saw a stranger. She invited him in. " No mother," he said, " *not until you forgive me.*" Our heavenly Father's home is open to all the race, but the threshold can only be crossed through forgiveness.

---

**NEXT WEEK'S " ELIM EVANGEL "**

**READ : J. Hywel Davies on " The Baptism in the Holy Spirit," Mrs. E. E. Green on " The Master of the Sea," C. Wigglesworth on " Tanzania Challenge "**


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YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers*



**Miss A. Kennedy**
Elim minister since 1931

## Miss A. Kennedy writes on
# TRUST AND OBEY

*"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?* (Psalm 27:1).

It is good to begin by building on the Word of God. Light and salvation drive fear away, that thing that people continually try to run away from. There is a cure for fear. "Perfect love casteth out fear" (1 John 4:18) every kind of fear. Love, joy, peace, the firstfruits of the Spirit must be given their place in our lives. "Fear of man bringeth a snare" (Proverbs 29:25) also fear of failure and the future. If we are to be witnesses to God's power and salvation, we must be bold and free from hindrance. We have no need to fear. God has saved us for a purpose, and as we accept it the Holy Spirit will enable us, and cause us to triumph. We experience great joy in witnessing to others. When our souls are awakened to the realities of the spiritual, life means co-operation in the Spirit.

I always knew the gospel, and that I was a sinner needing salvation to bring me into a right relationship with God as my Father. To be used in the cause of a young life being saved from sin, temptation and destruction is joy one can't express. To realise God uses such weak, unworthy sinners as we are; when He cleanses and fills us with His Spirit is joy indeed, and it is the privilege of every one, however young, to be used in the spread of the gospel. Have you ever waited in a queue? We usually get restive and impatient. What should we do? As Christians we can use this as an opportunity to witness.

I was arrested once by the thought that God waits for us; waits for our decision and appeals to us to surrender ourselves to Him. Let His love conquer us and bring us from darkness to light, which means in practice from danger and doubt to safety and certainty. He is the best master to serve. He never disappoints, but we keep Him waiting till "His head is filled with dew and His locks with the drops of the night" (Song of Solomon 5:2). From youth to middle age and old age still He waits patiently with many warnings and many faithful words. He waits for your turning and acceptance, while you keep Him waiting outside the fast-closed door of your heart.

We have no peace, and we often experience deep sorrow in our folly, and in a vain search for the things that belong to His peace which in reality are His gifts to us freely given. My experience has been simply to trust and obey; His word brings to our hearts all that our souls long for. He satisfies the longing soul and fills the hungry with good things, bringing the wealth of heaven into our poverty-stricken lives. "Behold, I stand at the door and knock: if any man hear my voice, I will come in" (Revelation 3:20). We alone can open the door of our hearts and bid Him welcome. He promises to come in and sup with us and we with Him. A continual feast on the bounty of heaven. What communion! What utter satisfaction! God alone can satisfy the longing soul. He has made us for Him-

(*continued on page 461*)

# News from the Churches

### WORK COMMENCES ON BUILDING OF ELIM CHURCH

"Yesterday, the wall of 40 Stopford Road was partially demolished and workmen moved on to the open site to commence work on the new Elim church building. The contract was passed last Friday afternoon with the builder, the figure being £8,300.

The site was first discovered by the minister of the church, Rev. J. S. Matts, in September 1962, and the plot was purchased the following June from the Jersey Gas Company for the sum of £1,500. Since that time plans have been passed and funds raised to enable the church to be built.

**£3,500 in two years**

The Elim Church does not believe in holding bazaars, whist drives or dances to raise money, but depends solely on the tithes, offerings and gifts of the church people, and over £3,500 has been given for the building fund alone in the past two years.

It is expected that the church will take just over six months to construct and furnish and will consist of the main church, seating 170-200 people, a minor hall, which will be used for the Sunday school, too, a vestry, kitchen, cloakrooms, etc., with a car park down the side of the church.

A special thanksgiving service was held in the Elim church on Sunday evening to mark this great occasion in the life of the church, in which Mr. G. Huelin, elder and secretary, recalled how for fifteen years the congregation had met in hired halls. Thanks and prayers were offered for the way in which the prayers and needs of the church had been met and answered."

Report from *Jersey Evening Post*.

### PROGRESS AT WREXHAM

SATURDAY, May 29th, marked another step forward in the Wrexham Elim church, when friends from Chester, Warrington and Shrewsbury united with the folk at Wrexham to witness the appointment of Mr. J. Ashwood as the leader of the assembly there. This was an occasion which brought relief to Pastor Stephen Huntly, who for the past five months has had the almost impossible task of leading both the Wrexham and Shrewsbury churches, which are thirty miles apart. Pastor Huntly convened the service and Pastor Nurse from Chester committed the assembly and their new leader to God in prayer. The congregation rejoiced to hear Mr. Ashwood testify of the remarkable way in which the Lord led him and his wife to take up this appointment. After Mrs. Lewis had rendered two fine solos, Pastor E. P. Lewis, from Warrington, gave a charge to the church. Although the work at Wrexham has endured many trials and setbacks we feel sure that it is now progressing under the blessing of God.

### WATFORD

A communion table was recently presented by Mrs. A. Parsley to the Watford Elim church in memory of her late husband, W. A. Parsley, a founder member of the church, and whose membership lasted for thirty-eight years from 1926-1964.

A BROWN-SKINNED island pastor stood before his Japanese accusers and received the sentence of death.

His only crime was that he protested when the invaders had plundered the little church, destroying the communion set, Bibles, hymn books and school material.

His open resentment to their behaviour had been taken as a sign of hostility to Japan. The execution was fixed for three o'clock the same afternoon. "Very well," said the pastor. "I would rather die as a servant of the Lord Jesus Christ than live as your slave."

Island Christians, even while doing their forced labour for the Japanese, prayed earnestly for the deliverance of their pastor.

At about noon a ship arrived and a Japanese doctor landed. He soon heard that a local mission pastor was about to be executed, and after inquiring into the facts he boldly protested to the commanding officer.

The officer angrily accused the doctor of disloyalty to the Emperor. This he vigorously denied, but said, "If you kill this innocent man you must kill me as well! I cannot tolerate such injustice."

The execution was postponed, and after three days the prisoner was released.

The Japanese doctor was the son of a Christian minister in Japan. The courage of the island pastor had aroused in him an immediate response. They were just two Christians ready to die rather than be false to what they believed to be true. Two men with the Spirit of Christ in their hearts. Let us accept the challenge of the cross and say with Francis R. Havagal:

*Thy life was given for me,*
*Thy blood, O Lord, was shed*
*That I might ransomed be,*
*And quickened from the dead.*
*Thy life was given for me :*
*What have I given for Thee ?*

# COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**CAERPHILLY.** July 17, 18. Elim Church, St. Fagan's Street. Saturday at 7.15. Sunday at 11 and 6.30. Visit of Gilbert Dunk (Superintendent of the Elim churches in New Zealand). Convener: J. B. Coleman.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. July 17 at 7. Monthly rally. Preacher: I. MacPherson. August 1 at 11 and 6.30. T. J. and Mrs. Broomhall.

**ROMFORD.** July 18. Elim Church, Wheatsheaf Road. At 11 and 6.30. Minister's first anniversary. Preacher: H. W. Greenway, Secretary-General. Convener: A. W. Leavesley.

**ROMSEY.** July 17. Elim Church, Middlebridge Street. Saturday Rally at 7.30 conducted by Millbrook Pentecostal Church.

**SOUTHPORT.** July 10-24. In the big tent, Mornington Road. Salvation and Healing Crusade. Sundays at 8.15. Weeknights at 7.30. Crusade team: Eddie Brewer (Preston), Bob Worswick (ex-dance band leader and night club entertainer), soloist, G. Heathcote (London Evangelistic Society), Bob Howells (for children), George Canty (artist/preacher), C. Brookes (song leader).

**BARNSTAPLE.** July 17, 18. Opening of new church premises at 18 Bear Street. Saturday at 3, official opening ceremony by Rev. W. Plowright, supported by the Mayor and Mayoress of Barnstaple. At 6.30, rally in the new hall. Guest preacher: Rev. W. Plowright. Duettists: Rev. and Mrs. T. E. Francis. Sunday at 11 and 6.30 Rev. W. Plowright. Visitors to Barnstaple given a warm welcome. July 24, 25. Missionary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Miss Olive Garbutt (Rhodesia). Plan to attend these meetings if on holiday in the Barnstaple area.


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D.1046


**Youth page** (*continued*)

self. He takes pleasure in His saints. Young people give yourselves to the Lord now that the best of your talents can be used by Him and for His glory. You don't have to wait to sow your "wild oats." Persisting in sin brings sorrow and regret: memories and marks that can never be erased. Forgiven, yes, for God has promised to blot out as a thick cloud our transgressions (Isaiah 44:22).

The Lord Jesus came to seek and to save that which was lost. He gave Himself a willing sacrifice shedding His precious blood.

No other door: no other way,
No other guide to the realms of day,
No other helper when tempted to stray,
No other friend like Jesus.

He, our Lord and Saviour, promised to come again to receive us unto Himself. The signs are all around us. We are truly living in the last days. Evil increasing and lawlessness abounding. So we have a glorious hope, which has a purifying effect (1 John 3:3). May we live so as to expect Him to come at any moment. For He is made unto us wisdom, righteousness, sanctification and redemption.

# Women's column

## THE CANCELLED WEDDING

By GLADYS GORTON

AUDREY'S wedding was one week away. She had met George at a youth camp two years before. He lived a good distance from her so they did not see as much of each other as most young couples who live near each other.

The delicate, white lace wedding gown hung pleasingly in a single wardrobe and only a " special few " were allowed a glimpse of it. The three bridesmaids' dresses of pale apple green, with their primrose-flowered and lace head-dresses, were in her sister's wardrobe. Invitations had been sent to the guests weeks before, the flowers ordered and the breakfast and reception booked in the Marina Hotel. Yes, everything was ready. All the young couple had to do was to wait until the day.

Then it happened. Audrey suddenly made a decision. She could never marry George. Into her life had walked another young man. For both of them it was love at first sight and Audrey desperately realised that he was the man for her and no other, so instead of going on with the wedding she cancelled it. There were tears, arguments, persuasions, but nevertheless the wedding was cancelled.

I am not in the position to give any opinion as to " the rights and wrongs " of this matter, but I felt extremely sorrow for her parents, especially her mother, sorry for George and for the guests. All I can say is that it is so profitable and wise for a Christian girl to seek God's will in choosing her life's partner. Marriages made in heaven are the ones which last, with love, for a lifetime. " How can two walk together except they be agreed " (Amos 3:3).

" He knows, He loves, He cares.
Nothing this truth can dim.
He gives the very best
To those who leave the choice with Him."

In these days when the sanctity of marriage is so often mocked and abused, it is good for an engaged couple who have committed their lives to the Lord Jesus, to remember that marriage was ordained of God. The uttering of the words " I will " and " I do " is essential for a lawful marriage. A profession of love is not necessary, but by using these words the couple acknowledge a willing, deliberate acceptance of each other, " until death us do part."




**" When I grow up and be a man,
I'll be a preacher, if I can."**

HELLO SUNBEAMS.

The words of the poem came to my mind when I was talking to Adrian's grandma the other day. It seems that Adrian doesn't intend to wait until he is a man. He loves to pretend to be a preacher and will climb on his tricycle and pretend he is on his way to chapel to see pastor and sing some hymns. Then he will open a big book and wave his arms in the air and preach the sermon.

Adrian is only two years old, but already he has the right idea. Perhaps you would like to know about some of the sermons that Adrian preaches even when he isn't playing his favourite game. Lots of people think that sermons are preached only from a pulpit or a platform.

Whenever you see Adrian you can't help noticing his lovely smile. He has blond curly hair, blue eyes and a little dimple in his cheeks, and when he smiles it's just like a little bit of heaven. That's sermon No. 1. If you want a text for this sermon perhaps Psalm 139:14 will be just right. Only God could have made anything as wonderful as a little boy with a smile like that.

One day I saw Adrian playing with his daddy. He would stand on a chair and hold out his hands to daddy and jump. He wasn't the least bit afraid and was quite sure that daddy would catch him safely. It made me think of the time that Jesus called a little child to Him and said to His disciples: " Except you become as little children you will in no wise enter the kingdom of heaven." Just as Adrian had complete trust in his daddy, so we must have complete trust in the Lord Jesus. So that's another sermon that Adrian preached to me. Perhaps you would like to find that text yourself.

Adrian's mummy and daddy regularly take him to church with them, and his grandparents go to church as well. Adrian has lots of good examples to follow. He is constantly surrounded by people who tell him about the Lord Jesus. No wonder he wants to be a preacher! He will never be able to preach

(*continued on page 463*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, July 19th** — Genesis 49:1-15

" Gather yourselves together . . . and hearken unto Israel your father " (v. 2).

Jacob had some farewell words to say to his sons. Some were words of condemnation, as he spoke with the knowledge of the weaknesses in their characters. How surely a true father knows his children ! Others were words of commendation as he praised the favourable traits and was inspired to prophesy what God would accomplish in and through them. The weaknesses of the past clearly marred the hopes for the future in some, while the glories of the past enhanced the radiance of the future for others.

**Tuesday, July 20th** — Genesis 49:16-33

" Jacob . . . yielded up the ghost " (v. 33).

Jacob died quietly at 147 years of age, having made detailed preparations, with everything set in order and even the burial place selected. It is unlikely that we shall see such length of days; we may not have time to make similar plans for earthly disposal, but at least let us make certain, whether we are young or old, that we are **ready** whenever the call shall come. Whether or not we have all earthly details attended to, may we have paid attention to the heavenly details and have laid in store much treasure in the place prepared above.

**Wednesday, July 21st** — Genesis 50:1-14

" This is a grievous mourning " (v. 11).

Seventy days of mourning in Egypt, and seven more days of mourning east of Jordan of such intensity that the Canaanites specially named the latter place in keeping with the profound lamentation (v. 11). Under the old covenant death seemed a hopeless state, even though it was the death of the people of God and, in this instance, one chosen by God. How we should thank God for the clear light and glorious hope which dawned through the gospel of the new covenant. Jesus has taken the sting out of death, robbed the grave of its victory, and now we " sorrow not, even as others which have no hope " (1 Thessalonians 4:13).

**Thursday, July 22nd** — Genesis 50:15-26.

" So Joseph died " (v. 26).

These words close not only the chapters of Genesis but the chapters in the life of one who was perhaps the noblest of all the Old Testament characters, the only person apart from Daniel, against whom no guilt is recorded, and one who above all others presents a beautiful type of Christ. These verses spotlight his faith, " God will surely visit you " (v. 24); his hope, " and bring you out of this land " (v. 24); and his charity (v. 21) From this last godly characteristic comes the ability to forgive perfectly, even to the extent of feeding one's enemies. May the same nature and character be found in us all.

**Friday, July 23rd** — 1 Corinthians 1:1-9

" Ye come behind in no gift " (v. 7).

This letter is written primarily to the church at Corinth, but its opening words show that it was also written for the church in every age (v. 2). It presents the varying facets of church life, showing what should be and what should not be in a church. Clearly Corinth was highly endowed with gifts. It could demonstrate natural talent and exercise supernatural manifestations—a thoroughly gifted church which, in these matters, outshone most of its contemporaries. Reading the epistle carefully, we find it to be evident that, in spite of these gifts, the church fell far below standard. This teaches that the possession of gifts, whether natural or supernatural, is not necessarily the criterion of spirituality. Natural gifts can make us self-sufficient, supernatural gifts can make us self-important, and either of these selfish attitudes can draw us away from God.

**Saturday, July 24th** — 1 Corinthians 1:10-25

" I beseech you . . . that there be no division among you " (v. 10).

Undoubtedly Corinth was a divided church; there were groups or cliques in it, and this should never be, because " every . . . house divided against itself shall not stand " (Matthew 12:25). Disunity spells ruin. The Word of God teaches us to " mark them which cause divisions . . . and avoid them " (Romans 16:17); they are the saboteurs of God's kingdom. Let us neither cause divisions nor associate with those who seek to do so, but let us " keep the unity of the Spirit in the bond of peace " (Ephesians 4:3).

**Sunday, July 25th** — 1 Corinthians 1:26-31; 2:1-5

" My speech and my preaching was . . . in demonstration of the Spirit and of power " (v. 4).

This church had not been drawn together by the persuasive platitudes of a pleasing personality or built upon the weak words of worldly wisdom. It had been favoured to hear the clear message, confirmed by the demonstration of the Spirit, of a crucified Christ. Its existence was not due to the wisdom of men but to the power of God. That which is effected by man will not endure, but that which is wrought by the power of God will abide. This is a solemn truth always to be remembered. Today, as we go to the house of God, may we see Jesus, hear His voice, and experience the power of the Holy Spirit to build us up in the faith.

---

**Sunshine corner** (*continued*)

any better sermons than the ones he preaches every day. There is a text in the Bible that says that even a child is known by his doings. See if you can find where it is, and if you can't find it yourself perhaps mummy and daddy might help you to look for it.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

---

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(Hebrews 9 : 24-28)

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—Walter Rothwell.

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## MARRIAGE

CHARMAN—MIDDY. On June 26th, at Elim Church, Northfield Avenue, Ealing, John Charman to Jill Susan Middy. Officiating ministers: Alfred J. Chuter and A. J. K. Magee.

## WITH CHRIST

LEES. On June 25th, Mrs. Rose Mary Lees, aged 79 years. Beloved member of Elim Central Church, Clapham, London. Officiating minister at funeral: T. W. Walker.

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THE ELIM
# EVANGEL

Vol. XLVI No. 30 JULY 24th, 1965 6d

## *Missionary report*

from Transvaal

**By W. H. and MARION FRANCIS**

IN his letter to the Corinthian church, the apostle Paul speaks of the various perils through which he passed during his missionary service for God (2 Corinthians 11:23-27). Likewise today for the missionary there are sometimes dangers to be faced in the course of his ministry.

When Elias, one of our leading Bantu ministers in the Pretoria district, was returning here by train quite recently after visiting another worker who has just begun his ministry in the Warmbaths district, he noticed that about twenty miles north of Pretoria part of the railroad being renewed there appeared to be unsafe. He returned here in the morning; in the evening of the same day a serious derailment occurred at the very spot mentioned, when nearly forty Africans were seriously injured and eight died, some of whom remained unidentified for a number of days. As I had heard that he would be returning by the evening train we were very thankful to God for preserving His servant when he returned earlier in safety.

With the same worker I have travelled many thousands of miles by car to different parts of the country in past years. Some months ago we were returning home late at night after holding special services among the Zulu people of Natal. About 150 miles or more from Pretoria we could clearly see that soon we would be driving right into a very heavy storm ahead. The vivid lightning flashes lit up the heavy storm-clouds piled above us, then very suddenly we were in the midst of the storm which was "to break



*W. H. and Mrs. Francis, with their youngest son, Graham, on their thirtieth wedding anniversary.*

the long drought." I have had to drive through many storms in the past, and usually they seem to occur at night. But never before have I seen such rain-squalls flung, as it were, at a moving vehicle; indeed it appeared that we were trying ineffectively to drive through a river.

It was quite impossible to see the white line painted along the centre of this national road, or

(*continued on page 476*)

# "HE SHALL BAPTISE YOU WITH THE HOLY GHOST"

(Matthew 3 : 11).

By J. HYWEL DAVIES
Administrative Secretary of the Evangelical Alliance
and Assistant Minister at Kensington Temple

## THE BAPTISER

IT is worth noting that whereas the three synoptic gospels refer to this baptism by Jesus in the sense that "He will baptise," the fourth gospel makes use of the present participle, "the same is He which baptiseth," which is timeless. In other words, this destroys the argument of those who claim that this is not for today, but as John Stott states in his booklet on this subject: "It describes not the single event of Pentecost, but the distinctive ministry of Jesus." He adds that the very same words "ho baptison" which here refer to Jesus are used by Mark to denote John the Baptist, just as John is called "the baptist" or the "baptiser" because it is characteristic of His ministry to baptise with the Holy Spirit.

Of course, the great point of difference in many circles now is in the different answers to the question "What do you mean by the baptism in the Holy Spirit?"

## THE DOCTRINE

It may be said that there is no problem here for Pentecostal people for this is a distinctive part of our preaching and a prominent part of our doctrine; if we persist in this we need not concern ourselves any more. But I suggest that we cannot afford to ignore the problems of those outside the Pentecostal movement with regard to Pentecostal doctrine. They are looking at our teaching with a different attitude these days. Many are beginning to see something new for themselves and their churches. Furthermore, a re-examination of what we believe can do nothing but good, and where we discover anything not consistent with the Scripture we must be willing to confess it, and abandon it.

There are a number of questions which we should be ready to ask ourselves, as we consider again what our Lord taught about the Holy Spirit, what took place following His departure from the face of the earth, and what the epistles have to say to us on the subject.

Some of the questions we must ask are:

1. What did our Lord promise His disciples?
2. How did they receive the blessings offered?
3. Are there any significant characteristics preceding and following the Day of Pentecost recorded for our benefit?
4. If so, what do they say to us now?
5. Why was the Holy Spirit given?
6. Why do we have references to His ministry in the epistle to the Corinthians?

## BAPTISM—ITS DEFINITION

I fear it will not be possible for me to deal with all these questions at this time, and even so there are many others to be considered in some other place. However, we would do well to deal first with the etymology of the word "baptism." Here I want to quote from a book entitled *The Mystery of Baptism*, by Dr. Stockton Axtell, which I have found most helpful.

With a quotation from *Hamlet*, Dr. Axtell invites his readers to examine the root of this word "baptism." "If circumstances lead me," reads the quotation, "I will find where truth were hid, tho' it were hid, indeed, within the centre." Perhaps some of us have spent too much time fitting the "event" into a timetable, and too little time in finding out the effect it was meant to produce within the Church and upon the world outside. If we can discover what we should look for, we may well be ready with the beginning of a way to meet the need of the Church today.

Dr. Axtell writes, "Baptism is a Greek word, which is transferred to the English and other languages because, in its technical use, as a name for an ordinance, it has no exact equivalent, and, being the divinely authorised name, we have no right to substitute any other." Be that as it may, the fact that we have this word in the English language without a full understanding of its meaning, thereby making it open to so many definitions, has led us into difficulties which have become stumbling stones to many. The root word is "bapto" and the Greeks used this and its derivative "baptiso" as a form of expression long before the Jews brought it into their religious worship. Dr. Axtell, therefore, suggests that "as its meaning and use are the roots from which the derived word springs, we must first inquire what the Jews and early disciples understood by the

primitive word," and he proceeds to offer a number of examples.

## EXAMPLES OF DEFINITION

The root word " bapto " meant primarily " to dip " and was used in three ways to give three distinct meanings :

1. To dip, simply as an act.
2. To dip to withdraw some of the liquid.
3. To put liquid on an object.

The Jews used this word for these purposes in the " Septuagint," the most important Greek translation of the Old Testament. In Joshua 3 : 15 " the feet of the priests that bare the ark were *dipped* in the brim of the water." And again in Ruth 2 : 14 where Boaz invites Ruth to " *dip* thy morsel in the vinegar." In the New Testament we have similar uses of the word in one of the three meanings already referred to. The word was used in other places to speak of the effect produced by the act of dipping, as for example when a garment is dyed, and the person who carried out the operation was called in later times the dyer, the dipper, the baptiser in later times. But the emphasis in this context is upon the effect.

We now come to the word " baptiso " which was derived from " bapto," by the addition of a suffix giving the word an intensive signification. It usually made the original word stronger, and gave it a higher meaning.

Now we see that the three meanings given earlier take on a stronger meaning in the following manner :

1. " Baptiso " when used to express the idea of putting an object into liquid meant not simply to dip, but to sink or drown.
2. When used to express the idea of dipping out liquid, or a pouring upon, meant to dip and pour often.
3. When used to express the effect which a liquid or substance or power had upon an object, it often expressed an ethical or spiritual effect, i.e. a deeper, more penetrating power.

Here are some examples :

1. To baptise a person in water, to the Greeks meant to drown him.
2. Where it is used to indicate pouring in large and repeated quantities.
3. In the third category a wide variety of uses is found for the word : it is used to signify a deep and lasting effect upon a person, for example, when used in respect of dyeing a garment it may be " thought of as introducing it effectively and permanently into a new condition or estate."

Finally, as to the word " baptism " :

1. Sunken ships were often spoken of as being baptised ; the objects were completely subjected to the power of the water, and the effect was destruction.
2. Complete intoxication was called a baptism. A person who drank too much wine was said to be baptised with wine.
3. Complete subjection to any power was a baptism ; and any power that could make a deep and lasting impression on an object, or completely control it, or change its apperance, condition, or character, might be spoken of as baptising the object. For example, a king who conquered a nation would be described as having " baptised " the nation ; and Plutarch, in his writings on Socrates, uses the word baptism which is translated " overwhelmed." " *Overwhelmed* by worldly affairs, we should struggle out and try to save ourselves."
4. The Greeks also used the word baptism when there were marked effects upon the body through the mind, when such things as fear, grief, anger, and so on, became the baptising power.

" These quotations show," writes Axtell, " that especially among the Greek writers, to baptise meant to produce some characteristic effect upon one."

Let us now consider what the Scripture has to say about baptism :

## THE SPIRIT'S BAPTISM TRANSFORMS CHARACTER

1. There is the baptism with water unto repentance (Matthew 3 : 11-17). This repentance to which baptism was the witness changed Matthew the unscrupulous tax-gatherer, who defrauded the people, into Matthew the evangelist, who sought to save the people.
2. There is the baptism of suffering and death to which our Lord subjected Himself at Calvary (Matthew 20 : 22 ; cf. Luke 12 : 50).
3. Then there is the baptism in the Holy Ghost by the Lord Jesus Christ (Matthew 3 : 11-17).

As this last is of primary concern to us in this study we should now turn to the main occasion when this took place, and consider it from the point of view of baptism as meant to produce some characteristic effect upon the object baptised.

Let us compare the behaviour of the disciples prior to Pentecost with that which followed.

1. *Prior to the crucifixion.* " Who shall sit at Thy right hand and left hand, Master ? " was their question.
2. *Following the crucifixion.* Dejected and defeated. " Why should this have happened to us ? " They meet as a frightened group of men behind barred doors.
3. *Following the resurrection.*

(*continued on page 471*)




**THE WINNING SCHOLARS OF ALEXANDRA PARK AVENUE SUNDAY SCHOOL WITH THE NATIONAL YOUTH DIRECTOR, THE MINISTER (CENTRE) AND SOME OF THE TEACHERS.**

**Sunday School Anniversary, Alexandra Park Avenue, Belfast**

Pastor: E. J. Thomas

We have just had one of the best anniversary services in the history of our church. The setting for the service was made by Mr. J. Graham, the Bible class leader, who spent hours in preparing a beautiful scene of a church which was to represent the Elim Church in its jubilee year ; part of it can be seen on the photograph.

The guest speaker was Pastor A. Tee, the National Youth Director, who gave an excellent talk to the children and their parents, and extra seats had to be brought in to accommodate the crowds.

The highlight of the service was the presentation of a large silver cup to Miss Anna Robinson, one of the Sunday School teachers, whose class had received the highest marks in the Sunday school for the last examination. Pastor Tee was also delighted to present to five of Miss Robinson's class an inscribed medal for attaining full marks in that examination. Mr. Tee stated that never before had so many children in one Sunday school achieved such remarkable results, and highly commended Miss Robinson on her most excellent work, and the whole congregation gave tremendous applause to teacher and scholars.

**I.B.R.A. Choir at Clapham**

Lernat Jernestrand, who had written all the arrangements, conducted the twenty-five-voice choir, which sang entirely in English, and the twelve-piece orchestra. He is a talented composer and pianist and introduced each item in English.

Along with the choir were Göran Stenlund and Neils Wagland, Royal Albert Hall visitors two years ago, Kerstin Rundquist, who is featured as a soloist with the choir in their many television and radio broadcasts in Sweden, and Pastor Sven Forsberg, who, in his message, told of the wonderful circumstances leading up to his own conversion, and of the need of each individual to have a personal experience of Jesus Christ.

**Bristol jubilee rally**

The Bristol jubilee rally was a happy occasion. Some 1,300 gathered in the famous Colston Hall on the last Saturday in June, and it was an inspiration to look over the happy faces of those rejoicing in the Lord.

Over 100 youth workers, teachers, deacons and pastors had met in the City Temple in the afternoon for a workers' conference on evangelism. At this meeting the practical side of the outreach of the Church, after careful preparation within, was presented by Pastor C. J. E. Kingston. After discussion, Pastor J. J. Morgan stirred our hearts by a forthright appeal to committed action.

The final guest speaker was the President, Pastor P. S. Brewster, his visit being his first to the Colston Hall since the pioneer campaign thirteen years ago. Scores raised their hands to indicate they had attended those first meetings. We were greatly blessed by the singing of Pastor Alan Caple and the Winton (Bournemouth) quintet and choir. The three young folk who had gained highest marks in the Presbytery in the National Sunday School Examination, Kim Douglas, Janet Edge (Bristol), and Kenneth Sollick (Bath), were presented with book tokens.

Folllowing a moving message by Pastor Brewster on "The Touch of Christ," nineteen came forward to make a decision for Christ.

A.C.J.

# from my diary

## BY T. H. STEVENSON

(WORCESTER)

It was interesting to hear the B.B.C. Midland reporter interview the colleague of a visiting American evangelist on the financial aspects of their meetings in Birmingham and other cities. The U.S.A. is a different country from our own, so one was not amazed to hear the admission that a certain sum would be asked for from the people attending; £35 was quoted as a figure asked for, as comparing with the 100 dollars they would request at home. The truly amazing feature to me was the frankness and coolness with which the admission was made. Perhaps it is this very approach, the absence of inhibition on the subject, that creates the "excellent" response even from British audiences to some overseas preachers. What a hue and cry there could be, though, if such tactics were used upon the same people by our own evangelists—and maybe some complaint from readers about my remarks.

☆ ☆ ☆

There is yet something more serious on this matter of pressure appeals for money, namely the inevitable association of such with prayer for the sick. It is a situation almost above all others that can be capitalised where need and sympathy are present. It was surely this very danger that caused Christ to lay down two high principles when commissioning His disciples to heal. He said "Give as you have received, without any charge whatever," and "The workman is worth his keep."

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An Anglican vicar in my vicinity has been in the news (like others of his denomination) because of his expressed views on infant baptism. He asserts that his own children will be left to request baptism when they are old enough to understand, and insists that he will baptise only the babies of parents who consistently attend church. We do not baptise infants, and indeed the only instruction I know in the Elim constitution is that "the record of dedications should include names of child and parents as well as date and place of dedication." I have wondered if we give enough thought to the word dedication: to set apart and consecrate solemnly to God. Can parents who are not dedicated to Christ dedicate their children?

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The foregoing paragraph is not, of course, to argue against seeking God's blessing on any or every child brought to us. Apart from the opportunity of solemn exhortation to the parents, we can earnestly pray for the infant; sometimes maybe a desperately needy child. It was many years ago that a woman asked me to "christen" her baby, with the information that her husband was abroad with the forces and had been so for two years. Another soldier was father to her baby. I remarked that the baby would need God's blessing. This was no overstatement. When I visited the home to minister as God would help me, the grandfather read the newspaper while I read aloud from the Bible. When I concluded a prayer I observed him still reading his paper, and still wearing his cap!

☆ ☆ ☆

After a wedding ceremony today, a Roman Catholic guest informed my wife that it was her first time in a Protestant church, and that she was deeply impressed by the simplicity and sincerity of the service. She added that her church was now also beginning to use English in its services. This is a great change, and the mass is now chiefly in English, which may also be used for wedding ceremonies. The lady concluded: "We are getting closer together now." Certainly some are, and very quickly.

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The local press says: "Church history was made on Saturday in the little Roman Catholic church at Bromyard, where a Church of England vicar assisted a Catholic priest at the wedding ceremony for the vicar's daughter, who married a Catholic bridegroom." Permission was obtained from the respective Protestant and Catholic bishops. The service was conducted in English, an innovation. To round off the "combined operation," the Church of England choir and their organist led the hymn singing. One thing about this most unusual "mixed" marriage—and mixed ceremony—that will remain unmixed is the promise that any children of the marriage will be brought up as Catholics. Perhaps all this is symbolical of the courtship and proposed marriage of the Protestant and Catholic Churches. Whatever "issue" may result from such a union, one partner of the marriage will claim the right to be both mother Church and papa also.

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

## GENETIC UPHEAVAL

AN indescribable nightmare future is forecast by the Gospels, by the book of Revelation and by today's geneticists-cum-biologists. In an article on the deluge of Noah's day in May 15th ELIM EVANGEL we stated that since the development of the hydrogen bomb our Lord's statement that the days of His second coming would be as the days before the flood had taken on additional meaning. Man probes the limits of the atom and uncovers forces that he may unleash and not be able to control. He probes that mysterious realm where life and matter interweave and interact and again unleashes forces he is unable to control. He manipulates chromosomes and rearranges genes and thinks himself thereby able to create a race of super-men.

It is extraordinary that we never learn. No biological mutations are known to be beneficial, some biologists state that all are degenerative. Yet man experiments with and seeks to introduce genetic changes not only among animals but in the human race itself.

Man is warned by the known facts, but not warned off. One would imagine that the thalidomide disaster would have warned us off for ever from intruding into that infinitely delicately balanced realm where life and matter integrate. What disasters may yet overtake mankind as the result of the use of contraceptive pills, the immediate ill effects of which are slowly coming to light, but the long-term effects of which the folk of three to four generations ahead may have terrifying experience.

The earth in the days before the flood was inhabited by a race of monstrosities ; our authorised version calls them giants. The book of Revelation also warns of an incursion of monstrosities invading the world.

A curious remark by Gordon Rattray Taylor in his article "The Biological Time Bomb" may sum up man's "progress." "The application of biology, until now, has been mainly beneficial, but that is likely to change." Or to quote Fred Hoyle, "Before long it will be the medical establishments which will be surrounded by barbed wire, and it will be the biologists rather than the physicists who will be subjected to the most intensive loyalty checks."

Men will never be able to say to God "We never knew. You never warned us." The Bible warns us, biology warns us, one might add that the thalidomide disaster was a warning voice, and all experimentation hitherto warns us off. But like Eve, we hover round the tree of knowledge to find as always that intruding into that about which God has put a hedge will end, as in the case of Eve and Adam, in our bringing racial disaster upon mankind.

"Lord, wilt Thou at this time restore the kingdom of Israel?" Selfish interest dominates them.

## THE NEW EXPERIENCE

First the Scripture records, "And when the day of Pentecost was fully come . . . they were all filled with the Holy Ghost" (Acts 2 : 1-4).

Then follows a description of what took place which I will summarize as follows :

1. Following the sound of the coming of the Holy Spirit (mighty rushing wind) and the sight of the physical manifestation of the Holy Spirit (cloven tongues) they began to speak with other tongues as the Spirit gave them utterance.

2. This attracted the attention not of the ungodly, but of devout Jews, who heard in their own languages praise spoken unto God.

3. Then followed an eloquent address by an unlearned man (cf. Acts 4 : 13). This address is the first authoritative statement in the New Testament on the mission, ministry, and message of our Lord, by anyone other than Jesus Himself. Notice these features :

(a) Here was an exposition of the Scriptures in which ancient prophecies were employed and related to the present in a highly accomplished manner.

(b) Here was understanding of eternal truths in direct contrast to Peter's denial of Christ a little earlier.

(c) Here was an indictment (v. 23), passed upon many present, for the part they played in the crucifixion of Jesus, in direct contrast to the fear shown by Peter and the disciples before Pentecost. This was not the result of gradual growth in grace, but a sensational change in a few moments of time.

(d) Conviction followed and 3,000 responded to the gospel call.

We could say of them without exaggeration :

1. Their fire baptism transfigured them. They no longer hid themselves but now stood in the market place proclaiming the Saviour's message, and laying accusations at the feet of His accusers.

2. They no longer dreamed of an earthly kingdom, but sold their possessions as if to signify their complete disregard for their former ambitions. They now saw earthly things in a new light, they had a new perspective.

3. Once they coveted wealth, now they sought His glory.

4. Previously they were full of questions, now they were full of exclamations ; their marks of interrogation were straightened out into marks of exclamation.

5. Prayer now had a new meaning, faith had found a new basis, their vision now filled with an eternal mission.

## THE MIGHTY TRANSFORMATION

The second occasion (Acts 4 : 23-31).

Persecution followed Pentecost. But notice the difference in their reaction. Did they run away? Did they pray for the persecution to be removed, or the ban on their preaching to be lifted? This is their prayer : "And now Lord, behold their threatenings ; and grant unto Thy servants, that with all boldness they may speak Thy word . . . And when they had prayed the place was shaken . . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Let us now draw some conclusions :

1. John the Baptist said of our Lord "He shall baptise you with the Holy Ghost."

2. Jesus said "Behold, I send you the promise of My Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high" (Luke 24 : 49), and again "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1 : 8).

3. The word "endued" means to be clothed, covered, and this is in harmony with the meaning of the word "baptiso" whether we think of pouring out upon an object or being immersed in the baptising element.

4. To be baptised also means to be overwhelmed by a superior force, and completely dominated by that force.

5. We can say, therefore, that regeneration by the Holy Spirit is receiving the life of Christ in our souls, being born from above, being given new and supernatural life. But to be baptised in the Holy Spirit is to be completely overwhelmed. You can express that in terms of being filled (completely possessed), covered (captured) or immersed (buried), but the effect is the same, and it is only a question of terms chosen. The effect must be the final evidence.

6. Finally, this filling is not a once and for all experience like regeneration. In Ephesians we read "Be ye filled with the Spirit." This again is a present participle and is, therefore, timeless. We can literally translate this command as "keep on being filled with the Holy Spirit." The disciples were ready for a new filling of the Holy Spirit only days after the great day of Pentecost. What about us? We dare not live on past experiences.

Application. If you want to be filled with the Holy Spirit you are not far from the experience. But you must not only want the blessing but want it earnestly (Luke 11 : 9-13).

# THE MASTI

By EVELYN E. GREEN

*" It was now dark, and Jesus was not c*

*" And in the fourth watch of the nig*

## DISAPPOINTMENT

" When Jesus perceived that they would come and take Him by force, to make Him King, He departed . . . and straightway . . . constrained His disciples to get into a ship . . . and to go before Him unto the other side " (John 6:15, Matthew 14:22).

After a remarkable demonstration of His supernatural power in the feeding of more than 5,000 people, Jesus had found Himself idolised by the populace, who, fascinated by His miraculous power, were determined to make Him king.

It takes very little mental effort to assess the disciples' emotions at this point, and how much in harmony they must have been with the prevailing mood of the populace.

As an unknown quantity, Jesus earlier had emerged from the obscurity of a humble artisan's life in Nazareth and, stepping out on to the wider scene, had very soon taken the public eye. With His mighty words and stupendous works of grace and healing He had captured the imagination of the common people; before long He had, so to speak, filled the stage. Speculation was rife concerning Him; many and varied were the opinions held by His fellow countrymen. Nevertheless, He attracted a good deal of favourable attention, eventually capturing the fickle fancy of the people to the extent that they resolved to set Him up as their king.

Whether or not His disciples had any desire to share in the fame and adulation that currently was His, we may safely assume that the ordinary people's proposed acclamation of Him as their ruler must have bolstered up the disciples' confidence and subdued any niggling doubts they might have had as to whether they were espousing a cause likely to succeed.

The people's intention, if carried out, would greatly have strengthened His disciples' somewhat precarious position. From being " nobodies," merely the loyal adherents of a teacher of doctrines which had inflamed the hatred of the religious fraternity, and which were hardly likely to appeal to the Roman authorities, His disciples would have become persons of significance, with a clearly defined and unassailable status, and unquestionably secure.

The restoration in Israel of the Davidic kingdom, and the overthrow of their detested Roman overlords, was the Israel people's long-cherished dream, though their conception of the kingdom was as an organic thing, based upon a sound economic system and consolidated by judicious administrators and backed up by military might.

## HIS APPOINTMENT

When this exciting development had come—the manifest intention of these Galileans to make Jesus king—the disciples doubtless thought that the realisation of their hopes was at last in sight. How great then must have been their disappointment when Jesus refused to yield to the will of the people, but forthwith removed Himself and His disciples from that delightful scene! What a sense of frustration must have been theirs as He constrained them to get into a ship and to go over to the other side of the lake and thus put a considerable distance between themselves and the place where the materialisation of their dreams had seemed imminent!

Probably the crossing of that lake was about the last thing they wished to do, for, remember, it was not upon a fishing expedition that they had been sent; that would have invested the trip with some purpose. They were merely instructed to go over to the other side, and that entailed cutting across that central tract of the lake well known to be perilous because of the storms which were apt instantaneously to arise, creating waves of some twenty to thirty feet high and spelling danger if not disaster to any shipping.

Now they desired the establishment of the kingdom, but were they prepared to recognise its king to the extent of yielding Him unquestioning obedience? Here in this situation their readiness to serve the king was being put to the test. " God moves in a mysterious way His wonders to perform," the hymn-writer has said. Mysterious certainly must the Lord's attitude and actions on this occasion have appeared to His disciples. The fact is that they could not at the time perceive that the kingdom of Christ could not be established by carnal means, though doubtless the Devil would have been delighted had Calvary been thus by-passed and mankind left in their sins. Had Jesus acquiesced to the will of the people to the gratification of both

# F THE SEA

(John 6:17).

*unto them, walking on the sea"* (Matthew 14:25).

His disciples and them, there would have been no glorious in-gathering of 3,000 souls on the day of Pentecost, no Pentecostal outpouring for the disciples, no ever-expanding life in the knowledge and service of God.

We also sometimes find His dealings with us difficult to comprehend. Some of His leadings are puzzling indeed, and we are greatly baffled when He withdraws us from some charming prospect so full of promise. We also fail at times to see that a more ample blossoming of our hopes is reserved for us, and therefore the more obvious course sometimes is one from which our feet must necessarily be diverted.

## DANGER AND DARKNESS

" The ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And it was now dark " (Matthew 14 : 24; John 6 : 17).

We can imagine their emotions at this time. Instead of enjoying the realisation of their cherished dreams, here they were, engaged upon a hazardous journey which probably seemed utterly pointless.

" And it was now dark." Fishing, it is true, was often undertaken at night, and in fairly deep waters, though reasonably near the shore. But who in their right mind would, except for some very good reason, set out at night-fall to transverse those dangerous middle waters?

On reading the gospel narrative we find that the Lord did not always vouchsafe an explanation for some particular injunction. On some occasions He explained the reason for His command, but on others the disciples were given the bare instructions and upon those alone they had to proceed. This last seems to have been the case in this instance.

But see what happend after they had complied with His command. Trouble! The great wind swept down from the surrounding mountains and churned the waters of the lake into a frightful tumult. Danger stared them in the face.

As they struggled in the darkness to keep the boat on course the thought may have entered their minds that they would not now be facing a possible fight for survival had their Lord submitted to the people's wish to make Him king. For in that circumstance some menial doubtless would have been dispatched to carry out this errand upon which they had been sent.

And have not we at times to our dismay discovered that our obedience to our Lord's command has seemed to have the immediate result of plunging us headlong into a situation that to our mind is fraught with disaster and offers little opportunity of escape? How the enemy of souls seizes upon this and upon the twin fact that we appear to be quite alone in our predicament.

## THE DELAY

" And Jesus was not yet come to them " (John 6 : 17). He had sent them off before Him, the idea being that He would follow them as soon as He had dispersed the multitude. An operation which should not have taken overmuch time, they doubtless thought. Where then **was** Jesus? Why did He delay His coming?

Human nature being what it is, it is very likely that the very disciples who on another occasion signally failed to derive any comfort from their Lord's presence in the back of their boat **now** ardently wished that He was there. His delay was very mystifying! Was He coming after all? Subsequent events clearly proved to them that God's delays do not signify either lack of interest or desertion. But at that moment, when their strength was possibly being taxed to the utmost, their faith in Him must have been sorely tried. He had said He would join them, but He had not come.

Imagine them peering backwards into the gloom for a glimpse of the familiar figure. Too much noise for the sound of oars to be audible, but surely by now somewhere behind them He should be discernible. But no! No gleam could they perceive of His white-robed form as they bent over the oars.

The delays of our Lord, when doubt construes His non-appearance as faithlessness on His part, and our spirit consequently sinks into mute despair, are exceedingly hard to bear. And eventually there is wrung from us the desperate protest: " My eye mourneth by reason of affliction " (Psalm 88 : 9). We ask in bitterness, " Why art Thou so far from helping me and from the words of my roaring?" (Psalm 21 : 1).

## THE DELIVERER

" And in the fourth watch of the night Jesus went unto them,



**Brixton Sunday school**

Our photographs show (left) the three scholars who received 100 per cent marks, with their special prizes, with Mr. Hacking, the superintendent, and Mrs. M. Morgan, who gives wonderful help with the Sunday school, at the piano ; and (right) some of the scholars with the shield. Mr. G. W. Hacking writes that though Brixton church does not get the crowds the Lord has opened the homes of the Sunday school scholars and the witness goes on.

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**The Master of the sea** (*continued*)

*walking on the sea"* (Matthew 14 : 25).

Now, **He** had sent **them** off in a boat. It was but logical of them to suppose that He would follow them by the same means. But He did not. He came in an unprecedented manner. He walked to them upon the sea. And mightily scared they were, understandably so ; they had never seen anything like this before.

At first they in terror imagined Him to be a spirit, a menacing shape that boded no good to them. Their mistake was very natural, for although they had witnessed many a demonstration of His divinely supernatural power, they nevertheless knew Him for a Person as human as themselves ; and what mortal had ever thus defied the law of gravity ? Moreover, whoever was walking upon those waters appeared to have no intention of joining the weary toilers in the boat, for He seemed about to pass them by (Mark 6 : 48). Would not their Master and Friend have hastened to get into the boat ?

So, though He at last had come to them it was in such a way as at first filled them with fear, and did nothing to dispel any feeling they might have had of having been deserted by Him. Therefore, they did not immediately obtain any comfort from His presence, or the blessing of peace which eventually became theirs.

Nevertheless, on this occasion the Lord gave them a unique demonstration of His power. By walking upon the sea He showed Himself to be Master of that which perpetually was a peril to mariners, and thus He gave evidence of His sovereignty over the " floods of ungodly men " (Psalm 18 : 4) who, in the disciples' case, were an ever-present threat to their peace of mind, if not to their safety. And by His stupendous act of love and power in enabling Simon Peter also to walk upon the very billows which could have sent them all to a watery grave He supplied fresh stimulus to their faith in Him as the Son of God, and demonstrated afresh to them that with God " all things are possible " (Mark 10 : 27).

" Then they received Him willingly into the ship : and immediately the ship was at the land whither they went " (John 6 : 21). So He and they " got there " despite the fact that at one time it seemed most unlikely.

We are not told the reason for the Lord's action in coming to His disciples in this new and wonderful way. Sufficient it was that He did so.

Sufficient it should be for us also when

" He walks on our sea,
In His love and power :
And brings us His grace
For the need of the hour."

YOUTH PAGE

*Conducted by the National Youth Director*

# FAITH AMID FAMINE
## Facts from the field

*by L. Wigglesworth*

Elim Missionary Secretary

AS so many of our young people have given to the famine and literature appeal we thought it right to keep you informed about the distribution of your gifts. First of all a very big " thank you " for your efforts.

We have received several letters of appreciation for gifts sent to needy areas, and here are some extracts for you to read and pray about.

Mrs. Bull (Tanzania) is having a desperate struggle to feed thousands of people who turn up hopefully at the mission station. She writes :

" This is a hurried note to catch tomorrow's post. Arthur will be writing to you later, but I wanted to speed our very grateful thanks for the £300 received today. Since last writing to you things have worsened drastically. The famine has far exceeded that of 1962, and is going to continue for months. I could head this letter "The **turning away** of the 5,000 ! " for that is exactly what happened. Numbers increased every day even though we were only catering for elderly people and children. Then the time came last week when we had nothing to give them. Poor souls!

They had walked for miles even though we had warned them the food was finished ; they trusted that somehow we could work the miracle. They stayed all day long. It became dark, many hundreds were lying down in the open, saying " What's there to go home for anyway?" I expected anger and, perhaps, even destruction of property when they saw no help forthcoming and I prayed, casting the matter into God's hands. They are remarkably patient people at times, having learnt the hard road of suffering and poverty that would appal you if you could see it. I only wish you were here to see for yourself. There was tremendous rejoicing in the dispensary when my husband came back from the post office and told everyone that help had arrived. The people shouted, the Christian workers said " MunguAsfiwe " (Praise God). Bless you all. Elim is truly a loving family. I cannot thank you enough.

" Now I will let you into a secret. Last week when we had to turn the people away, our hearts were grieved and I felt guilty as I ate a cooked meal with all those hundreds starving outside on the mission. That night as I prayed, I wept for them, the burden seemed to be getting beyond us, but only for a while ; just during the disappointment of seeing their despairing resignation. After praying, I wrote asking Mr. Wigglesworth if I could approach Oxfam. Next morning, Arthur and I talked the difficulties over. We decided to step out in faith. We have ordered a large lorry of maize meal and milk ! When we did not hear from Headquarters (our cable did not reach them) we did not worry, for we felt that God would undertake somehow, and now today we have seen the answer to that faith. God never fails, does He?"

Pastor Mervyn Thomas also sends grateful thanks for the help he received for famine relief and for literature. As he is living in a large centre his great need is for the means to reach the masses with books and Bibles. I quote from his letter :

" The money has now reached the bank here for the books. I will write to Pastor Tee with this letter, as I have been waiting to finish the mobile town " bookshop " which we have been building. It consists of four cycle wheels, set in a steel frame, and on top of this we have built a kind of table (5ft. by 2ft. 6in.), on which books will be displayed. On the top of this table is a deep cover which, when opened up, serves as a set of shelves at the back of the table for more displays."

From every field where Elim missionaries are working, letters arrive which tell of the urgent necessity for good literature. The minds of the people are imbibing wrong ideas and filthy corruptions because a flood of evil books is reaching the markets. We can place excellent reading matter at their disposal and an extra effort on our part now may save many from contamination.

Miss Jarvis, of India, says: " The Word of God is going out too in the form of literature ; people are still eager to have something to read, such as gospel portions, booklets and tracts.

where the tar ended and the mud verge began. We crawled along slowly and carefully for what seemed many miles, praying earnestly the while as we have done before in this or that emergency that God would clearly guide us along this dangerous part of an unknown road. It was a situation fraught with real danger for us and the car.

After some time, while I was still praying, it seemed as if a voice said to me "The angel of the Lord is here." I strained my eyes even more, and before the car I could clearly see a vision of an angel in white raiment, with long golden-brown hair reaching to the shoulders, his face unseen, as he pointed out the way before us. Our dangerous drive continued slowly for more than two hours until gradually the rain-squalls lessened and we reached the mission to receive a very happy welcome from my wife, very relieved to see us!

We know that when God sends His angelic servants to our aid, as His Word clearly states, it is for our deliverance or guidance as the case may be (Hebrews 1:14, etc.), and for our edification. The lesson for us here is this: although the vision of the angel was before me for many miles that night, right till our journey's end, I never once caught a glimpse of his face; he had been sent upon a specific errand, to point out an unseen way, and this precluded our turning back or looking around. May we in the race set before us be as resolute and faithful, "looking unto Jesus" until our task is over.

It was with much joy that we welcomed our dear friend Jean Ayling to the mission last November during her brief holiday in this country. As a former member of the London Crusader Choir, it was particularly encouraging to have her in our home if only for a few days a co-worker from the homeland, from Elim and from the choir. Her visit served to remind us that though thousands of miles separate us from those at home, they cannot separate us in the Spirit or from the love of God.

Although in this favoured land the subject of race and colour remains the topic of discussion in many circles until now, it is no longer even a case of "holier than thou" but "whiter than thou," in our work for God we have found that by His matchless grace and through Christ's sacrifice upon Calvary the love of God among His children and servants transcends the seeming barriers of colour and nationality.

When this is a fact Africans of differing tribes (by custom usually at variance with each other) can live and work together for Christ in harmony. Not only so, they are also able to do just that in mutual respect for their white missionary brethren. This is only possible where the Spirit of God is in control and a spirit of humility abounds. Further, we have in our work a brother from Cape Province, now the leader of our work in Bechuanaland, while from Bechuanaland there is a brother working among the Zulus in Natal in happy fellowship with ourselves from Britain.

The foregoing remarks were given practical demonstration during our last conference held in the Western Transvaal, about 160 miles from Pretoria. This conference, as in others during the past, was convened, arranged for and financed by the African brethren themselves. Delegates and leading workers from Cape Province, Natal, the Free State, Transvaal and even from Bechuanaland attended the sessions which continued for three full and blessed days of meeting with God. The singing of the congregations in the public meetings, the ministry of the Word by various speakers, and the business sessions held for the advancement of the work were all blessed by the sense of God's presence and honoured by the salvation of souls and the edification of believers, while a number of sick folk felt the touch of God's healing power in their bodies. The last meeting, when we broke bread in remembrance of Christ's death, was specially precious, when the young African pastor recently sent to Warmbaths (mentioned at the beginning) was ordained to the full-time ministry. It is in such time of conference that these men and women of God, as well as young people, are inspired and braced for the sometimes cheerless fight against the evil and apostasy they will encounter in the villages and townships of present-day Africa, where life is cheap, careless, intemperate and immoral for many therein.

We regard it to be an honour that we are still permitted to be of service to Africa and its needy peoples at this most critical phase in its eventful history. Please pray for us and our earnest co-workers that today we shall be faithful to our calling and do "business" for Him till He comes!

---

**NEXT WEEK'S "ELIM EVANGEL"**
Read H. BURTON-HAYNES on
**"The Secret of Strength"**
and H. TOFT, minister of Ballysillan Elim Church,
on
**"Righteousness"**
in the series "Great Bible Doctrines"

# COMING EVENTS

**BARNSTAPLE.** July 24, 25. Elim Church, Bear Street. Missionary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Visit of Miss Olive Garbutt (Rhodesia). Plan to attend these meetings if on holiday in the Barnstaple area.

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes. Sunday, July 25, at 3 and 6. Visit of London Crusader Choir.

**CLAPHAM.** August 1. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. At 11 and 6.30. H. W. Greenway (Secretary-General). August 8. At 11 and 6.30. Pre-crusade services conducted by Pastor Alex Tee (National Youth Director).

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. August 1 at 11 and 6.30. T. J. and Mrs. Broomhall.

**HOLYHEAD.** August 1 and nightly at 7.30, except Fridays. Tent campaign on the Newry beach conducted by Harry L. Dawson and team.

**SOUTHPORT.** July 10-24. In the big tent, Mornington Road. Salvation and Healing Crusade. Sundays at 8.15. Weeknights at 7.30. Crusade team: Eddie Brewer (Preston), Bob Worswick (former dance band leader and night club entertainer), soloist, G. Heathcote (London Evangelistic Society), Bob Howells (for children), George Canty (artist/preacher), C. Brookes (song leader).

## ITINERARIES

**Miss O. Garbutt, Rhodesia:**

July 24, 25, Barnstaple; 27, Exeter; 28, Torquay; 29, Paignton;
July 31, Bodmin; August 1, Newquay; 3, Penzance; 4, Camborne; 5, Falmouth; 6, Plymouth;
August 8, St. Budeaux.


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# Women's column

### THE PASTOR'S WIFE

By GLADYS GORTON

SOME time ago a vicar's wife wrote in their church magazine that she had a "lousy" job—a strong word indeed. Under thirty years of age and a mother of four children, she mentioned that she was overworked and *never* paid for all the additonal duties she did because she was the vicar's wife. A national newspaper gave this information with her photograph.

Irrespective of any particular denomination, ministers' wives, generally speaking, are overworked, overstrained and overtired. Their husbands' stipends are small but they contrive to keep up a good appearance. Writing in this vein I know that possibly there will be quick reactions on your part, but wait a moment before you come to any conclusions. This wife was complaining, but there are others who never complain or grumble because they accept the will of God in their sphere of service. Agreed, our service can be hard and tedious, but there are women, like you maybe, who find life much harder and more strenuous. However, whoever we are, whether pastors' wives or not, we know that "though we cannot change our circumstances we *can* change our attitude toward them." It is not advisable either to conclude that another woman has more leisure than you, if you go only by outward appearances.

A minister's wife has to make allowances for interruptions that come in her day—yours could be more routine. A missionary told me of an honorary pastor's wife who was the mother of ten children. "She was lovely. However busy she was she always had time to listen and pray with us." A Congregationalist minister's wife with whom I am friendly said to me: "The telephone! I'm tempted not to answer it at times but dare not. If it were urgent, if somebody had died for instance, I would never forgive myself."

I give you the happenings of a recent Monday. (Thank God every day is not quite as demanding.) Managed to do my washing in between a few phone calls. Went upstairs to prepare room and make the bed for a visitor expected within a day or two. Interrupted three times by phone ringing and kept for about three-quarters of an hour answering phone

(*continued on page 479*)

# Sunshine Corner



HELLO SUNBEAMS.

The little gold box looked very interesting indeed. It came in a smart red case, and of course I was really keen to know what was inside the small box. Uncle Ray told me that I could try to open it to find out for myself. I took the box out of its case and began to try to open it, but I just could not find out the secret.

After a long while I gave the box back to Uncle Ray and told him to open it for me. He turned it round and round very gently, and quite suddenly it came open of its own accord. It was in fact a very special puzzle. The secret was that the box could be opened only from the inside. There were little prongs that kept the box locked, but if it was gently moved round and round the prongs would slip back and allow the little box to open. Even if you knew the secret it sometimes took quite a long time to get the box open.

Uncle Ray took his little box to Sunshine Corner and gave a talk about it as he demonstrated how it could be unlocked only from inside. Uncle Ray likened it to our hearts. There were little things that kept them from opening to the Lord Jesus. Things like pride and envy could keep our hearts lightly locked. Excuses, too, could be a hindrance, like the excuses of those who would not come to the great supper in the parable spoken by Jesus. One said that he had married a wife and could not come, and another said that he had bought a piece of land and was going to see it, but they were only excuses.

Jesus wants to come into our hearts, but He can come in only if our hearts are open. We have to open them from the inside, and of course all hindrances have to be removed first. See if you can think of other things that might prevent hearts being opened.

If you look at the picture "The Light of the World" you will see that there is no handle on the door. It cannot be opened from the outside. We can hear Jesus knocking and we can hear His voice speaking to us. The only way that we can let Him in is if we unlock the door and open it for Him.

(*continued on page 479*)

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, July 26th** — 1 Corinthians 2:6-16

" We have received . . . the spirit which is of God " (v. 12).

The truly spiritual company is the Spirit-filled company, and these verses reveal some of the enormous potential of a present spiritual experience and fulness for such a company. The Holy Spirit bestows the following privileges: an ability to speak the words of God's wisdom (vv. 7 and 13), a revelation of the secret things prepared by God for those who love Him (vv. 9 and 10), a knowledge of the freely endowed gifts of God (v. 12), and an insight into all matters pertaining to the life in the Spirit (v. 15), These qualities, imperative in Christian work, cannot be derived from learning, or from any natural source; they are the enduements of God's Spirit. Here is revealed our modern need if we would be a spiritual church.

**Tuesday, July 27th** — 1 Corinthians 3:1-17

" Ye are yet carnal " (v. 3).

The Church, established about five years when Paul wrote this letter, had failed to reach any real spirituality; its carnality persisted. Envy, strife and faction, the fruits of a carnal mind, were defiling the membership and placing it in peril, since " to be carnally minded is death . . . because the carnal mind is enmity against God " (Romans 8:6, 7). Many churches have been wrecked through these destructive elements in childish, carnal hearts. Beware, for there is a reckoning day coming when all our " work shall be manifest " (v. 13). All must forsake the ways of spiritual childishness, grow up in Christ, and feed on strong meat that our work may stand the test, otherwise we shall suffer loss.

**Wednesday, July 28th** — 1 Corinthians 3:18-25; 4:1-5

" It is a very small thing that I should be judged of you " (v. 3).

It is evident that the apostle was being criticised and judged by the vain, worldly wisdom of this Church. But its meagre, restricted opinion was rejected as worthless by Paul, who exhorted that such accusations be not levelled until the Lord made all things clear at His appearing. Often Christians are guilty of judging by appearance and with limited insight, but the church that permits such critical attitudes is doomed to deterioration.

**Thursday, July 29th** — 1 Corinthians 4:6-21

" Now some are puffed up " (v. 18).

Pride, which ever precedes a fall, was doing its detrimental work in Corinth. Some were proud of themselves and their experience and others were proud of their favourite teachers. But Paul challenged them with the question, " What hast thou that thou didst not receive?" (v. 7). One cannot boast of that which is a gift and the writer later underlines this truth in the words " By the grace of God I am what I am " (1 Corinthians 15:10). The whole of the gospel plan is designed to remove any cause for pride; it is " not of works lest any man should boast " (Ephesians 2:9). May the grace of God keep us from from any pride regarding our talents, gifts, experiences, attainments and, above all, our faith because He still will scatter " the proud in the imagination of their hearts " (Luke 1:51).

**Friday, July 30th** — 1 Corinthians 5:1-13

" Put away from among yourselves that wicked person " (v. 13).

Deliberate sin was being practised by a member of the Corinthian church, but no discipline had been brought to bear upon him. No doubt the Church did not approve of this evil, but apparently a mistaken tolerance or a misguided grace was responsible for this lack of correction. Such compromise was dangerous because the sin might spread to the corrupting of the whole church. Action had had to be taken, discipline had to be applied and Paul rigidly demanded it. " The Church of God is always weakened when it lacks the power to maintain its purity " (Campbell Morgan). Discipline is good for the guilty and for the church, but it must always be exercised in love.

**Saturday, July 31st** — 1 Corinthians 6:1-11

" It is surely obvious that something must be seriously wrong in your church for you to be having lawsuits at all " (v. 7, J. B. Phillips).

Paul writes of the great destiny of the Church, that she will judge both the world and angels. With a trace of sarcasm he then mocks the Corinthian believers for not finding some among themselves to judge between them in matters that they had taken before pagan courts, and chides them for choosing to appeal to pagans for judgment rather than to saints. Ridicule is brought upon Christ's name by parading our differences before the ungodly, and fellow believers are cheated of Christian love and forgiveness by the adoption of this method.

**Sunday, August 1st** — 1 Corinthians 6:12-20

" Ye are bought with a price " (v. 20).

Since Jesus has purchased His Church we members of that Church no longer belong to ourselves, we have no right to ourselves, we are His by creation and by purchase. Consequently we cease to be at liberty to do as we please, even if it is lawful; our sole consideration must be Christ and His members, that they may be profited and that God may be glorified in the actions of the body which has become the temple of His Spirit. Hence even conscience ceases to be the final arbiter. Conscience may say " yes " to what is lawful, but our responsibility to others will say " no " because it is not expedient (v. 12).

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**WOMEN'S COLUMN** *(continued)*

and making calls, which hinders me from preparing dinner. When my husband comes in I am still getting dinner, which is now after one o'clock. Two o'clock two callers, one after the other, then we visit a member in the maternity home who has had her second baby, a boy. As I am now too late to visit an elderly lady in a nursing home I go visiting with my husband. Get home. Prepare tea. Husband goes to a deacons' meeting. I write two important letters. Go to post and then settle to prepare and type two " Women's columns." Just finished when husband comes home at around eleven fifteen. Retire about midnight.

" I always pray for you," one of our sisters said to me. How comforting. Your pastor's wife would value your prayers.

---

**Sunshine corner** *(continued)*

'Bye now, sunbeams, and may God bless you all. If there are little hindrances do remove them quickly and let Jesus come in, won't you?

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## MARRIAGES

PIRIOU—LE VASSER. On July 1st, at Eldad Elim Church, St. Peter Port, Guernsey, Michael Anthony Piriou to Anne Jennifer Le Vasser. Officiating minister: S. Penney.

STOKES—CARTWRIGHT. On July 3rd, Edward Stokes to Janet Cartwright. Both members of Graham Street Church. Officiating minister: Edward F. Cole.

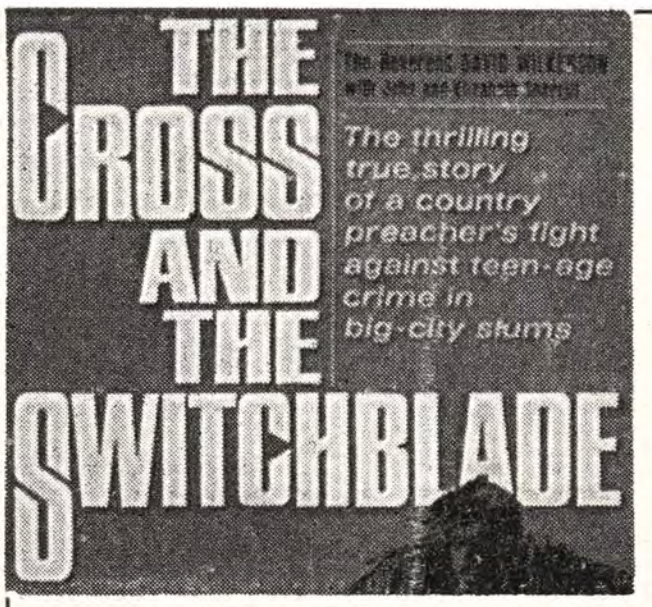
## WITH CHRIST

BAKER. On June 12th, Mrs. Baker, of York Elim Church, dear mother of Mrs. F. Jackson and grandmother of Pastor Richard Lighton. Officiating ministers at funeral: J. C. Kennedy and J. Woodhead.

GUILBERT On June 27th, John Guilbert, aged 82 years, member of Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister at funeral: S. Penney.

JONES. On June 6th, Charles Jones, aged 77 years, beloved member of Graham Street Church. Officiating minister at funeral: Edward F. Cole.

MASON. On July 1st, Miss Mary Florence Louise Mason, aged 88 years, for many years a worshipper at Elim Central Church, Clapham, London. Officiating minister at funeral: T. W. Walker.




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## FROM THE CITY TEMPLE, CARDIFF

Sunday, September 5th. Morning service from the City Temple. B.B.C. Home Service, 10.30 o'clock. Conducted by the President, Pastor P. S. Brewster.

## LONDON, KENSINGTON TEMPLE

Sunday, November 28th. A.T.V. Television morning service. Preacher : Pastor H. W. Greenway, Secretary-General. Further particulars later.

**Please pray for God's blessing and guidance on these broadcast services.**

D.1053h

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 31 JULY 31st, 1965 6d




**ULLSWATER, "THE ENGLISH LUCERNE."**
**THE GATHERING STORM.**

*Photograph by C. Bean.*

# RIGHTEOUSNESS

## By H. TOFT

KARL Marx, we are told, would sometimes subject the social behaviour of the bourgeoisie to withering scorn. Now why? After all, why subject anyone's social behaviour to "withering scorn" if there is no authoritative standard of right? Such subjecting of people's behaviour to "withering scorn" can only be justified if we presuppose moral responsibility. If because of our heredity and environment we are what we are, and if because of what we are we cannot help acting as we do, why are we so utterly absurd as to make moral pronouncements? Why do we praise some people and blame others? Or why do we use words which are loaded with moral content, for example "ought" and "ought not"?

If we dismiss God from the universe there is no ultimate standard of right and wrong and the term "righteousness" is meaningless. But history shows man to have taken up this position and contemporary society finds itself, as a result, in an unholy state of moral chaos.

The need for righteousness is written into the very constitution of human nature. Who really believes that a society in which children dishonour and injure their parents, in which murder, theft and adultery are the accepted standards of conduct, in which all mutual confidence and trust is destroyed by lying, deceit and false witness, is not a wretched, miserable and unrighteous society?

The basic problem is something profoundly deeper than the second table of the law, with its revelation and simplification of man's duty towards his fellow man. Righteousness has to do primarily with our relationship with God. D. R. Davies sums it up thus: "Human existence in this world is a process of contradiction, tragedy and self-frustration, says the Christian faith, because the whole human race has made self, the ego, into the centre of being . . . I am centre, the whole show revolves around me. From that simple but fatal fact, says Christianity, proceed all the evils of life and the world."

Before I can be right horizontally I must be right vertically; and this problem of righteousness, of being right with God first, and then with man, is the whole problem of the Bible.

This fatal curse, that of making man the centre of things, has invaded the pulpit and sanctuary. Our horizontal relationships are being pressed more than the vertical one. God is often represented as though He were man's almighty servant. Salvation is being offered without dealing with sin, the root cause of all our troubles, and the reason why God sent His Son to the cross. Such spineless preaching is producing a Christianity without any conviction and a generation without any conscience, while the world hastens to judgment and to hell; for God has not only attached dire natural consequences to the breaking of His law, but also severe penal sanctions.

> Pastor H. Toft entered the Elim ministry in 1956, and has been pastor of our Ballysillan church for nine years. Our readers will be blessed by this thought-provoking contribution.

If the Bible teaches anything, it teaches that God is a holy, righteous and just God, and that He is the sovereign ruler of the universe. To flout His authority, to break His law, to defy His majesty and to ignore His sanctions is to be under His curse (Galatians 3:10), and the subject of His wrath (John 3:36).

Dr. M. Lloyd-Jones says, "It can be said with certainty that there is no doctrine which is so generally repugnant to the majority of men as this particular doctrine" of divine wrath. The Bible declares that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Romans 1:8).

Ungodliness precedes unrighteousness as a cause precedes an effect. When we are not right with God we are utterly wrong within, and neither are we right with our fellows. The Bible tells us that man is a fallen, sinful, depraved creature, spiritually dead, with darkened understanding and blinded heart, yielding to the impulses of the flesh and mind, controlled by the Devil, and a child of wrath.

The worst aspect of man's sin is not that he has committed sin, but that he does not realise and acknowledge his sinfulness. "I was alive without the law once," says Paul, and truly man is not aware of his state of spiritual death until God intervenes.

" But when the commandment came, sin revived, and I died." The law, coming home to Paul's conscience, awakened him to his state of spiritual death and moral impotence. The law as a revelation of the righteousness of God is holy, and just, and good, but standing outside of me and demanding that I, a sinful, self-centred and morally impotent creature, should keep its righteous requirements without deflection, cessation or lapse it merely condemns me.

I cannot keep its commandments, I have broken the law, I have offended the divine majesty of the lawgiver, I am a guilty sinner without moral power of recovery, I am under sentence of death. " For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them " (Romans 10:5). " Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin " (Romans 3:20).

How can a righteous, holy and just God, who has revealed His righteousness in a law of commandments, acquit a guilty sinner and still maintain the righteousness of His broken law, the majesty of His throne and the integrity of His righteous administration? Oh, friend, how can a mortal tongue tell it?

Paul begins his mighty epistle to the Romans, in which righteousness is mentioned in at least fifty verses, by telling us that as an apostle he has been " separated unto the gospel of God." This gospel is " concerning His Son Jesus Christ our Lord," the Son of David and the Son of God, born at Bethlehem, crucified at Calvary, but " declared to be the Son of God with power by the resurrection from the dead." This gospel of a crucified and risen Saviour is the power of God unto salvation, and in it " the righteousness of God is revealed from faith to faith: as it is written, The just shall live by faith " (Romans 1:17). Oh, the wonder and the mystery of it! God has made Christ " to be sin for us, who knew no sin; that we might be made the righteousness of God in Him " (2 Corinthians 5:21).

Christ, the Son of man and the Son of God, took my sin to the cross, that I might take His righteousness. The penalty of the broken law that should have fallen on me fell upon Him. Because of the infinite dignity of that atoning Sufferer, the majesty of God, the integrity of His righteous administration, and the righteousness of His broken law are upheld more effectively than if every sinner had been cast into hell. Through the redemption that is in Christ Jesus, God has declared His righteousness in remitting the sins of those who believe in Jesus.

In the Roman epistle nine times this righteousness is called " the righteousness of God," and thirteen times it is called " the righteousness of faith." It is God's righteousness given to those who exercise faith in Jesus Christ.

When an ungodly man trusts in Jesus, at that moment he is completely forgiven and reconciled to God. His faith is imputed or counted to him for righteousness. No amount of self-effort, of good works, or of striving to keep the moral law will make us righteous before God. Paul says, " The Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law " (Romans 9:30-32).

It is not often that Arminianism and Calvinism embrace and kiss each other, but they do when John Wesley quotes John Calvin with approval thus: " All such expressions as these; that we are justified by the grace of God, that Christ is our righteousness, that righteousness was procured for us by the death and the resurrection of Christ, import the same thing, namely that the righteousness of Christ, both His active and passive righteousness, is the meritorious cause of our justification, and has procured for us at God's hand, that, upon our believing, we


# ELIM
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Sunday, September 5th. Morning service from the City Temple. B.B.C. Home Service, 10.30 o'clock. Conducted by the President, Pastor P. S. Brewster.

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**Please pray for God's blessing and guidance on these broadcast services.**

D.1053h

should be accounted righteous by Him."

The faith by which we are accounted righteous also unites us to the living Saviour who is our righteousness; and thus, by that living union with Christ, His righteousness is not only imputed to us, but is also imparted to us.

Our risen Lord, at God's right hand, is the Mediator of the new covenant which was ratified by His blood. God found fault with the old covenant because no one was able to keep it. The new covenant remedies that fault thus: "I will put my laws unto their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people" (Hebrews 8:10). Christ, the mediator of the new covenant, ever lives to fulfil those promises to every believer. He imparts His own righteousness and life to us by the power of the Holy Spirit, so that Paul can say "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Romans 8:3, 4). And John the beloved adds "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him" (1 John 2:29). "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the Devil" (1 John 4:7, 8).

Unrighteousness, injustice and inequality characterise this world. Mozart died overwrought, undernourished and overworked, and was buried in a pauper's grave during a snowstorm. Savonarola, whose prophetic voice shook Florence to its centre in the fifteenth century, was hanged on a cross-shaped gibbet, the vulgar crowd meanwhile assailing him with coarse jests and curses. Katar Singh, a Christian missionary to Tibet, was captured, sewn up in a wet yak skin, and after being exposed all day to the blistering sun died an excruciating death.

A pauper's grave, a hangman's rope, and a wet yak skin contracting in the blistering sun; these are the guerdons of the great and the good.

The story of redemption is the story of a righteous God encountering the unrighteousness of His creatures, and so dealing with it that the final and universal triumph of righteousness is assured to the praise of the glory of His grace.

"We will banish God from the universe," raves the militant atheist, but prophet, apostle and seer declare that there will be "a new heaven and a new earth," redeemed by blood, restored to righteousness, ruled by Christ and revealing the glory of God from which the wicked will be banished for ever. May we be found in that day not having our own righteousness, but, like Paul, having the righteousness of God which is by faith in Christ (Philippians 3:9).


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### LITTLE SINS

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain how the vessel had swerved from her proper course. The ship subsequently foundered, but so much interest attached to the disaster that a diver was sent down to investigate. Among other portions of the ship that were examined was a compass, and inside the compass-box was detected a piece of steel, which appeared to be the small point of a pocket-knife blade. It appeared that a day before the wreck a sailor who had been sent to clean the compass had used his pocket-knife in the process and broken off the point, and had left it remaining in the box. That piece of a knife blade exerted its influence on the compass, and attracted the needle from its proper bearing. What a little thing! Yet that knife blade wrecked the vessel. Let us look out for the little unnoticed sins which wreck our lives. Let us be thoroughly cleansed from sin lest disaster overtake us.

# A MINISTER'S QUIET HOUR WITH HIS BOOKS

By A. S. F. HORNE (MINISTER OF THE ELIM CHURCH, HASTINGS)

THE little village of Plumpton in Sussex, with its population of 860, is known for its steeplechases and its wonderful views, for the mark of the cross you can see at times cut in the turf at the time of the Battle of Lewes, fought 600 years ago, and, more noticeable, the V in spruce firs planted to commemorate the jubilee of 1887.

Plumpton had a few very interesting inhabitants. Plumpton Place belonged, in the days of Henry VIII, to Leonard Mascall, a keen, ingenious experimentalist in horticulture, who brought carp and pippins to this country.

The man from whom we have many lessons to learn was one named John Dudeney, born at Plumpton in 1782. He had no schooling, but was able to pick up a little of the three "Rs" during winter evenings. John Dudeney came from a long line of shepherds and began work minding the sheep on the downs when he was eight. Fired with a passion for learning, he spent on books all that he was able to save from the profit from the wool and lamb of one sheep that his master allowed him yearly, which amounted to 15/- a year for literature and writing material. Nine years after he moved to Kingston, near Lewes, for £6 a year. He bought a French dictionary and other French books and works that enabled him to read the Bible in Hebrew.

Next, unable to buy a telescope he made one, and with delight studied and surveyed the heavens. With an old pair of iron compasses he mastered geometry and simple mathematics.

On Newmarket Hill he dug himself a cave in which he kept his books, slate and apparatus. Sixteen years he spent on the hill, then came down a self-taught man to fill the position of schoolmaster. For nearly fifty years he taught and watched over the flock of youths at Lewes, teaching them science and languages in addition to the normal curriculum. This was at a time when few of the poor could read or write.

This self-taught shepherd turned out hundreds of proficient scholars and God-fearing children. In 1852 this great, good and God-fearing man laid down his books and died, having lived out his three score years and ten. What service, what determination, what love. May the life of John Dudeney inspire us and move us to be as helpful as he was to young and old.


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## WHAT HE REMEMBERED

DR. CUYLER once visited Scotland and made diligent search for someone who had known Robert Murray McCheyne. Finally, one old man was brought forward.

"Can you tell me," asked Dr. Cuyler, "some of the texts of McCheyne?"

The old man replied "I don't remember them."

"Then can you tell me some sentences that he used?"

"I have entirely forgotten them."

"Well," said Dr. Cuyler, "don't you remember anything about him at all?"

"That is a different question. I do remember something about him. When I was a lad by the wayside, playing one day, McCheyne came along and, laying his hand on my head, said, 'Jamie, lad, I am away to see your poor sick sister.' Then, looking into my eyes, he said, 'And Jamie, I am very concerned about your own soul.'

"I have forgotten his texts and his sermons, Dr. Cuyler, but I can still feel the tremble of his hand and I can see the tear in his eye."

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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**READ NEXT WEEK :**

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**THE MILLENNIUM**

A. J. Wright's fourth article on
**THE HOLY SPIRIT**

*The People's* report of
**THE GREAT MIRACLE AT THE ROYAL ALBERT HALL ON EASTER MONDAY**

# EDITORIAL

"JOHN Baker and his wife and four children live in one basement room where the damp rises to a height of four feet in three of the walls. He pays £5 a week rent."

"Edson Bentham is a young man whose first home in Notting Hill was a room about the size of a suburban living room. It contained three three-decker beds, each renting for £3 a week ; making a total weekly rent from one room of £27. He looked for a two-room flat, as his wife was coming to London to join him. In the end he found quite an inexpensive place, but he had to pay £100 for a two-year lease. In fact this was a good proposition ; the only snag was that he did not have £100. He tried to open overdrafts at several banks, and finally he went to a loan company, whose officers said they would be delighted to lend the money, and they would keep the rate of interest down to forty-eight per cent."

In our April 24th issue of ELIM EVANGEL we drew attention to the necessity that Britain provide 600,000 new homes annually to solve its housing problem. Currently the British people are not creating two-thirds of that number and the above examples, two out of tens of thousands, highlight the intense urgency of the worsening situation.

The present debacle is not an adverse reflection on the administration but on the State, that is upon you and me and the 30,000,000 to 40,000,000 adult fellow citizens who compose the British nation.

The adoption of a thousand Acts of Parliament will not provide either John Baker or Edson Bentham with the homes they and tens of thousands of others need unless we British people reverse our thinking.

Several thousand million pounds misspent annually and several thousand million man-hours misdirected annually on drink, gambling, smoking and armaments reveal that the wealth and the industrial capacity exist to do the job but that moral perversion prevents its being done. The problem is solvable, easily solvable, if we citizens of Britain bear in mind that in the light of the second commandment the answer to Cain's question is "Yes, I am my brother's keeper."

The experience of contemporary small societies in administering their internal affairs profitably proves that the massive wealth of a nation, wisely administered, can produce huge rewards. The fact that Britain virtually throws away about one-tenth of its annual wealth and yet maintains a comparatively good standard of living shows what could be achieved by moral sanity. In fact a Pentecostal Christian gave me an example of this recently. Before his conversion he was poverty-stricken, unwell and miserable. Drinking, gambling and smoking made him poor. Now he gives well over a tenth of his income to God's work, possesses his own car (which he uses to a large extent for God's work) and home, and is well and happy. Similarly, drinking gambling, smoking and armaments make this nation poor when it could be wealthy.

The achievements of enlightened individuals will not solve the

nation's housing situation ; every British citizen must accept responsibility for the waste of wealth and effort. The housing situation is a national emergency —though few seem to recognise it as such—and needs a crash ten-year programme for its solution.

Those whom theologians call the minor prophets —though they had a major message—had a national warning for their compatriots who, living in luxury, ignored the needy. The history of Israel shows their assessment of the consequences of national irresponsibility to have been correct. And world history confirms that moral bankruptcy precedes moral disintegration, to be followed in turn by national collapse.

The national rejection of John the Baptist's message, " Repent," of his Lord's message, " Repent," of the apostles' message, " Repent," by the privileged Jewish nation wrecked that nation. Proof? The last twenty centuries of their history. The people privileged to hear God's message crash to destruction if they reject it.

## THE EUPHRATES DRIED UP

ALREADY the fulfilment of this prophecy happens before our startled eyes. A Swiss business man with interests in China, Java, Australia, the U.S.A. and Britain's Wolverhampton, in conversation recently, told me that China's clutching hand extends already to all the countries of the Far East, including Australia.

Now Chou En Lai, standing across the world like a Colossus, plants a foot in Africa. The scheme to build a railway from Zambia's copper mines to Tanzania's port of Dar-es-Salaam, on the Indian Ocean, discussed for decades by western financiers and rejected by them as uneconomic, may be financed by China. Question ! Does Britain and the west have to leave a clear field for China ? The *Daily Telegraph* states, in the context of this development, " The west need not be flustered." Alas, the west is already flustered ; China strides across the Euphrates, the civilisation cradled there is already drying up, China's day of opportunity dawns.

When Chinese rockets flash their atom bombs to the west, Nemesis will have overtaken the west ; the warfare it has carried all over the world for centuries, and the bombs it has pioneered, will recoil on its own head. The very passage which reports these events prophetically is full of significance. Here it is :

" And the sixth angel poured his bowl on the great river Euphrates ; and its water was dried up, to prepare the way for the kings from the east. Then I saw coming from the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet, three foul spirits like frogs. These spirits were devils, with power to work miracles. They were sent to muster all the kings of the world for the great day of battle of God the sovereign Lord. (' That is the day when I come like a thief ! Happy the man who stays awake and keeps on his clothes, so that he will not have to go naked and ashamed for all to see ! ') So they assembled the kings at the place called in Hebrew Armageddon " (Revelation 16 : 12-15, N.E.B.).

## WAITING AND WATCHING

To look for His coming is to prepare for Him. If I were asked to visit you tomorrow evening I am sure you would make some preparation for my call —even for one as commonplace as myself. You would prepare, because you would welcome me. If you expected the king to call how excited you would be ! What preparation good housewives would make for a royal visitor ! When we expect our Lord to come we shall be concerned to have everything ready for Him. I sometimes see the great gates open in front of the larger houses in the suburbs, and it means that they are expecting company. Keep the great gates of your souls always open, expecting your Lord to come. It is idle to talk about looking for His coming if we never set our house in order and never put ourselves in readiness for His reception. Looking for Him means that you stand in a waiting attitude, as a servant who expects his master to be at the door presently. If you look for His appearing you will be found in an attitude of one who waits and watches, that when his Lord comes he may meet Him with joy. Christ is coming, I must not sin ; Christ is coming, I must not be rooted to the world.

As to watching, this is rarer than waiting. The fact is, even the better sort of believers who wait for His coming, as all the ten virgins did, nevertheless do not watch. Even the best sort of the waiters slumber and sleep. You are waiting, but you are sleeping ! This is a mournful business. A man who is asleep cannot be said to look ; and yet it is " unto them that look for Him " that the Lord comes with salvation. We must be wide awake to look. We ought to go up to the watch-tower every morning and look toward the sunrising to see whether He is coming. Surely our last act at night should be to look out for His star, and say " Is He coming ? " It ought to be a daily disappointment when our Lord does not come instead of being, as I fear it is, a kind of foregone conclusion that He will not come just yet.

C. H. SPURGEON.

# THE SECRET OF STR

## JUDAH'S SITUATION

THESE words were spoken by the prophet Isaiah when everything looked hopeless. The horizon was black with the dark, ominous clouds of approaching calamity. Babylon, that mighty aggressive military power, was threatening the national existence of Israel. To a people who were undergoing an experience of insecurity, strain and tension, when the faithful remnant within the nation were conscious of the spiritual drift and decline, God said through His messenger, " Comfort ye, comfort ye My people." Our text is part of Isaiah's great message of hope and comfort. It holds out the promise of a life that is triumphant, that mounts up while other men are earthbound, that runs while other men grow weary, and that walks while all around them faint.

Conversion is a turning to the Lord and all that follows in the Christian life has its source in the daily habit of waiting upon the Lord. It is at this point that we so often fail. The cause of spiritual weakness and decline is failure to wait upon the Lord.

## THE QUIET PLACE

Waiting upon God ! What does it mean in practice ? In the first place it means having a quiet place where we can be alone with God. " When thou prayest," counselled our blessed Lord, " enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret " (Matthew 6 : 6). Men of God in all ages had their quiet solitudes where they cultivated a certain detachment of mind, an independence of spirit, an isolation of life. Moses communed with God in the backside of the desert ; David while tending his sheep, and later when fleeing like a hunted partridge from King Saul, found refreshment for his soul on the hillsides; Daniel withdrew from the heavy responsibilities of his high office to pray before his open window. Alone with God these men and countless others obtained a true perspective of the values at stake and having seen with clear vision the consequences involved they made their choice with the full consent of all their powers.

## THE QUIET HEART

While the quiet place is essential the full advantage of solitude is not obtained by outward quiet alone, there must be an inner quietness, a quiet heart, where the soul grows strong in the love and grace of God. The quiet strength of God is infused into the soul as we wait before Him with the open book of His Word and as solitude is turned to supplication. " They that wait . . . shall renew their strength." The marginal rendering is " They shall change their strength." " The praying warrior," says Dr. Jowett, " receives into his soul the holy love and strength and beauty of the holy Godhead for the needs of the soul, filling him with its own completeness. Now we do not pray in order to make God impart this grace, but in order to fit ourselves to receive it. We do not pray in order to ingratiate God's good will, but to open our souls in hospitality."

Isaiah declares that " even the youths shall faint and be weary. the young men shall utterly fall." Youth is the superlative figure of strength and virility, but human strength at its strongest will fail. God's glorious promise is that His strength, tested and tried by every conceivable circumstance and subjected to every stress and strain in the person of His Son, and which emerged triumphantly even from the crushing pressure of the cross, is imparted by the Holy Spirit to all who give themselves up to waiting upon the Lord. " Strengthened with all might in the inner man unto all patience and longsuffering with joyfulness " is the human experience.

## A LIFE OF COMMUNION

This dynamic of supernatural strength reveals itself in three directions. Firstly, in a life of communion. " They that wait . . . shall mount up with wings as eagles." The cry for wings is a primitive yearning. We are so made that mounting up on the wings of communion is the only life that fully satisfies the soul and fulfils all its inherent powers. Like the eagle, imprisoned behind the iron bars of the cage, feeling within its breast the strong instinct to fly, chafing at its confinement,

# GTH

By *H. BURTON-HAYNES*

MINISTER, ELIM CHURCH, CLACTON, AND EXECUTIVE COUNCIL MEMBER

*"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."* (Isaiah 40:31).

longs for the broad expanse of the arching skies and the lofty mountain crag, so do our souls cry out for freedom. By waiting upon the Lord we learn to extend the wings of surrender and trust and we rise above the earth into the "heavenly places" in Christ. The earth-bound soul is occupied with "things on the earth," the soul on wings is taken up with "things above." The mounting life is the life which overcomes the world. Earthly things would hold us in thrall and make us prisoners to the visible and temporal; but just as the eagle overcomes the lower law of gravitation by spreading forth its broad pinions to catch the strong wind currents of the upper spaces which bear it aloft, so by the exercise of our trust the sanctifying influences of God's Holy Spirit set us free from the lower law of sin and bondage and death by the higher law of spiritual flight. Life brings its disappointments, persecution, frustration, opposition, trials and temptations, but these opposing forces lose their power to injure or distress us when soaring into the heavenlies on the wings of communion with God.

The mounting life is the life of vision. The high wall rising before you becomes a thin, straight line when seen from above. Communion with God enables us to see any perplexing situation from a new angle and suggests some fresh approach to the problem. Our sight is clarified by the wisdom of God as we ascend towards the throne. Our vision is distorted by any lower gazing.

## A LIFE OF SERVICE

Secondly, the triumphant life of God bestowed by the Holy Spirit will manifest itself in a life of service. "They that wait . . . shall run and not be weary." In days gone by servants used to be called "runners" because it was their business to run to carry out their master's instructions. We have read of the Bow Street runners. God too has His runners, His servants who run in the way of His commandments and fulfil His service. Elijah ran before Ahab all the way to Jezreel, girding up his loins; he ran without being weary, he ran to execute the business of the King of kings. Philip ran to the eunuch's chariot and pointed him to the Saviour. Dr. F. B. Meyer said just before his home-call that what he wanted more than anything else was just to be God's errand boy, God's messenger, to be sent anywhere, to be at His disposal. If we renew our strength we shall not grow weary of His service. We may grow weary physically and mentally in the Lord's service but we shall never grow weary of it.

## A LIFE OF HOLINESS

Thirdly, His strength within our hearts will show itself in a life of holiness. "They that wait . . . shall walk and not faint." There are just four verses in the Bible about Enoch, and yet they have made his name immortal. It is twice recorded of him that he walked with God. Enoch was sixty-five years old when Methuselah was born. They were dark days in the history of the world, all flesh was becoming corrupt, and the evil imaginations of the mighty men were filling the earth with violence. As Enoch looked upon the purity and simplicity of his new-born babe he was moved to dedicate his life to God. For the child's sake he commenced walking with God.

Walking is not a spectacular thing; it is rather prosaic to most people. Running and flying create interest, and crowds gather to witness these pursuits, but Enoch's name is recorded on heaven's roll of honour by just walking, step by step, day by day, in the right direction. We know a man by the company he keeps, and when we read of Enoch that "he walked with God" we begin to understand the kind of man he was.

In the neighbourhood of a coal-mine the coal dust settles on everything and blackens all it touches. But sometimes one can see a beautiful little white flower flourishing amid the defilement which remains quite untouched by the dust. There it grows white and pure amidst the blackness all around. That is like Enoch; on every side the blackness of sin, yet he himself exhibited a pure and holy life.

So by waiting upon the Lord we open our lives to the workings of infinite grace and power, and in His strength we shall be enabled under all circumstances to mount up with wings and overcome the enslaving movements of the world, the flesh and the Devil; to run in joyous service, and to walk with God in holiness without weariness, without fainting.

# NEWS OF ELIM CHURCH PROGRESS

## PROPAGATING PENTECOSTAL TRUTH

### THE SOUTH LONDON DISTRICT PRESBYTERY IN ACTION

Report by T. W. WALKER

**Several baptised in the Holy Spirit**

ABOUT 100 gathered at the meeting held in the public hall of the Aldershot library on July 3rd to testify to the diffusion of the Holy Spirit in these last days.

The idea behind the meeting was to proclaim Pentecostal truth, and your reporter would congratulate the local Elim pastor, Mervyn Tilley, on the splendidly arranged and well-stocked bookstall. That the meeting succeeded in its aim may be seen in that several received the baptism of the Spirit in the after-meeting, including a minister from a non-Pentecostal denomination. The four speakers were from groups outside Pentecost and the remarkable thing about their testimonies was that they were largely brought to desire the fulness of the Spirit directly from studying the Word of God.

**Andrew Milliken** sought the Lord first in a Japanese prison camp in the last war, was converted through the witness of a nursing sister immediately after being released (happily this lady became his wife), later received the baptism and now joins many more in a regular lunch-hour prayer session for revival in the heart of London's Fleet Street. We were particularly moved as he told us of a church with a notice outside proclaiming Christ as Saviour, Healer and Baptiser in the Spirit, a church in the centre of godless London—and an Anglican church at that !

**John Noble** from Ilford followed, and he revealed that he had been greatly helped by a series of meeting similar to the Aldershot one which had taken place in our Ilford church. Mr. Noble's background was Salvationist. He received the baptism under the ministry of Pastor Ray Shaw.

**Frank Wilson,** a Baptist pastor, related the story of his tearaway teenage activities. He was led to the Lord by the very man whose life he had plagued ! He felt God's call to the ministry during an illness at the age of sixteen, later trained at college and then assumed the pastorate of a church in Kent. Finding frustration because of internal division and apathy within the church, he was led to seek God for power. He had never heard of the baptism in the Spirit as we know it, but the Lord met both him and his wife and they received the fulness of power. Mr. Wilson has now been led into a work in Britain similar to that carried on in the U.S.A. by the author of *The Cross and the Switchblade*.

Pastor **Ray Shaw** brought the meeting to a climax with his thrilling account of how disappointment in the mission he pastors in that promising youngsters were leaving brought him to the place where he sought God for the answer. At last, at an industrial meeting, he received the baptism of the Holy Spirit after a Pentecostal pastor had counselled him and prayed for him. Pastor Shaw has seen his work undergo a tremendous transformation. The young people are on fire for God. Prayer meetings and Bible study have ousted uniformed and club activities among the youth, debt has been cleared and there is a substantial bank balance, people from all walks of life and from many places and countries visit the mission and the pastor travels widely. He has led about 250 non-Pentecostal Christians into the experience of the baptism in the last five years.

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## HOVE CAMPAIGN

**An assessment by P. S. Brewster**

A MONTH'S campaign in beautiful and exclusive Hove reveals a great hunger for God among the people, and in spite of all the affluence an urgent note of dissatisfaction. Their feeling goes very deep and some of the converts echoed in conversation this sense of insecurity and unreality. The converts could not interpret their own feelings, but when they were presented with the gospel of Christ they understood and they came readily.

There is also a great desire in the hearts of the Christians, and especially the Elim people, for a manifestation of God's power and a heaven-sent revival. They well know that revival cannot be manufactured or worked up, it has to be something from God Himself. Many realised during the campaign that as we were getting back to the old paths the blessing was falling.

The people came from far and wide and, I trust, took their new-found experience of salvation back to their districts and employment and churches. A matron from a London hospital found Christ and she writes " I never knew it was like this." A clergyman's wife received healing from deafness. Two women received healing from varicose veins and openly testi-

fied. A lady with arthritis was able to wear her shoes for the first time for many years.

A sight that brought tears to many eyes was to see the converts breaking bread for the first time, and then to hear at least fifty of them pray for the first time during that most sacred communion service.

The crusade is over and the scores of converts will go their various ways—some to return to their own churches, some in towns and cities scattered around, and some to join up with our local Elim church. It surely will be the greatest compensation of all to see them all in heaven on that great day when we all meet our Lord.

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## HOVE REVIVAL CAMPAIGN

Conducted by P. S. Brewster and W. Plowright

### THREE HUNDRED SIGN DECISION CARDS

After eighteen months of intense prayer the crusade conducted by P. S. Brewster and W. Plowright opened in the Hove Town Hall in June. Twenty thousand handbills had been distributed during the previous week and our hearts thrilled when the balcony had to be opened to accommodate the people.

In this campaign the power of God was present from the commencement, some seventy-two people passing through the inquiry room during the first service. The major result of the crusade was the numbers who came forward night after night to the inquiry room. Mr. Brewster concentrated his preaching on the Lord Jesus Christ, His power to save and to heal, and in all some 300 people were counselled and decision cards signed.

The singing of the Swedish brethren was most inspiring and brought much blessing.

On Sunday morning, June 27th, a communion service was held in the Town Hall, when some 200 people were present. After a fortnight in the Town Hall the crusade was transferred to the local Elim chuch for a week, the closing Sunday seeing 110 present in the morning and 160 in the evening with a further twelve decisions.

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**Brecon Elim Crusaders triumph at British Youth for Christ Welsh Regional Conference**

Two hundred young people from many parts of South and Mid Wales attended the first ever Welsh Regional Conference of British Youth for Christ, held in the Brecon Guildhall. They spent the day studying and discussing various aspects of the Christian life from a young person's point of view.

A thrilling keen teens Bible quiz competition resulted in the Welsh champions, Brecon Elim Crusaders, defeating a selected Welsh team.

## REV. PHILIP L. C. SMITH, M.A., RECTOR OF BURSLEM, STOKE-ON-TRENT, PREACHES AT CAERPHILLY ELIM CHURCH

**Several baptised in the Holy Spirit**

The secretary of the Caerphilly Elim church, D. J. Thomas, reports enthusiastically on Rev. Philip Smith's two-day ministry there. Mr. Smith testified to his own experience of the baptism with speaking in tongues and preached on the baptism in the Spirit at both services. At a waiting meeting conducted by the rector and the pastor, J. B. Coleman, the power of the Spirit descended and several received an Acts 2 : 4 experience.

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## COLOUR TELEVISION COMES TO KNOTTINGLEY !

Sunday, June 27th, being the anniversary of the Sunday school, a demonstration was given by the scholars entitled " Life's television," in which a giant television, plus aerials, transmitters and all components, was erected by young men teachers, under the direction of Harry Semple.

The highlight of the demonstration came when the television " came to life " with a coloured movie film of the activities of the local school, including the names of the scholars taking part in the demonstration—just like the real thing !

Services were well attended, with many of the parents present, and the messages from Pastor R. Watson, of Selby church, were much appreciated.

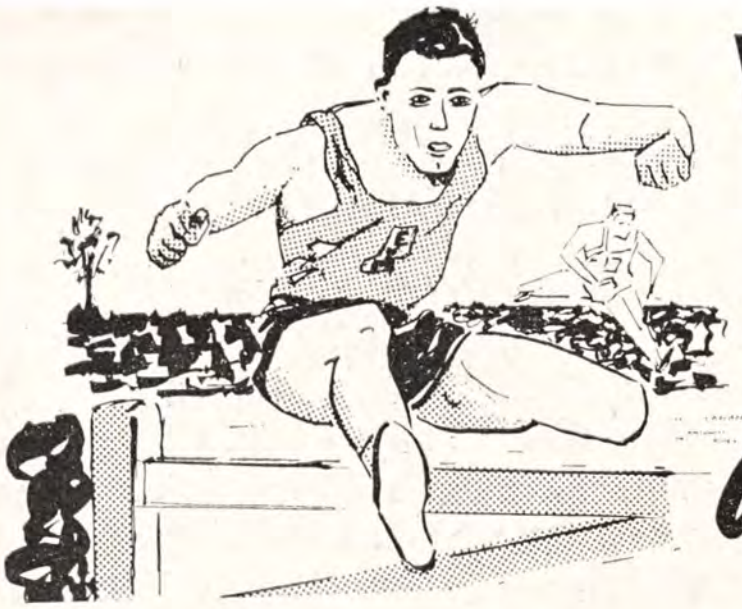
DAVID PICKLES.

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**Sheffield Sunday school anniversary**

The Sheffield central Sunday school, together with the Parson Cross branch Sunday school, gave a fine service on the first Sunday night of the anniversary. The theme was " The lighthouse," illustrated by a large model of a lighthouse made by one of our members.

The theme of the second Sunday was " Life's shop window." Each child who spoke held up one of the commodities contained in the model shop window. Our special speaker was Pastor Eric Garner, of Mosboro, who spoke on the Christian's armour. He stood David Wardley, one of the scholars, on a chair, and as he spoke about each piece of the armour he placed a model piece on the boy, who, when the talk was ended, looked a real Christian soldier.



# YOUTH *in action!*

# Helps to finding God's will

ALEXANDER TEE

"I want to do the will of God, but how can I find it?" asked a young Christian. It is vital that we not only seek but find and do His holy will if we are going to be successful Christians. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." What a wonderful promise!

**The Bible reveals the will of God.** The will of God is never contrary to the Word of God. The Bible is our rule book and guide. We must be willing not only to know it but wholly to obey it. A mountaineer deserves to get lost who refuses to follow his guide or to keep to the instruction of his guide book or map. "The word is a lamp to my feet and a light to my path," said the psalmist.

**Providential circumstances reveal the will of God.** It is true that God has His own way of opening or closing doors and of arranging circumstances. This means that things can develop in such a way that one who has a sincere seeking heart will soon be able to know the way that God is leading. "I am He that openeth and no man shutteth" (Revelation 3 : 7). Luck and chance do not come into the life of the Christian who acknowledges God, for, says the book of Proverbs, "In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3 : 6).

**The witness of the Holy Spirit.** "The Spirit beareth witness with our spirit." As we quietly wait upon God in times of living silence, God's Holy Spirit brings an inward intuition which carries with it a definite leading, with a sense of peace when we come into line with His leading. In Acts 16 we read that Paul was forbidden by the Holy Spirit to go to a certain place. When he held back he was later given further guidance where to go. The result was remarkable. Sometimes God lays a burden upon our hearts which nothing can remove. Only as we surrender and obey do we find inward peace.

**Advice from mature and godly leaders.** God has set in the Church men who are above reproach, men who have the work of God and the well-being of God's children at heart. These are usually men of ability and experience; they are spiritually minded men whose vision is for the work of God. When we have failed to get inner peace after much prayer and systematic reading of the Scriptures (not just a promise out of a promise box) we would do well to get in touch with such men of God and open our hearts to them.

In closing may I offer this word: in general, the will of God lies in the direction of that which will bring the greatest glory to the Lord Jesus Christ, and which will bring your life to be at its highest and best for Him. Hear the injunction of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12 : 1, 2).

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## GOSPEL INCIDENT FOR CHRISTIAN WORKERS

### Prayer for the unsaved

Prayer can be directly answered by denial. A godly man, with four ungodly sons, prayed that when he came to die his end might be so radiant with grace that his boys, seeing how a Christian can die, might be won to his Saviour. The end came, and with it a great horror of darkness. His four sons, aghast, saw a fierce and terrible struggle, in which the dying saint felt himself forsaken by God; then he passed quietly away. The eldest son said: "Boys, if a good man like our father can have such a death, what shall be ours?" and, kneeling down, he prayed for pardon through Christ and led his three brothers to the Saviour. For God can answer prayer for the unsaved while reserving to Himself the means.

# COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**CLAPHAM.** August 1. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. At 11 and 6.30. H. W. Greenway (Secretary-General). August 8. At 11 and 6.30. Pre-crusade services conducted by Pastor Alex Tee (National Youth Director).

**CROYDON.** August 1. Elim Church, Stanley Road. At 11 and 6.30. Preacher: J. T. Bradley.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. August 1 at 11 and 6.30. T. J. and Mrs. Broomhall.

**HOLYHEAD.** August 1 and nightly at 7.30, except Fridays. Tent campaign on the Newry beach conducted by Harry L. Dawson and team.

**WESTCLIFF-ON-SEA.** August 28-30. Elim Church, Electric Avenue. Annual Convention. Saturday and Monday at 7. Sunday at 11 and 6.30. Preachers: R. B. Chapman (Ilford), K. E. Calder (Brentwood). Convener: George Backhouse.

## ITINERARIES

**London Crusader Choir:**

August 15, Eastbourne;
August 21, 22, Birmingham (Town Hall, B.B.C. broadcast).

**Miss O. Garbutt, Rhodesia:**

July 31, Bodmin; August 1, Newquay; 3, Penzance; 4, Camborne; 5, Falmouth; 6, Plymouth;
August 8, St. Budeaux.

**Gilbert Dunk:**

July 31, Bradford; Sunday, August 1, Leeds; 2, Halifax; 3, Wrenthorpe; 4, Huddersfield; 5, Barnsley.

**ELIM MISSIONARY SOCIETY EXHIBITION**

**August 14th-19th**

**BRIGHTON**

**Elim Church, The Lanes**

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**Weeknights at 7.30.**

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# Women's column

## "GOOD OLE AME"

By GLADYS GORTON

MISS Amy Cook, who lives in the West Country, is a road-sweeper. She reckons that she can do nearly a mile a day, and she has been doing this for a quarter of a century. In 1940 she saw an advertisement for a road-sweeper, applied to the local council and got the job. Nowadays she is allowed one hour off each morning to attend to her invalid mother.

"What do the passers by say?" questioned the B.B.C. reporter.

"Oh, anything," replied Amy.

"What about your workmates? Do they like a woman around? What remarks do *they* pass?"

"Theze don' moind at all. Theze zays 'Good ole Ame,'" she replied happily, in strong West Country vernacular.

What impresses me about "good ole Ame" is her "stickability." Rain, snow, hail or sunshine, in all weathers, for the past twenty-five years, Amy has remained a road-sweeper, doing a job which many people would look at with disdain, doing a job which to others would be humiliating, but doing it with respect and—can I say it?—with dignity. Pastor J. T. Bradley, the Editor of the ELIM EVANGEL, was preaching in our church, and he mentioned those who help to run the church: the brother who has been an usher for over thirty years, the sisters who for years have prepared the communion table. I thought of those in our own church, and at the end of the service I said to some of them: "*You* help to run the church." The Lord sees and knows those who are steadfast in their service for Him. A good beginning is grand, but "keeping on keeping on" against all odds is more commendable. As the Lord loves a cheerful giver, so He must love a faithful servant. David said that he would rather be a doorkeeper in the house of the Lord than dwell in the tents of the wicked, and he is often quoted by those who work behind the scenes for the Lord. Arranging the flowers, cleaning and polishing, all can be done to bring glory to His name. Amy's "stickability" spirit is greatly needed in all phases of God's work these days. "Ye *did* run well; what hindered you?" could be asked of many of Christ's followers today.

The leader of the women's meeting, at which I was the speaker, requested her sister-in-law to open in prayer. Her prayer was so real and intimate that

(*continued on page 495*)

# *Sunshine Corner*

HELLO SUNBEAMS.

Aunty Ethel used to work on a farm. She has many interesting stories to tell about the animals she met there, but the best of all is the one about "Jimmy" the little orphan lamb. She would tell us about "Tip" the dog who was so faithful to his master, and about the fierce red cockerel who loved to frighten those who were foolish enough to turn their backs on him. Somehow I loved to hear about Jimmy more than the others.

Lambing time was one of the busiest times on the farm, but it was very exciting too. Aunty Ethel loved to see the lambs with their mothers. Although all the lambs looked alike, each one knew its own mother. Jimmy's mother died soon after he was born, so they tried to find another mother for Jimmy but without success. At last they brought the lamb to Aunty Ethel and she had to feed and care for him.

Jimmy didn't seem to mind that he hadn't a mother like the others. He was quite content to follow Aunty Ethel; in fact he became so attached to her that he just wouldn't go to anyone else. When he grew into a big lamb and went with the flock Jimmy still remembered Aunty Ethel.

One day the farmer wanted Jimmy very specially. He went to where the sheep were and called Jimmy by name. He went round calling for Jimmy, but none of the sheep came to him and in desperation he went to find Aunty Ethel. She came quickly to where the farmer had been and called just as the farmer had done. There was no hesitation at all; in a moment Jimmy came to Aunty Ethel. The farmer was very surprised and a little cross too. He was quite sure that Jimmy had heard him call. It happened quite often after this. They could call and call, but Jimmy would only answer if Aunty Ethel called.

Aunty Ethel said that it made her think of the words of the Lord Jesus in John chapter 10, verses 4 and 5. The sheep follow Him because they know His voice. Because Aunty Ethel had cared for Jimmy and had fed him, he had learned to know her voice. He knew that whenever Aunty Ethel called him something very nice would happen and so immediately he heard that voice he would come.

Jesus has cared for us and we can know His voice too. He wants us to come when we hear His voice. See how many verses in that chapter tell of hearing the shepherd's voice.

'Bye now sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, August 2nd** — 1 Corinthians 7:1-11

" Now concerning the things whereof ye wrote unto me . . ." (v. 1).

The apostle has to answer delicate questions relating to the intimate matters of marriage. He does so with judgment and understanding. He speaks of the permissibility of marriage, so that purity and morality may be maintained (vv. 2, 9). He underlines the continuity of marriage, with reconciliation always the aspiration when difficulties arise (vv. 10, 11). He reminds of the responsibilities of married life (vv. 3, 4) and later refers to their possibly diverting from unhampered service for God (vv. 34, 35). He tells of Satan's endeavour to tarnish the union and warns of the danger of any unnatural abstinence, which should only be by permission mutually agreed upon (with consent); for a period appropriate (for a time) and with a particular purpose in mind (prayer and fasting). A full appreciation of this portion—before and after marriage—would save many a disaster.

**Tuesday, August 3rd** — 1 Corinthians 7:12-24

" The unbelieving . . . is sanctified " (v. 14).

Three illustrations of conditions in which people could find themselves when converted are given by Paul, who urges on his readers their obligation to continue as faithful witnesses under those conditions. Some were slaves, but they were not to use their conversion as an excuse for not fulfilling their obligations to their masters. (We remember Paul sent Onesimus back to fulfil his obligations to Philemon.) Others had varying relations towards the law; these were not to be reversed. Others had unbelieving husbands or wives and apparently some were leaving their non-believing partners because of their unbelief, using grace as an escape to freedom. This Paul prohibits and urges that their Christian lives should be lived in such practical demonstration and love that eventually the non-believer would be won to the cause of Christ. A holy, loving and patient life can win the most virulent opponent to Christ.

**Wednesday, August 4th** — 1 Corinthians 7:25-40

" Attend upon the Lord without distraction " (v. 35).

The apostle is in no wise " forbidding to marry "; he states that marriage is not sinful (v. 36), and emphasises that it is a life-long union (v. 39). But he is urging undivided and undistracted loyalty and service to God within the Church. He appreciates that family life brings additional demands, and thus time, thought and energy can be diverted from the cause of Christ in the fulfilment of these justifiable responsibilities. Upon this basis, and this alone, does Paul argue in favour of the single life, as he visualises the great need for the unhampered devotion of all to the cause of advancing Christ's kingdom. The final decision in this personal matter rests with the individual (vv. 36, 37).

**Thursday, August 5th** — 1 Corinthians 8:1-13

" Knowledge puffeth up, but charity edifieth " (v. 1).

The hall-mark of a true Christian is love and not knowledge. Knowledge at best is greatly restricted by our human limitations. Love is important because it builds up, whereas knowledge tends to puff up. The whole reasoning of this chapter is that where anybody has the true love of God there will be every endeavour made to avoid giving offence or cause of stumbling to a weaker brother. The real Christian will go to any lengths to build up the weaker church member even though it means restricting his own liberty. What glorious churches we could have if every member pursued this course.

**Friday, August 6th** — 1 Corinthians 9:1-14

" Those who proclaim the gospel should receive their livelihood from those who accept the gospel " (v. 14, J. B. Phillips). The argument behind this portion is that the Church might recognise its responsibility for the provision of the material necessities of life for those who labour in the presentation of the gospel. The soldier receives his wages, the farmer his fruits, and similarly the preacher should receive his maintenance. Every church must face its responsibilities to relieve the servant of God from penury.

**Saturday, August 7th** — 1 Corinthians 9:15-27

" So run, that ye may obtain " (v. 24).

The Church must have an object in view; there must be purpose behind every effort. Paul could tell how he was burdened to preach, how he was prepared to become servant to all, to become " all things to all men." He would do anything, subject himself to any amount of discipline, to gain the object of his calling, which was the salvation of men's souls. The Church must ever dedicate itself without reserve to this end and so win an incorruptible crown. Worldly athletes make all kinds of sacrifices to gain a fading laurel chaplet; surely Christians should be willing to pay a price for eternal rewards.

**Sunday, August 8th** — 1 Corinthians 10:1-13

" All things happened unto them for examples (v. 11).

The miserable failings of the Israelites were recalled; their lust, idolatry, immorality, criticism, discontent; the things that marked their history with shame and caused the wrath of God to be poured upon them; and in each case the penalty was capital punishment. Paul passionately warns against a repetition of these errors lest the judgment be repeated and reminds his readers that nobody stands beyond the pale of possible failure (v. 12). Alas, the warning has gone unheeded so often and the Church's record has been marred sadly by these very things even though grace has provided a " way of escape " from these temptations.

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**Women's column** (*continued*)

I could not help taking a peep at her. Her face was radiant. A little later the leader told me about her. She was widowed a short while after her marriage and since then, for over thirty years, has looked after her husband's sister, a chronic invalid, who cannot do a thing for herself, who has to be lifted and carried, washed and dressed. She is exacting and demanding and cannot let her sister-in-law out of her sight without calling for her. " She's in a home for a fortnight to give her a break," said the leader.

Leaving the church, I felt I *had* to go to her, shake her hand, and thank her for her lovely prayer. Had I been a blessing to her as she was to me? I wondered. As you read this, pray for those, like her, who are steadfast in their labour of love, who seek neither praise nor popularity but remember the words of Jesus, " Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto Me " (Matthew 25:40).

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## MARRIAGE

CROOK—CROMPTON. On July 10th at the Elim Church, Wigan, John Crook to Ethel Crompton. Officiating minister: F. R. Lomas.

## WITH CHRIST

FAULKNER. On July 5th, Charles Albert Faulkner, aged 91 years, of Elim Church, Rotherham. Funeral service conducted by C. J. Watkins.

TINNION. On June 8th, Thomas Tinnion, aged 47 years, dearly loved deacon of the Elim Church, West Walls, Carlisle. Officiating minister at funeral: H. Palliser.

## JUBILEE DIARY

### August

| | |
|---|---|
| 15 | EASTBOURNE<br>London Crusader Choir. |
| 22 | BIRMINGHAM<br>B.B.C. Sunday Half-hour from the Town Hall, 8.30. |
| 28, 29 | BIRMINGHAM—Town Hall<br>Evangelistic Meetings by Alex Tee.<br>**Note.** Bank Holiday Weekend is 28th to 30th. |

### September

| | |
|---|---|
| 5 | B.B.C. Broadcast from the City Temple, Cardiff. |
| 11-19 | Elim Male Voice Choir Continental Tour. |
| 18, 19 | BRADFORD<br>Evangelistic Rallies conducted by Alex Tee. |
| 18-20 | LOWESTOFT<br>Annual Convention conducted by T. W. Walker. |

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THE ELIM
# EVANGEL

Vol. XLVI No. 32 AUGUST 7th, 1965 6d

## "at last she'll see her babies"

MRS. MARIE PIKE was blind. She could not look after her two small daughters properly, so the children went to live with foster parents.

Then forty-five-year-old Mrs. Pike went to a faith-healing service. Suddenly she could see again. And now she will ask to have her children back.

Mrs. Pike, whose daughters are aged two and six, said at her home in Maidstone, Kent: "The children went away soon after the second baby was born. I could only see them as blurred shadows.

"Ever since I was born I have been blind in one eye—and the other eye had a damaged optic nerve.

"I got steadily more and more blind. In 1939 I was put on the blind register.

"I started to learn Braille. I went to a special school. I gave up all hope of seeing again.

"I have been from doctor to doctor, from hospital to hospital. Everyone said my case was hopeless.

"Then, when I found I could not look after the children, I really became determined to see properly if only to see them just once.

**Report from "The People"**

"So last Easter I went to a service held by the divine religious healers at the Royal Albert Hall in London."

*Mrs. Pike, white stick in hand, tapped her way into the crowded hall. She knelt before a faith-healing minister. They prayed. . . .*

"I really don't know what happened," Mrs. Pike said, "but when I opened my eyes I could see.

"It must have been some kind of miracle. I still can't really believe that I can see properly.

"As soon as it happened my first thought was about the children. But once they come home again I would like to go around and tell other people what has happened to me.

"I don't know how it worked, or why it worked, but it could work for somebody else."

A Kent County Council spokesman said: "Mrs. Pike has been on all blind or partly blind registers for many years, on the recommendation of eye specialists.

"She has recently been taken off the totally blind register."

### Radiant

A faith-healing minister—Rev. Alexander Tee, of the Elim Church—said yesterday at his home in Streatham, London: "I clearly recall this wonderful case.

"One of our ministers laid hands on Mrs. Pike and prayed with her.

"When she opened her eyes she could see. Afterwards her face was radiant with joy. She kept saying 'I don't know what my husband will say.'"

Mr. Tee added: "I have no doubt whatever that we were privileged to witness one of God's miracles. I am very happy for Mrs. Pike."



MRS. M. PIKE READING HER BIBLE

(*see page 503*)

# THE HOLY SPIRIT'S WORK IN THE BELIEVER *STUDY No. 4*

## "THE SEALING AND THE EARNEST"

By J. A. WRIGHT (MINISTER OF SOUTHEND-ON-SEA ELIM CHURCH)

COMING to the fourth of our studies, let us consider a further two aspects of the Holy Spirit's work in the believer: the sealing and the earnest. These again indicate to us the *permanent,* or once and for all, and the *variable,* or repeated, work of the Spirit. They are both referred to in 2 Corinthians 1:22 and Ephesians 1:13, 14. They are two other facets of the all-embracing baptism in the Holy Spirit. "Who hath also sealed us, and given the earnest of the Spirit in our hearts." "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

## *The sealing*

### THE PERMANENT, THE ASSURING WORD.

"Sealed unto the day of redemption" (Ephesians 4:30).

If indeed Paul's epistle was addressed to the Ephesians his reference (1:13) is doubtless to that historic occasion some ten years earlier when he first met the twelve Ephesian disciples and introduced them to the wonderful truth about the Pentecostal baptism (Acts 19:1-6). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." The R.V. and some other versions render "after that ye believed," "when ye believed," but this does not materially affect the apostle's meaning, which is that following their receiving Jesus Christ as Saviour and Lord they entered into a Pentecostal experience, "as on them at the beginning." This is consistent with New Testament order of experience. The original company of disciples who received the Holy Spirit on the day of Pentecost were first cleansed through receiving Christ's words. "Now are ye clean through the word which I have spoken unto you." The Samaritans in Acts chapter 8 "received the word of God" (v. 14) before they "received the Holy Spirit" (v. 17). The household of Cornelius heard words whereby they could be saved (vv. 11, 14), and then they received their Pentecostal experience (v. 15).

The following thoughts are implicit in the sealing of the Spirit.

*Attestation of ownership.* The Pentecostal baptism is the proprietary act of God over His own. "Stamped with the seal of the long-promised Holy Spirit" (Ephesians 1:13, Amplified New Testament), "a purchased possession," "ye are bought with a price," "ye belong to God," "His for ever, only His." In New Testament days much merchandise was so sealed. It was a guarantee as to the source, genuineness and quality of the goods. Such was the Father's seal upon His Son at Jordan's banks (Matthew 3:17). "Him hath God the Father sealed" (John 6:27). The Pentecostal baptism is the token of His pleasure in the sons, as in His Son, and as none dare tamper with the ancient seal, God says "Touch not mine anointed." It is dangerous to hurt or injure those upon whom He has so manifestly bestowed His blessing.

## *The inheritance*

### VALUE, PRESERVATION, SECRECY

*Value.* We have obtained an inheritance in Him (Ephesians 1:11) and that is wonderful, but more wonderful still He has obtained an inheritance in us (v. 18), "the riches of the glory of His inheritance in the saints." We are of value to Him. He is the merchantman seeking the goodly pearls, and His Church is the pearl of great price. The twelve tribes of Israel had their inheritance from the Lord in the promised land, but "Jacob is the lot of His inheritance," "the Lord's portion is His people," Israel is precious in His sight (Isaiah 43:4), and we are His Israel, "a people near unto Him."

*Preservation.* When our Lord's body was laid in Joseph's tomb the soldiers sealed the cave, thus making it secure against violation. When the four winds of universal judgment have spent their fury the elect people of God, Jews and Gentiles, are found safe and unhurt, "having the seal of the living God" (Revelation 7:3). "Those that Thou gavest me I have kept, and none of them is lost" (John 17:12), "sealed till the day of redemption" (Ephesians 4:30).

*Secrecy.* On the eve of the invasion of Judah, Jeremiah at the Lord's bidding bought the field of his cousin Hanameel for a testimony to his belief in God's faithfulness, that though their land should be overrun and desolated God would, according to His promise, restore them after seventy years. The documents of this transaction, the "evidence" (Jeremiah 32:10), hidden and open, were placed in an earthen vessel, that it might be preserved till the day of redemption (v. 8). "We have this treasure in earthen vessels," and the evidence of our Lord's ownership of us is likewise twofold: the "hidden," known only to Him—"The Lord knoweth them that are His—and the "open," visible to all, separated life—"and let everyone that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

# The earnest

### THE REPEATED, THE EXPERIMENTAL WORD

The seal satisfies the mind, the earnest satisfies the heart. Like those luscious grapes of Eschol which the spies brought from the goodly land of Canaan, the baptism in the Holy Spirit is an earnest, foretaste and pledge of the glory that awaits us when we pass into the Canaan above, a "tasting of the powers of the world to come" (Hebrews 6:5). It is the small coin of "the riches in glory," the "two mules' burden" of sacred earth which Naaman carried away from Canaan whereon to worship the true God who had so wonderfully delivered him (2 Kings 5). It is heaven begun below. Hallelujah! If here it is so blessed, what will it be up there? *Arrabon* is the Greek word for "earnest," the Greek damsel's engagement ring. The Pentecostal gift is Christ's engagement ring, the seal of His betrothal to His people, and the pledge and promise of full union in their future marriage to Him.

While the seal is permanent the earnest may fluctuate, and that is why we are urged to "grieve not the Holy Spirit of God by whom ye are sealed unto the day of redemption" (Ephesians 4:30).



**A group of candidates about to follow the Lord through the waters of baptism at a recent baptismal service in Wigan along with the minister, F. R. Lomas. One of the candidates is Christine, the only child of Pastor and Mrs. Lomas.**



**Senior citizens on holiday.**

Our photograph shows the happy group with Pastor and Mrs. J. Hyde, of our Rochester church, who were responsible for the party, who ministered to them and who conducted morning and evening services for them. Ivy M. Redfern reports: "Grateful thanks and appreciation are expressed to Pastor and Mrs. J. Hyde for their labours of love in making this holiday week possible." She also reports that a group of Rochester Crusaders received a warm welcome during their visit at the weekend.


## Royal Albert Hall

### Great Elim Jubilee Services

**Saturday, October 23rd, next**

**Have you booked this date?**

# *My search for the Saviour*

**BY VICTOR SEIDENBERG**

*" One day someone knocked at my door . . . a person by the name of Shlomo Hizak . . . and since that day my life has been different ! "*

I HAD searched all my life to try to find peace and happiness in this world. I had always known what religion was . . . what my duties were before God. I had always made prayer an important part of my life. Yet something was strangely missing . . . But let me begin my story at the beginning.

I was born in Alexandria, Egypt, and lived there until 1956 when the troubles of Suez developed. The situation for the Jews there not being good, I decided to leave Egypt with my wife and children and go to England. My profession in Egypt had been that of import-export manager and chief correspondent in several languages, among them English, French and Arabic.

But God did not want me to go to England. He wanted me to go to the Holy Land. One day before going to England I said to my wife : " We are not going to England, but to Israel ; I think it will be better." She was surprised and asked : " But how can we do this ? Everything is ready for us to go to England ; we have our travel tickets, our visa has been granted." But the Almighty Father has a plan for everybody. He had an appointment in Israel with me !

So we came to Israel and started to look around to see what could be done in order to start a new life in this country. But there was something lacking in my life ; there was a hunger in my heart. I knew about God and addressed my prayers to Him. But I never mentioned the name of the great Messenger of His love—Jesus Christ, the Redeemer.

Jesus Christ was not a stranger to me. I knew all about Him, about what He did and how He died on the cross. I knew all about the insults of the Jews around me, and wherever I went in Egypt I found the same insults to Him. He was a cursed man for the Jews. He was the man belonging to the Christians ; He had nothing to do with the Jews. But I could not understand Him. I could not understand why He came and why He died. I set out to try to find Him, to find out the truth about this great Man, this Prophet. It seemed, however, that my search was in vain. " It is impossible to reach Jesus," I said to myself.

One day, one of my children came to me and, showing me the name and address of someone, said : " Please, father, write a letter to this address and tell him that I want a Bible in Hebrew. This man sent Bibles to many children in my class, and therefore I would like to have one in Hebrew. The Bible he is sending contains also the New Testament, but nevertheless I could use the book in school for the Old Testament."

I immediately sent a letter to the person mentioned in the paper. After ten days my boy received a small parcel containing a Bible in Hebrew. I was surprised and could not understand why these Bibles are sent to the Jews—Bibles which naturally cost money ! I just could not understand the purpose of this.

I sent a letter to the sender of the Bible and asked him to send me a Bible in English and also any kind of literature concerning Jesus Christ. After a week I received a parcel containing an English Bible and many tracts concerning Jesus Christ. *The sender was someone named Shlomo Hizak from Jerusalem.*

That same day I sent a letter to Mr. Hizak containing these words : " Please tell me, is your work only to send Bibles to people who ask for them ? I have been looking for Christ for a long time and have not found Him. Please help me and tell me what to do." Day after day I looked for an answer to my letter. One day someone knocked at my door. My wife answered the door, then came to tell me : " A person named Shlomo Hizak is here to see you."

And so I met Shlomo Hizak for the first time—a humble man who came to me not in his name, but in the name of the Lord Jesus Christ, to change all my life. He came and took me, kissed me like a brother and said : " Don't be afraid. God is with you and He is going to help you. I will take you with me into Jerusalem and show you that you are not alone. You will see your brothers and sisters in the Lord. I am going to help you, with God's help and the intervention of His beloved Messenger, Jesus Christ, *the promised Messiah of the Jews* and the whole world."

I could hardly believe what I saw. For the first time in my life I met truly good people, filled with the love of God. Shlomo came with me and helped me find a good position in the service of a person working for the Lord.

Shlomo Hizak opened before me the Bible, this holy Book containing the words of God, and told me : " I want you to see that this Jesus is the true Messiah promised by God after Adam's sin, and

here are the prophecies which announced the first coming of the Redeemer . . ." Now the Bible is an open book to me. Everywhere I read in the Old Testament I find Him. Now I understand the great love of God who sent His only begotten Son to die for the sinners and save them.

Now I have found peace in my heart. I know why I am living and what I have to do for others. I have already been baptised in the River Jordan by Shlomo Hizak himself. I hope that God will soon baptise me with the Holy Spirit ; I will then be the happiest man in the world ! I am working now for the Lord and doing everything I can to bring Christ to others before His second coming, which I feel will occur very soon.

*The Voice of Healing.*

# *"I can—through Christ!"*

**BY T. W. WALKER, Minister of Clapham Elim Church**

" IT'S TOO much for me." Such was the admission of a young man as he faced his minister in the vestry. " It's too much for me, pastor, I can't go on with it any more."

The minister had to admit in his own heart of hearts that his young friend was quite right. He had taken on too much. Wise advice had been given to him but it had been flippantly ignored. When the venture began, the young man was cocksure, immovable.

Of course, it is a fine thing to see young or old rising to a challenge, and sometimes unexpected adversity produces unrealised resources. This, however, was a case of someone attempting what would always be beyond him. It was obvious to anyone who had experience and who knew him that he could never achieve the summit at which he aimed. It was indeed too much for him.

This kind of experience faces us all at some time or other. We find that there exist situations and circumstances which are beyond our unaided human ability to meet. Many a Christian has found that the man who opposes him with the most sneering ridicule is often the one who cracks under strain and who will come round to that despised follower of Christ when stress and worry threaten to overwhelm. If we think a little we shall soon perceive that, though human power can rise to tremendous heights of devotion and can suffer abysmal depths of degradation and sorrow, yet there comes a place where the point of no return is achieved. In a world of individuals this is different for every person, and even different for the individual at different times. If we had warning, if we could always be at our physical best, if we had good friends round us all the time—but life can never be lived in the land of " If."

Paul the apostle was a man who had endured great hardship before ever he became a Christian. That momentous day when he met Christ on the Damascus road began with that bold Pharisee stepping out to get hold of Christians and cast them into prison. Christ intervened in his life and once Paul had seen the risen Lord he was never the same again. Still bold, wise, energetic, loyal, devoted, yes, all these, but here was a man " under new management."

He came to be able to write, " I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and how to abound ; everywhere and in all things I am instructed both to abound and suffer need. I can do all things through Christ which strengtheneth me " (Philippians 4 : 11-13). How wise the two remarks " I have learned " and " I can—through Christ." Christian faith had not repressed or stunted this man's personality ; it had unleashed it. The one who went about demanding what he thought best lost none of his aggressive approach to faith, but his zeal was harnessed to the service of Christ and he was content.

We see a mighty waterfall and say : " What power." But this is not power ; it is but force spending itself. The thing which changes force into power is authority. Harness that waterfall and transmit its energy into useful channels and you can produce power. Christian faith brings us like privileges. It can give us assurance of God's help and understanding in the things which our human strength cannot meet and it can lead us into the fullest expression of our personalities in the service of God and our fellows. The great battle which confronts every man, the fight with his own personal need and sin, is solved for us when we apply the words of the hymn which speaks of the risen Saviour. " Fought the fight, the battle won." Christ dealt with sin on the cross and as and when we receive Him into our hearts and lives as our own personal Saviour He " breaks the power of cancelled sin and sets the prisoner free " ; free not only from sin but free indeed in Christ's service.

He is truly a happy man who can say in deepest sincerity, " *I can—through Christ !* "

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

THE young desperado with a dagger or a flick-knife is certainly a menace—a delinquent to be dealt with by all the rigorous application of the law ; at least so we are told. But a thousandfold more menacing is the adult delinquent operating through the press, radio and television whose pen or tongue is a poison dagger to pierce and corrupt the mind of childhood, youth and age alike. Our desperado on the rampage is as a hand grenade to an atom bomb when he is compared with polluters of morality and destroyers of religion.

But the law has few means to deal with purveyors of degradation, filth and anti-religion, who under the guise of progressive intellectualism creep into positions of influence to degrade society. The law deals largely with the protection of property and the physical person, not with the protection of the mind.

There are records of thrilling fights against adolescent crime, but who can lead the fight against adult crime, far more insidious, devastating and far-flung in its effects. A youth with a flick-knife may injure a few, an adult with a poisoned mind can wreck a nation. States the Bible of their use of the spoken word :

> *"Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : whose mouth is full of cursing and bitterness"* (Romans 3 : 13, 14).

In another place the Bible draws attention to the weapons to overthrow their embattled positions :

> *"For though we [Christians] walk in the flesh, we do not war after the flesh : (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds ;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"* (2 Corinthians 10 : 3-5).

The only weapons effective against this spiritual assault upon the soul of the nation are the weapons supplied by God to the Christian. The principal weapon—the Word of God—is largely rejected by the professing Church, hence she is at the mercy of every new thrust of new thinking directed at her. Hence she is a warrior without weapons or directives, knowing not to whom she owes allegiance, or whence she derives her authority, or what her mission is in the world.

Those of us, however, who accept the Word of God at the value it places upon itself find that *for us* it does demolish the sophistries of the "progressive" intellectual, pulls down his strongholds and forms *for us* a bastion against the arms of the ungodly. So we heed the advice of Paul to Timothy to "hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1 : 13).

# A miracle of healing

## *H. Burton-Haynes reports on what took place in the Royal Albert Hall*

Mrs. Marie Pike, whose testimony is recorded here, was prayed for during the divine healing service conducted by H. Burton-Haynes, A. J. Chuter and F. J. Slemming in the Royal Albert Hall on Easter Monday. Standing before us with a shining face, she exclaimed: "When you laid hands upon me the Lord restored my sight. I'm almost beside myself; it is wonderful; I can see!" We rejoiced as we praised God for this great deliverance. Leaving us, she went to the waiting meeting to seek for the baptism of the Holy Spirit. She returned later to tell us that God had filled her with His Spirit. Her cup indeed was full to overflowing. That a genuine miracle of healing had been wrought about by the power of God is authenticated by the independent witness of the newspaper reporter who investigated her amazing story.

H. BURTON-HAYNES.

# THE SLEEP WHICH KILLS

## *by Hugh Sawyer*

IF IN THE Sunday evening service a young man seated in the front of the gallery fell asleep during the sermon and suddenly pitched over the side, crashing to the floor below to be picked up dead by the ushers, much to the consternation of the congregation, that would be front-page news in the local press. But if the pastor raised him from the dead and restored him fit and well to his anxious parents that would be a sensation to be proclaimed by the press far and wide.

Such an occurrence took place during the ministry of the apostle Paul at Troas (Acts 20). Whether it was due to the stifling heat of the room, the long preaching of Paul (it went on until midnight) or the lengthy suppression of the natural activity of youth we do not know, but it is recorded that this young man named Eutychus, sitting in the open window, fell asleep in the middle of the sermon and crashed three stories to the hard-baked ground below, from which he was picked up dead. Paul embraced him and restored him to life.

The reading of this miracle and many others recorded in the Bible should stir the hearts of all men, but does it? When will man realise that we have a wonderful God, indescribable in His greatness and power? The universe and all therein are His creation. He controls the seasons, refreshes and replenishes the earth, made man in His own image, sent His Son, the glory of heaven, to earth as man to be one with men, sharing their sorrows but not their sins, because He Himself was sinless, born not as man, but begotten of His heavenly Father.

All the world is supposed to love a lover, but it comprehends not the greatest Lover of all times. Almighty God loves humanity with a love far surpassing human understanding, and He proves it by giving His Son to a callous world to be the Sin-bearer for all mankind, that all who repent will not only be forgiven but will receive the gift of everlasting life. Christ Jesus cancels out all sin and grants a free pardon to repentant sinners. The world is not awake to sin; it slumbers on, drugged by the wily Satan. This sleep can be the sleep of death. The shed blood of Christ covers all believers; they sleep not and are alive for evermore.

The natural man turning his back upon the redeeming Christ, though he is in the midst of life, robust in health, boasting in his own strength and seeming ability to take care of himself, is as one sleeping, because in the eyes of God he is already spiritually dead. Almighty God never sleeps. Unceasingly His eyes roam the earth and He reads the innermost thoughts of every man. Ringing down the ages comes the clarion call of Paul: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

It has been said that the hand that rocks the cradle rules the world, but the world forgets that Satan, the master-hand, gleefully rocks the easy chairs of slumbering mankind, lulling men into a false sense of security, till too late they awaken in a world of lost souls. Ponder the truth in the ancient proverb (Proverbs 23:21), "Drowsiness shall clothe a man with rags." The despicable garb of spiritual poverty and sin-saturated rags will cling to all who in this life reject the claims of Christ Jesus, when they appear in the next before the judgment throne of God.

The opportunity to share in the glory with our Lord, clad in robes of shimmering white, is still open to all repentant sinners, while yet the Lord Jesus tarries. Awaken then from the slumber that kills to that life that abides for ever, and share in the joys of Him who proclaimed "I am He that liveth, and was dead: and, behold, I am alive for evermore, Amen, and have the keys of hell and of death."

C. S. LEWIS, in a sermon called "Transposition," shows that spiritual truths must in the nature of things be explained in the language of earthly things, since this is the only medium available. Thus, for example, in the communion service, "the rite whereby Christians enact a mystical union turns out to be only the old, familiar act of eating and drinking."

## SIMILES

He goes on to show that we are used to this transposition in other spheres. In drawing a three-dimensional house, for example, the artist has to reduce it to a two-dimensional picture and the third dimension has to be expressed through the medium of perspective. We are not deceived, however, into thinking that the house is really exactly like the drawing of it, because we have seen a house and recognise the drawing as simply an attempt to picture it in a minor medium.

It is clear, therefore, that when God desires to reveal spiritual truths to us it will be necessary for Him to use terms we understand but which refer to another and higher dimension than our three-dimensional world. This puts a strain on our imagination because, unlike the case of the artist's picture of a house, we have not yet seen the spiritual reality of which God is speaking. Of necessity these earthly "pictures" will be but faint shadows of the spiritual things they are intended to represent. For instance, the new Jerusalem is said to be of "pure gold, like unto clear glass." This is not to imply that God builds His city of earthly gold (for what gold is as transparent as glass?), but—and this is the point—the gold does stand for something definite and far more wonderful in the spiritual realm.

# ACCORDING TO THE REVELATI

Let us apply this principle of interpretation to Revelation 20. In verse 1 John sees an angel come down from heaven. Now it is a spiritual fact that there are angels. These spiritual beings, though normally unseen by mortals, are constantly ministering to the "heirs of salvation" (Hebrews 1:14).

## SATAN BOUND

After the final stage of the second advent of our Lord, described in Revelation 19:11-21, this angel, inspired John tells us, will be commissioned with the binding of Satan. For this purpose he is armed with a key and a chain. The key is not an earthly one of iron or brass, neither is the chain, but they correspond in the spiritual realm to the power of binding and locking up which is implied by their earthly equivalents.

I would emphasise this because some would have us believe that Satan is not really bound in the bottomless pit, as God's Word declares he will be during the millennial reign of Christ, but that this binding simply refers to the restriction of his power to hurt the children of God during the present age. But surely Satan has always been bound in this sense, as witness his inability to touch Job until allowed of God to do so.

We are not told who this angel is. Probably he is Michael, who is experienced in fighting the Devil, as is shown by his contending over Moses' body (Jude 9) and his assistance of the angel who was sent to answer Daniel's prayers (Daniel 10:13).

## FOR 1,000 YEARS

The place of the Devil's banishment is the bottomless pit. It is from this very pit that Satan, the fallen star Lucifer (Isaiah 14:12), is allowed of God to release demonic powers to torment Christ-rejecting, God-hating mankind under the fifth trumpet, and he is given the key of the bottomless pit for this purpose (Revelation 9:1). Now, later, confined himself to the pit (Isaiah 14:15), he must suffer banishment from his usual haunts and the restriction of all his powers to hurt and tempt mankind for 1,000 years. If words mean anything at all, if God means what He says, if the apostle is inspired of the Holy Ghost in his vision, Revelation 20:1 can only mean the complete restriction of the Devil's power for the period of his banishment. Yet some would have us believe that the Devil is now bound only in so far as the Church is concerned and has been during the past nearly 2,000 years of the church age! If this is so why was Satan allowed to fill Ananias's heart (Acts 5:3); why was a messenger of Satan allowed to buffet Paul (2 Corinthians 12:7); why did Paul say Satan hindered him (1 Thessalonians 2:18); and why does Peter warn us that our "adversary the devil, as a roaring

# t MILLENNIUM JESUS CHRIST

arles J. E. Kingston

lion, walketh about [therefore not yet shut up in the bottomless pit] seeking whom he may devour" (1 Peter 5:8)?

The reason Satan is to be bound is so that "he should deceive the nations no more till the thousand years should be fulfilled" (Revelation 20:3). That is, it is the nations (not the Church, which will have been raptured by then) whom he will be unable to deceive. The Greek word used here (*ethnos*) is sometimes used in a Jewish sense for all nations not Jewish, but evidently here refers to all peoples of the earth living together as nations at the time of the millennium. No one would suggest that the nations are not now being deceived by Satan. The evidence of hate and crime, murder and war, national antipathies and distrust, immorality and lust, dishonesty and lying, all eating like a canker at the heart of nations, deception and double-talk in world diplomacy—all prove that Satan is still at large deceiving the nations. But he is to be bound and finally cast into the lake of fire (Revelation 20:10).

The period of Satan's binding is said by the Holy Spirit to be 1,000 years. This period is named no fewer than six times in Revelation 20. Peter tells us that "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter 3:8), and some prophetic students think that as God created the earth in six days and rested on the seventh so the earth is to have its sabbath of rest for the 1,000 years of the millennium after its millennia of toil and sorrow.

## THE SAINTS REIGN

The millennium will be the time when the saints will reign with Christ. John said: "And I saw thrones and they sat upon them, and judgment was given unto them" (Revelation 20:4). Who are they? The apostles, who are to sit upon twelve thrones, judging the twelve tribes of Israel (Matthew 19:28); and the saints, who are to judge the world (1 Corinthians 6:2); and the martyred—these are all to live again and reign with Christ for 1,000 years.

Special mention is made of "the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast . . ." Some of this glorious company of the martyrs had been seen by John when the fifth seal was opened (Revelation 6:9-11), and it was then stated that their number was at that time incomplete, since others as well as they would yet love "not their lives unto the death" (Revelation 12:11).

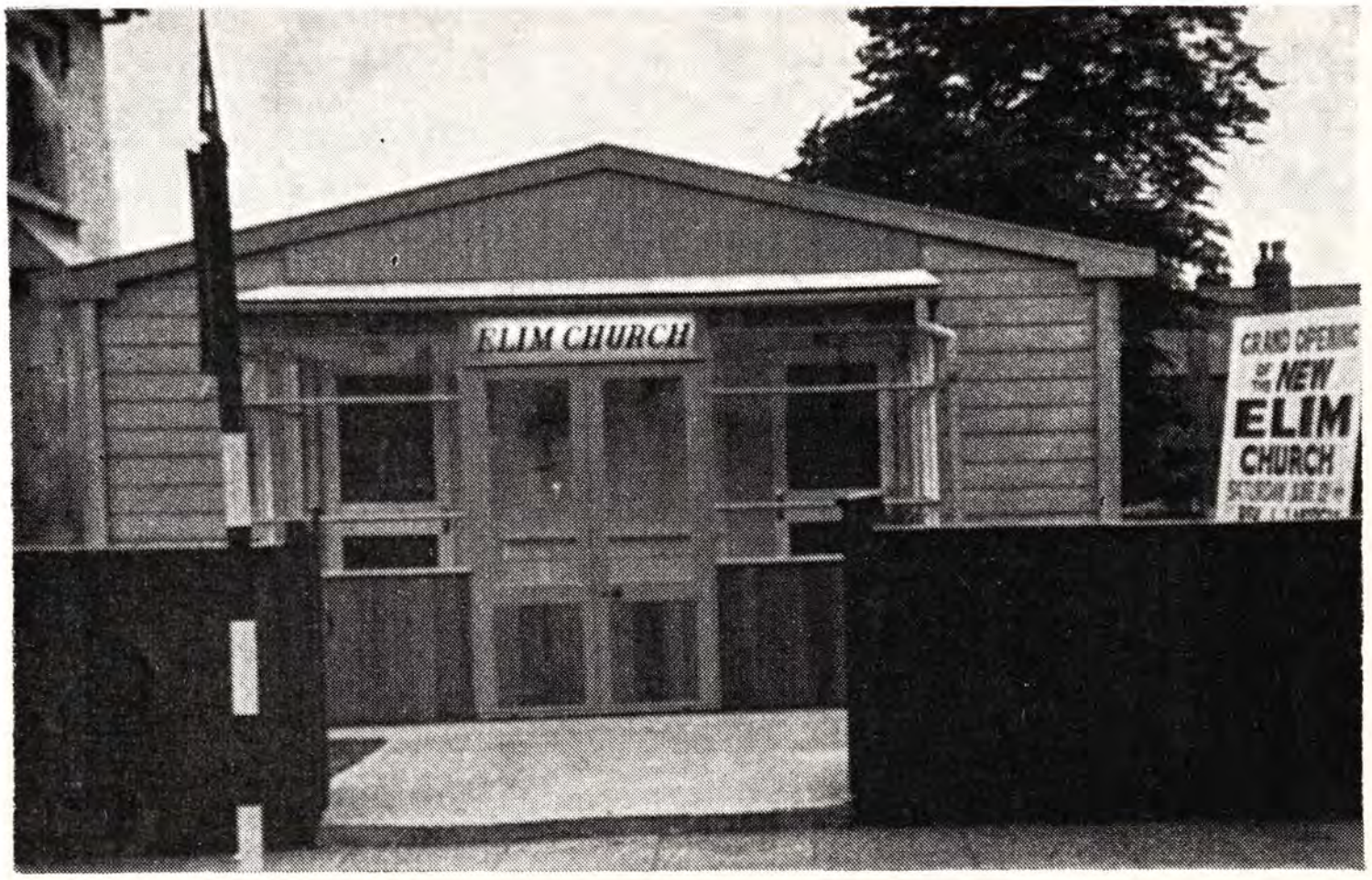
That they are specially singled out for mention is surely to show that God's promise is no vain thing. "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him" (2 Timothy 2:11, 12).

Here in this chapter (Revelation 20) we are informed by the Holy Spirit of the time interval between the first and second resurrections. This is to be 1,000 years. Commenting on this passage, Dean Alford (in his Greek Testament) says: "I cannot consent to distort words from their plain sense. . . . Those who lived next the apostles and the whole Church for 300 years understood them in the plain literal sense." And so would we. To make "the first resurrection" (Revelation 20:5) a spiritual one and the second a physical one does despite to the plain meaning of words, and if this principle of interpretation is adopted the words of Holy Scripture may be twisted to mean anything that anyone desires them to mean.

## RESURRECTION

Scripture distinctly foretells the resurrection of the bodies of both saints and sinners. At the time of the end, Daniel is informed by the angel: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt [margin abhorrence]" (Daniel 12:2). The Old Testament prophets viewed the two advents of Christ in one magnificent picture of light and shade, and it took the passage of time to show that there was the unknown church period between the two advents. In like manner Daniel views the two resurrections merged together on the prophetic horizon much as two mountain peaks may merge in the distance though really far apart.

Our Lord states that "all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29). Obviously Christ infers two resurrections, as is clear when one compares His statement to the Sadducees regarding the resurrection (Luke 20:35, 36). Some, He says, "shall be accounted worthy to attain that world and the resurtion from [*ek*, out from, "spoken of such objects as before were *in*




**The new Elim Church, Winson Green, Birmingham, stands on the busy outer circle bus route.**

another but are now separated *from* it—Robinson's Greek Lexicon] the dead." Either Christ is teaching that some only of mankind will be resurrected, which is contrary to His teaching in other places, or He is saying that there will be two resurrections with a time interval in between.

However, it is not until Revelation 20 that we are distinctly told of the length of time between the resurrection to everlasting life and the resurrection to everlasting abhorrence, though there are clear hints in the epistles that the saints will rise first, leaving the wicked still in their graves to be raised later. Thus in 1 Thessalonians 4 : 16 the Word says that " the dead in Christ shall rise first." 1 Corinthians 15 : 23 says of the resurrection that Christ is the first-fruits and " afterward they that are Christ's at His coming " will be raised. And Paul, anxious to apprehend all Christ has for him, desires to " attain unto the resurrection [literally the out-resurrection] from [literally out from] the dead " (Philippians 3 : 11).

It is clear therefore from Scripture that there is a time interval between the resurrection of the saved dead (which takes place at the second advent of Christ) and that of the wicked.

When the 1,000 years are expired Satan " *must* be loosed a little season " (Revelation 20 : 3). This is the " must " of prophecy ; it must be for the fulfilment of God's purposes. Christ used this prophetic " must " in Matthew 26 : 54 when Peter endeavoured to defend Him with a sword. He could have called for more than twelve legions of angels, but He said " How then shall the scriptures be fulfilled, that thus it *must* be ? "

## THE FINAL TEST

So here Satan must be loosed a little season to test the obedience and loyalty of the inhabitants of the world at the end of the age even as Adam and Eve were tested in its beginning. For the 1,000 years of the millennium the tempter has been bound ; now for the final test of humanity he is loosed for a little time and many will be deceived and will follow him in his last mad attempt to overcome God. Judgment by fire from heaven destroys them and the " devil that deceived them was cast into the lake of fire " (Revelation 20 : 10). It should be noted that the very nations Satan is not allowed to deceive for the 1,000 years are those deceived by him at the end.

Thus the millennium ends with its sad commentary on the fickleness and evil of human nature, which in spite of ideal surroundings and every opportunity for good which the millennium offers is so easily again deceived by Satanic lies.

The second resurrection will then take place and the raised dead will be judged at the great white throne. " Whosoever was not found written in the book of life was cast into the lake of fire. This is the second death " (Revelation 20 : 14, 15).

Then dawns the eternal state " when He [Christ] shall have delivered up the kingdom to God, even the Father ; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet " (1 Corinthians 15 : 24, 25).

## OPENING OF NEW ELIM CHURCH, WINSON GREEN

**Pastor: John Marriott**

"You will never get that finished in time" said the stranger, referring to the building under erection. He thought that contractors were employed on the job, and when I pointed out that church members were building it he looked even more sceptical. It was opened as planned, however. In nine weeks from the laying of the base of rubble and brick-ends there rose a completed church.

The new Elim church at Winson Green was opened in June by J. J. Morgan, the Field Superintendent. A great crowd of people witnessed the opening ceremony and rejoiced in fellowship in the meeting that followed.

The members of Winson Green have prayed much, given sacrificially (£500 to the building fund in twelve months), and worked magnificently together on this project.

We thank and praise our great God for His guidance, strength and anointing during the days of preparation and we believe Him for the future, that He will fill the place with His glory and manifest His power by delivering souls from sin and sickness.



**Part of the congregation at the opening service, Winson Green.**

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**Pastor and Mrs. John Marriott and their children with Pastor J. J. Morgan, the Field Superintendent, at the entrance to the new church.**

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The Holy Spirit should inspire the preacher. It is He who makes the sermon the burden of the Lord and brings to birth a message from on high—P.S.B.

**Report from "The Western Gazette"**

## MEMBERS FOOT THE BILL AS MERRIOTT CHURCH EXPANDS

The Rev. W. G. Hathaway, who compiled the chorus books that have been used at Merriott Elim church since it was opened twenty-eight years ago, visited the village on Saturday to dedicate and open a new schoolroom and kitchen adjoining the church.

Designed by Mr. K. Alaway, an architect member of the congregation, the extension was built mainly by members. Said the minister, Pastor Brian Richardson: "The support has been very good. One member gave all the bricks, another donated the electrical fittings, and there have been many other gifts. As practically all the labour was voluntary the cost has been kept below £500."

This money is being raised by direct giving by members and friends of the church.

The result: less than £150 is now needed and Mr. Richardson is confident that this will be forthcoming very shortly.

Mr. Hathaway, a past president of the Elim movement, who lives at Bournemouth, said it was good to hear of a church that was expanding. He told members: "You belong to the fastest-growing church in the world. The Pentecostal movement has outgrown all others."

YOUTH PAGE

*Conducted by the National Youth Director*

# by Alexander Tee

*National Youth Director*

## THE TRAGEDY

THE door opened, and into the drawing room of a lovely home there walked slowly the lovely daughter of a business man. He and his wife had one daughter and a younger son, who were the joy of their lives. Lifting his eyes from his evening newspaper the man sensed something wrong. The lovely blue eyes of his daughter were sad and she somehow could not lift them up with her usual sparkle and smile.

There was an awkward silence which charged the atmosphere of the happy family with an ever-increasing sense of tension.

" I've got something to tell you," gulped the girl. The very tone of her voice was enough to alarm both her father and mother. " I'm going to have to get married dad." She broke down and, burying her face in a handkerchief, sobbed bitterly.

Her father's face turned white as the blood drained from it. Will he be angry ? What will he say ? Will he turn me out ? A host of devastating thoughts bombarded the young girl's mind until she was utterly scared, and when she glanced over and saw her father's white face she became terrified.

Only too well she knew that neither her mother nor her father was happy about her courtship. It took nearly half a minute before her father rallied from the stunning effect of what he could foresee would bring disgrace to his home, his business and himself.

" John and I have just come from the doctor, and he made us promise that we would both go straight home and tell our parents." Just at that moment the door slowly opened and in came John. He stood sheepishly silent with his head bent. The mother could not control her emotion, and amid sobs and tears she cried out in a voice which mingled temper and sorrow.

" Leave it to me Mary," said the husband as he tried to quieten his broken-hearted wife. The upshot of the conversation was an invitation to the parents of the young man to come to tea the following Sunday. A sleepless night followed for every one of the folk in that room.

The young couple were sixth formers and both clever in their studies. Jean had every intention of going to Edinburgh University ; the young man had visions of a B.Sc. These castles of possibility were now swept away. At eighteen years of age they had little or no money to buy any kind of home, and the future would see the lad on a workaday job rather than enjoying a lucrative career.

Following a most difficult Sunday when John's folk came round to discuss the embarrassing ordeal, it was agreed to arrange an early wedding and face up to all that the cold world would throw in their faces.

A fortnight later Mary's young brother, with a perplexed look, said to his father : " The boys at school say that Mary has got to get married daddy. Why is that ? " The trusting little face looked up to that capable business man, but never realised how deeply his innocent question had pierced his father.

It was the pastor's task to help those parents as they prepared for their daughter's wedding. What a wedding it would have been if only things had been different. It was also his difficult duty to stand before the young couple and in the presence of the immediate relatives say : " Dearly beloved, we are gathered together today in the presence of almighty God . . ." No sooner had these words been spoken than Mary's mother burst into tears, and although she tried to smother her face in a handkerchief everyone felt afresh the knife that was cutting its deep wound into that poor woman. She had pictured for years a full church with floral displays ; she had pictured the beautiful black hair and sweet face of her child under a gorgeous wedding veil. The organ would play and all the people would stand up. Alas, it was now all so different.

That night, after the ordeal was over, the bride's parents sat around their fire. " Sweetheart, I'm just wondering if we were unwise in dropping our evening Bible reading with the children. There is so much on television and in magazines these days to mislead the young."

After another difficult silence the mother replied :

(*continued on page 509*)

# COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**CLAPHAM.** August 8. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. At 11 and 6.30. Pre-crusade services conducted by Pastor Alex Tee (National Youth Director).

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. August 21. At 7. Monthly rally, conducted by A. P. Thomas and party. August 22 at 6.30, Gospel Auto-harp Quintet.

**HOLYHEAD.** August 1 and nightly at 7.30, except Fridays. Tent campaign on the Newry beach conducted by Harry L. Dawson and team.

**MACCLESFIELD.** August 28—September 10. Tent crusade conducted by Wynne Lewis.

**NEWHAVEN.** August 14. Elim Church, Meeching Rise. At 3 and 7. Mr. and Mrs. Wildrianne and I.B.T.I. students. Convener: H. W. Holdstock. Cups of tea between the services.

## AUGUST CONVENTIONS

**HEREFORD.** August 28-31. Elim Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 5.45. Tuesday at 7.30. Preachers: J. B. Coleman (Caerphilly), R. Lloyd (Cardiff), J. Newman (Coventry). Music: Gloucester mixed and male voice choirs. Convener: C. L. Edwards. Cooked lunch and tea provided free on Monday. You are welcome.

**WESTCLIFF-ON-SEA.** August 28-30. Elim Church, Electric Avenue. Annual Convention. Saturday and Monday at 7. Sunday at 11 and 6.30. Preachers: R. B. Chapman (Ilford), K. E. Calder (Brentwood). Convener: George Backhouse.

**WORTHING.** August 28-30. Elim Church, Grosvenor Road (opposite Christchurch). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea between services). Preacher: G. W. Gilpin (Principal of Elim Bible College).

## ITINERARIES

**London Crusader Choir:**
August 15, Eastbourne;
August 21, 22, Birmingham (Town Hall, B.B.C. broadcast).

**Miss O. Garbutt, Rhodesia:**
August 8, St. Budeaux.

***A book can change a life.***
***Give good books.***
***Read good books.***


**ELIM MISSIONARY SOCIETY EXHIBITION**

**August 14th-19th**

**BRIGHTON**
**Elim Church, The Lanes**

**Saturday at 7. Sunday at 11 and 6.30.**
**Weeknights at 7.30.**

**COME AND MEET YOUR MISSIONARIES**

D.1076


**Youth page** (*continued*)

"We would be wise to make sure that John gets back to the Sunday school. Perhaps we made a mistake by encouraging her to be too grown-up so soon."

One thing was more obvious than ever: what we fail to sow we cannot expect to reap. Our lives are wrapped round the lives of others and what we do affects them. Now they had become the victims of this very thing.

**Women's corner** (*continued*)

who goes around with a big stick, hitting you over the head every time you have a little fun. He is not a killjoy, saying 'You can't do this,' and 'You can't do that.' But God gave these regulations for your own good. He knows what is good for you psychologically, physically, spiritually and in every way. We don't break the laws of God, they break us. We don't break the laws of hell, they break us. God has said that if we want fulfilment in life, a happy marriage and a happy home we are to keep his laws. Yes, it is wrong to have sex outside of marriage, and heavy petting is a preliminary to the sex act. It is wrong and it is sin, and the Bible tells us to make no provision for the flesh. There is no sin that is more condemned in Scripture than the sin of immorality."

Dear young Christian, your decision for Christ is not merely a creed. It is a way of life. You have identified yourself with Him, and life takes on a new lustre. God wills that you should keep yourself pure in mind and body. The lust of the world may come against you, tempting you, but in Christ you can overcome the world, the flesh and the Devil. Do not mistake lust for love. Keep your virginity for your marriage. The sacred, sweet joy of marital relationship will not be marred or tortured with the agonising thought of a past indulgence.

# Women's column

## YOU ARE A SQUARE!

By GLADYS GORTON

THE other day a mother came to me suggesting that I write to young people about sex. "You have written before on this, and they have read it, which is much easier for them than being 'preached at.'" I agreed. "They talk freely among themselves about sex; their morals are so low," she said. This mother was speaking of young people who have professed Jesus Christ to be their Saviour. As she spoke to me I thought of a saying, a Chinese proverb I believe, "A child is not so much a child of its parents as of the spirit of the age in which it lives."

In newspapers and magazines, on radio and television, besides other media, sex is over-emphasised and glamorised. Many young people think that sex-indulgence is *the* life, that there is no harm in it. In the House of Lords recently Baroness Summerskill said words to this effect: "You are a square if you do not indulge in illicit love, yet the unmarried mother still has to bear the stigma of her illegitimate child." You as a young Christian should think on her words. You are in the world (but "not of the world"), and what you see and hear relating to sex unconsciously controls your emotional life. But the way of the world is not the way of the child of God. Do not be ashamed to be called a "square." It is a good expression really. Being a "square" speaks of character, of something solid and substantial.

Dr. Billy Graham writes: "A lot of people today say that immorality is 'all right' under certain circumstances. I tell you that it is never all right under any circumstances according to the Word of God. You can lower your standards if you want to conform to the present age, but God has never lowered His standards." He continues: "The difficulty is that young people start going steady too early, and problems arise in the control of feelings. There is a danger of too much intimacy. And then when a break-up occurs someone is going to get hurt. How far can one go on a date? Well, you might say 'That ought not to be discussed in public.' Why not? Everyone else is discussing it. Get this straight: there is nothing wrong with sex. God gave it to you. But the Bible has certain rules about sex, for if it is misused it will destroy you. God is not a bully

(*continued on page 509*)

# Sunshine Corner



HELLO SUNBEAMS.

The little silver teapot was very unhappy. He had his special place on the sideboard and he was often admired by those who came to visit, but he felt so useless. Each day he would see the big family teapot being used at tea-time. Everyone loved the big teapot and they just couldn't do without him. He would watch the faces of the family as they came in at the end of the day and he saw how they smiled when the lovely hot cup of tea was poured out for them. "Oh, if only I could be useful like that; how they love the big teapot," he thought. "No one ever uses me; I am just an ornament." Sometimes he would try to imagine what it must be like to be a big teapot in the centre of the table. He was always being filled up and poured out and the little teapot was quite sure he was the most important one to the family.

One day the little teapot noticed something very strange. There was a very small table in the room and it was laid for tea. The cups and saucers were very tiny and there were little cakes and biscuits. He watched Mummy putting a little chair near the table and he looked in amazement as the little girl from next door came and sat down on the tiny chair. She had some dolls and some teddy bears, and soon she was joined by her little baby brother. The little teapot could hardly believe it when Mummy lifted him down from the sideboard and filled him right to the brim with some lovely red liquid. She put him right in the middle of the little table and he saw the look of joy on the face of the little girl. The little teapot was so happy; he was poured out and filled again and again. The little girl held him in her tiny hands and the little teapot heard her say "Lovely, lovely little teapot; I love you best of all." The little teapot was glad he was so small. Those little hands could not have held the family teapot. He was just the right size.

When it was time for the little girl and her brother to go home the little teapot went with them. No longer was he just an ornament; he was useful. The little girl kept him until she was a grown-up lady, and sometimes she would make herself a cup of tea in the little pot when all the family were away. The

(*continued on page 511*)

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, August 9th** — 1 Corinthians 10:14-33

" Whatsoever ye do, do all to the glory of God " (v. 31).

In Christ there is a " glorious liberty "; we are freed from legal restrictions. But this passage declares our moral obligations, and the prime endeavour of our Christian lives to bring glory to God and salvation to men. To succeed in this the Church must not only sever itself from fellowship at " the table of demons " but must abandon even the legitimate things of life if they fail to bring edification to others or cause offence to someone weaker in the faith. Personal considerations must go as we seek to accommodate ourselves to those things which glorify God in the saving of souls.

**Tuesday, August 10th** — 1 Corinthians 11:1-16

" We have no such custom " (v. 16).

The question " Should women wear hats in church ? " is clearly not a modern one, but is as old as the Christian Church. Quite evidently Paul had been questioned on the matter, and here was his reply. An unbiased reading of the portion plainly reveals that it was customary in the early Church for women to wear some kind of head covering. Paul reasoned his case from three aspects. 1, Honour (v. 6). To be uncovered was equivalent to being shorn; the shaving of the hair was, invariably, a penalty for shameful loss of honour through immorality. 2, Divine order (v. 10). The covering was a recognition of a woman's subjection to either husband or father. The absence of a covering spoke of revolt against this order. 3, Nature (vv. 14, 15). Nature gave women long, flowing tresses, actually sufficient to cover the body, thereby illustrating the propriety of the principle of covering for the female.

**Wednesday, August 11th** — 1 Corinthians 11:17-34

" This do in remembrance of Me " (v. 24).

The Lord Jesus, with the shadow of the cross over His head, instituted this great memorial service to cause His Church to remember constantly His atoning sacrifice. The early Church met each Sunday for this commemoration (Acts 20:7), and every Christian should do the same. Nevertheless, careless formality must be avoided; each time the table is approached it must be with humble self-examination (v. 28), and without any spirit of faction or disunity (v. 18). Any such unworthiness will be met with severe penalty (vv. 29, 30). If, however, the remembrance is made worthily the opposite of the penalty can be anticipated in strength, health and life.

**Thursday, August 12th** — 1 Corinthians 12:1-11

" There are diversities of gifts " (v. 4).

The nine gifts with which the early Church was endowed by the Holy Spirit are here enumerated. They are dispensed at the will of the Holy Spirit that all might profit by their use. We rejoice that throughout the world in recent days there has been a revival of these gifts as they are being bestowed upon Christians of every denomination. May God enable us to hunger more for the manifestation of all nine of these supernatural endowments; may we treat them as a sacred trust; may we never handle them with the carelessness of over-familiarity. These are divine treasures that we hold in our earthen vessels (2 Corinthians 4:7).

**Friday, August 13th** — 1 Corinthians 12:12-31

" That there should be no schism in the body " (v. 25).

The human body is used as an illustration to prove that each member is essential to the satisfactory working of the whole. Just as any limb not functioning properly robs the body of its full efficiency and potential, so the Church is deprived of divine fulness when gifted members fail to perform their duty, exercise their gift or fulfil their calling. God has appointed and endowed the Church in such a way that every member has a part to play and none can be excluded without loss to the whole. There should therefore be no schism but a glorious unity, with everyone making his contribution so that the whole Church may benefit thereby.

**Saturday, August 14th** — 1 Corinthians 13:1-13

" Love never faileth " (v. 8).

Love is embodied in the greatest commandment (Matthew 22:38); it is the criterion of true discipleship (John 13:35), the soil wherein the " more excellent " Church will flourish. Love is the very nature of true Christian character (vv. 4-7) and without it we are " as tinkling cymbals," in spite of our possessing supernatural gifts and making superlative sacrifices (vv. 1-3). Love will continue when faith gives way to sight, when hope disappears in realisation, when prophecy, tongues and interpretation will be needed no more in the perfections of eternity. Love is for ever, for God is love and God is eternal. Love will never fail in time or eternity. Is your church being made " more excellent " by your love ?

**Sunday, August 15th** — 1 Corinthians 14:1-19

" Seek that ye may excel to the edifying of the church " (v. 12).

Selfishness can so easily creep in where the gifts are concerned—the desire to be heard, the personal gratification of exercise and the wish to be esteemed are such human weaknesses. All such motives are out of place and totally unworthy. The purpose for the public use of the gifts is that the **whole** church may profit by being built up, encouraged and comforted. Individual feelings must go that the whole may benefit; to this end Paul encourages the Church to seek after prophecy which will, when operated in Christian love, establish the Church.

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**Sunshine corner** (*continued*)

little teapot knew that he was just right after all; he was glad he was small as long as he could be useful.

Some people are like the big family teapot, always in use, and they bring joy to all around. Perhaps you have met someone just like that. Boys and girls sometimes think that they aren't useful because they are tiny. Jesus can use even the smallest ones and can fill them with His Holy Spirit. We need not be ornaments even if we are small. The little teapot was happy because he belonged to someone. We can belong to the Lord Jesus and He can use us just for Himself. We can be used to bring blessing to other boys and girls in a way that big " family teapot " people can't be. Jesus needs little teapots as well as big ones. The main thing is that we keep being filled and we pour it out to those who need help and blessing.

'Bye now, sunbeams. God bless you, and use you for Himself.

Lots of love,

AUNTY DOROTHY.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 33 AUGUST 14th, 1965 6d




**Make your plans now to join us in the great historic auditorium of the Royal Albert Hall at the Great Jubilee Thanksgiving Celebrations, Saturday, October 23rd, at 3 p.m. and 6.30 p.m.**

# ELIM MISSIONARY CONFERENCE

## held at Elim Bible College, Capel, July 10th to 16th, 1965

### *by W. G. Hathaway*

THIS first Elim missionary conference has proved to be a tremendous source of inspiration to all present. From the introductory meeting on the Saturday evening a wonderful sense of the presence of the Lord was with us. The warm fellowship together of missionaries on furlough, members of the Missionary Council, retired missionaries and many staunch and active supporters of the missionary cause was evidence to all of the value of such a conference as this. The renewal of long-standing acquaintanceships and the introduction to many new friends added to the blessing of the gatherings. The spiritual warmth and homeliness of the lovely new college and the welcome presence and participation of the Principal and Mrs. Gilpin were deeply appreciated.

In summing up the conference the following points emerge as outstanding features of the assembly and as urgent necessities in our great task of bringing the message to as many as possible in the limited time now at our disposal in view of the imminence of the advent of the Lord of harvest.

(1) The papers given during the various sessions have presented us with new horizons, with an enlarged vision and with new challenges to our faith as we go forward concentrating every effort on the supreme task in hand.

(2) The discussions arising out of the papers presented have been most helpful and profitable to all, enabling us to view afresh many aspects of our work. The subjects presented to us in the early morning devotions were most stimulating and inspiring as each speaker brought some new aspect of the Word of God to our notice.

(3) The new conditions on the various fields and the great changes taking place on every hand in culture and advancing civilisation present us with a new challenge. We must adjust our policies and all our energies to meet these new situations.

(4) Discussions on the problems of the field, introduced to us by the missionaries themselves, led to a fuller understanding of such problems and will lead to the adoption of means to overcome them.

(5) The tremendous value of an energetic literature programme was brought forcibly before us. We must take advantage of this valuable aid in our evangelistic programme.

(6) The imperative need for the training of nationals to undertake the evangelisation of their own people was impressed upon us during the discussions. Every endeavour must be made to make the national church feel its own responsibility in providing for and training its own national workers.

(7) The need for providing our missionaries with suitable accommodation and all necessary equipment, so that they may be able effectually to do their work in the shortest time over the widest area, was urged upon the conference as being most important.

(8) The need for careful selection and practical training of candidates was ably presented to the conference, and we were stimulated in our desire to obtain the best men and women for this God-given task.

(9) Adequate academic standards as a necessity for a full-orbed missionary career were stressed, and these new standards of qualifications were seen to be a must in modern missionary training.

(10) The lessons learned by the missionaries themselves in their experiences on the field, and communicated humorously and yet challengingly to those present, were much appreciated.

(11) The urgent need to raise our sights to view the new horizons opening up before us and to increase our targets in sacrificial giving to missionary work was ably presented to the conference by the various speakers. Everyone agreed that this was another must in our missionary programme.

(12) The need for further conferences on these lines was certainly clear to all present, and plans were initiated for next year's conference, for a continuation of this policy of getting together our missionaries on furlough and those who with us are dedicated to this supreme task of spreading the message of our Lord Jesus Christ to every land.

[*This report from the Elim Missionary Council was read to, and approved by, the conference in its closing session.—L. Wigglesworth (Missionary Secretary).*]

# ROBERT ARTHINGTON'S MILLIONS



ROBERT ARTHINGTON (born in 1823, died on October 9th, 1900) inherited £200,000 from his father. He built this up, by reducing his personal expenditure to a minimum and by investment, to five times the original figure, and at his death left practically the whole of the £1,000,000 to missions.

Among Robert Arthington's papers the following letter was discovered, written by a missionary, George King, with whom Robert Arthington corresponded: "Were I in England again I would gladly live in one room, make the floor my bed, a box my chair and another my table, rather than the heathen should perish for lack of the knowledge of Christ."

Arthington modelled his life on this pattern and became known as the hermit of Headingley, Leeds, Yorkshire.

When he died at Teignmouth he left £943,130, but before the money could be distributed it had grown to £1,119,848/15/2. Over £100,000 was left to relatives, a few thousands to institutions and friends, and the rest to missions.

His will stipulated that one-tenth of the estate should go to first cousins and to the children of first cousins who had died, five-tenths to the Baptist Missionary Society, and four-tenths to the London Missionary Society.

The final disbursement was as follows:

| | £ s. d. | £ s. d. |
|---|---|---|
| Value of the estate October 1900 ... | | 943,130 2 8 |
| Interest to August 1910 ... ... ... | | 330,719 3 3 |
| | | 1,273,849 5 11 |
| Estate duties, fees, etc. ... ... ... | 154,000 10 9 | |
| First cousins ... | 111,984 17 6 | |
| Expenses fund (with interest) ... ... | 13,200 18 6 | |
| Fund No. 3 (with interest) ... ... | 154,195 2 5 | |
| | | 433,381 9 2 |
| | | 840,467 16 9 |
| Baptist Missionary Society ... ... | 466,926 11 6 | |
| London Missionary Society ... ... | 373,541 5 3 | |
| | | 840,467 16 9 |

Fund No. 3 was to be used at the discretion of the trustees for Bible translation and distribution, opening new stations, initiating new work, making grants to missionary societies and educating young people under Christian influence.

It was stipulated that both capital and interest must be spent on new work, the money not to be treated as a permanent fund, and the whole sum must be disbursed in twenty-five years.

Under these three funds unexplored areas have been entered, unoccupied countries have been claimed, unreachable tribes have been evangelised, Christian communities have been brought into existence, and the Bible has been translated and distributed. When has a million of money been invested to greater advantage?

But had Robert Arthington of Leeds not made sure before his death how his wealth should be distributed all would have been lost to the kingdom of God.

# PORTRAITS OF A SINNER

## by T. W. Walker

"AND this is the condemnation, that light is come into the world" (John 3 : 19). You are a sinner, guilty in the sight of God, worthy only of judgment, death and hell. Does that offend you? We read of lurid crimes, we learn of unspeakable iniquities among primitive peoples, our neighbourhood throbs with the latest local scandal, almost unwittingly we thank God that we are not as other men are ; we lead a decent, honest, upright life—in the main anyway. There may be odd moments when we make a bit on the sly, when we rob our employer of half an hour of our time during tea-break, when we steal a neighbour's character by a thoughtless innuendo during a gossip session. We are not perfect, but on the whole we do not live too badly. I believe it is vital for us to understand what a sinner really is. For this reason, I want you to listen while I present in words portraits of several sinners.

The first is honest and upright in all his dealings. As he hastens to catch the 8.30 to town, he attracts attention by his well-groomed, clean-shaved appearance. He is a devoted father, a good mixer, a keen sportsman. He is often the first to dip his hand into his pocket for a good cause. He is to be found in church on Easter Sunday and, were you to observe him late at night, you would occasionally find him on his knees in prayer—and this is the portrait of a sinner.

Listen again. Here is a housewife. She still retains the beauty of her teens. Her husband is what used to be called an artisan. She has known struggle, the dole, scraping, making do. She shines in sickness. Her work-roughened hands are most soothing to the brow of a fevered child. Her family says, when she is not there, "Good old mum." She is taken very much for granted even though her work is never done. Only now and then is a word of complaint heard from her. She is really a good sort. Everybody remembers how she took in that little chap, that orphaned nephew, and she had three sons of her own—and she is a sinner.

The third is about seventeen. How bewildered she is by the physical and spiritual changes that have taken place in her life over the last few years. She hides a feeling of inferiority beneath a harum-scarum attitude. She is one of the girls in truth, one of the gang. She is often heard to complain that nobody understands her. She is not a bad girl really, only young, inexperienced, shy at heart, but outwardly full of spirits. And this is the picture of a sinner.

Take the last two portraits. Will these surprise you even more? The first is that little chap you see every Sunday going down to the local church, regularly every week. He usually heads the subscription list when the church needs decorating, when the organ needs repair or when money is needed for the orphanage. Yes, you have it ; this is a sinner.

Mrs. Robinson down the road, on the other hand, used to be equally scrupulous in her church attendance and work but somehow she has dropped off these last few years. Some church member let her down. She still prays. She will never listen to the church being run down. A thoroughly good sort in fact. She loves to sing hymns with her family of a Sunday night, when she can persuade them to join in. A pity she stopped going to church, but she is a good woman, well spoken of in her district; what the local newspaper calls a well-respected resident—but, yes, that's right, she is a sinner. You may or may not find your own portrait here, but had we time, make no mistake, it would have been included. Did you remark that this does not sound much like a rogues' gallery? You are right, but the Bible states "All have sinned."

What then is sin? If all are its victims, all under the condemnation which a just and holy God must level against sin, we had better discover what God has to say. "This is the condemnation that light is come into the world." We would tend to say, "This is the condemnation : adultery, fornication, uncleanness, murder, lying, thieving." The cynic would say, "This is the condemnation—being found out." And make no mistake, God will find us out, or rather our sin will if we do not find salvation ; it will find us out in God's presence. God says that the fact that light has come into the world condemns us. Why is this? Is it God's purpose to condemn? No. John 3 : 17 states : "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Let us have it quite clear. God brings us face to face with sin, the moral twist in the heart of man, the bias which draws us inevitably to wrong-doing, whether it is gross acts of the flesh or misdeeds of the mind or temperament, so readily excused by saying "That's just me ; that's how I am." The Bible goes right to the root and

states that the heart is not right with God. The final sin which condemns a man to hell is rejecting Christ. God so loved that He gave, and the condemnation is in our rejecting God's loving offer of mercy, of cleansing from sin, from even the sin stains, in the precious blood shed on Calvary's cross. God realised my need centuries before my birth ; He knew me afar off and He sent Jesus to die for me and to rise again that I might live in Him. You can say that, my friend. I thank God it is true for me too.

You must be saying " Can I live as I like then ? Does God have no time for the upright, the moral, the honest, the good-living person ? " Oh yes. God says a good life will get its reward. We reap as we sow in this life. That's just the point. The Bible nowhere says that good works, an immaculate life even, will earn us a place in heaven. Church attendance, baptism, confirmation, indeed any ceremony or act which is done by another, be he priest, prelate or pope—these can never deal with my sinful heart. Listen to these glorious words from Romans 5 : " For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." You can be saved. You can know here and now the forgiveness of God. You can be right with God. Will you accept Jesus as your personal Saviour ? You will then become a new creature in Christ. To use the expression of the children, God will give you a clean heart. Jesus said " him that cometh unto Me I will in no wise cast out." " Whosoever shall call on the name of the Lord shall be saved," states Romans 10 : 13. Kneel now or close your eyes and talk simply and reverently to God in prayer. Ask Him to save you, to forgive you, for Christ's sake.

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## SOUL-WINNING

*The one who would have real success in bringing men to Christ must pray much.* Solid work in soul-winning must be accompanied by prayer at every step. (1) We must pray God to lead us to the right persons to approach. God does not intend that we speak to everyone we meet. If we try to do it we will waste much valuable time in speaking to those whom we cannot help that we might have used in speaking to those to whom we could have done much good. God alone knows the one to whom He intends us to speak, and we must ask Him to point such out to us and expect Him to do it (Acts 8 : 29). (2) We must pray God to show us just what to say to those to whom He leads us. After all our study of the passages to be used in dealing with the various classes of men we shall need God's guidance in each specific case. Experienced workers will testify to the many instances in which God has led them to use some text of Scripture that they would not otherwise have used but which proved to be just the one needed. (3) We must pray God to give power to that He has given us to say. We need not only a message from God but power from God to send the message home. Most workers have to learn this lesson by humiliating experiences. They sit down beside an unsaved man and reason and plead and bring forth texts from the Word of God, but the man does not accept Christ. At last it dawns upon them that they are trying to convert the man in their own strength and then they lift a humble and earnest prayer to God for His strength, and God hears and in a short time this " very difficult case " has settled the matter and is rejoicing in Christ. (4) We must pray God to carry on the work after our work has come to an end. After having done that which seems to have been our whole duty in any given instance, whatever may have been the apparent issue of our work, whether successful or unsuccessful, we should definitely commit the case to God in prayer. If there is anything the average worker in this hurrying age needs to have impressed upon him it is the necessity of more prayer. By praying more we will not work any less and we will accomplish vastly more.

DR. R. A. TORREY.


**B.B.C. BROADCAST**

from

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on

**Sunday, September 5th**

**10.30 to 11.15 a.m.**

**WELSH HOME SERVICE**

**SPEAKER :**

**REV. P. S. BREWSTER (President)**

D.1057

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address.**
**Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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Copies of last week's ELIM EVANGEL with the story of Mrs. Marie Pike's miraculous healings are available. Please write THE ELIM EVANGEL, 20 Clarence Avenue, London, S.W.4.

# EDITORIAL

## THE CIVILISED CRIME AGAINST HUMANITY

THE British Prime Minister's announcement in the House of Commons of the appointment of "a super-salesman" for the sale of arms abroad thrusts before our eyes the crime of arms manufacture and sales. We recollect the more Bolshevik element of our human teenage environment attacking our testimony for Christ along this very line and making much capital out of the fact that British soldiers were being mown down on French soil by German soldiers with arms made by British armament makers. A flutter on the Derby would be considered by Pentecostals a most serious misdemeanour, and rightly so ; but are we not to think more deeply, even into the very weft and web of the stuff of which our lives are composed? We would submit that the manufacture of arms that orphan children, blast lives, widow mothers and cripple babies is a subject to which Pentecostals must give conscientious consideration if we are to make a genuine impact upon men.

The fact that the Christian (!) nations have been foremost in arms production, development and sales has had in the past, and has today more than ever, a devastating effect upon Afro-Asian thinking in relation to Christianity and upon Christian missionary effort in these lands.

We must put an edge on our Christian testimony—blunted, as every keen witness for Christ finds, by the Church's blind acceptance of the values which this world adopts—by giving consideration to our work, our investments, and our financial support of the State's investment in armament manufacture.

## INVESTING IN ETERNITY

The story of Robert Arthington told on page 515 demonstrates how wise anticipation of the future can transform the dead hand of the past into the living hand. That today his fortune is still reaping a harvest of souls it would be idle to deny. Yet neglect of his carefully ensuring that his wealth be administered for the salvation of souls after his decease could have lost all for God's kingdom. Do we believers have a responsibility for ensuring that the principles of giving to God that we practise now shall also be applied to our possessions, so that they are not frittered away or wasted for lack of our taking steps now to ensure that they will be used for the glory of God in His work ?

# from my diary

By T. H. STEVENSON

MISS Margaret Hayes, who so bravely survived a terrible ordeal at the hands of Congo rebels, described her captors very kindly. She said: "They are not wicked, I do not hate them, it would be like hating naughty children. They are not wicked people, only ignorant." Perhaps only a devoted missionary could speak with such charity, and express a desire to return to Congo. It is the right attitude, but whether it is an accurate analysis is debatable. Personally I would say "They are cruel because they are ignorant."

☆ ☆ ☆

Even my own comment is probably also inaccurate if we think only of ignorance as the absence of a formal education. The truth is that educated people can also be cruel—and ignorant. Here in Worcester the assistant bishop, known locally as the tramps' bishop, was savagely beaten by a man requesting money, a man of a type he had frequently befriended. It happened in his own house in the shadow of the cathedral. He had previously spent twenty-five years in Kenya without ever being molested, a fact to which my attention was drawn by a gentleman who has lived almost sixty years in Africa. Education is very desirable, but only regeneration can change a society, whether African or English.

☆ ☆ ☆

In his book *The Status Seekers,* Vincent Packard puts the "success" of the Roman Catholics and the Pentecostalists in America as due to the voice of authority with which each speaks. (He does not differentiate on the source of the respective authority of each, namely of the Church and of the Scriptures!) The Roman Catholics and the Pentecostalists make strange bedfellows, but the ex-President of the Methodist Conference also puts them together. The Rev. Kingley Lloyd, giving the pastoral address to the ministerial session, said: "In America we are told that there is a significant revival in the Catholic Church of those monastic orders, such as the Trappist, which emphasise withdrawal from the world, and at the same time a growth of the Pentecostal sects, which display a pietism that provides a means of escape from the worldliness which is seen as the contradiction of the Christian way of life." Whatever the veiled similarities, I am convinced that a Trappist monk would find a Pentecostal meeting rather shattering to his vow of silence.

☆ ☆ ☆

The Rev. Kingley Lloyd was really grappling with a problem in Methodism, and existing in many church circles: the conflicting views of the Church, which on one hand emphasise separation and distinction from the world and worldly things and on the other seek the widest and deepest participation of the Church with the world. How real and difficult the problem was is well illustrated by his reference to the decrease in candidates for the Methodist ministry, and also the number of ministers leaving it, some because the Church is not committed enough to a wider ministry such as may be found in teaching and social work. Others leave for almost the opposite reasons, that Methodism is too secular and not sufficiently a "gathered church" of believers marked off from the world. One wonders if we think sufficiently about, or understand what is meant by, Christ's words that we are "not of the world," yet "even so have I sent them into the world."

☆ ☆ ☆

For the first time in the 108 years of its existence the Oxford Local Examination Board has had to change an examination paper because of a leakage of information of the contents of the set paper. Described as a "most serious breach of faith," the betrayal of confidence involved the paper on the subject of religious knowledge! If, as I wrote earlier, education does not guarantee absence of cruelty, neither does interest in religious knowledge guarantee the presence of grace.

☆ ☆ ☆

I have recently been guest at a "very quiet wedding" in an Anglican church. Arriving not many minutes before the ceremony, I learned that the "best man" had been in a car crash and was now in hospital. Would I act in his place? Carefully the vicar instructed me about placing the ring on his service book in the right way at the right moment, and carefully I did what I have also often instructed others to do. It was only in the vestry later that the bride learned the reason for my presence at the altar. As a Boy Scout I was taught to be prepared. As a minister I have learned you have to be.

# THE ELIM PULPIT

# "NONE O

MEMBER OF THE

THE hymn we have just sung is probably little known by many of our listeners. It was written 200 years ago, and will introduce our talk for this morning. Let me repeat the first verse:

*" Name of Jesus! highest Name!*
*Name that earth and heav'n adore!*
*From the heart of God it came,*
*Leads me to God's heart once more."*

In the lesson read to us from the fourth chapter of the Acts of the Apostles, verse twelve reads: " Neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved." These words are striking in themselves, but more striking if we observe when, and by whom, they were spoken.

They were spoken by a poor and friendless Christian in the midst of a persecuting Jewish Council. They were spoken by the apostle Peter, who a few weeks before had forsaken Jesus and fled; the very man who three times over had denied his Lord. But something had happened. There was another spirit in him now as he stood up boldly before the priests and Sadducees and told them the truth to their faces. Emphatically he declared: " This was the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

I want us to make quite sure that we rightly understand the apostle's words. What does he mean? He means that no one can be saved from sin's guilt, power and consequences except by Jesus Christ. He means that no one can have peace with God the Father, obtain pardon in this world and escape eternal wrath in the next except through the atonement and mediation of Jesus Christ. This is, to my understanding of God's purposes and knowledge of His Word and from personal experience, the very essence of the Christian faith. In Jesus Christ alone is made available God's rich provision for the need of all mankind.

## *Mankind astray*

*" The blood of Jesus Christ alone can cleanse us; His righteousness alone can clothe us; His merit alone can give us a title to heaven and eternal life."*

Men and women today feel lost and astray in this world. A glance at modern art, poetry or even novels, or five minutes' conversation with a sensitive unbeliever, will assure us of that. In this age which has won a higher degree of control over the forces of nature than any before this may seem odd, but it is not really odd. It may well be God's judgments, which we have brought down on ourselves by trying to feel too much at home in this passing world and giving no thought whatsoever to things of the Spirit and to the eternal verities of God. Without God man loses his bearings in this world, and he cannot find them again until he has found the One whose world it is. How great is our need for something to pull life together and integrate it, to deal drastically with the inward conflicts that damage spiritual health so seriously; something to eliminate the discords and repressions and dangerous complexes, and to bring everything into the harmony and unity of strong, clean and holy living. The salvation of the world can come only the way God has planned. There is none other name, for Jesus Christ is the only Saviour of the world. He gives life and a new purpose, and He fills life with a new power. If we are ever to make sense of life in this world we must follow Him, who is the Way, the Truth and the Life.

## *A great question*

Listening some years ago to a speaker I heard him question:

*" When will God invade this earth of ours and interfere in the affairs of man, and stem his onward rush to destruction, despair and death? When will He show some concern for the multitudes who suffer and are fettered with the shackles of human tyranny and misery?"*

That was a fair enough question to ask. I suppose I would unhesitatingly declare that there is an answer to such a question, whether asked by a cynic or by a sincere inquirer, for God entered into the affairs of man nearly 2,000 years ago, and has provided for the needs of the human race and the individual person of whatever colour or

# 'R NAME"

## Douglas B. Gray

CUTIVE COUNCIL AND CONDUCTOR
OF THE LONDON CRUSADER CHOIR

social status. The writer of the epistle to the Hebrews makes this unmistakably clear. He wrote: "God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Furthermore, Paul told Timothy: "The sacred writings are able to instruct you for salvation through faith in Jesus Christ. All scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

### God's answer

Here then is the basic assertion of Christianity: God has spoken through human lips, the Son has revealed the Father, and the Bible is the God-given record of this revelation, God's own authentic report of what He has said and done. The words of Scripture are the Word of God "who cannot lie." As Augustine put it: "What Thy Scripture says, Thou dost say."

Does not this supply ample evidence that God has not forsaken us? He has entered into our realm and this is the answer to the unhappy religious scepticism of modern man.

We are not condemned to spend our lives in darkness, perpetually groping after an unknown, aloof and silent God. There is no need for our souls to starve on a diet of doubts and uncertainties, *for God has spoken.* He has announced salvation for sinners through faith in His Son. "None other name" says the Bible, other than Jesus Christ who can forgive sins and grant peace and pardon. There is no other person commissioned, sealed and appointed by God the Father to be the Saviour of the world. Accordingly the eighteenth article of religion affirms: "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby we must be saved." There can be no greater universal message than this. Find me the country where sin does not reign. Is there no happy valley, no secluded island where innocence is to be found? Is there no tribe on earth where, far away from civilisation, commerce, money, weapons of destruction, luxury and books, morality and purity flourish? No, there is none.

### The only Saviour

There must be atonement and advocate to render such needy creatures acceptable to God. In Isaiah, chapter forty-five, we read: "There is no God else beside Me: a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." How tragic it is that men and women everywhere seem blind to such truth and divine revelation. The blind man is no judge of the paintings of Rubens or Picasso; the deaf man is insensible to the beauty of Handel's music; the Greenlander can have but a faint notion of the climate of the tropics. There is no faculty in their minds which can take in these things; they have no set of thoughts which can comprehend them; they have no mental fingers with which to grasp them.

And just in the same way the best and brightest ideas that man can form of God, compared with the reality which we shall see one day, are weak and faint indeed.

And what is all this but the very doctrine taught by Peter the apostle? "None other name"—a stupendous and supreme pronouncement.

### Paul's conversion

Nineteen hundred years ago a man was travelling some 150 miles between two cities. While reflecting on a recent experience—when he had witnessed the execution of a man accused of being a heretic—he was suddenly struck by a bright light and dashed to the ground. In that instant something extraordinary happened to him—*Paul was converted!* An utter change had passed over him; the experience had transformed him.

Although the spectacular part of St. Paul's conversion has, perhaps, never been repeated, the complete change from the old life of sin to the new life of salvation has taken place in multitudes throughout the world and throughout history, and is still continuing to do so.

Finally, if you have never taken God at His word about this, feeling perhaps that the offered remedy for your problems was too simple to be true, will you not thrust that deadening doubt aside now and make a real effort to accept the salvation provided for you at Calvary's cross?

And may those of us who are believers in Christ dedicate ourselves to His service so that when "the evening comes and the busy world is hushed, the fever of life is over, and our work done" we shall see Him face to face, the King in all His beauty, and cry "Blessed Jesus, Lord and Redeemer of men."

# NEWS OF ELIM CHURCH PROGRESS

## ELIM MALE VOICE CHOIR

### to visit the Continent

Further history is to be made during Elim's Jubilee year with the visit of a male voice choir to the continent of Europe. This group will consist mainly of ministers and laymen of the Elim Conference, together with some members of Elim churches and of the London Crusader Choir. Enthusiasm runs high both here and among the Pentecostal churches to be visited. The group leaves London on Friday, September 10th, and will cross on the midnight coach ferry from Dover to Ostend. Places to be visited and services to be conducted include

Rotterdam
The Hague
Haarlem
Amsterdam
Utrecht
Gelsenkirchen and
the Ruhr
Brussels

Covering three countries—Holland, Germany and Belgium—will provide great opportunity for fellowship with ministers and members, and we covet the interest and prayerful remembrance of our readers. The choir is under the leadership of Pastor Douglas B. Gray, who is no stranger to such tasks and " travellings to and fro."

**Croydon** **Pastor: W. J. Maybin**

On her visit to Croydon Miss Frieda Grossen thrilled us with her slides and the story of the Lord's blessing on her work in South Africa and with the particular problems she faces there.

With Mrs. B. Christie, while home on a very short furlough, it has been our privilege to have fellowship in the Croydon church and to get to know her quiet and lovable disposition. Mrs. Christie is a true veteran of the gospel who refuses to retire from the Lord's service. A large number of friends gathered to bid her God-speed on her return to South Africa. The platform group included W. J. Maybin, who led the service, L. Wigglesworth, J. J. Morgan, H. W. Greenway and J. T. Bradley, who told us of Mrs. Christie's being healed of leukemia thirty years ago and of the privilege he had of baptising our sister before she went to the mission field.

Two Dutch Pentecostal brethren, Rev. A. van Polen (The Hague) and Rev. E. Schurrman (Amsterdam), brought much blessing during their ministry with us.

L.C.H.

**Bradford Elim Church** **Pastor: E. J. Jarvis**

W. Haigh reports on a campaign by Pastor John Woodhead in June and July, when souls were saved and believers healed. Mrs. Woodhead and Mrs. Glass assisted in the campaign and it was a joy to hear Pastor and Mrs. Woodhead's grandson give his testimony. The Sunday school anniversary took place on July 4th on the theme " The wondrous cross." Mr. Haigh concludes : " We thank God for all His goodness to His people at Southend Hall. Praise His name."



## KENSINGTON TEMPLE RHYTHM GROUP PLAY AT THE DAGENHAM TOWN SHOW

The " Believers," a gospel rhythm group from the Kensington Temple, had the privilege of taking part in the great public service which is held every year at the end of the Dagenham town show. This meeting is convened by the Dagenham Council of Churches, and at this year's meeting there was a congregation of over 300, including the mayor and mayoress of Barking (Alderman and Mrs. Bellamy) and the mayor and mayoress of Havering (Councillor and Mrs. Legge). The speaker was Rev. G. Reed, an Anglican minister from Rainham, who presented a challenging gospel message. The "Believers" played and sang four pieces, and John Bristow, the group's drummer, gave a thrilling testimony of his conversion in 1963. It was the first time that a group had taken part in this meeting, and the contribution of the " Believers " was much appreciated by both the local clergy and the civic dignitaries.

## ANONYMOUS GIFTS

To those who have helped us by their anonymous gifts we extend our grateful thanks.

### Elim Missionary Society

| Receipt No. | | £ | s. | d. |
|---|---|---|---|---|
| 2194 | Nuneaton ... ... ... | 2 | 0 | 0 |
| 2065 | Per Pastor Walker ... ... | 5 | 0 | 0 |
| 2228 | East Ham ... ... ... | 2 | 0 | 0 |
| 2229 | Worcester ... ... ... | 5 | 0 | 0 |
| 2236 | Per J. Riddiough ... ... | 50 | 0 | 0 |
| 2256 | Postmark "East Ham" ... | 4 | 0 | 0 |
| 2326 | East Ham ... ... ... | 5 | 0 | 0 |
| 2327 | E.M.J. ... ... ... ... | 1 | 0 | 0 |
| 2345 | London, W.C.1. ... ... | 4 | 0 | 0 |
| 2347 | D. E. (Coventry) ... ... | 3 | 0 | 0 |
| 2362 | Prayer partners, Guernsey ... | 25 | 0 | 0 |
| 2372 | A.K. for Jubilee Famine Fund | 5 | 0 | 0 |
| 2373 | From two grateful hearts ... | 5 | 0 | 0 |
| 2381 | Cardiff ... ... ... ... | 8 | 0 | 0 |
| 2383 | A sister in the Lord, Elim, Hereford ... ... ... | | 2 | 6 |
| 2505 | A Guildford widow ... ... | | 15 | 0 |
| 2534 | Sent with prayer card, Shepherds Bush ... ... ... | | 10 | 0 |
| 2541 | Belfast, for Jubilee Famine Fund ... ... ... | 2 | 0 | 0 |
| 2542 | E.13 ... ... ... ... | 2 | 0 | 0 |
| 2565 | Debtor, Chichester ... ... | 3 | 0 | 0 |
| | Acomb, York ... ... ... | 10 | 0 | 0 |
| | Swindon, Wilts ... ... | | 10 | 0 |

### Jubilee Famine Fund

| | | | | |
|---|---|---|---|---|
| 4231 | "With love for God" ... | 2 | 0 | 0 |
| 4230 | Anon ... ... ... ... | 15 | 0 | 0 |
| 4229 | Anon (Newquay) ... ... | 3 | 0 | 0 |

### Work in General

| | | | | |
|---|---|---|---|---|
| 4232 | F.L., per the President ... | 10 | 0 | 0 |
| 4212 | Anon, Coleshill, Warwicks ... | | 4 | 0 |
| 4213 | A grateful believer ... ... | 10 | 0 | 0 |

### Elim Campaigns

| | | | | |
|---|---|---|---|---|
| 4203 | E.M.J. ... ... ... ... | 1 | 0 | 0 |
| 4214 | Debtor ... ... ... ... | 3 | 0 | 0 |
| 4101 | E.M.J. ... ... ... ... | 1 | 0 | 0 |

## A BURNING APPEAL

"Not called" did you say? "Not heard the call" I think you should say. He has been calling loudly ever since He spoke your sins forgiven—if you are forgiven at all—entreating and beseeching you to be His ambassador. Put your ear down to the Bible, and hear Him bid you go and pull poor sinners out of the fire of sin. Put your ear down to the burdened, agonised heart of humanity, and listen to its pitiful wail for help. Go and stand by the gates of hell, and hear the damned entreat you to go to their fathers' houses and bid their brothers and sisters and servants and masters not to come there. And then look the Christ in the face, whose mercy you have professed to have received, and whose words you have promised to obey, and tell Him whether you will join heart and soul and body and circumstances in this march to publish His mercy to the world.

GENERAL WILLIAM BOOTH.

## BOOK REVIEWS

**Think of Your Future,** by William MacDonald. Published by S.T.L. Paperback Distributors, 30 Western Road, Flixton, Urmston, Manchester.

This 48-page paperback has some points of similarity to the writings of Mrs. Chas. Cowman and to a lesser extent to those of Oswald Chambers, but the standard of writing is on a lesser plane. Mr. MacDonald's helpful attempt to express the urgency of the need to dedicate one's time and talents to God in view of the overwhelming fact of eternity suffers because it tries to deal with too much in too little space. Some of the illustrations used are apposite but hackneyed. They have been in the evangelical repertoire for far too long! It is to be hoped, however, that this booklet will be read especially by young people, always provided they overlook the execrable poetry (over the well-known adage "Selected") on the reverse side of the title page. The moral is true, but the treatment is trite, stale and unworthy of its theme. You will be well advised to start at page 5!

T. W. WALKER.

**Money,** by David Winter, B.A. Published by Scripture Union, 5 Wigmore Street, London, W.1, 2/- net, by post 2/4.

This is one of the "Christian Viewpoint Books." Attractively produced, with colourful covers and clear, readable type, these books are specially valuable for young folk, though they are so well written that all Christians will benefit from reading them. David Winter, the ebullient editor of "Crusade," writes, as they say, in his own inimitable style! He has succeeding in giving us a thought-provoking, spiritual and eminently sensible appraisal of a difficult subject. He manages to be practical and deeply spiritual at the same time, the introduction setting the standard for the fine material which follows. If you want sound Bible-based thought you will not be disappointed, as the frequent Scripture references will show. This booklet cannot and does not give you all the answers, but it will surely make you ponder—and pray.

T. W. WALKER.


★ **PLAN NOW TO BE PRESENT**
**THE GREAT**
**WEST OF ENGLAND PENTECOSTAL CONVENTION**
**at the**
# CITY TEMPLE
**JAMAICA STREET, BRISTOL 2.**

**AUGUST**
**MONDAY**
**August**
**30th**
**11 a.m., 3 and 6.30 p.m.**

**Speakers include:**
**J. NELSON PARR**
(late of Bethshan)
**ALAN CAPLE**
(Recording gospel singer)
**ARCHIE BIDDLE**
(Portsmouth)
**FRANK NEWEY**
(India)

**Light refreshments at moderate charges.**
**NOTE: Children's convention and picnic at 2.30 p.m.**

**OTHER SERVICES**
Wednesday to Saturday, August 25th—28th, nightly at 7.30.
Sunday, August 29th, at 11 a.m., 3, 6.30 and 8.15 p.m.

**Conveners:**
**RON JONES and DAVID WOODFIELD**
D.1078

YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers*



## J. H. GEE

**Early days**

THE value of a parent's teaching can never be stressed too highly. My father and mother continually brought to our notice the essential need of personal salvation through the death and resurrection of our Lord and Saviour Jesus Christ, who bore our sin on Calvary. The outcome of this was that I received the Lord as my Saviour at the age of twelve. A little later my father prayed during family prayers, which were always part of our daily life: " Oh that one of my boys should become a minister for Thee." God always hears our prayers, and He heard this one, though the answer did not come for many years.

I was very little different from other boys during the next few years, except that deep down in my heart I knew that I belonged to the Lord Jesus. I attended Sunday school and church. Then I got married to a Christian girl, and because she and I were Christians we had much in common ; we could discuss matters concerning salvation freely and without restraint. May I here point out that these discussions were of the greatest value in later life. We were helping each other into a fuller and deeper life.

**After some years**

We were attending a church as usual, and one Sunday evening the preacher stated that Mark's gospel was merely a legend. Modernist teaching was beginning to take hold in the name of scholarship. For us it brought a crisis in our lives in which we had to decide whether we believed the Bible to be the inspired Word of God or whether certain parts could be written off as myth. Praise God we stood for the Bible as inspired by God and promptly left that church. Now we were without a place of worship and later saw that the Lord was using this to bring us into Pentecost, for within a few days we saw advertised for the first time a " revival and divine healing campaign." After some hesitation, because we were not sure of the scripturalness of healing, we went to the tent. We took our Bibles with us so that every statement could be examined and proved. Needless to say, we could not find a fault. We found that the most important theme was salvation through the cleansing blood of Christ and that every other blessing was put second.

Time passed, and soon we heard of the baptism in the Holy Ghost. Here again was necessity for searching the Scriptures. The outcome of this was that a hunger began within for this blessing and much prayer and seeking followed. It was during this time that the Lord impressed us with the statements that after the Holy Ghost has come " He shall teach you all things," and He will " guide into all truth . . . and show you things to come." Thank God this great blessing was received and the Lord is still fulfilling both of these great promises.

Then one Sunday morning at worship I was clearly shown that I was to start ministry for the Lord. Openings for this did not come in a flood, but gradually built up. Study of the Word and prayer were both intensified ; every spare moment was taken up.

Then I came across the following, which became the goal of my life: " Lord help me to be a man full of the Holy Ghost and power, separated by the Spirit and anointed of God for the work to which I am called. A minister of Christ, who feeds the flock of God, over which the Holy Ghost makes me an overseer, not being lord over God's heritage, but being an example to the flock ; who being led

(*continued on page 525*)

# COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CAERPHILLY.** August 19. Elim Church, St. Fagan's Street. At 7.15. Rev. and Mrs. Dale Coffman, of the Camp Mission Fellowship, Central Bible Institute, U.S.A. August 29. Mrs. Agnes Hancock (Glasgow) will relate her healing of Parkinson's disease. Convener: J. B. Coleman.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**CLAPHAM.** August 29. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. 11 and 6.30. Services conducted by James T. Bradley (Editor of the ELIM EVANGEL).

**EASTBOURNE.** August 15. Elim Church, Hartfield Road (three minutes from railway station). At 11 and 6.30. London Crusader Choir. Holiday visitors especially welcome.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. August 21 at 7, monthly rally, conducted by A. P. Thomas and party. August 22 at 6.30, Gospel Auto-harp Quintet.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services: Sundays at 11, 3 and 6.45; Tuesday at 7.45; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, September 18, at 3 p.m. (details later).

**HOLYHEAD.** Elim Church, London Road. Campaign continuing, with special teaching ministry by F. Lomas. Each evening (except Friday) at 7.30. Convener: H. L. Dawson.

**MACCLESFIELD.** August 28 to September 10 (except Friday, September 3). King George's Playing Field, Windmill Street. Evangelistic and divine healing crusade. Weeknights at 7.30. Sundays at 6.15. Conducted by Wynne Lewis and team.

**NEWHAVEN.** August 14. Elim Church, Meeching Rise. At 3 and 7. Mr. and Mrs. Wildrianne and I.B.T.I. students. Convener: H. W. Holdstock. Cups of tea between the services.

**PONTYPRIDD.** August 28-31. Elim Church, Thurston Road. Great South Wales Convention. Saturday at 3. Open-air service at Ynysangharad Park bandstand. At 7.15, opening rally. Sunday at 11, 6 and 7.45. Monday at 11, Tuesday at 3 and 6.30 in the church. Monday at 3 and 6.30 in the Municipal Hall, Gelliwasted Road. Preachers: T. W. Walker (London) and J. Carter (London). All welcome; refreshments on Monday and Tuesday. Children's outing Monday at 2.45.

## AUGUST CONVENTIONS

**BRISTOL.** August 25-30. City Temple, Jamaica Street. Preachers: A. A. Biddle, Alan Caple, Frank Newey and J. Nelson Parr. Conveners: Ron Jones and D. Woodfield. See panel on page 523 for details.

**HEREFORD.** August 28-31. Elim Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 5.45. Tuesday at 7.30. Preachers: J. B. Coleman (Caerphilly), R. Lloyd (Cardiff), J. Newman (Coventry). Music: Gloucester mixed and male voice choirs. Convener: C. L. Edwards. Cooked lunch and tea provided free on Monday. You are welcome.

**ROMSEY.** August 28-30. Elim Church, Middlebridge Road. Preachers: J. T. Bradley (London) and J. Tetchner (Liverpool).

**WESTCLIFF-ON-SEA.** August 28-30. Elim Church, Electric Avenue. Annual Convention. Saturday and Monday at 7. Sunday at 11 and 6.30. Preachers: R. B. Chapman (Ilford), K. E. Calder (Brentwood). Convener: George Backhouse.

**WORTHING.** August 28-30. Elim Church, Grosvenor Road (opposite Christchurch). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea between services). Preacher: G. W. Gilpin (Principal of Elim Bible College).

## ITINERARIES

**London Crusader Choir:**
August 15, Eastbourne;
August 21, 22, Birmingham (Town Hall, B.B.C. broadcast).

## MARRIAGES

HINTON—HODGEKINS. On July 17th, at Elim Church, Selly Oak, Birmingham, David Harold Hinton to Diane W. Hodgekins (both Elim Crusaders). Officiating ministers: R. D. Bradley and Frank Shadlock.

WEST—FOSTER. On July 10th, at Reading Elim Church, Edwin Alfred West to Jean Kathleen Foster. Officiating minister: T. W. Thomson.

## WITH CHRIST

HOGARTH. On July 17, suddenly called to be with his Lord, Wilfred Hogarth, aged 61 years. Beloved member of Elim Church, Carlisle. Officiating minister at funeral: H. Palliser.

TYE. On July 14, Mrs. B. Tye, beloved member of Elim Church, Selly Oak, Birmingham. Officiating minister at funeral: Frank Shadlock.

**Youth page** (*continued*)

of the Spirit searches the deep things of God, whose speech and presence is not with enticing words of man's wisdom, but in demonstration of the Spirit, that I might have this testimony—that I pleased God."

**Latter years**

Those to whom I have ministered are the best judges as to whether the above has been fulfilled.

**Retirement**

I am not able to carry on as before, but there is one thing from which I never intend to retire, and that is the study of God's Word. This is a continuous feeding place and new vistas are opening all the time. No one has ever exhausted the knowledge placed in the Word. The Lord will shortly appear to take the whole company of His people, both those who are dead and those living, into His presence for ever, and I pray that neither you nor I shall be ashamed at His appearing.

**Summary**

God's hand has been apparent through all the difficulties connected with my calling, and He has been the One who has overcome through it all.

# Women's column

## WHY NOT PROTEST?

By GLADYS GORTON

HAVE you a television? How much time do you spend in viewing? Do your children look at any kind of programme? Even if we have not television, or do not look at the programmes, it is about time that we protested against the low standard of morals and language.

You may have done so, or wanted to, but now I can tell you how this can be done in a concerted and organised way. Protesting as individuals does not have much influence with the B.B.C., but the organising of thousands of protestations is bound to have some effect. The Viewers' and Listeners' Association has already handed in to an M.P. a first instalment of some hundreds of thousands of signatures. Mrs. E. R. Whitehouse, I believe it was, did this some weeks back. "Bravo" I wanted to shout when I saw this on the B.B.C. news. You can obtain information and protest forms from her, and get the members of your sisterhood and others to sign their names. Write to Mrs. E. R. Whitehouse, Postman's Piece, The Wold, Claverley, near Wolverhampton.

The Viewers' and Listeners' Association is not hostile to the B.B.C., but would remind it that carved on the walls of Broadcasting House are the words: "This temple of the arts and muses is dedicated to Almighty God by the governors of broadcasting. It is their prayer that all things hostile to peace and purity be banished from this house, and that the people inclining their ear to whatsoever things are beautiful and honest and of good report may tread the paths of wisdom and righteousness."

Our nation has strayed from the path of righteousness. The influence of television has invaded and infected the lives of its viewers. Programmes should be provided which aim to build character rather than destroy it. Faith in God should be encouraged and not mocked at. Endeavours should be made to restore faith in God and bring Him back into the heart of our family and national life.

I endorse this quotation from a local newspaper: "Some of the programmes that appear are, we feel, embarrassing and parents do not know whether or

(*continued on page 527*)




HELLO SUNBEAMS.

Something very strange was happening down by the river under the Bolebridge. I always stopped to watch the swans as they glided gracefully along. How lovely and white they always looked, how calm and peaceful on the still water! There was nothing calm and peaceful about the funny little creature I saw this time. He wasn't white at all, but a fluffy browny colour. Instead of a stately glide he gave a little wriggle, and when he dipped his beak in the water he almost turned head over heels. Later another funny little creature joined him and mother and father swan looked very proud indeed. Last time I saw them one of the little ones was riding on father's back while the mother swan was teaching the other one to glide without a little wriggle. It really was quite amusing.

Do you remember the famous story of the ugly duckling who suddenly discovered he was a swan? There certainly wasn't anything swan-like about the two little cygnets I saw. When junior was riding on father's back he did try to look proud and graceful, but he wasn't very successful. I could imagine their feeling that they would never look anything like mummy and daddy and perhaps feeling very discouraged.

It reminds me that as Christians we do want to be like the Lord Jesus. He is the pure and spotless one and the chief among ten thousand. Sometimes if we look at ourselves we could be very sad. How can we ever be like Jesus? Just like the two little cygnets, there is hope for us. They will become swans eventually because they were born into a swan family. Soon they will begin to change and gradually they will begin to grow. The brown feathers will disappear and their necks will grow long and graceful. They will glide along with the others and they won't realise that it is happening.

We have been born into God's family if we have come to Him, and a great change has taken place in our lives. Jesus comes into our hearts and changes us. Things we once did we don't want to do any

(*continued on page 527*)



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, August 16th** — 1 Corinthians 14:20-40

" Let all things be done decently and in order " (v. 40).

To attain this decorous state many have suppressed the spiritual gifts completely. The manner in which the spiritual gifts are exercised should convince us that their operation is regulated by the Holy Spirit as much as their content is inspired by Him. Let us not, however, deprive the Church of these edifying gifts because, through the frailties of our human nature, the manner of their exercise is not always acceptable. The Church must strive to ensure that their operation is always according to the instructions of this chapter, then the exhortation of our text will be fulfilled.

**Tuesday, August 17th** — 1 Corinthians 15:1-19

" If in this life only we have hope in Christ, we are of all men most miserable " (v. 19).

The Christian Church was little more than half a century old, but already heresy had obtained a foothold. At Corinth there were those who denied the resurrection (v. 12), and by that denial they abandoned Christ to the tomb, reduced the gospel to an empty vanity, made faith worthless, turned the apostles into liars, denied the possibility of the forgiveness of sins, destroyed all hope of an after-life and filled the heart with pitiable misery. There are still many who deny the resurrection, but thereby they plunge themselves, and all who heed them, into abysmal hopelessness.

**Wednesday, August 18th** — 1 Corinthians 15:20-34

" In Christ shall all be made alive " (v. 22).

Paul has already presented some of the " many infallible proofs " of Jesus Christ having risen from the dead, one of these proofs being that about 500 men, most of whom were still alive, had seen Jesus Christ since His resurrection. They were living witnesses who could be questioned and examined (v. 6). In this risen Christ is guaranteed resurrection for all the saints at the second advent, when cold and cruel death will be robbed of its prey. Beyond that lies the glorious prospect of an eternity where God will be " all in all." This provides a hope to thrill every believing heart.

**Thursday, August 19th** — 1 Corinthians 15:35-46

" With what body do they come?" (v. 35).

There will be a complete change of composition, " we shall all [the whole Church] be changed " (v. 51). The new body will be incorruptible, free from the tendency to deteriorate and decay; glorified, devoid of the humiliation of the curse, it will be excellent in the splendour of perfection; powerful, no longer prone to common weaknesses, fatigue and infirmity, but strong, dynamic and virile; spiritual, not pertaining to the animal economy and appetites but supernaturally superior and belonging to the infinite realm.

" He will remake these wretched bodies of ours to resemble His own glorious body " (Philippians 3:21, J.B.P.).

**Friday, August 20th** — 1 Corinthians 15:47-58

" As we have borne the image of the earthly, we shall also bear the image of the heavenly " (v. 49).

The first Adam failed in temptation, suffered and sorrowed in mind and body and then finally decayed in the corruption of death. Through the centuries the Church has followed very closely that pattern through what is often called " this vale of tears." The future, however, holds wondrous expectation, much of which is hidden to us, but Paul slightly pulls aside the veil as he tells of our bearing the image of the last Adam from heaven. In that image there will be glorious victory, spotless incorruption and immortality.

**Saturday, August 21st** — 1 Corinthians 16:1-24

" Upon the first day of the week let every one of you lay by him in store, as God hath prospered him " (v. 2).

Here are mentioned some essential principles regarding the financing of the work of God. In this case the money was contributed for the relief of poor saints, which is ever a commendable practice; but similar principles pertain to the upkeep of the church in any place and to missionary enterprise. These offerings, states Paul, should be given on the Lord's day, the day on which we remember His death and resurrection. They are an individual responsibility which everyone should share faithfully. They should be laid aside as God's portion according as God has prospered us. God loves the cheerful contributor (2 Corinthians 9:7), who is invited to give with liberality (Romans 12:8). God will never be in debt to any man, but will repay abundantly.

**Sunday, August 22nd** — Exodus 1:1-22

The approaching hour of Israel's deliverance, though still eighty years ahead, did not bring any amelioration in their condition, but rather the reverse. The faithful in Israel, looking for the fulfilment of God's promises to their forefathers, were sorely tried by the increasing hardness of their bondage. Yet so it is often in life. The way grows rougher, the burdens become heavier, the promises so much trusted in seem farther off than ever in fulfilment, then suddenly deliverance comes. Maybe the increased trial was Satan's last assault before deliverance came.

---

**Sunshine corner** (*continued*)

more, and we grow more like Jesus as we go on with Him. What a wonderful day it will be when we shall be like Him. See if you can find a verse of Scripture about being like Jesus. There is a hymn about it too. See if you can find it in your hymn book. My funny little cygnets have a message for us, and I shall enjoy watching the change in them. I am glad a change is taking place in me too.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

---

**Women's column** (*continued*)

not to draw attention to their embarrassment by turning the sets off in front of their children. We particularly deplore the bad language and apparently slovenly behaviour which are surely too often apparent."

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THE ELIM

# EVANGEL

Vol. XLVI No. 34 AUGUST 21st, 1965 6d



**The ministers' and lay representatives' choir with the President, P. S. Brewster, and choir leader, D. B. Gray.**

# THE HOLY SPIRIT'S WORK IN THE BELIEVER *STUDY No. 5*

## INDWELLING AND COMMUNION

By J. A. WRIGHT (MINISTER OF SOUTHEND-ON-SEA ELIM CHURCH)

THIS is the last of our five studies. We have thought upon the regeneration and renewal, the baptism and the filling, the anointing and the teaching, and the sealing and the earnest. We have seen that the first-mentioned of each pair is the permanent work and the second the repeated and variable. We follow the same thought in this our fifth study.

### The Indwelling of the Holy Spirit

The doctrine of the Divine Indwelling is one of the most important in the New Testament. That "the high and lofty One . . . whose name is Holy" should "dwell . . . with him that is of a contrite and humble spirit" (Isaiah 57 : 15) in vivifying power surpasses our thought, and yet is wonderfully true. The distinctive teaching of the Bible is that the Spirit of God dwells in a special way in those "empty vessels cleansed through Jesus' blood" who yield their lives to His keeping and service. "He is with you and shall be in you" said our Lord to His disciples concerning the promised Holy Spirit, the inwardness marking the change from the Old Testament to the New. "I will dwell in them and walk in them" was the promise of the new covenant (2 Corinthians 6 : 16).

The sacred Trinity is one, and the Holy Spirit is ever the "executive" of the Godhead, "the Spirit of the Father" and "the Spirit of the Son," and through Him they act in all their relationships with believers. We may distinguish though we may not separate the persons. "I will come to you," "We will come to you," "He will come to you" (John 14), and He comes in a special way.

### The Indwelling of the Holy Spirit is associated with the mortal body of the believer

"Do you not know that your body is the shrine of the indwelling Holy Spirit?" (1 Corinthians 6 : 19, 20). Recall that the temple of old had three divisions, the outer court, the holy place, and the holy of holies. One Greek word is used to denote all three, but a special word, *naos*, is used for the last-named, the most holy, the inner sanctuary of awe and mystery into which the high priest entered alone, once a year, to appear before the holy presence on behalf of the people of Israel. And the body of the believer is the shrine (*naos*) of the Spirit. Those who are baptised with the Holy Spirit are likewise thrice separate to God. They are separated in the outer court of their lives by a common salvation in Christ, "they are not of the world" (John 17 : 14). They are separated inwardly, sanctified, with all their fellow priests who dwell in the holy place of worship and service, and they are separated by the presence of the Holy Spirit within, as God's sacred presence dwelt in the holy of holies. Their bodies are, at the one and the same time, "living sacrifices" (Romans 12 : 1), burnt offerings of dedication, and the holy of holies wherein their sacrificial blood is sprinkled. There the supernatural shekinah light and fire burns "with inextinguishable blaze." In his *The Way to Pentecost*, Samuel Chadwick said: "I owe everything to the gift of Pentecost. . . . When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory. Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. Every power was vitalised. My bodily powers were quickened. There was a new sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. Things began to happen. What we had failed to do by strenuous endeavour came to pass without labour. It was gloriously wonderful."

In the light of this wonderful truth how can some, carelessly and ignorantly, say "This old body does not matter"? Failure to appreciate God's purpose for our bodies is sure to lead to a lower estimation of His great salvation. And what a loss!

### The Indwelling of the Holy Spirit is associated with the quickening of that mortal body

"He . . . shall quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8 : 11). This refers not to the miracle of the coming resurrection

day when "this mortal shall put on immortality," but to the present vivifying of believers' bodies for life and service in the Holy Spirit. This "mortal"—i.e. perishable and subject-to-death—body may know the inflow of the life-giving tides of the Spirit. Was not this partly the secret of the amazing endurance of the apostle Paul?

*"Bringing life and health and gladness*
*All around, this heavenly Guest."*

Divine health is preferable to divine healing. In a recent letter to the editor of the ELIM EVANGEL a medical doctor, a fellow believer, questions this interpretation, remarking that it seems a forced exegesis of the scripture quoted, and that it reduces the indwelling Holy Spirit to the level of a catalyst and robs God of His glory in the use of His creative power in the restoration of a diseased body. The language is strong, but we feel our brother is mistaken. Surely this is God Himself, the Creator Spirit, at work within the believer. How else, apart from the rapture of the living believers at His coming, shall we understand the phrase "Quicken your mortal body"? Yes, He quickens the mortal body, "energising wholly all your ransomed powers." Edward Irving beautifully put it: "As sickness is sin apparent in the body, the presentiment of death, the forerunner of corruption, and as disease of every kind is mortality begun, so the quickening of our mortal bodies by the inward inspiration of the Spirit is the resurrection forestalled, redemption anticipated, glory begun in our humiliation" (*The Ministry of the Spirit*, A. J. Gordon).

### The Indwelling of the Holy Spirit brings an added witness to our new birth

"The Spirit Himself beareth witness with our spirit that we are the children of God" (Romans 8:15, 16). Here we cry "Abba, Father." In Galatians 4:6 it is the Spirit within us that cries "Abba, Father."

### The Indwelling of the Holy Spirit assists our infirmity in prayer

"The Spirit also helpeth our infirmity [singular] . . ." (Romans 8:26, 27), our common weakness in prayer, which is evidenced in two directions: in the *matter* of our prayers, "we know not what we should pray for," and in the *manner* of them, "as we ought," for to ask aright is the secret of effective prayer. Since prayer is our vital breath, our greatest privilege, our only source of power and our most exacting test, and we are handicapped by ignorance, physical weakness and a puzzled mind, all these are overcome by Him who "maketh intercession for the saints according to the will of God."


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### The Spirit's mantles

There are three passages in the Old Testament—Judges 6:34, 1 Chronicles 12:18 and 2 Chronicles 24:20—which on a surface reading would seem to indicate that the dedicated men mentioned, Gideon, Amasai and Zechariah, were, as illustrated by the familiar story of Elijah casting his mantle upon Elisha, clothed or mantled by the Holy Spirit, but the R.V. and others make it clear that the converse idea is the more correct, namely that the Holy Spirit clothed Himself with Gideon, Amasai and Zechariah. Because some garments are so closely identified with the wearers, following the shapes and contours of the bodies, these are called "habits." These three men became not only temples of the Spirit wherein His sacred presence dwelt, but habits of the Spirit who inhabited them, "habitations of God through the Spirit" (Ephesians 2:22). Their life became the life of the Spirit; the Spirit thought through their minds, felt through their hearts, looked through their eyes, spoke through their lips, and wrought through their hands. It is the Holy Spirit's prerogative to glorify Christ, and this He does when

He clothes Himself with our humanity and honours Christ in every circumstance of life.

### The communion of the Holy Spirit

*Koinonia* is the Greek word for communion. It is variously rendered in the New Testament "fellowship," "partakers," "partners" and "communication." It is the conscious presence of the Holy Spirit within. "O blest communion, fellowship divine." The baptism in the Holy Spirit brings a sharing, a participation in the wonderful companionship of the Spirit. As Simon, James and John were "partners" in their fishing business (Luke 5:10), we are called to partnership with Him in His great enterprise of fishing for men in this the Spirit's day. "The Lord kept working with them and confirming the message by the attesting signs and miracles that closely accompanied it" (Mark 16:20, Amplified New Testament). This is surely the ideal communion of the Spirit as experienced and enjoyed by those early disciples, a communion for work as well as for witness. Michael C. Harper, in his *The Third Force in the Body of Christ,* quotes the outstanding missionary writer Roland Allen as saying: "In our day this revelation of the Holy Spirit in the Acts has been strangely overlooked. . . . It is in the revelation of the Holy Spirit as a missionary Spirit that the Acts stands alone in the New Testament." The Spirit comes not to dwell passively in His people but to will and to work in and through them all His good pleasure (Philippians 2:13; Hebrews 13:21).

Alas for our human weakness and failures that what should be constant with us is so often variable and changeful. If active communion be not maintained by prayer and obedience the Spirit's glorious presence in our lives is nullified. By our wilfulness and unbelief we may frustrate in measure, or even wholly, God's great purpose for our lives. Hebrews 6:4-6 contains a warning for Pentecostal people especially. A yielded heart has no controversy with God, but ever wills what He wills. Because then "your body is the temple of the Holy Spirit, who lives in you, and is God's gift to you, and that you are not the owner of your own body, (for) you have been bought, and at what a price! Therefore bring glory to God in your body" (1 Corinthians 6:19, 20, Phillips).

*"Spirit divine attend our prayers, and make our*
*hearts Thy home.*
*Descend with all Thy gracious powers, O come,*
*great Spirit, come."*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

---

# Through

## By the late E. C. W. Boulton

"*He . . . brought me through*" (Ezekiel 47:4).

*"O waiting soul, be still, be strong,*
*And tho' He tarry, trust and wait,*
*Doubt not, He will not wait too long,*
*Fear not, He will not come too late."*

HAS He not brought us through our periods of pressure, pain and poverty? Through those times of terrible temptation. Through the moments of misunderstanding and malignment. Through those perilous phases of our Christian life when faith was wont to forsake us and we trembled on the brink of some dread calamity. Through the days of desertion when our friends forsook us and fled, and we were left alone to face the foe. Through the crisis of crucifixion when our religious reputation was nailed to the cross of a cruel and merciless criticism; when the flesh urged us to escape from the painful position, but the will of God held us fast and faithful. Through the dark shadows of our Gethsemane to Olivet's sunlit summit. Through our times of acute mental stress and strain, when the body was weak and worn, and our physical powers were at their lowest ebb, and the demands upon our dwindling resources were constantly increasing. Through, when the physicians offered us no hope of recovery, and we lingered on the verge of the grave, the subject of sympathy of all who passed by. Through the hour of humiliation when our good was evil spoken of and our testimony was repudiated, while our experience was regarded with the greatest suspicion. Through, when our business was rapidly falling to pieces and we were but a short distance from bankruptcy. Through, when the stress of crushing circumstances saw our diminishing store of temporal supplies bringing us nearer and nearer to the place of penury. Through the times of tearful sowing to the season of rich reaping. Through the burning sands to the cooling shelter of Elim. Through the waters of Marah to Horeb's gushing rock. Through the fog of fear, when we walked in uncertainty and could not see one step ahead.

It is well to observe that God always has His way through. And it is just here where a word of warning is relevant. In our anxiety even to reach some God-given goal we may easily make a way through of our own. The enemy is always ready to suggest

some short cut to the objective. We must beware lest we put the shoulder of self-will against the things that bar our way, and in so doing hinder God's greater manifestation of Himself on our behalf.

Then further think of how wonderfully God has led us through the shallows to the depths of spiritual life. Through the superficial stage to the heights of reality. From lukewarmness through to a life that throbbed with holy passion and power. Through self to Himself. Through mourning to melody. Through storm to stillness. Through want to wealth. Through night to noonday. Through the far country of our own folly and failure back to the feasting and fulness of the warm home circle where the Father crowned our home-coming with many a princely love-gift. Through the challenging throng of our dark reasonings to the clearer atmosphere of His precious, priceless revelation. Through the fire and the flood into the large place of abundant outpouring. Through the wilderness of wandering into the land that flowed with milk and honey. Through the tangled maze of what men think and say into the joyous assurance of full salvation. Through the billows of baffling and bewildering denominational interpretations of truth to Christ the living embodiment of all truth.

O how utterly inexhaustible and innumerable are the things which the Lord has compressed into the limited compass of one life! How wonderfully He has worked! Dear reader, whosoever you are and wheresoever you are God is able to bring you "*through*"! Let Him lead you through to the place of your heart's desire. Fear not to commit your cause to Him. And mark you this, He does not send you through, He takes you through. He goes through with you. Allow the Holy Spirit to constrain you to sing "Jesus, I'll go through with Thee!"

*"He'll take you through. However you're tried*
*His tender care is never denied.*
*Believe His word, His promise true,*
*He'll take you through, He'll take you through."*


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**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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"A HORSE with a fire in its belly." So described an American Indian to his tribe the first steam locomotive he had ever seen. Our Lord's metaphors reflected the activities of His times—He spoke of living waters proceeding from the inward being of those who believed in Him. That thrusting, forward-looking organisation the Salvation Army, celebrating this year its centenary, presents a picture of energy and enthusiasm to the world—its motto: "Blood and fire."

In common with Methodism, which through its illustrious founder, William Booth, gave it birth, the Salvation Army faced up to, and still does with increasing verve, the social implications of preaching the gospel.

These are implications which we Pentecostals have not yet faced up to or made any pronouncements upon, in Britain at least.

The Pentecostal ministry must always challenge its thinking by holding before it the proposition that *when the ministry becomes professional in character it loses its prophetic character*. Pentecost in Britain must beware of becoming introvert. It must continue to look out, thrust out, go out, and challenge the accepted norms of this world not only in its preaching but by its practice too.

That the two fastest-growing world Christian movements of the last two centuries (apart from Pentecost, the growth of which both in size and manner of growth is the unique phenomenon of history) have been Methodism and the Salvation Army should stimulate our Pentecostal thinking as to the reason why.

The New Testament has many references to the early Church's awareness of social responsibility. Much of our Lord's Sermon on the Mount is on this theme. The events recorded in Acts 2:42-47; 6:1-6; 10:1, 2, 31; 11:27-30 testify to the same awareness. See also 1 Corinthians 16:1-4; 2 Corinthians 8:1—9:15; Galatians 2:10; James 1:27; 2:1-9; 1 John 3:17, 18.

Hundreds of thousands of pounds spent on publicity campaigns would be much more effective practically, and from a publicity point of view, if they were invested in hundreds of new homes for homeless families. This is the Christianity that the "man in the street" will take note of, even though he may not accept it.

Here Methodism won through a century ago and the Salvation Army wins through today. Can we Pentecostals win through today and tomorrow as did the Pentecostals of 1,900 years ago?

**GREAT JUBILEE THANKSGIVING SERVICES**
*in the*
**ROYAL ALBERT HALL**

See page 531

# Shrines or Battle Stations?

## By Evangelist Jack Murray

ISN'T IT STRANGE? A great many pastors are trying to get people *into* their churches for large attendances, while Bible evangelism is trying to get Christians *out* of their buildings to go from "house to house" winning men and women to Christ.

Let's put it another way: so many church leaders are happy merely to have a building full of spectators—people who attend and pay attenion to the "programme" being presented on the platform. Instead of walking across the room in their homes to turn on the television set, many church members go to church to sit in modern, comfortable surrounding to "view" the proceedings. On the other hand, since the programme in the living room is professional as compared with the amateur one in the church building, in many cases people prefer to remain in thc living room!

### A gorgeous velvet curtain

Crosses and ascending steps at the front of some auditoriums contribute more and more to the growing "spectatoritis." Even the church architects are co-operating by planning structures where audience participation, even general congregational singing, is discouraged by an acoustical "hush." The man who likes to sing sounds to himself like "the only one singing." Voices in harmony from the audience become a thing of the past.

Of course, the man "at the front" can be heard through the public address system; therefore one does not need to have a natural speaking voice any more. As long as he can sing or speak in a good "mike" voice he is acceptable. One wonders how John the Baptist's "voice in the wilderness" or Jeremiah's would sound in such a situation!

More and more we become spectators in a place which consciously or unconsciously becomes a shrine. In reflection, we wonder how important the "place" was in Philippi. The "place" where Christians gathered was probably Lydia's house. In fact, throughout the apostolic accounts we are not shown any emphasis upon church buildings as we know them today.

### We trust that the emphasis of this article will not be misunderstood

We are certainly not against church buildings as such. However, when a church building becomes a shrine it becomes a false end instead of a legitimate means. If God has given a building, then by His grace that building is to be used as a literal battle station from which we must evangelise the entire community. Instead of spectators of a false emphasis on place we become participants one with another, joining hands and hearts to go out to win men to Christ.

But we are witnessing another sad phenomenon. Many people once stood against modernism, worldliness and other errors; they joyfully "let goods and kindred go" and walked into temporary buildings, tents, old mills, vacant stores and fire halls. These places, even with their noisy folding chairs, poor pianos and dingy atmosphere, became scenes of revival and soul-winning.

Their congregations had no "shrines to pat." There could be no boasting about their gorgeous plant. There was no advertising about air-conditioned facilities. The emphasis was on Christ and the Word of God. God was honoured and exalted. One left the service not with remembrance of authentic modern architecture but with the conviction of an authoritative Christ-centred emphasis.

In the process of time God increased the size of the congregation and a new building was erected. In many cases (and we say it with broken hearts) the dear people settled down to enjoy their sanctuary, placing more emphasis on the place than on the Person.

### The financial hill had been climbed

They now had their building, and with it they were gaining the "respect" of the community, for there was now evidence that they were a "substantial" people. After all, how can one be a respectable Christian without pointing to a respectable building? The invitation "come to our church" completely took the place of "come to our Saviour." And people began to come. And because the only thing that the church people told them to do was to "come to our church," these visitors thought that coming to the church was the criterion for being a good Christian.

I once heard the great Bible teacher William R. Newell say: "I wish that every church in America would burn to the ground. Then perhaps people

(*continued on page 543*)

# T
# OF THE SEC

THE word " doctrine " comes from a Latin word which means " teaching." Christian or Biblical doctrines are those which have come to us through the teaching of Christ and the Bible.

Eschatology comes from the Greek *eschatos,* and means " doctrine of final things." This subject, the doctrine of Christ's second coming, comes under the study of eschatology.

As to the fact of Christ's return there is common belief among the bulk of conservative evangelicals. The Scriptures leave little room for doubt as to the close connection between Christology and eschatology. When we have collected and collated the scriptural facts as to the Person of Christ in relation to His deity, His humanity, His death, His resurrection and ascension, we can say with the confidence of the angelic visitants on that day He went back to the Father, " This same Jesus shall so come . . ." (Acts 1 : 11). As to details concerning the second advent there may be differences of opinion, and our great mistake is to magnify the details, but as to the fact that He will come again in person and in glory there is no disagreement.

" It is hard to understand how the emphatic statements on the second advent both in the New Testament and in the creeds can be ignored. The fulfilment of the prophecies concerning Israel is an ever-present reminder that the promises concerning His coming will also be fulfilled. And when we take a comprehensive view of the world as it is at the present time, and compare it with the conditions foreshadowed in the Bible, we can hardly fail to recognise the resemblance. Those remaining prophecies, which announce the completion of this present age, and the return of the divine King of kings to set up His promised kingdom on earth, may be rapidly ripening for fulfilment." (Sir Charles Marston in *The Bible Comes Alive*).

This doctrine then is the hope of the Church. Indeed it is the pole-star of the Church.

There is a growing opinion among some liberal theologians that the eschatology of the New Testament times should be modified today. They say that Jesus was mistaken with regard to this event, that the apostle Paul gradually changed his mind towards the end of his life, and therefore our interpretation of these scriptures must be modified. There is not the slightest evidence for such a stand. The coming of Christ in person and power was the hope of the infant Church, and it is still the hope of the Church today.

*" Grey and old the world is growing,*
*Loud the scoffer's boast is heard ;*
*But our hearts are peaceful, knowing*
*We may rest upon Thy word."*

A number of things will occupy our minds during the course of this message. We will give them our careful, prayerful attention.

## The doctrine misunderstood

This has been a sad feature of Bible exegesis in this connection. Not only has the subject been avoided, but attempts have been made to misinterpret the clear promises of Jesus on this point of doctrine.

For example, there are those who would have us believe that the promise of Christ's return is to be interpreted only in a spiritual sense. Jehovah's Witnesses assert with confidence (their own) that the return of Christ will be in a spiritual sense only. We assert with the confidence of the Word that we have His spiritual presence already (Matthew 28 : 20). We await His personal and physical coming.

Others would equate the promise of Christ to return with the spiritual manifestation of Christ's presence among His people, say at the breaking-of-bread service. " We need no reminder of a person who is present. At the supper of the Lord we read the words : ' For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come ' (1 Corinthians 11 : 26). There is a real spiritual presence, but there is a real physical absence " (Robert Clarke in *The Christ of God*). But we celebrate this " till He come."

There are others who would interpret the promise of Christ's return as having been fulfilled at Pentecost. Was it ? Pentecost was the arrival in the Church and the world of the third Person of the Trinity, sent by the Father and Jesus. But the great bulk of advent teaching came after the day of Pentecost. As Dr. A. J. Gordon puts it, " We must not confound the *paraclete* and the *parousia.*"

# DOCTRINE COMING

J. Maybin (Croydon)

Another view which is becoming very popular with liberal-minded scholars is what has been termed "realised eschatology." This "contemporary emphasis in interpretation of eschatology has been further developed by C. H. Dodd, O. Cullmann and others in their definition of 'realised eschatology' as divine purpose being fulfilled today. The contemporary experience of eschatology is also characteristic of the neo-orthodox and crisis theologians such as Karl Barth, Emil Brunner and Reinhold Niebuhr, though the concept of a future consummation at the end of the age is also allowed" (J. F. Walvoord in *Zondervan Pictorial Bible Dictionary*). This view does not adequately exhaust the promise of Christ's return. Only the traditional view of interpretation does full justice to the subject.

## The doctrine substantiated

This is no hole-in-a-corner doctrine. Indeed it is the most prominent in the Bible. The late Bishop Ryle once wrote: "I only ask that the believer in the New Testament should live by the New Testament standard—that he should look for the coming of the day of God, and wait for the Son of God from heaven, and love his Lord's appearing." I would add, and no doubt the godly bishop would have acquiesced, that it is the standard of the Old Testament also. The Old Testament is shot through with an eschatology that is more than personal, one which is relevant to a larger picture of the divine programme as it concerns the world at large. Sir Isaac Newton made the astounding yet perfectly true remark: "There is scarcely a prophecy in the Old Testament which does not in something or other relate to Christ's second coming."

Turning to the New Testament, it is clearly to be seen that its eschatology "continues, interprets, enlarges and completes the Old Testament eschatology." (Walvoord in *Pictorial Dictionary*). In this volume it is referred to over 300 times. New Testament theology thrills with the expectation of a coming King. If we are to concern ourselves with a detailed survey of these references, it is true to say that "this hope was based on the clear teaching of Christ Himself. It formed part of the apostolic preaching, as is evidenced in the book of the Acts and the epistles, and was further elaborated in the special revelation given to the apostle John as recorded in the last book of the Bible" (Rev. R. Peter Johnston in *Remember, I am coming soon!*). Beyond this New Testament unanimity on this great central doctrine of the Christian faith there is the great cloud of witness throughout the world at this present time who, with John on his sea-girt prison on Patmos, can cry "Even so, come, Lord Jesus" (Revelation 22 : 20).

## The doctrine explained

Having established the fact of Christ's coming, we turn our minds now to a consideration of what it really means. What does the New Testament mean by the statement that Christ will come personally, visibly and bodily? In answer to this question we must examine three unique advent terms found in the New Testament. They are as follows.

**Parousia.** This is a Greek word, translated in our Authorised Version by "coming." Dr. William Barclay, in his *New Testament Word Book*, says that this Greek word "has become naturalised in English as a technical term for the second coming of Christ." Paul speaks of his *parousia* in Philippi (2 : 12), in contrast with his *apousia*, his absence. The word is also used to describe the arrival of the lawless one, the man of sin (2 Thessalonians 2 : 9). "When used of the return of Christ, at the rapture of the Church, it signifies not merely His momentary coming for His saints but His presence with them from that moment until His revelation and manifestation to the world" (Vine, *New Testament Words*). So the word is used in the New Testament to describe the "presence" or the "arrival" of persons or things. In connection with the coming of Christ it unmistakably postulates His coming in bodily form, and "we shall see Him."

**Epiphany.** This is the English of the Greek word which simply means "a shining forth," and according to Vine "was used of the appearance of a god to men, and of an enemy to an army in the field." In the New Testament it occurs of (a) the advent of the Saviour when the Word became flesh (2 Timothy 1 : 10), (b) the coming of the Lord Jesus into the air to the meeting with His saints (1 Timothy 6 : 14 ; 2 Timothy 4 : 1, 8) and (c) the shining forth of the glory of the Lord Jesus. This epiphany or "mani-

festation" of Christ's glory will mean the destruction of all that is antichristian (2 Thessalonians 2 : 8).

**Apocalypse.** This is our English word derived from the Greek *apokalupsis,* meaning "an unveiling." The book of the Revelation is referred to as the "apocalypse" or the "unveiling" of Jesus Christ. New Testament Christians anticipated the coming of Jesus Christ as an "unveiling" of their Lord in majesty and power. "Taking these expressions together we get a clear picture of the return of the Lord Jesus Christ as seen through the eyes of the early Church. It would mean His presence after His absence, the manifesting of His glory after His humiliation and the revealing of His majesty and power" (Rev. R. Peter Johnston in *Remember, I am coming soon!*).

## The doctrine applied

This great hope of the Church is, according to the epistolical witness of the New Testament, (a) a "living hope" (1 Peter 1 : 3), (b) a "blessed hope" (Titus 2 : 13), and (c) a purifying hope (1 John 3 :3). This is what we might describe as the practical outcome of this doctrine.

The whole life and work of the New Testament Church has the coming of the Lord in view. The sanctification of the believer is a preparation for the coming of the Lord (1 Thessalonians 5 : 23 ; 1 John 2 : 28). Christian service gets its encouragement in the same inspiring issue (1 Timothy 6 : 14 ; 1 Peter 5 : 2-4). The patience of the early Christian in suffering and trial is bounded by the same event (James 5 : 7, 8 ; Philippians 4 : 5).

*"O happy servant he,*
*In such employment found!*
*He shall His Lord with rapture see,*
*And be with honour crowned."*

# WITH ALL BOLDNESS

By T. W. WALKER
(MINISTER OF ELIM CHURCH, CLAPHAM)

WE YORKSHIREMEN as a race pride ourselves on our plain speaking. We believe in calling a spade a spade.

Our directness sometimes causes raised eyebrows among our southern cousins, who prefer the hint and the suggestion in the voice to the blunt statements of the men of York. As long as it is not cruel or merely destructive criticism, boldness is a good thing. If a doctor found a patient really needed it he would certainly use all tact and understanding, but he would speak out with clarity and strength. The patient would not want it otherwise.

Plain truth sometimes hurts, but in our hearts we know that we really want it. Even if we rise against the pointed, penetrating realities we hear with a pretence of indignation and anger, our inner selves acknowledge truth when it is lovingly and sincerely uttered. If anyone has the right to speak the truth in love it is the follower of Christ—never, let us say at once, with a holier-than-thou attitude, for at best the Christian is himself a sinner saved by grace.

We have but to recall the blunt assertions of Scripture. "You must be born again"; "All have sinned"; Jesus said, "I am the way"; "Thou fool! This night thy soul shall be required of thee"—these are but a few of the Bible's strong and direct remarks. Many of the bluntest phrases fell from the lips of the Son of God, the Prince of Peace, the One so often called "gentle Jesus." Tender He was, but straightforward He also was when occasion demanded. Do you remember how He boldly cut across the high priests' sordid racket by turning out the money changers from the temple?

Before Calvary the disciples had been conspicuous for their boldness at the wrong times and their abject weakness when bravery was needed. But after they were convinced of Christ's resurrection and filled with the Holy Spirit what a difference there was! Some would conceive of the words of Peter and John being presumption when they cried to the man of over forty, a cripple from birth: "In the name of Jesus Christ of Nazareth rise up and walk!" (Acts 3:6), but in his address which followed the remarkable healing of this well-known beggar Peter bluntly claimed that this wonderful thing had been done by God to glorify His risen Son. He soon was crying "Repent, and be converted!" So great was the power of God upon him that many were convinced of the truth and there were 5,000 new Christians that day.

The religious bigots were soon awakened by such happenings, especially the boldness of Peter in declaring that Jesus was alive, and Peter and John were brought before the august council to answer for their deeds and words. Peter, filled with the Holy Ghost,

asserted: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole. . . . Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:10, 12).

This Yorkshire-like bluntness provoked quite a conference. The leaders could do nothing else but acknowledge that the apostles, though raw and uneducated to outward appearance, were bold in the extreme and they could say nothing against the fact of the beggar (whom they all knew so well) standing with the apostles gloriously healed. The apostles had to be released.

The reaction of the apostles was to pray that God would give them greater boldness still (Acts 4:24-30) and we read, "They spake the word of God with boldness . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus" (vv. 31-33).

We must ask ourselves if we have sought to dodge the pointed, blunt statements of the Bible. It needs a bold man to be ready to confess his need and sin, to receive Christ as His Saviour and to witness for Him by the power of the Holy Spirit.


**B.B.C. BROADCAST**

from

**THE CITY TEMPLE, CARDIFF**

on

**Sunday, September 5th**

**10.30 to 11.15 a.m.**

**WELSH HOME SERVICE**

**SPEAKER:**
**REV. P. S. BREWSTER (President)**

D.1057



**SOUTH WALES HOLIDAY CONVENTION**

**AUGUST 28th-31st**
**ELIM CHURCH, PONTYPRIDD**

Speakers: T. W. WALKER (London)
J. CARTER (London)

(See "Coming Events" for details) D.1077


**The Climax of the Ages,** by Frederick A. Tatford, Litt.D. Published by Oliphants Ltd., 1-5 Portpool Lane, Holborn, London, E.C.1, 4/6, by post 5/-.

It is a disturbing thing to realise that second-advent teaching is less in vogue now than it was before the last war. In times like these, when fear and frenzy characterise so much human activity, the sure and certain hope needs presenting afresh. It has not caught the imagination of youth. Perhaps we have been so keen to distinguish between niceties of interpretation that we have failed properly to declare the great truths which Scripture proclaims.

Dr. Tatford's book on Daniel will not meet with the approval of every prophetic school of thought in some of its details, but its analytical presentation and its care in seeking to compare scripture with scripture are outstanding. In these days of expensive books this one is a bargain. Far smaller books are on sale at twice the price. It is not a book which you will read at a sitting, like a story or biography; it is essentially a book for study. It will inevitably send you back to Scripture, and its historical details will let in a flood of light upon what is confessedly a difficult Bible book.

Dr. Tatford is the well-known secretary of the Bible and Advent Testimony Movement (formerly A.T.P.M.). In evangelical circles he is very widely regarded as one of the leading exponents of second-advent teaching. He is specially strong in his allegiance to the inspiration of the Bible and is held in high esteem as a dedicated, talented man of God.

Do not buy this book simply to read or to dip into. Buy it with the intention of using it as a handbook or an introduction to a tremendous Scripture prophecy.

T. W. WALKER.

## HIS BENEFITS

Key verse: "What shall I render unto the Lord for all His benefits toward me" (Psalm 116:12).

1. **His benefits** are revealed by a careful survey of preceding verses.

Abundant experience of answered prayer (v. 2).

Comforting and peace-giving experience of divine bounty (v. 7).

Wonderful spiritual experience (v. 8).

Salvation—"delivered my soul from death."

Spiritual joy—"mine eyes from tears."

Spiritual security—"my feet from falling."

2. **What return** will be acceptable to God?

At the root of all appreciation the appropriation of saving grace (v. 13).

A life of fellowship and communion with Him (v. 13).

A public profession of saving grace and definite identification with spiritual things, the Church and its life (v. 14).

Fidelity to the end of life, for this is well pleasing to Him. The death of His saints looked on as "precious" (v. 15). W.M.R.

YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers*

JOHN WOODHEAD

*"When I call to remembrance"* (2 Timothy 1:5)

RECENTLY I was invited to the village where I was born, to preach at the Elim church which is situated opposite where I spent the first years of my life. Memories of the house where I was born, my godly parents, the family altar and the Methodist Sunday school flooded my mind.

But tragedy was soon to strike this happy Christian home. Two more boys were born, then, when I was ten years of age, mother died. Before going to school we had family prayers. Dad being at work, mother gathered us around her. How she prayed for her three sons, but turning to me, the eldest, she pleaded for a surrender to Jesus. It was a plea that was to live with me through the succeeding years; that was the last time I saw mother.

Dad remarried, and through the new family into which we had been brought I became interested in the Salvation Army band. While still young I became a bandsman, continuing as such until nearly eighteen years of age. It was at this time, September 1914, that I enlisted in the Army. How often during the succeeding years—in camp, on the battlefield, in the hospital, on returning to the front—I was challenged by those last words of my saintly mother! During the time I was in the Salvation Army band I met my future wife, and through her parents was again brought under the influence of a Christian family, this time Pentecostal, my future father-in-law being one of the early pioneers of the Pentecostal testimony in this country. God had been watching and leading me until He brought me to the place where my mother's prayers could be answered, but it was not until December 26th, 1922, that I was born again.

After demobilisation I took an agency with an insurance company. Those were boom years in such business, giving opportunities for promotion, and I soon became assistant superintendent and then district manager. But from the day I was converted I became greatly burdened for the salvation of others. I took Bible correspondence studies, soon becoming aware that God was wanting me to become the answer to my own prayers. The more I prayed the more I was convinced that I was personally responsible. Ultimately, with no one with me but my wife, we booked the Corn Exchange at Worksop for evangelistic services. What a test of faith!

During the first weeks no one came to the services, but the promise given to us from His Word was Ephesians 3:20, and by the end of six months we had a fine congregation. From Worksop to Liverpool, afterwards to Devon, where I began pioneering churches. One day in late 1929, while praying, I was led to apply to Elim, only to be informed that there were no openings. I was not disturbed, for I knew the Lord had spoken. Early in 1930 a letter from the late Pastor George Kingston arrived, inviting me to give two weeks' services at Leigh-on-Sea. Those two weeks grew into four years in Essex, thirty-four in the Elim ministry. From Essex I was appointed to Plymouth, then to Bradford. In this Yorkshire city the Lord added hundreds of converts, until each Sunday saw the church filled to capacity, the inquiry rooms well staffed with counsellors each week counselling the converts. Not long after this I was called to full-time evangelism until, interrupted by the war, I had to take pastoral work, which eventually took us to Carlisle. Here was a city presenting great opportunities for evangelistic work, not only among civilians but among men and women of H.M. Forces. Request was made to the authorities for permission to visit the camps; this was refused, so we commenced Forces' rallies each Sunday, often attracting more than we could accommodate. A great harvest of decisions made us realise that something must be done on the weekdays to keep contact with the men and women. We opened a canteen and rest room where workers could mingle among the forces and sow the good seed of God's Word. At this time I was called to see the commandant, who gave me free access to all the camps. In three and a half years over 3,500 members of H.M. Forces professed conversion, and over 60,000 services Testaments were given (all in response to personal or written application). When hostilities ceased I was again invited back into full-time evangelism, being privileged to open a number of new churches. Invitations came

(*continued on page 541*)

# COMING EVENTS

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CAERPHILLY.** August 29. Elim Church, St. Fagan's Street. Mrs. Agnes Hancock (Glasgow) will relate her healing of Parkinson's disease. Convener: J. B. Coleman.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**CLAPHAM.** August 29. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. 11 and 6.30. Services conducted by James T. Bradley (Editor of the ELIM EVANGEL).

**CLAPHAM, London, S.W.4.** Commencing Saturday, September 4. Tent crusade in Clapham Park Road. One minute from Clapham Common underground station. Conducted by A. Tee and party. Saturday at 7.30. Sunday at 8.15. Nightly (except Friday) at 7.30. Wednesday at 3, divine healing service. Lee Robbins will join the team for the first three nights.

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne. August 21 at 7, monthly rally, conducted by A. P. Thomas and party. August 22 at 6.30, Gospel Auto-harp Quintet.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services: Sundays at 11, 3 and 6.45; Tuesday at 7.45; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, September 18, at 3 p.m. (details later).

**JERSEY. St. Helier.** August 28. Stone-laying ceremony for the new Elim church, conducted by the President, P. S. Brewster.

**MACCLESFIELD.** August 28 to September 10 (except Friday, September 3). King George's Playing Field, Windmill Street. Evangelistic and divine healing crusade. Weeknights at 7.30. Sundays at 6.15. Conducted by Wynne Lewis and team.

**ROCHESTER.** August 29. Elim Church, Star Hill. Visit of W. G. Blackler (London). At 11 and 6.30.

**WORTHING.** September 5-9. Elim Church, Grosvenor Road (opposite Christchurch). Jubilee meetings for the deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Special speaker: R. Beresford (Blackburn).


**CRUSADERS**

**Felixstowe invites you to the Jubilee autumn get-together weekend**

Padre: A. J. CHUTER

**Commencing Friday, September 24th**

24/- per day

Write: J. Gibbons, Restholme (C.A.H.H.), 17 Leopold Road, Felixstowe

*THIS IS IT. COME AND ENJOY SOMETHING DIFFERENT*

D.1084


## AUGUST CONVENTIONS

**BARKING.** August 28-30. Elim Church, Ripple Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 7. Preacher: George Hillman. Convener: F. J. Taylor.

**BRISTOL.** August 25-30. City Temple, Jamaica Street. Preachers: A. A. Biddle, Alan Caple, Frank Newey and J. Nelson Parr. Conveners: Ron Jones and D. Woodfield. See panel on page 523 for details.

**HEREFORD.** August 28-31. Elim Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 5.45. Tuesday at 7.30. Preachers: J. B. Coleman (Caerphilly), R. Lloyd (Cardiff), J. Newman (Coventry). Music: Gloucester mixed and male voice choirs. Convener: C. L. Edwards. Cooked lunch and tea provided free on Monday. You are welcome.

**PONTYPRIDD.** August 28-31. Elim Church, Thurston Road. Great South Wales Convention. Saturday at 3. Open-air service at Ynysangharad Park bandstand. At 7.15, opening rally. Sunday at 11, 6 and 7.45. Monday at 11, Tuesday at 3 and 6.30 in the church. Monday at 3 and 6.30 in the Municipal Hall, Gelliwasted Road. Preachers: T. W. Walker (London) and J. Carter (London). All welcome; refreshments on Monday and Tuesday. Children's outing Monday at 2.45.

**ROMSEY.** August 28-30. Elim Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 in the Baptist Church, Bell Street (kindly loaned). Full tea provided on Monday. Preachers: J. T. Bradley, J. Tetchner. Convener: P. R. Angold.

**WESTCLIFF-ON-SEA.** August 28-30. Elim Church, Electric Avenue. Annual Convention. Saturday and Monday at 7. Sunday at 11 and 6.30. Preachers: R. B. Chapman (Ilford), K. E. Calder (Brentwood). Convener: George Backhouse.

**WORTHING.** August 28-30. Elim Church, Grosvenor Road (opposite Christchurch). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea between services). Preacher: G. W. Gilpin (Principal of Elim Bible College).

## ITINERARIES

**London Crusader Choir:**
August 21, 22, Birmingham (Town Hall, B.B.C. broadcast).

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## YOUTH PAGE *(continued)*

from the Continent, resulting in two series of campaigns in Scandinavia, and later two tours of Canada and the U.S.A. were made, during which my wife and youngest daughter assisted me in the campaigns. The year 1950 saw us settled again in a church, six years at Salford and lastly six and a half years in York, after which I retired from pastoral work and am now devoting my time to conventions and church campaigns.

It has been my privilege to serve on the Evangelistic Committee from its inception and for the last three years as a member of the Executive Council, after being inducted as President in 1960.

May my testimony inspire the youth of today to step out on the promises of the Lord and be willing to serve Him wherever He calls.

" When I call to remembrance " I have to exclaim with Paul as in Ephesians 3: 20, 21.

# Women's column

## YOU HAVE ROBBED ME!

By GLADYS GORTON

HOLIDAYING in Cornwall, I stepped into a shop to buy clotted cream. It was a fruiterer's and greengrocer's, but in a wire container at the side of the entrance were about two dozen four-ounce cartons of cream. The shop was full and the three assistants were busy serving.

"Did the woman before you were served buy some cream?" inquired my husband, who was waiting for me outside.

"Not as far as I know. Why?" I replied.

"I see that you have the cream in a paper bag, but the other woman quickly took one out of that container, put it in her bag and hurried away," he told me.

It was all done so quickly. With her back to the shop as she came out, her shopping bag conveniently on her arm, it could easily be done. Another woman I know saw someone take an article from a counter and hurry off, and she was so surprised that she did not know what to do. I guess it is often like this; people see others do these things, are scared, surprised or couldn't care less. We learn with profound dismay that there were over a million indictable crimes in this country last year. What about the petty pilfering, the millions of pounds that are stolen in this way?

You and I would probably never dream of doing anything like this. Of course not! But do we in another way? We may never rob another person, but unwittingly, ignorantly, unknowingly or otherwise we can be robbing God! The nation of Israel were guilty of this. They received so much from God, yet through the prophet Malachi He said of them and to them: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings" (Malachi 3:8).

A nurse converted in Dr. Billy Graham's meetings at Harringay said: "When I heard Billy Graham preach on tithing I thought that was easy. I could willingly give one tenth of my money to God, but I have learned by the Holy Spirit that there are other things that I must tithe which are much harder—my time, for example." This is worth thinking about, isn't it? Tithing your money may be hard; other things are usually much easier.

(*continued on page 543*)

# Sunshine Corner

HELLO SUNBEAMS.

Spiders and kings! You wouldn't think that they had much in common, would you? Strange to say, spiders and kings go well together, and you will find spiders mentioned in the book of Proverbs. See if you can find the chapter for yourself. The book of Proverbs could be called a king's book because of a very famous king. You will find his name if you try hard enough.

There is a very old Jewish story about a spider that saved king David. When David was hiding from king Saul he went into a cave to hide. Almost at once a spider began to spin a web across the mouth of the cave, and when Saul's men came they were quite sure that there was no one in the cave because of the unbroken spider's web. A similar story is told about a priest in the days of the early Christians who was being pursued by Roman soldiers. The priest, whose name was Felix, was sure that God had sent the spider to help him.

In a palace in Potsdam there is a golden spider as a memorial to the spider that saved king Frederick William. An angry cook had poisoned a cup of chocolate and sent it in to the king. Before he could drink it a spider fell into the cup and so it was given to the king's pet dog. When the king's dog died it was realised that the chocolate was poisoned and but for the spider the king would have died. A golden spider has therefore a place of honour in a king's palace.

The most famous spider of all encouraged a Scottish king. Robert Bruce had failed so often in battle that he was ready to give up. As he sheltered in a hut he watched a spider trying to spin a web across a beam. Six times it tried and failed, and the king determined that if the spider tried once more he would try again. The spider tried and succeeded. The king was so greatly encouraged that he too tried again.

Perhaps you are one of those people who do not like spiders and think they have no use. The spider reminds me of Galatians chapter 6, verse 9: "Let us not be weary in well doing." If a spider can teach a lesson to a king surely we can do something for Jesus even if we don't seem to be very important. The spider did the one thing it could do well, and God used it to save and to help in a time of need.

'Bye now, sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, August 23rd** — Exodus 2:1-10

" She called his name Moses " (v. 10).

Today's portion introduces us to **a loving mother** who, with great ingenuity and fearless faith, preserved the life of her child in spite of the wicked edict of the monarch and who enjoyed the unique privilege of being paid a royal dowry for caring for her own child; **a faithful sister** who, while other children played, was found always at her observation post watching her baby brother and who revealed tremendous initiative when she volunteered to find a nurse; and **a compassionate princess** whose heart was won by infant tears and who welcomed a despised Hebrew as her son. These commendable traits of character are worthy of observation and imitation.

**Tuesday, August 24th** — Exodus 2:11-25

The courage of Moses is portrayed here, but the two incidents which reveal it show also a right and a wrong way for this commendable quality to be applied. In the first incident, in which an Egyptian was slain, we see not so much youthful impetuosity, for Moses was forty years of age, but an act of indignation springing from the zeal of a nationalistic heart. This action evoked anger from Egyptian and Israelite alike and brought Moses to the brink of disaster. Impassioned feelings must be controlled; the law must never be taken into our own hands. In the second incident we see the courage of Moses manifested as he withstood the churlish shepherds and aided the daughters of Jethro. Courage is a great asset, but let it be used in a commendable manner.

**Wednesday, August 25th** — Exodus 3:1-12

There are several lessons to be learned from these verses. (a) **Man is intrigued** by the spectacular (v. 3); that which is out of the ordinary will attract him. (b) **God is insistent** upon reverential respect (v. 5). However much we may be aroused, curious or fascinated we must remember that if the matter is of God it is sacred and must be treated appropriately. (c) **God is interested** in the affairs of His people (v. 7). The burdens of life and the injustices and cruelties of man are not overlooked; though it takes years God will yet " come down to deliver." (d) **Man is invited** to co-operate in service (v. 10). God still seeks for people who are willing to help, at home or abroad, to bring deliverance to their fellows. (e) **Man is inclined** to evade responsibility (v. 11). There is always an excuse, a retraction or mock humility to avoid the responsibility. (f) **God is insistent** upon His sufficient companionship (v. 12). When God commissions He accompanies, and thereby equips for the task.

**Thursday, August 26th** — Exodus 3:13-22

" The God of Abraham, the God of Isaac, and the God of Jacob " (v. 15).

These words can teach us much as we think of Jehovah being the God of men with such different personalities: Abraham the obedient man of faith, God's friend; Isaac the contemplative dreamer, dominated by his wife; Jacob the hard business man and opportunist. We can also recognise Jehovah as the God of various ages. Each generation differs from the previous one, but God is sufficient for men of every era and age. Finally we see Jehovah as the God of varying circumstances. Abraham was an itinerant from Chaldea, Isaac was a dweller in Canaan and Jacob a refugee in Egypt. All our circumstances vary, but God can meet our needs as He met theirs in spite of the circumstances.

**Friday, August 27th** — Exodus 4:1-17

" Moses answered and said, But . . ." (v. 1).

How prone human nature is to protest with a " but "! Moses revealed his reluctance to undertake God's commission and he repeatedly presented both excuse and argument against the proposal. In the callings and happenings of life we need to watch with great care where we place our " buts." Dr. Campbell Morgan wrote on one occasion: " The whole difference between faith and fear is that of the difference of putting our ' buts ' before or after God. God commands, **but** there are difficulties. That is paralysis. There are difficulties, **but** God commands. That is power." Be careful how you relate your " buts " to God.

**Saturday, August 28th** — Exodus 4:18-31

" The Lord met him [Moses], and sought to kill him " (v. 24).

Moses had to learn obedience by experience. On this occasion disobedience almost cost him his life. Circumcision was the covenant token demanded of every Israelite and his family (Genesis 17). Moses had been careless about the covenant, and the sword of judgment swept very close. The forty years' training in the wisdom of Egypt may have dulled Moses' apprehension of the Israelite covenant, and the attitude of his wife, who clearly disapproved of the covenant ritual, may also have caused Moses to disobey the command of God and thus bring about an almost fatal judgment. This incident warns of the perilous influence of a worldly Egypt and of the consequences which stem from an unequal yoke with a disbelieving partner.

**Sunday, August 29th** — Exodus 5:1-21

" Wherefore dealest thou thus with thy servants ? " (v. 15).

Surely Moses must have felt that all was going wrong. He had come to ease the burden of his people and to deliver them, but instead his words had caused their tasks to be increased and their difficulties to be multiplied. Furthermore, he had come to be a friend to the Hebrews, but found himself being despised by them (v. 21) because of their intensified problems. Moses' faith was truly undergoing a severe test. Sometimes our efforts for God seem to make conditions worse rather than better, but let us remain undeterred provided that we are being really obedient to the Lord; it is the end that counts, and not the beginning.

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**WOMEN'S COLUMN** (*continued*)

*Thought.* " In the work of our Lord it is not a question of how much of our money we give to God, but how much of God's money we keep for ourselves. During the time our Saviour was here only one person gave enough specially to attract His attention." Can you guess who it was?

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**SHRINES OR BATTLE STATIONS ?** (*continued*)

would begin to learn that the building is not the church ! " This may sound drastic to many of our readers, but that day may come.

May God help us in this day of deepening darkness to present the Person, the Light of the world, instead of the place. Let us seek to present a seeking Saviour and not a sacred shrine.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 35 | AUGUST 28th, 1965 | 6d




**BARNSTAPLE CHURCH OPENING**
(see page 554)

**Presentation of bouquet to the Mayoress of Barnstaple by Elim Sunday school scholar Denise Dockrey.**

PSALM 119:133. *"Order my steps in Thy word: and let not any iniquity have dominion over me."*

THIS prayer of David, "Order my steps in Thy word," is not the cry of an awakened sinner who hopes to find the awareness of God in the mere practice of good works, but is rather that of a man mature in the things of God and who knows that creation is a masterpiece of order, method and balance. By experience he has learned that to be well balanced his life too must be directed by God and lived in accordance with His revealed truth. For it was in the beginning of time that from beyond the chaos came the voice of the Eternal, reverberating over the void, saying "Let there be light," and the pattern of order began to be established.

Thinking men and women appreciate that order is a requisite of life and anarchy the doorway to moral and spiritual death. Yet it is tragically true that so many attempt to live the Christian life haphazardly, though this only results in personal frustration and public apathy to our message of life.

The purpose of God for men and women who have received Christ as Saviour is a well-ordered life, one which will arouse the desire of others for the Christian experience. A well-ordered life is such that even the details of our life are directed by God, for while David is aware that life is a long pilgrimage he is concerned with his "steps" and asks that each will be ordered by God. It has been said that "much of the beauty of holiness lies in little things," and thus it must be with the believer's life. It is imperative to realise that the tolerance of sin in little things leads to the indulgence of sin in greater things.

David could see that the heavens declared the glory of God and the firmament showed His handiwork, and that they were masterpieces of order and method, and in his service for God he desired to fall in line with the divine plan, that his service might have order and method.

## Necessity for an ordered life

Order is simply conformity to a prescribed rule. But for our experience only one Person emerges as a pattern for living, none less than Jesus Christ Himself. We rejoice in the calm of sins forgiven, the removing of the guilt of sin, the inner peace and joy that are ours since believing, and the unparalleled blessings of the Holy Spirit's outpouring. Yet we must not forget the example of Christ's life. "Till Christ be formed in you" was the desire of the apostle Paul. Christ has wrought a tremendous change in our hearts as Christians, bringing the order of sanctity out of the chaos of sin by the new birth, and this inner work of grace must be expressed in our daily life. Some years ago a novel was written entitled *What would Jesus do?* It gave hypothetical situations in which the title of the book became the guiding course of action. We would do well to live by this theme, asking continually "What would Jesus do?" For no action of our life is unimportant; we gain or lose something by each decision we take.

Much can be learned to benefit the life by applying a few simple rules to everyday experience. First we must get our priorities in order. Things of secondary importance must never be given priority over matters of primary importance. Yet mankind does precisely this. Jesus said "Seek ye *first* the kingdom of God, and all these things shall be added unto you," yet how often it is the "other things" that are placed first and the claims of God relegated to the last place. Without Christ in the first place in our lives we have an unbalanced experience. *Personal holiness is the precedence of Christ in our lives and over our affairs.*

The Christian experience must be one of progress, otherwise retrogression will result. If a man did a little for God as a "babe in Christ" how much greater should his service be now! As Christians we must never be satisfied with what we have done for Christ or with our spiritual experience. Growth and progress are the hallmarks of a sterling Christian character. We as Pentecostals rejoice in the baptism of the Spirit, but it is vital that having sought and received this richness of God we seek more of our inheritance in God.

The Christian must endeavour to show a balance of being, seeking that none of the graces be lacking from his character. Our Lord Himself shows the complete harmony of perfect deity and perfect humanity, being the fusion of two natures without confusion. The character of Peter suggests action and impetuosity; that of John love, devotion and understanding. Christ shows a perfect balance of the gems of grace; no preponderance of one aspect of character and deficiency of another were ever evident in

# rdered Life

**By Ramon Hunstan**
MINISTER, ELIM CHURCH, SWANSEA

Him. Balance of Christian character will help to solve the problem of choice of duty. On occasion we may find that our duty to God will cross our duty to those in authority over us, and only a finely proportioned character will give the true and balanced answer in this perplexity, and bring ultimate glory to Christ.

The Christian believer does not stand alone in the world, but has a direct relationship to others; again the order and balance of personal holiness must be in evidence. It is necessary that the believer's life is lived in accordance with the relative value of things. Towards God his duty, and indeed his joy, is that of obedience and devotion. When the extent of the love of God for us and all the accompanying blessings are considered, what can be withheld from Him? We have been forgiven, redeemed and brought into the family of God. We are His representatives. Therefore "what manner of persons ought ye to be . . ." in view of this relationship to God? What is applicable here has also a direct reference to one another in the Church. The great hallmark of His disciples, said Jesus, was "that ye love one another." Let us never underestimate the value of any fellow believer; all are equally important to God. An appreciation of this fact is necessary to true fellowship and to the balance of personal relationships.

## Guide for an ordered life

David was a man of vast experience who had known the extremes of human emotions, yet he was not prepared to trust to his own impressions, but prayed "Order my steps in Thy word." The precepts of God he acknowledged to be the only rule of faith and conduct. The true believer in Christ does not seek to be guided only into congenial ways, but is prepared to follow the revealed will of God whatever the cost. This prayer of David implies that he is prepared to follow the commands of God entirely, not picking and choosing what appeals to his taste. God's call to men and women today is nothing less than to complete obedience; this is the essence of true holiness—to do the will of God. The Word of God is the final court of appeal concerning what is the will of the Lord; circumstances can never be true indications of the will of God alone, nor can the impressions of mind or ways of tradition be so; the Scriptures are the infallible rule of living.

Since Christ has wrought within the Christian's heart such a great change it is logical that the new nature demands a new direction and that a new context of living is involved. The work that takes place in the Christian's heart is described in a twofold manner in the Bible—firstly in terms of regeneration, for this gives to believers the nature of children, and secondly in terms of adoption, conferring on believers the rights of children as expressed in the words "If sons [by regeneration], then heirs [by adoption], heirs of God and joint-heirs with Christ." This new life can be guided only by the rule of God in every way, so showing to the world around the inner change of heart to the directive of God. This is the true practice of personal holiness.

The Christian experience gives a new concept of good and evil, the order of the life of God within us brings everything into true perspective, but this perspective is maintained with clarity only by constant guidance from the Word of God. David, therefore, concludes his prayer with "Let not iniquity have dominion over me." Being born again of the Spirit of God, we begin to assess the values of our speech and everyday living from the standpoint of God Himself, so that it is now the life of Christ within us that is expressed. If this is not so, how unbalanced our life will appear, for it is only from the Holy Spirit's prompting that we can be brought to realise that in God's sight it is motives that matter; not only the degree of action, but the manner of action, before God. David on one occasion said "Neither will I offer unto the Lord my God burnt-offerings of that which doth cost me nothing." Yet so often we give only the time and the gifts we can spare to His work.

The Christian believer is brought to realise that sin is not necessarily an act, or even a thought, but an omission of known duty or kindness, "To him that knoweth to do good and doeth it not, to him it is sin" (James 4:17). The radical change in the order of life in a believer is clearly seen in the fact that the things he once enjoyed now repel him, and the Christian faith which possibly he despised has become the delight of his life. David's prayer here was that God would pour a flood of light into his soul in order that he would never mistake evil for good, or darkness for light, however flattering or attractive their guise.

It is because of his experience of Christ that the believer sees Him as the altogether lovely, the absolute antithesis of all that is ugly, false and unreal. A

new beauty is revealed in the person of Christ when one is enveloped in His love. One may stand outside a great cathedral, gazing intently at the great stained-glass windows, but there is no beauty there, no harmony of colour or richness of hue to be seen. It is necessary to go inside the cathedral and then the impressive beauty of the stained glass is revealed. How true of the beauty of Christ! We have gazed at Him in the cold light of rational thinking and materialistic concepts, but there was " no beauty that we should desire Him." Now, having entered by faith into the cathedral of grace, we find the constantly revealed beauty of Christ is a constant delight to us. The transforming of the order and concepts of life translates the believer's appreciation of beauty into holiness and truth into character.

## The value of an ordered life

When life is ordered by the Lord it will reflect something of the holiness of God's character, enabling others to see the manifestation of the Christ-life in the believer. This is the great impact of Christian witness both of the Church and of the individual. It is true to say that a band of people who may be without gifts or wealth, but who exhibit much of the likeness of Christ, will be a great power in the locality in which they are found. The impact of our witness is in the character we display, a life of selfless service and true testimony. We shall accomplish nothing if our lips give testimony to truth and order in living and our life evidences anything less than this.

Holiness in character and practice is the strength of experience in times of trouble. If sorrow or trials come to a Christian, and sin is connected with them, there is no peace of mind, it is as a thorn in our pillow. But when trials come to the man whose integrity for God is of sterling quality and who knows holiness of life he can rest in the storm. There is a quietude of spirit even in the tempests of adversity. The life that is ordered by the Word of God finds its comfort there. So often true Christian character is seen in our reactions to the crises of life, and these come to us all at some time. Job in his extremity reacted to his crisis by saying " Though He slay me, yet will I trust Him."

God has never promised to give explanations, but He gives us experience when He draws so near in our darkest hours. The man whose life is well ordered has great comfort ; he realises God is still watching over him even in his deepest perplexity, for " the steps of a good man are ordered by the Lord." This is his confidence and the stability of his faith. He is at peace with God, and God's peace " shall keep his heart and mind in the knowledge of Jesus Christ."

Finally, the greatest value of an ordered life is that it is a conforming to the standards of God's holiness in the believer and in the Church. We long for and pray for the moving of God in our lives and in our churches, but it is vital to remember that where there are people conformed to the maxims of this present world, sluggish in effort, indifferent in prayer and careless concerning the lost souls of men, there can never be the blessing of God. His Spirit can be evident only amid people whose lives are ordered by the laws of the spiritual environment in which He moves, that of holiness of being.

*" Oh may Thy members, mighty Christ,*
*Most earnestly desire,*
*Most covetously thirst once more,*
*Most fervently aspire ;*
*Till each arises furnished new*
*With ministries of fire ! "*

---

### " THY FOOT SHALL NOT STUMBLE "

(Proverbs 3 : 23)

But how can I keep from stumbling? You cannot keep from stumbling at all ; but " He is able to keep you from falling," which in the Greek is strongly and distinctly " without stumbling." The least confidence in or expectation from yourself not only leads to inevitable stumbling but is itself a grievous fall. But again we are met with the very promise we need in order to escape this snare: " For the Lord shall be thy confidence, and shall keep thy foot from being taken." Jesus Himself has said: " If any man walk in the day, he stumbleth not, because he seeth the light of this world." Walk in the light, looking to Jesus, and so shall we be kept by the power of God through faith. Having therefore these promises, dearly beloved, let us use them. Let us turn them into prayers of faith. " Hold up my goings in Thy paths, that my footsteps slip not." " Hold Thou me up, and I shall be safe." " When I said, My foot slippeth, Thy mercy, O Lord, held me up "—not " picked me up." Then comes the New Testament echo: " Yea, he shall be holden up: for God is able to make him stand." But take all the counsel of God ; for this, too, is needed. " And thou standest by faith. Be not high-minded, but fear." Ought we not to believe and accept and give thanks for these promises, and go on our way rejoicing, claiming His promise, not once for all, not for tomorrow, but always for the next step of the way?

FRANCES RIDLEY HAVERGAL.

# Straight from the shoulder

By T. W. WALKER

WHATEVER else you may think about the Saviour, you must at least give Him credit for great plainness of speech. He did not apologise for or dilute His message whatever His audience. He was the Truth and He spoke the truth. After the Sermon on the Mount we read that even the religious leaders of His day were astonished at His words, for He taught them *as one having authority*! He did not believe in pious platitudes or beautiful but empty words. He went to the point. Whether it was a woman by a well, a rich young ruler, Pontius Pilate, the scribes and Pharisees, or His own relatives . . . it did not make any difference. With profound compassion and love yet with crystal-clear directness and sureness of touch, Christ went to the very heart of every matter and person.

One man came to Him by night. We read of him in John 3. He was no doubt afraid of what others might say if they discovered that he, a man well up, as we say, in religious circles, had stooped to approach the then despised Prophet of Nazareth. Position, opinion and subterfuge made no difference to the Master. Quite bluntly the secret visitor was told "*Ye must be born again!*" Some take it upon themselves nowadays to decry and despise this statement, but it is absolutely fundamental to our coming to know Christ as Saviour. In His conversation with Nicodemus in John 3, Christ remarked that to certain senses the wind was unrecognisable, though other senses could detect it. Here are His words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: *so is every one that is born of the Spirit.*" What was meant by this picture? He was demonstrating a spiritual fact. There are two births, the natural and the spiritual. Just as the wind reveals itself yet retains an element of mystery, so the new birth is a mystery. To be born again is to enter a new sphere, to live in a new dimension. No wonder mere religion did not satisfy Nicodemus! He knew that he craved something more, and the Saviour clearly told him that he needed a miracle—the new birth.

How does the great wonder of salvation happen? It comes to men or women, young or old, who believe in Christ as their personal Saviour. The words from this very chapter express it so plainly:

"*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*" (John 3:16).


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**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

"LONDON and the people of England have always been responsive to the message of the gospel. The history of the several awakenings in England gives abundant evidence to this fact" (Robert O. Ferm).

As a teenager our training institute was the shop-floor of a small engineering concern employing some 500 men. We estimated among them not more than twenty churchgoers; we knew of not more than eight. On the occasions since entering the ministry when we have had opportunity to preach to Christian fellowships in the engineering concerns of Birmingham and Sheffield we calculated that one to three per cent of the labour force was present.

Of the districts in which we have lived in the course of our ministry ninety per cent of our neighbours never went to church. All this was true thirty to forty years ago, as it is true today.

My reader, if 300 are employed where you work, how many go to church? If you are one of a labour force of 5,000, how many do you know that go to church? Or think of those in the road where you live; do you know how many attend church? Or as you see 20,000 to 70,000 men leaving a football match have you ever asked yourself how many go to church?

London and the people of England have always been responsive to the gospel, but it is not, and has not been for three centuries, a positive response. Even the evangelical awakenings at their height left three-fifths of the population untouched.

Mass advertising may create a negative reaction in the mass mind. The man in the street knows the church is there, but he considers it irrelevant. When the church is able to announce, in addition to the times of its special services, that it has renounced in its thought and practice the standards by which the world conducts its affairs men will take note of its message.

The response of Africa and South America to the gospel in the last fifty years has been much more positive than in England. Maybe, if the Lord tarries, the kingdom of God is about to be taken from the white man and given to peoples bringing forth the fruit thereof. The Jews of our Lord's day could not imagine that it would be taken from them, but 2,000 years of their history testifies that it was. We may think it impossible that our privileges will be taken away from us, but as Jesus charged His generation with inability to read the signs of the times so may He well charge ours today.

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**NEWS FLASH**

Over 1,000 at first meeting of Birmingham crusade in Town Hall. Over forty raised their hands for salvation and were later personally counselled. Readers, pray on for greater results.

# from my diary

By T. H. STEVENSON

INSTALLED as president of Kidderminster Rotary Club, Rev. J. Hamblin said he wanted to debunk the idea that Rotarians were a bunch of "do-gooders" seeking to poke their noses into matters which did not concern them. I would say that those who poke their noses in the way mentioned are really "no-gooders," and rather harmful. The person, however, who puts his heart into other people's concerns is a do-gooder, and this does not need to be debunked. The best, the greatest and the most influential life ever lived was summed up by Peter in a very few words: "who went about doing good." As for Christ's followers, Paul's final exhortation to the church at Galatia was: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

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Perhaps Mr. Hamblin was well-meaning, but inapt in his way of expressing himself about being a do-gooder. I certainly agree fully with his observation that "there is always a danger that busy men tend to give financial gifts rather than spare the time to give service. But the giving of a donation is not as satisfying as the giving of a service." To quote Paul again: the apostle had great admiration for the very poor saints of Macedonia because of their liberality, even to the point of sacrifice; but, more than that, Paul commended them because they "first gave their own selves." How true are the poet's words: "The gift without the giver is bare."

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It was a Welshman who recently wrote in the *South Wales Echo*: "Land of song? It's not true any more." Emphasising that Wales was renowned as the land of song, he despaired that at Llangollen, now of international repute, only two Welsh choirs were among nineteen choirs in the mixed singing group, and only two from Wales among thirty-one children's choirs. He painted a sad picture, though he cited notable exceptions. He has not attended Elim churches in Wales, or he would have included them—as among the exceptions of course! "We turn to money pleasures, and the copies of oratorios lie gathering dust," he remarked. There is comparative affluence in Wales today, as elsewhere, and when men gain the world they can lose their songs as easily as their souls.

I found a linked-up discussion by the B.B.C. both interesting and informative as Roman cardinals in the U.S.A., India, Belgium, England and Italy gave their opinions on the last Vatican Council and upon ecumenicity. The main topic was Rome and the separated brethren (formerly heretics!). Each seemed well pleased at the changed attitude towards Rome and changing attitudes within Rome. Almost the final comment came from Cardinal Brown, a theologian at the Curia in Rome, as he declared that Rome *could not* change but would wait patiently for the other Christians to move towards her. She can afford to wait for them to come, as those concerned can scarcely wait to go.

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Rome cannot change and yet is always changing; flexible without being movable. This, from the *Church Times*, is an example: "Roman Catholic opinion, which has mainly followed the view of the Council of Florence in the fifteenth century that holy unction is only a preparation for death, has now completely changed, and in future the sacrament of anointing will not be just part of the last rites, but will again become, as the language has always implied, an act of the Holy Spirit in the Church for the health of the Christians." That is indeed a change. It has been well established that only cautiously has extreme unction been given to Catholics, not because the sick one might die, but rather that, despite the anointing, the person might not die.

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Anglican bishops and deans are appointed not by the Church but by the Crown on, and always according to, the advice of the Prime Minister. That is the chief mark, perhaps, that the Church of England is subservient to the State as the price of being the established Church. Mr. Harold Wilson has an impending first appointment to make on the retirement of the Bishop of Liverpool. I do not think he will waive this responsibility, though the proctor of the Chelmsford diocese must be speaking for many in requesting him to do so, and that he should only pass to the Queen the advice of the Church authorities. Mr. Wilson is a Congregationalist, but at least he is an Englishman. In our own century Church of England bishops have been appointed by Welsh Baptist and Scottish Presbyterian Prime Ministers.

*" Be strong and of a good courage "*

# THE CHORUS OF T

LIFE demands courage. The closer we walk with the Lord the more we realise that " we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places " (Ephesians 6 : 12). Yet we must not quail before this infernal host ; we are soldiers of the mighty Victor, who has promised that the gates of hell shall not prevail against us. To encourage us to enter boldly into the conflict the Lord has repeated this exhortation over and over again ; and those who have been inspired by it sing it to their comrades, who but for its inspiring message would fall before the foe.

*The spies heard it as they went to spy out the land* of Canaan : " And Moses sent them to spy out the land of Canaan, and said unto them. . . . And be ye of good courage, and bring of the fruit of the land " (Numbers 13 : 17-20). Israel had come to the border of the promised land ; only a step remained between her and her possessions ! Moses was far too experienced to expect a walk-over. He knew there would be difficulties ; that is why he sought to encourage the spies in the framing of their report.

The history makes sad reading. The report of the majority was unfavourable. So Israel, much to the disgust of Caleb and Joshua, withdrew her hand as God was about to give the gift. She lacked the essential faith and courage to take that remaining step.

Is this our history? Do we come to the threshold of blessing and then retreat? There will always be difficulties in the way of a Christian entering into his possessions. Satan is too malignant a foe to stand by and watch us being spiritually enriched without thundering abuse and threatening reprisals through the giants in the walled cities ; but faith is deaf to all but the voice of God—that vibrant voice that has made warriors of weaklings : " Be strong and of a good courage."

*Years later another generation of Israelites heard it as they stood on the threshold of Canaan.* " Be strong and of a good courage, fear not, nor be afraid of them : for the Lord thy God, He it is that doth go with thee ; He will not fail thee, nor forsake thee " (Deuteronomy 31 : 6). The need for this exhortation was as great as ever. A former generation had missed their inheritance by a hairsbreadth. Would their sons also lamentably fail? The walled cities were still apparently formidable, the warriors were still giants, there had been no change in the situation. Will life ever be different from this? Can we enter into our spiritual inheritance without a struggle?

" I don't expect that because I have faith in God no misfortune or tragedy will come my way," said a farmer's wife to Howard Whitman.

" What *do* you expect?" she was asked.

" I expect that whatever comes I shall be able to accept it."

What courage ! That is an attitude worthy of one who trusts in God. Whatever comes—walled cities, giants, the lot—I shall be able to accept it. We have been called into the ranks of the invincible ; what have we to do with cowardice? As Horatius Bonar put it so forcibly :

> *" And yet I know that I shall conquer,*
> *Though sore and hard the fight may be ;*
> *I know, I know I shall be more than victor,*
> *Through Him who won the fight for me."*

*Joshua heard it as he assumed the leadership of Israel.* Succeeding Moses at such a critical time gave rise to many anxieties. To a certain extent the people had trusted Moses. His handling of critical situations had proved his ability. Would they trust Joshua? The majority of the spies had ignored the exhortation of Moses. Would their sons rebel against Joshua? Moses' term of office was at an end, now the people extolled him ; but Joshua remembered the complaints, the abuse, the threatening stones. Could Joshua expect better treatment at the hands of so fickle and rebellious a people? Whatever the people thought of Moses' reaction to crisis at various points of his leadership, he now stood second to none in their estimation. Life is like that ! Had Joshua the courage to follow such a genius?

How easily Joshua could have missed his opportunity for lack of courage ! The call to courage coming from so many sources suggests that he trembled as he took office. It came first from Moses : " And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage : for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them ; and thou shalt cause them to inherit it " (Deuteronomy 31 : 7). After Moses had died it came from God : " Moses My servant is dead ; now therefore arise, go over this Jordan. . . . There shall not

# ...URAGEOUS

## Gordon Wright



any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage" (Joshua 1:2-6). Then, surprising as it is, it came from the multitude of Israel: "All that thou commandest us we will do, and whithersoever thou sendest us we will go . . . only be strong and of a good courage" (Joshua 1:18).

*Abishai heard it when challenged to battle by the Ammonites.* This was a critical moment for Israel. She was surrounded by the enemy. Joab did not close his eyes to the situation and pretend that circumstances were not as bad as they appeared. He coolly assessed the situation, then decided on his strategy. He would go out against the Syrians and his brother would take on the Ammonites, and if either needed help the other would go to his assistance.

It was a wise arrangement, but when danger looms ahead we need not only wisdom to point out the course we should take but courage to take it. Joab knew this well, so he sought to steel the heart of his brother for the attack: "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good" (2 Samuel 10:12).

Joab's fortifying exhortation is so applicable to us. Christianity demands dangerous living. "The time cometh," said Jesus, "that whosoever killeth you will think that he doeth God service" (John 16:2). And again the Saviour said: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (Matthew 16:24, 25). We may not now be threatened with death because we seek to order our life by the principles of Christianity, but we may be ostracised. In such circumstances what could be more stabilising than Joab's version of the chorus of the courageous: "Be of good courage . . . play the man"?

The cardinal legate thundered to Martin Luther, when he was on trial for his faith and his life: "The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you, a wretched worm like you? I tell you, no! And where will you be then? Tell me that! Where will you be then?"

"Then, as now, in the hands of Almighty God!" replied Luther.

In that critical moment Luther drew upon his inner resources. He did not quail before those who thirsted for his blood: he played the man.

*Solomon heard it under entirely different circumstances—when he was commissioned by his father to build the temple.* "Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as He hath said of thee . . . be strong, and of good courage; dread not, nor be dismayed" (1 Chronicles 22:11-13). David knew that whatever was attempted for God, whether it was fighting battles or building temples, needed courage. The Devil lurks on the temple site as much as on the battlefield.

Those who are engaged on building up the Church of the Lord Jesus Christ are not unacquainted with his presence. He pours scorn on our efforts, he diverts our attention from the essential work of soul-winning, his insinuations weaken the loyalty of the workers to one another, so that the pace slackens and effort becomes ineffective.

*"Heed not the throng of foes!*
*To fight 'gainst hosts is still the Church's lot.*
*Side thou with God, and thou must win the day;*
*Woe to the man 'gainst whom hell fighteth not."*

The chorus of the courageous! The spies heard it. The invading Israelites heard it. Joshua heard it. Abishai heard it. Solomon heard it. And we hear it, this very day. "Be strong and of a good courage."

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## PRAY FOR THE JUBILEE THANKSGIVING SERVICES

**Saturday, October 23rd, in the**

## ROYAL ALBERT HALL

---

# OPENING OF NEW BARNSTAPLE ELIM CHURCH BY PASTOR W. M. E. PLOWRIGHT

*Reported by D. G. Cave, secretary of Exeter Elim church*






**Above : interior of the new church, with Pastor and Mrs. A. Nicolson and W. Plowright.**
**Left : Pastor W. Plowright opening the church. With him are the Mayor and Mayoress of Barnstaple and the local Methodist minister, Rev. T. Bullock.**

SATURDAY, July 17th, will be a day ever memorable in the history of the Barnstaple Elim church, and indeed in the Devon and Cornwall Presbytery.

" Income tax officer converted to Elim church." And why not? Did not the Lord convert Matthew and Zacchæus? " Barnstaple babes " (as our newest Elim church was affectionately called at Conference) triumph. Yes, this was a triumph for this new Elim work.

It was indeed a day of sunshine and flowers, with Pentecostal showers. The church was opened by Pastor W. M. E. Plowright in the presence of the Mayor and Mayoress of Barnstaple, a smiling and happy Pastor A. Nicolson and his wife, and a fine company of people.

What a revelation when the door was opened and we saw the beautiful hall, with its profusion of flowers, brightly lighted with glorious Devon sunshine streaming through the skylight! It was obvious that Pastor Nicolson and his fine band of helpers had worked hard and sacrificially to make such a transformation as had been wrought. They had obviously worked with purpose and vision, as they sang to us in the evening service " I will fill this house with glory."

The afternoon service was a very fitting one for the occasion. On the platform were the Mayor and Mayoress of Barnstaple, the local Baptist and Methodist ministers, the Salvation Army captain, Miss Phillips of the British and Foreign Bible Society, and our own Elim ministers.

Pastor Nicolson officially welcomed the Mayor and Mayoress, and a presentation was made to each of them by the Sunday school. Telegrams were read, including one from the President, who with Pastor Plowright pioneered this Elim work. Pastor Plowright and Pastor and Mrs. T. E. Francis sang to us in their own inimitable way, and Pastor Plowright preached a thrilling and thought-provoking message on " A greater than Solomon is here."

After a bountiful tea provided by our Barnstaple friends we returned to the church with eager anticipation. The singing of Pastor Plowright and Pastor and Mrs. Francis was again a blessing, and Pastor Plowright's message on " Melody, mirth and mystery " was truly challenging and inspiring.

May God bless the saints at Barnstaple and may they be the means of winning many souls to the Saviour.

## CHURCH REPORTS

**GOSPORT** **Pastor: Florence M. Munday**

Mrs. W. M. Burr, church secretary, reports on the Sunday school outing with eighty-four children and teachers to Southampton Common and Zoo. Mrs. Burr also writes enthusiastically of their visit to the Southampton Elim church for tea, "where everything was perfectly laid on." We rejoice in so prosperous a Sunday school enjoying much blessing.

**EALING** **Pastor: A. J. K. Magee**

Mr. A. J. Sillence writes of continued blessing under Pastor and Mrs. Magee, recently appointed to the church. Souls are being saved on most Sunday evenings, and recently at two Sunday morning services. At Whitsuntide Pastors A. Lambie and A. R. T. Whittall preached. Three souls were saved and five were baptised in the Holy Spirit on Whit-Sunday. The church rejoices in the speedy recovery of Mrs. Magee from the illness which delayed her arrival in Ealing.

Mrs. Raite, who began the Sisterhood twenty-six years ago and has been its secretary ever since, was presented with suitable gifts to mark her retirement from this office.

The Hanwell branch Sunday school joined the Ealing Sunday school for a successful outing to Bognor.

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### WHY WORRY?

Jesus said, in the twelfth chapter of Luke (vv. 22, 23): "Be not anxious for your life, what ye shall eat: nor for your body, what ye shall put on. For the life is more than food, and the body more than the raiment." From these words of Jesus and the comments following we reach four conclusions.

1. **Worry is needless.** "Consider the ravens, that they sow not, neither reap; which have no storehouse nor barn; and God feedeth them; of how much more value are ye than the birds" (v. 24).

2. **Worry is hopeless.** "And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" (vv. 25, 26).

3. **Worry is faithless.** "If God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith?" (v. 28).

4. **Worry is useless.** "And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things" (vv. 29, 30).


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# YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers*



## D. KEENAN M.M.

TODAY from all corners of the community one hears the cry "What is wrong with youth today?" Now I believe that before we can find the answer to this question we must take a backward look. In doing so we find that there is not as much wrong with youth today as we think. My opinion is—and my experience as a minister of the gospel of Jesus Christ confirms this—that they are the victims of society, more to be pitied than blamed. Hardly a play is written today but that murder, gambling, drinking, debauchery and the like are purveyed for youth to feed their minds upon.

Most young people have never had the privilege of being brought up in a Christian home. Looking back fifty years, we remember that it was customary for whole families to go to some place of worship on Sundays, with the children in their place at Sunday school. Do we see this today? I ask you, where does the responsibility lie? I suggest that in most cases it lies at the feet of us adults.

I feel that parents are often to blame for the predicament of youth. So often they have failed to instil a right sense of values, especially as found in the Bible. Parents should teach their children not so much by word as by example. If fathers or mothers have never been seen with a Bible in their hands, if they have never been seen kneeling in prayer, if they neglect the church or if they speak lightly of sacred things where will the responsibility lie if their children grow up the same as they are? Let us as parents remember the untold influence that each one of us possesses whatever our position in life; let us remember we are at the centre of a family circle where we have the greatest influence.

Now if the predicament of youth is to be solved there must be dedication or rededication; that is, there must be a wholehearted turning back to the Bible and the things of God.

The predicament of youth has no quick or easy solution. It requires prayer and the dedication of parents and of the Church as a whole. These young people are the victims of neglect and indifference.

Finally, the gospel of God's grace is not bound; it is still the power of God unto salvation. By it alone can the predicament of youth be solved. So let all of us, parents and children, give ourselves morning by morning to be led by the Holy Spirit and go forward trusting Him and leaving Him to manage us and our day, and to guide, enlighten, reprove, teach, use and do in us and with us what is best.

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### TREASURES

Chrysostom, summoned before the Roman emperor Arcadius and threatened with banishment, is said to have replied: "Thou canst not banish me, for the world is my Father's house." "Then I will slay thee!" exclaimed the emperor wrathfully. "Nay, but thou canst not, for my life is hid with Christ in God." "Your treasures shall be confiscated" was the grim reply. "Sire, that cannot be. My treasures are in heaven, as my heart is there." "But I will drive thee from men and thou shalt have no friends left." "That you cannot do either, sire, for I have a Friend in heaven who has said 'I will never leave thee, nor forsake thee.'"

# COMING EVENTS

**ABERDARE.** September 8-12. Elim Church, Monk Street. Billy Graham film crusade, with team. Each night at 7.30. Support welcomed.

**BARKING.** September 5, 6. Elim Church, Ripple Road. Sisterhood anniversary weekend. Sunday at 11 and 6.30. Monday at 3 and 7, **TWO GREAT RALLIES.** Speakers: Marie Hamilton (London Crusader Choir), who will also sing, and Gladys Taylor. Tea provided on Monday.

**BIRMINGHAM.** August 28, 29. Town Hall. Crusade by Alex Tee. Saturday at 7. Jubilee rally conducted by the Evangelistic Committee. Sunday at 8.15. Final rally of the crusade.

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister: D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister: Douglas O. Ward.

**BRADFORD.** September 18. Elim Church, Southend Hall, off Leeds Road. United Jubilee rallies at 3.30 and 7. Preachers: J. J. Morgan, Ron Jones, Alex Tee and John Carter.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CAERPHILLY.** August 29. Elim Church, St. Fagan's Street. Mrs. Agnes Hancock (Glasgow) will relate her healing of Parkinson's disease. Convener: J. B. Coleman.

**CAERPHILLY.** September 11-13. Elim Church, St. Fagan's Street. Sisterhood weekend. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Preacher: Mrs. Eileen Glass (Chorlton-cum-Hardy). Convener: Mrs. J. B. Coleman.

**CHELMSFORD.** September 11. Elim Pentecostal Church, Mildmay Road. Missionary conference and rally at 3 and 7. Theme: **FORWARD IN OVERSEAS MISSIONS.** Speakers: R. Gull, Frieda Grossen, G. Hillman, R. B. Chapman and L. Wigglesworth (Elim Missionary Society secretary). Question forum. All interested in overseas missions warmly welcomed.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister: H. Burton-Haynes.

**CLAPHAM.** August 29. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. 11 and 6.30. Services conducted by James T. Bradley (Editor of the ELIM EVANGEL).

**CLAPHAM, London, S.W.4.** Commencing Saturday, September 4. Tent crusade in Clapham Park Road. One minute from Clapham Common underground station. Conducted by A. Tee and party. Saturday at 7.30. Sunday at 8.15. Nightly (except Friday) at 7.30. Wednesday at 3, divine healing service. Lee Robbins will join the team for the first three nights.


**CRUSADERS**

**Felixstowe invites you to the Jubilee autumn get-together weekend**

Padre: A. J. CHUTER

**Commencing Friday, September 24th**

24/- per day

Write: J. Gibbons, Restholme (C.A.H.H.), 17 Leopold Road, Felixstowe

*THIS IS IT. COME AND ENJOY SOMETHING DIFFERENT*

D.1084


**GOVAN** (Glasgow). September 11, 12. Elim Church, Elderpark Street, Glasgow, S.W.1. Minister's and church's fourth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Richard Lighton (Coatbridge).

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister: A. S. F. Horne.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services: Sundays at 11, 3 and 6.45; Tuesday at 7.45; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, October 9, at 3 p.m. (details later).

**JERSEY. St. Helier.** August 28. Stone-laying ceremony for the new Elim church, conducted by the President, P. S. Brewster.

**MACCLESFIELD.** August 28 to September 10 (except Friday, September 3). King George's Playing Field, Windmill Street. Evangelistic and divine healing crusade. Weeknights at 7.30. Sundays at 6.15. Conducted by Wynne Lewis and team.

**ROCHESTER.** August 29. Elim Church, Star Hill. Visit of W. G. Blackler (London). At 11 and 6.30.

**SHEFFIELD.** September 2, 4, 5. Elim Church, Lee Croft, Campo Lane. Missionary weekend. Thursday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Speakers: Frieda Grossen and R. A. Gull. September 6-10. Children's crusade conducted by Uncle Eric. At 6.30 each night.

**WORTHING.** September 5-9. Elim Church, Grosvenor Road (opposite Christchurch). Jubilee meetings for the deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Special speaker: R. Beresford (Blackburn).

## AUGUST CONVENTIONS

**BARKING.** August 28-30. Elim Church, Ripple Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 7. Preacher: George Hillman. Convener: F. J. Taylor.

**BRISTOL.** August 25-30. City Temple, Jamaica Street. Preachers: A. A. Biddle, Alan Caple, Frank Newey and J. Nelson Parr. Conveners: Ron Jones and D. Woodfield. See panel on page 560 for details.

**HEREFORD.** August 28-31. Elim Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 5.45. Tuesday at 7.30. Preachers: J. B. Coleman (Caerphilly), R. Lloyd (Cardiff), J. Newman (Coventry). Music: Gloucester mixed and male voice choirs. Convener: C. L. Edwards. Cooked lunch and tea provided free on Monday. You are welcome.

**PONTYPRIDD.** August 28-31. Elim Church, Thurston Road. Great South Wales Convention. Saturday at 3. Open-air service at Ynysangharad Park bandstand. At 7.15, opening rally. Sunday at 11, 6 and 7.45. Monday at 11, Tuesday at 3 and 6.30 in the church. Monday at 3 and 6.30 in the Municipal Hall, Gelliwasted Road. Preachers: T. W. Walker (London) and J. Carter (London). All welcome; refreshments on Monday and Tuesday. Children's outing Monday at 2.45.

**ROMSEY.** August 28-30. Elim Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 in the Baptist Church, Bell Street (kindly loaned). Full tea provided on Monday. Preachers: J. T. Bradley, J. Tetchner. Convener: P. R. Angold.

**WESTCLIFF-ON-SEA.** August 28-30. Elim Church, Electric Avenue. Annual Convention. Saturday and Monday at 7. Sunday at 11 and 6.30. Preachers: R. B. Chapman (Ilford), K. E. Calder (Brentwood). Convener: George Backhouse.

*(continued on page 560)*

# Women's column

## THE TANGLED SKEIN

By GLADYS GORTON

AN elderly friend of ours whose hobby was to collect old books gave me one some time ago. He said he thought it would interest me very much. It has. It is called *Gotthold's Emblems,* or *Invisible Things Understood*. It is a book of meditations taken from everyday happenings in life and was originally written in the early seventeenth century. I am going to include one article in this week's column which will be of particular interest to those of you who knit.

Have you ever tried to untangle a skein of wool? This is what Gotthold observed: A woman had put a hank of yarn upon a reel, intending to wind it into a ball; but as the thread would not run as she wished she lost patience and pulled it to and fro. This, however, only made the evil worse, for it multiplied the ends until she no longer knew which to draw. Gotthold looked on in silence, but thought within himself: I now see how it happens that the interference of third parties only complicates quarrels. The reason is that they bring to them more of unseasonable anger and zeal than of judicious moderation and skill. Many a matter might easily be settled if we only knew the right end by which to take hold of whimsical and wilful minds. Worldly disputes are almost all like this yarn: whoever ventures to meddle with them, except in a meek and sober spirit, will do no good.

It is folly for any man to expect that all things shall or can be made to square with his views. He acts a much wiser part who tries to accommodate himself to seasons and circumstances as far as with a safe conscience he can. Many a one complains of the tangled yarns and whimsical characters with which he has to do, without being conscious that his own hat covers quite as much oddity, and that that gives other people no less occasion to complain of him.

My God, in my vocation I must daily expect to meet with tangled yarns. Give me a meek and prudent heart, that I may always find the right end to draw!




HELLO SUNBEAMS.

Everyone in our Sunday school knows Gary. He is quite a " star " performer and I am sure we will never forget his verse about the " loaves and fishes " or his amusing remarks to Pastor Dean, our very special anniversary speaker. Gary almost " stole the show " with his information about fish and fishing. He is the boy who always talks at the wrong moment, but he is usually so amusing that we don't try to squash him too much.

Perhaps you know someone like Gary, who always has something to say for himself. At least we know that he is very interested in Sunday school. We look forward to meeting him and his little sister, who is known as little " Miss Joy " to us all. She is the little girl whose favourite chorus is " Joy, got the joy down in my heart." She looks as though she has it, too.

One Sunday afternoon we had just finished saying the golden text and learning the one for next week. Before we went into our classes we were told to put our hands together and close our eyes. Mr. Bailey told us we were going to speak to the Lord Jesus. First of all he asked the boys to be very quiet and not talk because it was very important to speak to Jesus. Gary just couldn't say nothing, and we heard his little voice quite clearly. " Jesus understands us," he said with a smile.

We couldn't really be cross with him even though he was naughty to talk just at that moment. Gary's words were very true. Jesus does understand us, and especially boys and girls who find it very hard not to talk.

Gary is finding it very hard to understand some things, chiefly that little boys should be quiet and not talk during Sunday school. I wonder if he has the same trouble at day school. Gary has learned one very important lesson, and that is that Jesus understands.

There is a story about children who couldn't keep quiet in the temple. They loved Jesus so much that they cried after Him. Some of the Pharisees were very angry when they cried out. See if you can find the story for yourself and find the answer that Jesus gave to them.

(*continued on facing page*)



# THE FAMILY ALTAR

**Scripture Union Portions**

**Notes by R. B. Chapman**

**Monday, August 30th** Exodus 5:22, 23; 6:1-13

" They hearkened not unto Moses for anguish of spirit " (v. 9).

Pharaoh would not heed the entreaties of Moses, neither would the Israelites pay attention to his voice, and it must have seemed to Moses that he had failed completely in his divine mission. Even God appeared to be impotent in the matter. There are times when we still speak for God and our words seem to fall on deaf ears; we sow the seed of truth, but no harvest seems to appear and sometimes we tend to become despondent. Remember that " the husbandman waiteth for the precious fruit of the earth, and hath long patience for it " (James 5:7), and we " through faith and patience inherit the promises " (Hebrews 6:12). God is patient because He is eternal.

**Tuesday, August 31st** Exodus 6:28-30; 7:1-13

" They [the magicians] cast down every man his rod, and they became serpents " (v. 12).

God, by His supernatural power, had turned Aaron's rod into a serpent, and now we observe the counterfeit operation of the kingdom of darkness. It must be appreciated that there is a real satanic power which is able to imitate the true power and work of God, hence the necessity to " try the spirits whether they are of God " (1 John 4:1). Spiritism is the modern counterpart of the practices of the magicians of Egypt, and by the operation of evil spirits it counterfeits the work of the Holy Ghost. There can never be a counterfeit unless there is a reality to copy, and all evil imitations only ratify the existence of the divine reality.

**Wednesday, September 1st** Exodus 7:14-25

" He [Moses] lifted up the rod, and smote the waters that were in the river " (v. 20).

Canon Randolph points out that the plagues were fundamentally directed against the idols and gods of Egypt (Exodus 12:12), so that God might show Himself as the one true and eternal God. Here at the very outset of the judgments we see the " sacred " Nile being shown to be powerless as it failed to provide water and sustenance for the nation that worshipped it. God will always strike at everything that diverts affection or adoration from Himself. The very heart of our relationship with God is " Thou shalt have no other gods before Me " (Exodus 20:3).

**Thursday, September 2nd** Exodus 8:1-15

" When Pharaoh saw that there was respite, he hardened his heart " (v. 15).

Fear and revulsion had so affected Pharaoh that he was prepared to say " I will let the people go " (v. 8). However, it became clear that this was just an emotional decision; there was no softening of his heart, no change in his will. He wanted to be rid of the frogs and then to carry on in the same old way. Circumstances, or the dread of consequences, often drive people to seek God and hasty decisions and vows result, but if there is no heart-repentance, no will resignation, no soul-resolution for God there will be an early return to the old life with its former hardness and rebellion.

**Friday, September 3rd** Exodus 8:16-32

" The magicians said to Pharaoh, This is the finger of God " (v. 18).

In the first and second plagues the magicians had been able to copy the phenomenal works of God, but now they could go no farther. They realised their impotence and were forced to acknowledge the superiority of Jehovah. This confession of the Egyptians had no more influence upon the stubborn heart of Pharaoh than had the miraculous plagues. The convictions of Moses must have been severely tried when he saw the counterfeit works of the magicians, but because he remained faithful during the trial he now saw the reward of faith and the triumph of the power of God over the challenging powers of evil.

**Saturday, September 4th** Exodus 9:1-12

" It became a boil breaking forth with blains upon man and upon beast " (v. 10).

God was still seeking to convince the stubborn Pharaoh—the bewilderment of the plagues, the confession of the magicians and now the total immunity of the Israelites (v. 7)! But the heart of Pharaoh still remained unsoftened. First Pharaoh had seen his country attacked through the sacred river; then his comfort was taken away through the plague of frogs and flies; after that his possessions were destroyed; and now his mortal frame was afflicted with the most dreadful suffering, until it had to be declared that they " could not stand before Moses because of the boils " (v. 11). " The way of transgressors is hard " (Proverbs 13:15), but " because thou hast made the most High thy habitation there shall no evil befall thee, neither shall any plague come nigh thy dwelling " (Psalm 91:9, 10).

**Sunday, September 5th** Exodus 9:13-35

" I have sinned . . . he sinned yet more " (vv. 27, 34).

Pharaoh was convicted of and confessed his guilt, but since there was no genuine repentance or remorse he was able to go and sin again increasingly. There are many who are aware of their sin and who recognise the sad consequences but are still content to continue in their transgression. Whenever a heart will fear God provision is made for its deliverance and safety (v. 19). Here for the first time was seen fruit for God; some of Pharaoh's servants had begun to believe and obey the voice of Jehovah (v. 20). God is prepared to forgive and so save all who will truly repent. " In every nation he that feareth Him, and worketh righteousness, is acceptable to Him " (Acts 10:35, R.V.).

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## SUNSHINE CORNER *(continued)*

One thing we can be sure of is that when we talk to the Lord Jesus, whether it is in Sunday school or in our homes, Jesus hears and understands not only the things we say but the things we can't put into words. His understanding is perfect.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

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**For particulars write to the Secretary, Bryn Eirias Hall, Abergele Road, Colwyn Bay. Tel. Colwyn Bay 3524.**
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D.1054v

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## BIRTHS

LANCASTER. On June 14th, to Pamela and John, York, God's precious gift of a daughter, Vivienne Joy, a sister for David and Sharon.

WATSON. On June 30th, to Shirley and Ray, York, God's precious gift of a daughter, Jacqueline, a sister for Carol.

HARRIS. On July 25th, to John and Joan (*née* Simpkin), of Sheffield Elim Church, the gift of a darling daughter, Julie.

## DEDICATION

BURRIDGE. On Sunday, August 1st, at Elim Church, Bath, Stephen David (born June 23rd), son of Gerald and Patricia Burridge, Elim Crusaders. Officiating minister: J. J. Way. C.1091

## MARRIAGE

CRASKE—BRIGGS. On July 31st, at the Elim Church, Grimsby, Alfred Hanson Craske to Rita Briggs. Officiating minister: James McAvoy.

## GOLDEN WEDDING

WARDLEY—SMITH. Bernard Wardley to Lily Smith, August 2nd, 1915. Mr. Wardley has been voluntary caretaker of the Sheffield church for almost thirty years. C.1092d.

**AUGUST MONDAY'S MEETING POINT!**

# THE CITY TEMPLE

**JAMAICA STREET, BRISTOL 2**

11 a.m. 3 p.m. 6.30 p.m.

Note. 2.30, Children's convention and picnic
Light refreshments at moderate charges
Missionary rally, Monday afternoon

Speakers include :
**J. NELSON PARR** **FRANK NEWEY**
**ALAN CAPLE** **ARCHIE BIDDLE**
**RON JONES** **DAVID WOODFIELD**

*YOU WILL BE GLAD YOU CAME*

D.1079

**Elim Church, Wellmeadow Street, Paisley**

**ANNUAL CONVENTION**

Saturday, September 11th, 3 p.m. and 6.30 p.m.
Sunday, September 12th, 11 a.m. and 6.30 p.m.
After-church rally, 8 p.m.
Monday, September 13th, 7.30 p.m.
Guest speakers: J. OSMAN and J. WIELAND
Musical ministry by Rev. and Mrs. J. Osman and Kilsyth Church of God members.
Refreshments provided on Saturday for visiting parties. Reserved seat tickets obtainable (free) from Leslie Green, Elim Church, Wellmeadow Street, Paisley.
D.1083

## AUGUST CONVENTIONS (continued)

**WORTHING.** August 28-30. Elim Church, Grosvenor Road (opposite Christchurch). Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30 (cups of tea between services). Preacher: G. W. Gilpin (Principal of Elim Bible College).

## ITINERARIES

**London Crusader Choir :**

September 5, Holloway prison ; 12, Clapham (campaign) ; 23, Richmond ; 25, Plymouth ; 26, Dartmoor prison.

**Elim Missionary Society Exhibition in Northern Ireland :**

September 1-5, Bangor ; 6-12, Portadown ; 13-19, Ballymena ; 20-26, Saunders Street.

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 36 **SEPTEMBER 4th, 1965** 6d





**Jubilee demonstration by Newquay Sunday school** **(see page 572)**

## SPECIAL MISSIONARY NUMBER

# Extracts from Mrs. Marjorie Gorman's report of the Elim Missionary Conference at Capel compiled by the Elim Missionary Society secretary

IT was on Saturday, July 10th, that members of the Missionary Council, missionaries on furlough and visitors to the conference gathered at lovely Grenehurst Park, home of the Elim Bible College, to participate in a week of thought, discussion and prayer on missionary work and policy.

At 7.30 p.m. an informal meeting of introduction took place and a spirit of anticipation of blessed and profitable times ahead was very prevalent.

Pastor W. Gilpin's message at the Sunday breaking-of-bread service challenged and inspired all as he developed the thought that it is Christian living rather than talking that is the most important factor in the Christian life and service. The evening gathering was in the hands of our very dear retired missionaries the Misses Alice and Lilian Marshall, Mrs. Mason and Pastor and Mrs. G. Thomas.

All through the week the early-morning devotions proved to be a time of spiritual refreshment. The first speaker was Pastor W. G. Hathaway, who reminded us of the deeps of God's fullness.

The conference proper got under way promptly at 10 o'clock with the presentation of a most excellent paper by Pastor G. Ladlow. He dealt with the changes in culture and civilisation and reminded us that owing to present-day means of travel and the media of radio and television distances are now greatly decreased. Backward places are now rapidly developing and western culture is being adopted. Mr. Ladlow stressed the need for all modern media such as radio, films, literature, etc., in propagating the gospel and the absolute necessity of establishing Bible schools on the field.

Continuing with the same theme, Pastor L. Wigglesworth advanced his findings on the subject of "Reorientation on field and furlough." He pointed out the disturbing fact that the world is less evangelised today than fifty years ago, probably due, among other reasons, to the population explosion. Mr. Wigglesworth suggested that the method of approach and application when dealing with the nationals had to be brought into line with present-day developments in the world.

The last hour of each morning's session was given over to questions and discussion, and these times proved to be most informative and profitable to participants and hearers alike.

At 7.30 p.m. the folk gathered once again in the lecture hall for a missionary service. Miss W. Loosemoore and Pastor R. Gull spoke of their work in Inyanga North (Rhodesia) and Kikilo (Tanzania) respectively. Everyone enjoyed the singing at this meeting of Pastor and Mrs. Gull, who sang in Swahili, accompanied by Pastor Wigglesworth on an African drum. After a break for supper Mr. F. B. Phillips showed the excellent film he made in Rhodesia last year.

The next morning's early service again brought much blessing as Clifford Gilpin and Brian Wigglesworth, with quiet dignity, assisted Pastor S. Gorman, who gave a twofold presentation of the Lord Jesus.

On Tuesday Pastor Gull dealt with the first illuminating paper on the power of literature. Mr. Gull said that the Christian message should not be confined to Christian periodicals only, but an effort should be made to introduce it into other publications.

Pastor Wigglesworth then dealt with the training of the national and stressed the necessity of teaching the value of Christian literature. He stated that the time had come for critical consideration of the present policy of training the national in relation to the indigenous church. Bible schools would have to be established on the field. The cost of these could possibly be met by abandoning the present method of supporting individual native workers and instead contributing to this new scheme.

Another paper was presented by Miss C. Paint under the title "Established and advancing." The establishing of the work, of personnel and of a right relationship with the people depended on the team working as a whole.

Among matters discussed in the forum was the inadvisability of bringing nationals to this country for Bible college training.

At the evening service Mrs. Gull courageously stripped the glamour from work on the mission field. She told of the terrible disillusionment she suffered when she arrived and of the agonising battle she fought with herself to win through to the place where in utter self-abasement she could love and serve these unlovely people.

Pastor F. Newey showed the first film that has been taken of the work over in India, and later another film of the work in India was shown by Miss Paint.



**The conference group at Capel.**

Pastor G. Thomas conducted Wednesday's morning devotions and his message created the desire to experience a closer walk with the Master.

Pastor R. Chapman's excellent paper "Preparing our personnel—looking at the person" brought to our notice the need and prime importance of right selection when choosing missionary candidates. Mr. Chapman linked together necessary qualities, viz. spiritual stature, character as opposed to personality, intelligence, practical qualifications and physical fitness.

Pastor W. Gilpin continued, with his paper on "Attending to academics." Points included equipping the candidate, no excuse for ignorance in Christian service, a balanced knowledge of the great themes of the Bible, a knowledge of political relations in the world, a certain standard of education, a good knowledge of English grammar, a necessary foundation to learning a foreign language—all this that the workman might be approved of God.

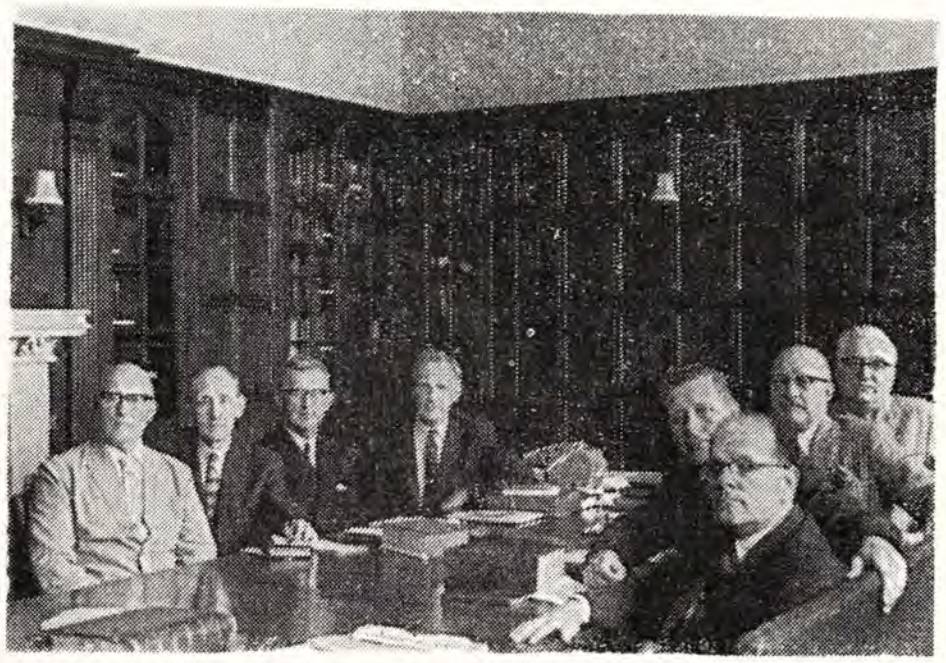
Miss O. Garbutt presented a most practical paper on "Field viewpoint." Our sister very simply defined the call as an inner conviction confirmed by God's Word. A candidate's capacity for service must be measured by that one's capacity to suffer to drink and eat filth, the torment of flies, mosquitoes, etc., disturbed meetings, crying babies, and learning another language. The need for practical qualifications was stressed, e.g. changing a tyre. She told of the need of great humility and quoted from Mildred Cable's book *Have we no right?*: "No, the missionary has no right."

Again at 7.30 we saw Miss Paint's film of the work at Dehri-on-Sone. It was really splendid. It was so thrilling to watch the people purchase copies of the gospels. School children come under the sound of the gospel every day of their lives. Miss F. Grossen followed with some lovely slides of her work at Tzaneen. Her slides were pictures with a difference.

Thursday morning, to everybody's regret, brought the last day of the conference. Pastor G. Hillman gave an inspiring address on the victory of Christ over the forces of evil and His ultimate triumph.

The theme at the morning session was "Provision for preaching." Mrs. Wigglesworth pointed out the part a woman could play as intercessor, as investor, and finally as ambassadress.

Pastor H. W. Greenway followed Mrs. Wigglesworth with an interesting address showing how provision could be made by church and regional activities, but described the great change in the world from when Christ issued the command "Go ye into all the world." Then there had been a spreading



**The Elim Missionary Council.**

out to the perimeter of the then known world, now from the outer perimeter of the world there was a closing in on to the home base. This meant that there was need of a strong home base. Mr. Greenway decried the idea that the minister in the homeland or the missionary abroad should have less than the person in secular employment, and emphasised the need for proper equipment for the missionaries to help them expedite their labours for the Master.

The final paper of the conference came from Pastor W. G. Hathaway, who, with great emphasis, put over the need to make proper provision for our missionaries. Mr. Hathaway approached it from a new angle under the heading "By other methods." He pointed out the great value of secular workers such as Pastor T. Johnston. He also put forth the idea of people making voluntary visits to our mission stations.

The final forum was not without its criticism of statements that had been made, and what emerged from this hour of summing up was most valuable.

The final missionary service came too quickly.



**Missionaries and retired missionaries who attended the conference.**

The speaker was Miss O. Garbutt and the film she showed was of the work in Rhodesia. Two thousand children are being taught in Elim schools connected with the Inyanga North and Penhalonga stations.

Slides of Ghana were shown by Clifford Gilpin. They were taken by Clifford when he was in Africa last year on a university course. He told us that the leader of a group of churches was desirous of bringing them into Elim.

The very last meeting was in the hands of Pastor E. J. Thomas, of Ireland. He spoke on the lessons to be learned from the Lord's intercessory prayer of John 17.


ONLY SEVEN MORE WEEKS TO
OCTOBER 23rd

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D.1071h


**Ken and Wyn McGillivray write from Formosa. Here are extracts from their letter.**
**See also pages 568 and 569.**

DEAR PRAYING FRIENDS,

" Ye also helping together by prayer " (2 Corinthians 1 : 11). It is not nearly as effective to pray " God bless the missionaries " as it is to make specific requests. This letter brings you both news and some suggestions that will help in praying for essentials that will best glorify Him. For we should also " in every thing by prayer and supplication, *with thanksgiving*, let your requests be made known unto God " (Philippians 4 : 6).

**Dr. Calvin Chao in Yi Lan crusade**

For nearly a week at the beginning of May we had the privilege of evangelistic ministry from this consecrated Chinese evangelist. " One could not help but be profoundly impressed by the awesome sight," confessed a veteran missionary, " regardless of one's theological training or persuasion in methodology. It must be admitted that this was the work of the Holy Spirit of God—so many on their knees in a spirit of repentance and absolute humility." Night after night the hall which had been loaned for the services was well filled, but the most moving sight was the crowded front of the hall, where scores responded to the appeal at the end of each message. While not all of those who came forward were first-time decisions, there were many who met God in a new way. There was a mighty conviction upon the messages to Christians and very few were not broken and melted by the Holy Spirit. These have been the most successful meetings of their kind we have yet seen here in Yi Lan ; pray that the decisions made will be followed up faithfully and true conversions result. Also, pray that the vision of reaching the lost which was so eloquently presented by Calvin Chao and his daughter Ruth as they appeared in African costume may bear fruit.

Ian and Jennifer came home for the summer vacation. This summer looks like being a busy time, with many activities directed to reaching the American youth in Formosa for Christ.

Ian is to be counsellor at the junior youth camp this month. He has started a course of training for life saving so that he can be one of the life guards at the camp. Jenny will be attending both the junior and senior camps, while both of us have responsibilities for the feeding of their bodies, minds and spirits in these camps.

**In Taichung**

While the Pipkin family were in Yi Lan, Ken went to Taichung for evangelistic meetings in a small town where a new church has recently been built. Four years ago, when we lived in Taichung for a year, we helped this work with ministry. Now God has blessed them and they have purchased their own land and built an attractive church, which still has a deficit of £60. There were thirteen first-time decisions for Christ during these meetings and much encouragement. Please pray for this live witness for Christ which is reaching many in the educational department of the provincial government. Also please pray that their need for clearing the debt on the new church may soon be met.

**Macau**

This summer has been one of the coolest and wettest that we can ever remember in Formosa, but it has just begun and it can still turn terribly hot yet. With all these special efforts during the vacation season we need your special prayer remembrance that we may be kept in health that is adequate for all these extra demands. But above all else we need the freshness of God's anointing upon us every day that lives we touch may be brought to Christ.

It may not be possible to write you a personal letter, but we hope that you will read this as if you were the only one receiving it.

God bless you!

Yours in His glad service,

KEN, WYN, IAN AND JENNIFER MCGILLIVRAY.

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## CAREY'S GUIDING POSTS

The " guiding posts " listed by William Carey for himself and his associates in the work of missions almost a century and a half ago have present-day value and could be profitably followed by every Christian worker. They are :

1. To set an infinite value on human souls.
2. To abstain from whatever deepens India's (or any people's) prejudice against the gospel.
3. To watch for every chance of doing good to the people.
4. To preach Christ as a means of conversion.
5. To esteem and treat people of India always as our equals.
6. To guard and build up the " hosts that may be gathered."
7. To labour incessantly in Biblical translation (for us, study).
8. To be instant in the nurture of personal religion.
9. To give ourselves without reserve to the cause, not counting even the clothes we wear our own.

# *Tanzania*

## *The new vehicle with the film equipment*




**TANZANIA**

**Top: Volkswagen Kombi and film equipment.**

**Centre: Tanga Elim members with the new vehicle outside the Elim church, Tanga.**

**Bottom: M. O. and Mrs. Thomas and family with the van.**

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.
**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

## THE MISSION AND THE COMMISSION

"WHAT a nice time missionaries have in foreign parts! All they have to do is to sit under the trees in villages with a Bible and preach to the people about Jesus." This sentiment has been expressed to many missionaries, and it is an image held by some which dies very, very slowly indeed. Preaching the gospel involves far more than a mere passing from village to village to propagate Christianity, and our sister Mrs. Gull made this fact perfectly clear in her talk to the missionary conference at Capel. She told us the truth about her life in Tanzania, and it was certainly not all sunshine and palm trees. There were adjustments to be made that required constant applications of the grace of God.

To love the unlovely and to seek lost souls who might have filthy bodies and habits is all a part of the great commission. I have no doubt that we ourselves were very degraded in heart before the Lord changed us, and however we might have appeared to others our souls must have looked filthy to God, but while we were yet sinners Christ died for us (Romans 5:8). This wonderful love should be transferred to our own beings so that the impetus will cause us to seek out those who have been contaminated with iniquitous practices and have become obnoxious. Society generally is rotten, but we must not stand apart with a fear of contamination. The life and light of our message must penetrate to those apparently (to us) despicable, but who are loved by God. If this means personal sacrifice and the laying aside of private prejudices we must be prepared to do it for Jesus' sake. If we are to be successful in our home or overseas missionary work, true humility must be evident in the life, and this will lead us to exercise compassion for everyone. Jesus was consumed by a flame of love which made His heart and hand reach out to the ostracised leper, commune with Samaritans, sit down with publicans and sinners and often suffer the scorn of the so-called clean society.

Dr. Roseveare, who suffered so much at the hands of rebels in the Congo, expressed the thought that the ill will shown to her by the "simbas" somehow generated a deeper love and pity for them in her own heart, so that hatred was checked and communication made possible. This is also the testimony of others who were tortured, and corroborates what a converted witch-doctor said to me: "Hatred breeds hatred and gives birth to sin. Love breeds love and gives birth to kindness and goodness."

The "mission" continues because we have been commissioned to preach the gospel to every creature, but its progress is slowed down considerably as we forget how to sacrifice. In an affluent association and fellowship the deep love for the lost is replaced by an unconscious regard for comforts. Humility and compassion slip away

(*continued on facing page*)

# FURLOUGH THOUGHTS FROM THE FIELD

## *by Anne Renshaw*

(INYANGA, RHODESIA)

AS we stepped off the plane on a cold December morning in Gatwick airport I thought "This is it—the beginning of a year we have looked forward to so much, a year at home in the land of our birth. What will it be like? What will we find after five years' absence, after five years of living in another realm altogether? Will we be disappointed?"

How wonderful it was to meet loved ones again. After the tears of reunion how we talked. The years seemed to slip away, and for a moment it seemed we had never been away, but only for a moment. Try as we could, we never felt we fitted into life at home. Some changes we saw were perhaps for the better, but many were for the worse. People seemed much more prosperous. We had just left an area where famine had stalked the land, getting worse over three successive years. At best the people lived from hand to mouth, but when we got home what a contrast! Where five years ago washing machines and refrigerators were luxuries, today everyone has one. Television appeared in every home we visited. Long-haired teenagers, beat groups, money, traffic, noise, noise, noise—everything screamed at us until we longed for the quiet, uncluttered life of the African bush, a place to see the stars, open space to think.

This affluence was not only outside in the world; we found it in the church. We felt "old-fashioned." The things we always thought mattered most seemed out of date, our ideas were too aggressive—let us compromise, live at peace with the world. We found so many contented Christians, so many young people with one foot in the kingdom and one firmly planted on earth. We longed to shout "Young people, you have too much! If you had to work long hours in the sun to earn enough to buy a Bible would you leave yours on the shelf unopened? If you had to trace its pages, painfully spelling out word by word, would you read it with only half your mind? If you had to work from dawn to dusk to earn enough to pay for your education would you throw away your opportunities for 'kicks'? If you had gone a long way on the road of life accompanied by fear, witchcraft and sin would you push aside the Saviour of the world?" Our hearts ached at times as we saw the lack of concern for the lost on the faces of complacent, lukewarm Christians who are "just in" and enjoying the world at the same time.

After a few months' rest we started itinerary work. How well we were received in so many places! People were so kind in looking after us and welcoming us into their homes. What a grand job of work most pastors are doing too. Missionaries and ministers often do not see eye to eye over their different spheres of work, but we found sympathy, understanding and a genuine interest nearly everywhere we went. Not all the churches grieved us with their worldliness; many inspired us with all they are doing for God in these days. The fine new buildings that have gone up are a credit to Elim, and the sacrifices of the ministers and congregations to get funds for them were a real inspiration.

We had some wonderful times which will always stand out in our memories: the Sunday school at Wimbledon that presented us with a ship made of matchboxes; the meeting with old friends at the Royal Albert Hall; the conference at Skegness, where the after-meetings at the Y.M.C.A. brought such blessing and fellowship; the lovely day we spent at Exeter, that really missionary-minded church; three glorious weeks we spent in the Isle of Wight at the N.L.P. camp that would fill a book to write about; a month in Scotland, where the weather did not dampen the kindness of the folk; a week-end at Newhaven, the church with such a wonderful spirit; and over all Pastor Gorman's kind help and guidance until he had to retire and was followed by the rich missionary experience of Pastor Wigglesworth.

How generous people were to us! It was wonder-

(*continued on page 570*)

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**EDITORIAL** (*continued*)

from us and we hardly hear from afar the call for help. Prejudices return and exasperations increase, until we still our consciences with the odd gift for "the work" and hope everything is all right!

Deep down within us we want His work to flourish and His servants to be provided for. There is a persistent voice which calls us to reconsider our attitude. Prepare then believers for more love, more sacrifice, more time for God. Does this idea irritate you, or is it warming you to new ventures and fresh endeavours for Jesus Christ?

L. WIGGLESWORTH.

ELIM PULPIT

# Another Religion

THERE are countless thousands of people in our country who look upon missionaries in other lands as being busybodies interfering in the lives and religions of other people. Whether by implication or outright declaration they say: "They have their religions and it is wrong for Christians to go there and give them another." People who are ignorant of comparative religions say: "One is as good as another; it doesn't matter which a man has as long as he is sincere." They think they are advanced in their thinking, broadminded and informed, while actually their declarations are those of the ignorant. Many of them have never lived abroad and glean their ideas from highly coloured movies, magazines or novels. What are the facts?

A little girl came to help my wife in our home here in Formosa. She was typical of ninety-five per cent of the homes in this island of 12,000,000 people, where their only "religion" has been Buddhism. Her little brother became sick and lay with a high fever for several days. Her mother ordered her to visit the temple and pay the priests to inquire of the spirits as to the cause of the disease and how it should be treated. In the stone temple entrance-way, flanked by dragon-clustered pillars, this little girl found a priest who readily heard her inquiry, received her money and then proceeded to tap the shell on the altar and punctuate his incantations with a small handbell. Then, turning to the waiting girl, he announced the magic formula: "Take the paper heavenly money (a coarse paper burnt in the courtyard furnaces), burn it in your usual iron cooking pan, then take the ashes and mix them with water and make him drink them." By some miracle the boy survived this treatment and recovered.

But Mr. T'ien's boy did not. Mr. T'ien was a young believer in Christ, but his wife was still steeped in the superstitions of Buddhism. When their little two-year-old boy was taken seriously ill with spinal meningitis, instead of seeking the best help that was available she took the wee chap to the temple. Her husband was at work as clerk in the local district court when she did this. Arriving at the familiar temple entrance, she presented the boy and when she had paid the initial fee the priest began to ask her many questions relating to the day, place and circumstances of the child's birth. Without moving a muscle in his impassive face the priest ordered incense sticks to be placed ready and calmly lit one. The mother held this little boy with a burning fever and splitting headache while the man placed the smouldering end of the incense stick into the scalp until a hole was burnt to the skull. With the already sick child writhing and shrieking in his mother's arms, the priest repeated this ghastly inhuman torture until eight holes in two parallel rows of four each were completed. The boy died in less than twenty-four hours. Why did she allow this to happen? Did she not love him? It was because in her mind she had come to believe that an evil spirit was inside that baby's head and this was the only way in which it could be exorcised. Her religion had led her to submit her darling baby to conduct as inhuman as that.

Instances like this could be multiplied, and still there are people who are saying "One religion is as good as another; don't interfere with them," while the truth is that behind these and scores of other evil practices there is the power of false religion. Only true religion can put these people right. We recognise what is good and wholesome in some of these religions; many of them originally contained nothing of superstition and were merely a collection of ethics and philosophies prevailing at the time of their foundation. The Bible recognises this and says: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son . . ." (Hebrews 1:1). The truth is that the gospel is not one religion among others, but is in a unique position, for no other world religion claims that its great teacher was God incarnate, and that is what we as Christians believe. No other religion claims for its leader that He is the Saviour who has made atonement for human sin, yet that is the mission of the Lord Jesus Christ, "that He might minister and give His life a ransom for many." Nor does any other world religion support the claims of its leader with a physical fact such as the resurrection, but "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Thus Christian missionaries are not forcing a western religion on the east or elsewhere. While in its origin the gospel is still an eastern religion it is by nature a world faith, and is God's provision for man wherever he is found. Ingrained in the faith of other races we can find irrefutable evidence of this; I can speak with a limited knowledge of the Chinese language, which is one of the oldest known

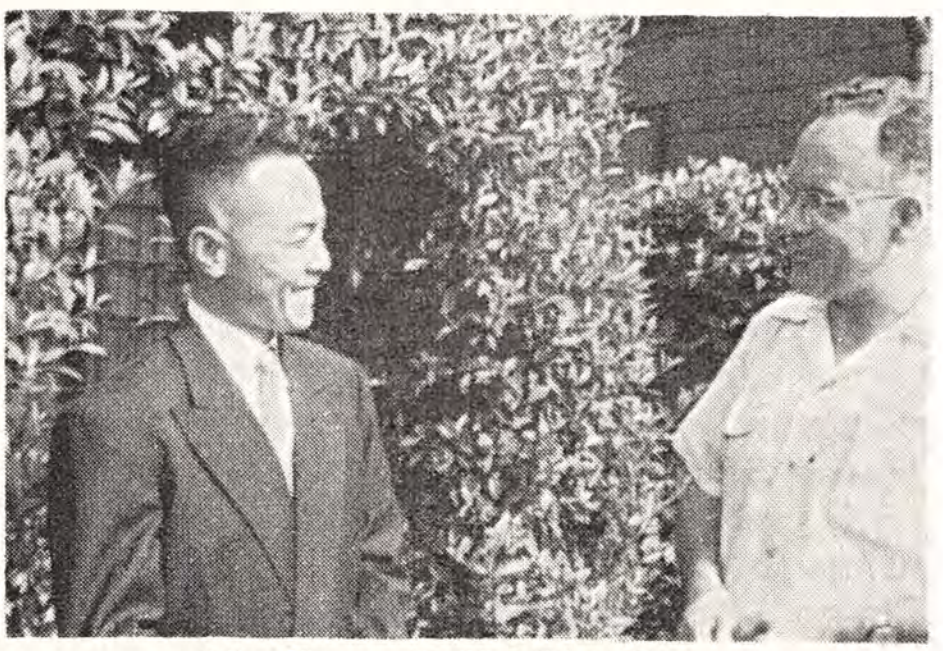
# spel of Christ World Faith ?



By K. McGillivray, Elim missionary in Formosa



K. McGillivray baptising in the river, Shatin, New Territories, Hong Kong.



Mr. Chang with Ken McGillivray.

to man. Originally the Chinese language was one of pictures depicting a thought or idea ; these have developed into ideographs or " characters "—or pictures of ideas. Let me give you just one to illustrate what I am meaning. The commonest word in Chinese is " man " or person and it is written 人

When other words are formed from these simple ideographs the idea is usually a composite one, with several words (or pictures) put together to portray the thought in mind. For instance, with the word for " man," 人, we place the word for " words," 言, and the meaning of this combined word is " faith," man standing 信 beside his words. Now come back to the word for " man " again. Place a cross in the centre: 十. Then place one man on one side of the cross, 犬, and a second man on the other side, 水, and finally place a man on the cross 來. The meaning of this word is " come." Jesus said " Him that cometh unto Me I will in no wise cast out " (John 6:37). Jesus also said " I came not to judge the world, but to save the world " (John 12:47). " Come unto Me, all ye that labour and are heavy laden, and I will give you rest " (Matthew 11:28). " And I, if I be lifted up from the earth, will draw all men unto Me " (John 12:32). And the final word: " No man cometh unto the Father but by Me " (John 14:6). Fixed in one of the world's most ancient languages is the truth of the gospel ; here again, evidences like this in the Chinese language can be multiplied. The Christian missionary, fulfilling the command of Christ to " make disciples of all nations," is reinforced by the articulate cry of human hearts the world over to come to God by the way which excludes all others, which is expressed to the Chinese (and Japanese) mind by a cross with one man on one side, another man on the other side and one hanging on the cross.

It would be a crime against men everywhere for us not to go with a message as important as this! It is nonsense to say we are interfering with them ; we are morally obliged to do so—and more, " the love of Christ constraineth us."

**Furlough thoughts from the field** (*continued*)

ful how the Land-Rover fund started quite inconspicuously and soared to its final £1,000.

The itineraries were indeed blessed, but oh, so tiring! Our little van travelled over 16,000 miles, and Alan spoke to so many meetings that it is past telling. Many people were kind and understanding, but others "worked the missionary to the bone." Sometimes we felt that people would never understand the circumstances of our work and just what we face, however much we explained. We tried to bring the human side of the missionary to the folk at home, to take him off his pedestal and show how failingly human he really is. What odd ideas we met about missionaries! We live in mud huts, wear topees and preach to bare-skinned Africans under a tree all day. I was expected to wear a bun and be at least forty!

Then how wonderfully the Lord opened doors to equip us for better service. Alan had gifts for tools beyond all expectation and opportunities to learn more about the vehicle on the Land-Rover course and how to weld at a factory. Dr. Brien inquired if we could possibly obtain an X-ray machine and an anæsthetic machine for the hospital. It was marvellous how the Lord led until we got what we wanted at the right price. Then there was the generous gift so that I could have driving lessons. All these brought added blessing to our furlough, showing that the Lord was still providing.

All the love and generosity of Elim folk culminated in our farewell service at East Ham. It was a truly wonderful meeting. The presence of God was so real, enhanced by the presence of so many of our friends old and new. Surely the Lord crowned our year that night.

Once again, on a cold, wet November morning at 4 o'clock, the S.S. *Kenya* slipped away from London, and by the time we awoke England was fast fading into the distance. Three weeks later we stopped at Mombasa, Kenya, our first port in Africa. As we stepped ashore in the sunshine, with the Africans working on the quayside, the sounds and smells of Africa around us, we felt at home. Returning was like putting on an old glove—a comfortable fit. At last we reached Beira, and then on to Umtali and Penhalonga. Now we are in our own home at Inyanga and furlough is just a dream, something we shall talk about, laugh over and remember with gratitude to the folk of Elim, the prayer warriors, the saints and ministers—and to God. To all we say thank you for a wonderful furlough. May God bless you and help you to stand behind in the ranks, strengthening the weak hands in the front line.




# Books on wheels

THE world population, which today stands at a dizzy 3,000 million people, will, it is estimated, increase to a gigantic 6,000 million by the end of the century. The greater part of this growth in population will take place in these countries of the world once termed "the mission field." Today some 2,000 million people live outside of Christendom. How many will be in that condition in thirty-five years' time, should the Lord tarry, will depend much upon our vision and evangelistic outreach today.

To reach this floodtide of humanity with the gospel, world Christian leaders are turning their thoughts and channelling much of their effort towards an effective literature ministry. They would point out that world areas of greatest population growth and the greatest spiritual need are often those with the greatest hunger for the printed page. Even where foreign missionary personnel are increasingly unwelcome Christian literature is eagerly accepted. Surely this hunger and the unprecedented upsurge of literacy in the largely unevangelised areas present to the Church a unique opportunity to propagate Christian truth.

It is not enough to produce sound literature, even if it be within the price range of the people's pocket. It is not enough to equip good city bookshops, for often people, including Christians, live several days' journey from such established centres. In every type of evangelistic outreach our task is to reach the people *where they are,* and no less in the realm of the literature ministry. We must take books to the people *where they are*. Many missions are equipping mobile bookshops and travelling evangelistic units for this very purpose.

The Elim Missionary Society has wholeheartedly endorsed the value of the printed page and is committed to the cause of bringing sound Christian literature to the people. In the Transvaal, the Emmanuel Press, in which Elim shares a responsibility together

with other Pentecostal bodies, is pouring out sound Christian literature at a price within the reach of the average person. Recently Elim has been able to assign workers to the task of taking that literature, and much more, to the people within our sphere of responsibility. Pastor Ron Gull and his wife Betty will (D.V.) be returning to South Africa in January 1966. Their vision for the "books on wheels" project is born out of this challenge and conviction that literature outreach is a ministry inspired and empowered by the Spirit of God. They envisage a mobile bookshop which will also serve as an evangelistic unit in the area surrounding our work in Eastern and Northern Transvaal.

This vision needs to be translated into reality, and the Elim Missionary Society is launching this appeal for an equipped bookmobile that you might share in this project in a practical way.

Habakkuk was instructed to write the vision and to make it plain that they that read might be moved to act. Act in prayer! Pray that government will allow us full liberty in this work, that God-guided national staff will be available, and that the Spirit will seal every effort with souls for the kingdom. Act in giving! Your gift might buy but a part of this vehicle, might help stock but a few books, but together with others your gift will turn vision into reality, and bring Christ to many unevangelised thousands. Your designated gifts should be sent to "Books on wheels," 20 Clarence Avenue, London, S.W.4.

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**Our readers will be thrilled to read part of Tom Johnston's letter to the Editor**

Box 8282,
Nairobi.
August 7th, 1965.

YOU will rejoice with us that the Lord is richly blessing our work with the students since our return last year, and up to date about twenty have accepted Christ as Saviour. To Him be all the glory.

Recently we had a little "get-together" in our home for former students of the postal school who were saved over the years at Mbagathi. Some were from Uganda and Kenya, some saved as far back as 1951 and 1954. The one saved from Uganda holds a very responsible post with the Uganda Post Office as an engineer; he is on fire for Christ, has led many to the Lord, including his father and mother. At present he is a leader in the revival movement in Uganda. He has been to England on a four-month special course, and I understand that he worshipped at our Elim church in Shrewsbury.

Numbers of those saved at Mbagathi over the years are now holding very good posts in the Nairobi General Post Office. One who was a leading figure in our services when Willard Cantelon visited us is now the Director of Postal Services for East Africa. So we give God all the glory that ever He opened the way to our coming to Kenya and being enabled to commence this work at Mbathi Post and Telegraph School.

We have a fine number of students attending the service during this term, some from as far as Malawi. We get an average of about forty each Sunday morning (one morning we had seventy-nine). Mrs. Johnston is still very busy teaching the Bible in the day school. As we are now living at Kabete, she travels twenty miles per day on her scooter. There are over 600 children attending the school now. Ruth still has her Sunday school class each Sunday morning at Mbagathi, getting about seventy children each Sunday. So you can see we are kept very busy in His great work.

Mrs. Johnston and Ruth join me in sending Christian greetings to our friends.

In Calvary fellowship, your brother in Jesus,

TOM JOHNSTON.

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## THE AMAZING PENTECOSTAL REVIVAL IN SOUTH AMERICA

**Extract from a letter from the Rt. Rev. Bishop and Mrs. K. W. Howell**

August 1965.

One of the most outstanding religious phenomena in Chile has been the rapid growth of the Pentecostal Church, numbering some 750,000. Last night we attended one of their services. The church, holding 2,000, was packed to the doors, filled with Chilean artisans and their families shouting their "Gloria a Dios" during the preaching, which drew from the congregation their excited responsive "Yes" or "No." Some fifty young guitarists and violinists played gospel songs in typical Latin-American rhythm, with a recently converted excellent "pop-girl" soloist. All was very noisy, so unlike our own form of quiet dignity in worship. It was an experience which set one some challenging problems to resolve. The message was soundly scriptural, blaring into one's ears from loud-speakers around the hall, and the free-for-all prayers which followed were quite deafening. The fact remains that this is an entirely indigenous Chilean movement, and an expression of faith which has captured the working classes.

**Casilla 675,**
**Santiago,**
**Chile,**
**South America.**

# NEWS OF ELIM CHURCH PROGRESS

## SIX MEETINGS A DAY CAMPAIGN AT SOUTHPORT

*Report by George Canty*

Pastor Charles Brookes called together evangelists to run several campaigns simultaneously, using a marquee, a few hundred yards from the famous Lord Street in wealthy Southport.

George Heathcoat and Bob Howells, of the Evangelisation Society, looked after two children's services and a teenage rally every day, as well as preaching and taking part in adult services. Children met on the Peter Pan beach or in the tent as weather obliged, and at the same hours adults held prayer meetings.

The toughest assignment was the motor-cyclists' late night special. George, once a member of the Squadronnaires in the B.B.C. Ted Heath Show, always arrested attention with his modern-style singing, and despite bravado and back-chat each night some result was shown in the gospel appeal.

One unforgettable experience was the night when a converted night-club musician, Bob Worswick, sang his own moving "pop" arrangement of "Rock of Ages." It cast a spell over everybody. No preaching was needed and several lads came forward for salvation. Bob also sang on other occasions, and preached on the final Sunday.

No service passed without people coming forward to take Christ, sometimes many, sometimes three or four.

The healing services were greatly blessed. One afternoon an aged and crippled lady, for fifteen years unable to rise from a chair unaided or struggle across a room without two sticks, suddenly got up and walked. Nobody told her to do so or even touched her. She felt God was near, she said, and believed she could walk. Her healing continues to cause a sensation as she walks in Southport and does her shopping. This, of course, was not the only wonder in such an atmosphere and campaign.

Crusaders from other churches helped, including Bob Harrison, a highly skilful pianist from Beth Shan. The Southport Crusaders also did grand work, helping on the beach and bringing in teenagers at 10 p.m.

This all-in and all-out effort had one fault—it proved so successful it should have gone on longer. Pastor Brookes's idea is well worth copying.

G. CANTY.

George Canty also added the lustre of his abilities the second week, and in six days produced eight lovely oil sketches of British beauty spots, giving them a spiritual significance. He also preached each day, and ministered to the sick.—EDITOR.

**NEWQUAY** **Pastor: D. G. Holmes**

## SUNDAY SCHOOL JUBILEE DEMONSTRATION

A showing of the film "The Unfinished Task" marked the beginning of a missionary challenge weekend at Newquay Elim church on Saturday, June 5th. Five hundred copies of *Challenge* had been distributed, bearing special "stop press" details of the weekend's activities.

During the previous weeks the Sunday school had been preparing a demonstration for June 6th. God honoured and blessed this effort and the demonstration, "Children of many lands," was seen by a full church. Our photograph shows the demonstration. The congregation responded with a special offering to be sent from the children towards the Jubilee Famine Fund. Pastor Holmes was the speaker.

Some of the older scholars gave a shortened version of the demonstration at a local old people's home after the service.

*Report by Mrs. June Smart.*

## ELIM CHURCH, CLACTON-ON-SEA

Pastor : H. Burton-Haynes

The ministry of the London Crusader Choir never fails to bring blessing and a challenge, and the choir's recent visit to Clacton was no exception to the rule. It was a red-letter day in the experience of the church. Two services were arranged. In the afternoon the Sunday school children were present, with some of their parents specially invited to attend, and they listened with marked attention to the interesting story given by "Uncle Maurice." At night the church was crowded, extra chairs were brought in, the aisles were filled and some listened from the vestibule. A deep sense of God's presence pervaded the atmosphere of these gatherings. Pastor Douglas Gray, assisted by Mr. A. Vickery, created a friendly spirit of fellowship and made everyone feel at home. The testimonies by choir members set forth the gospel in a simple, effective way and magnified the faithfulness of our God. The epilogue, led by Mr. Harold Ardley, concluded with a moving solo, "A crown of thorns," by Mrs. M. Hamilton, accom-

(*continued on page 575*)

# COMING EVENTS

**ABERDARE.** September 8-12. Elim Church, Monk Street. Billy Graham film crusade, with team. Each night at 7.30. Support welcomed.

**BANGOR, Northern Ireland.** October 9, 10. Elim Church, Southwell Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : S. Workman (Whitehouse Congregational), T. Jacobs (Portadown), J. Harris (Lurgan). Ulster Temple choir and quintet. Refreshments provided on Saturday.

**BARKING.** September 5, 6. Elim Church, Ripple Road. Sisterhood anniversary weekend. Sunday at 11 and 6.30. Monday at 3 and 7, **TWO GREAT RALLIES.** Speakers : Marie Hamilton (London Crusader Choir), who will also sing, and Gladys Taylor. Tea provided on Monday.

**BIRMINGHAM.** Graham Street. September 4. District presbytery youth rally. At 7. Preacher : Ramon Hunstan (Swansea). Youth choir and items by youth for youth. Convener : Frank Shadlock (Youth Commissioner).

**BIRMINGHAM.** September 11, 12. Elim Church, Selly Oak. Resident minister's anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher : C. Jarvis, supported by Gloucester and Selly Oak Elim Church choirs. Convener : Frank Shadlock.

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister : D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister : Douglas O. Ward.

**BRADFORD.** September 18. Elim Church, Southend Hall, off Leeds Road. United Jubilee rallies at 3.30 and 7. Preachers : J. J. Morgan, Ron Jones, Alex Tee and John Carter.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CAERPHILLY.** September 11-13. Elim Church, St. Fagan's Street. Sisterhood weekend. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Preacher : Mrs. Eileen Glass (Chorlton-cum-Hardy). Convener : Mrs. J. B. Coleman.

**CHELMSFORD.** September 11. Elim Pentecostal Church, Mildmay Road. Missionary conference and rally at 3 and 7. Theme : **FORWARD IN OVERSEAS MISSIONS.** Speakers : R. Gull, Frieda Grossen, G. Hillman, R. B. Chapman and L. Wigglesworth (Elim Missionary Society secretary). Question forum. All interested in overseas missions warmly welcomed.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister : H. Burton-Haynes.

**CLAPHAM, London, S.W.4.** Commencing Saturday, September 4. Tent crusade in Clapham Park Road. One minute from Clapham Common underground station. Conducted by A. Tee and party. Saturday at 7.30. Sunday at 8.15. Nightly (except Friday) at 7.30. Wednesday at 3, divine healing service. Lee Robbins will join the team for the first three nights.

**GOVAN** (Glasgow). September 11, 12. Elim Church, Elderpark Street, Glasgow, S.W.1. Minister's and church's fourth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : Richard Lighton (Coatbridge).

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister : A. S. F. Horne.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services : Sundays at 11, 3 and 6.45 ; Tuesday at 7.45 ; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, October 9, at 3 p.m. (details later).

**MACCLESFIELD.** August 28 to September 10 (except Friday, September 3). King George's Playing Field, Windmill Street. Evangelistic and divine healing crusade. Weeknights at 7.30. Sundays at 6.15. Conducted by Wynne Lewis and team.

**ROMSEY.** September 18. Elim Church, Middlebridge Street. Saturday rally at 7.30. Leyton Elim Church youth team.

**SHEFFIELD.** September 2, 4, 5. Elim Church, Lee Croft, Campo Lane. Missionary weekend. Thursday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Speakers : Frieda Grossen and R. A. Gull. September 6-10. Children's crusade conducted by Uncle Eric. At 6.30 each night.

**SHEFFIELD.** September 18, 19. Elim Church, Lee Croft, Campo Lane. Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Preacher : Mrs. F. E. Cole (Graham Street, Birmingham), supported by the ladies' choir.

**WORTHING.** September 5-9. Elim Church, Grosvenor Road (opposite Christchurch). Jubilee meetings for the deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Special speaker : R. Beresford (Blackburn).

**WORCESTER.** September 11-16. Elim Church, Lowesmoor. Convention services. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30. Preacher : F. J. Slemming (Oxford).


**CRUSADERS**

**Felixstowe invites you to the Jubilee autumn get-together weekend**

Padre : A. J. CHUTER

**Commencing Friday, September 24th**

24/- per day

Write : J. Gibbons, Restholme (C.A.H.H.), 17 Leopold Road, Felixstowe

*THIS IS IT. COME AND ENJOY SOMETHING DIFFERENT*

D.1084



Join us for our

**SUSSEX JUBILEE RALLY**

**September 11th at 7 p.m.**

**Assembly Rooms, CHICHESTER**

Preacher : DAVID J. AYLING

Portsmouth choir D.1099


## NEWS FLASH

Birmingham Town Hall packed to capacity. Over 200 hands raised for conversion in crusade so far and over 120 personally counselled.

# YOUTH PAGE

## JUBILEE PRAYER LINK

By DEREK J. GREEN

PONTYPRIDD

**"CATCH THE FLAME"** is still going round and burning brightly. Since the first week in January Elim Crusaders have been holding prayer meetings in a nation-wide Jubilee link-up under the slogan "Catch the flame." About twelve branches each week exchange their choices of hymns, Bible readings, choruses, testimonies and prayer requests by post to be used as a basis for their services. A message from one of the pioneer Elim ministers is also read, and so the young people go to prayer feeling like relay runners feel: they have been handed the torch and they must carry it also. They pray for churches hundreds of miles away knowing that these in turn are praying for them.

Reports are coming in from branches of inspiring services as young people become aware that there are hundreds of other Crusaders joining them in prayer. By this method Crusaders feel they are part of a great young people's prayer meeting a few hundred strong. "Though sundered far, by faith we meet around one common mercy seat."

It is appropriate that in this our Jubilee year our young people should be confronted with the challenge "Catch the flame." We thank God for those who in the early days held the flame high. The year has been divided into three equal parts so that each church has three services, and three of the senior ministers were each asked to write short messages based on their experience since the early days. It has been inspiring to hear from them. Pastor S. Gorman wrote for the first period and showed how prayer is a source of strength physically, morally, mentally and spiritually. During the second period Pastor W. G. Hathaway wrote of the early days of revival and gave examples of campaigns starting with twenty-five present which after ten days had 2,000 present in answer to prayer. Pastor Joseph Smith has written for the last period just commencing and his theme is "Faith." He is able to speak from a depth of experience of how God can meet the need of individuals and churches. He says "Faith is the greatest need in Elim today," and I am sure he is right. Faith is the fuel that keeps the flame burning. Billy Graham once asked: "Are we offering to God the dying embers of a flaming devotion we once had?"

World events threaten to extinguish the gospel light, but we have been handed the torch from those who have run well before us. This could well be the last lap before the race is over. Through the centuries the torch of Christian testimony has been handed on, and despite the opposition it still burns and is in your hands now. It is up to you. Run steadfastly, "looking unto Jesus the author and finisher of our faith"; run carefully, for "we are compassed about with a great cloud of witnesses"; run quickly, for it is getting darker; run uprightly, holding the torch on high and praying that your light will encourage others. Remember, you are not running alone although you may be the only Christian in your office, school, workshop or factory. Be sure to get to the next prayer link meeting in your church and you will become very conscious that there are hundreds of others blazing the trail for Christ. You will find that in all parts of the British Isles young people are catching the flame. Don't let the side down. "Catch the flame."

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK "CATCH THE FLAME"**

| | | | | | | |
|---|---|---|---|---|---|---|
| **SEPT. 5th** | **SHEFFIELD**<br>**COLCHESTER** | **SOUTHAMPTON**<br>**DERBY** | **BARKING**<br>**BRAINTREE** | **WIMBLEDON**<br>**OLDHAM** | **BIRMINGHAM (YARDLEY)**<br>**OXFORD** | **BECCLES** |

**TO**
**MINISTERS AND**
**CRUSADER LEADERS**

*We have had a few complaints of letters going unanswered. Please remember to answer promptly or else you are spoiling another branch's programme. Thank you.*

D.J.G.

**And now it's**

## CLAPHAM CRUSADE

in the

**BIG TENT**

erected in

**CLAPHAM PARK ROAD**

(One minute from the Clapham Common underground towards the Elim church)

CONDUCTED BY

**PASTOR ALEXANDER TEE & PARTY**

Saturday, September 4th, at 7.30
GREAT OPENING RALLY

Sunday, September 5th, at 8.15
UNITED AFTER-CHURCH RALLY

Nightly at 7.30 (except Friday)

Wednesday at 3 p.m.
DIVINE HEALING SERVICE

- ✱ *Pray much for this London crusade*
- ✱ *Five visiting choirs will take part*
- ✱ *Divine healing each weeknight*

D.1048

# The Family Altar

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, September 6th** — Exodus 10:1-15

" Pharaoh's servants said to him . . . let the men go " (v. 7).

The situation was worsening; it had become evident to the Egyptians that something had to be done to save their land and so they tried a further crafty compromise. Already it had been suggested that the Israelites could sacrifice in Egypt (8:25), but this was unacceptable because of the prying eyes of idolaters. Now it was proposed that the men go to worship and leave the women and children behind. Naturally Pharaoh realized that when the season of worship was completed the pull of human love would draw the men back to their homes and so they would be re-established in Egypt and its servitude. Pharaoh then would have won the battle against Jehovah.

**Tuesday, September 7th** — Exodus 10:16-29

" There shall not an hoof be left behind " (v. 26).

Moses presents his ultimatum of no compromise. The " men only " compromise having been rejected, Pharaoh still tried to fix terms with God and agreed to the families going to worship, but stated " only let your flocks and your herds remain behind " (v. 24, R.S.V.)—a subtle move again, because Pharaoh, knowing the materialism that is in man's heart, was certain the Israelites would return to claim their possessions and thereby come under his control again. This provoked Moses' wise ultimatum. A similar determination should be in every Christian heart, so that our severance from the Egypt of this world is complete.

**Wednesday, September 8th** — Exodus 11:1-10

" The Lord makes a distinction between the Egyptians and Israel " (v. 7, R.S.V.)

There was a clear line of demarcation between the two peoples; their way of life and their future prospects were absolutely distinct. From this fact we draw a spiritual lesson. The Egyptians represent this modern, idolatrous world of hardness and unbelief. Israel represents the people of God who are linked to Him by the virtues of the new covenant. A definite difference must be marked clearly between the two bodies, that it may be known " whose we are, and whom we serve." A heavenly voice still calls " Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues " (Revelation 18:4).

**Thursday, September 9th** — Exodus 12:11-20

" This month shall be unto you the beginning of months " (v. 2).

The whole calendar of Israel was changed by the passover. Previously the harvest month of Tishri had come first, but now the month of spring resurrection, Abib or Nisan, was to be recognised as the beginning of the year. It was a new start under the rulership of God Himself. When Christ becomes our personal passover all things become new. There had to be an **unblemished sacrifice** (v. 5): Christ was separate from sinners. There had to be a **substitutionary victim** (v. 6): Jesus died that we might live. The sacrifice was partaken of with **unleavened bread** (v. 8): according to 1 Corinthians 5:8 this means in sincerity and truth; and with **bitter herbs** (v. 8): this speaks of real contrition. It was partaken of in **anticipation of service** (v. 11): we are saved to serve; and without delay (" in haste "): **now** is the day of salvation. In this passover was provided the only security from judgment (v. 13)—our only safety is in Jesus Christ.

**Friday, September 10th** — Exodus 12:21-36

" It shall come to pass, when your children shall say to you, what mean ye by this service? that ye shall say . . ." (vv. 26, 27).

These words reveal that in the economy of God it is the responsibility of parents to instruct and indoctrinate their children in the things and teachings of God. Before priest or preacher, pastor or teacher, the parent is responsible for this basic, spiritual education of the child. The family fireside **should be the first and most persuasive pulpit.** Countless parents evade this responsibility and say that they will leave their children to make their own choice when they are old enough; they do choose and modern juvenile delinquency, grown out of the soil of parental irresponsibility, is the result.

**Saturday, September 11th** — Exodus 12:37-51

" Neither shall ye break a bone thereof " (v. 46).

No bone had to be broken in the perfect and unblemished paschal lamb. When we read about the Lord Jesus it is most striking that when He was sacrificed as our Passover Lamb God saw to it that this detail was observed. John 19:32, 33 reads: " Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, they brake not His legs." Thus Jesus provided the perfect anti-type and also the ancient prophecy, " He keepeth all my bones: not one of them is broken " (Psalm 34:20), was fulfilled to the detail.

**Sunday, September 12th** — Exodus 13:17-22; 14:1-9

" The Lord went before them " (v. 21).

The presence of Jehovah was attested both day and night by the pillar of cloud and the pillar of fire. The pillar of cloud was to be the medium of guidance through the day, and as long as the Israelites followed the cloud they could never be lost. This cloud was also to prove an invaluable protection in the hour of danger (v. 20). The pillar of fire was designed to provide the people of God with light throughout the darkness of the natural night, thus they never had need to walk in darkness. " God is light, and in Him is no darkness at all (1 John 1:5).

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**ELIM NEWS** *(continued)*

panied by the background singing of the choir, which brought a great hush upon the congregation. Pastor Gray's closing words, " Almost persuaded," brought every unconverted person to the point of decision for Christ.

H.B.-H.

**MINISTERS AND CHRISTIAN WORKERS NOTE. Spiritual conference this year at SOUTHPORT, October 4th to 8th inclusive. Particulars from Lancashire and District Superintendent, Rev. F. R. Lomas, 3 Kingsway, Monument Park, Wigan. Early application necessary. Subject: " The life of David, son of Jesse."**

D.1098

**Elim Church, Wellmeadow Street, Paisley**

**ANNUAL CONVENTION**

Saturday, September 11th, 3 p.m. and 6.30 p.m.
Sunday, September 12th, 11 a.m. and 6.30 p.m.
After-church rally, 8 p.m.
Monday, September 13th, 7.30 p.m.
Guest speakers: J. OSMAN and J. WIELAND
Musical ministry by Rev. and Mrs. J. Osman and Kilsyth Church of God members.
Refreshments provided on Saturday for visiting parties. Reserved seat tickets obtainable (free) from Leslie Green, Elim Church, Wellmeadow Street, Paisley.

D.1083

# CLASSIFIED ADVERTISEMENTS

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year ; good catering ; h. and c. Happy fellowship. Write: the Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.908

BOURNEMOUTH. Adjoining sea, shops, buses. Fisherman's Walk. Happy Christian home. Excellent evening dinner, breakfast ; all Sunday meals. Lounge available any time. Slumberlands ; h. and c. Taylor, "Beachcroft," 20 Southwood Avenue, Southbourne, Bournemouth, Hants. Telephone 47415 (S.T.D. OBO 2). C.843

**A LATER HOLIDAY ? COME TO COLWYN BAY**

- ✱ SEPTEMBER—A GOOD SUNSHINE RECORD
- ✱ GUEST SPEAKERS
- ✱ AVAILABLE FOR WEEKEND OR MIDWEEK CONFERENCES
- ✱ **CHRISTMAS HOUSE PARTY, DECEMBER 24th to 28th.**

**For particulars write to the Secretary, Bryn Eirias Hall, Abergele Road, Colwyn Bay. Tel. Colwyn Bay 3524.**
**Old-age pensioners' rates from September 11th to 18th.**
D.1054v

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 Lord's people. Mr and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.836

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. C1074

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. 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. Tel. 1245. C.815

SURREY, Grenehurst Park, Capel (new home of Elim Bible College. Pastor and Mrs. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Phone Capel 3238. C.973

TORQUAY. Woodlands, Brunel Manor, Watcombe Park, provides fellowship, good food and comfortable beds in a large manor surrounded by ten acres of wooded grounds and three-quarters of a mile from the sea. Families especially welcome. Conferences out of season. Tel. 37421. C.1090

## ACCOMMODATION

ELIM EVENTIDE HOME. There are a few vacancies for residents at the Elim Eventide Home, Eastbourne. Applicants should write to the Matron, Elim Eventide Home, 12 College Road, Eastbourne, Sussex. C.1025

## SITUATIONS VACANT

STAFF required for national headquarters of a progressive organisation. Accounts clerk, filing clerk : £350 rising to £520 per annum. Shorthand typists, from £400 to £575 per annum. Furnished flats available at cheap rents near to office. Apply in writing, giving details of age, experience, etc., to the office manager, Box No. C.1095, Elim Evangel, 20 Clarence Avenue, London, S.W.4.

## MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, combs, brushes, etc., gold-stamped with church or personal name. Raise funds quickly, easily. Repeat orders guaranteed. Details Northern Novelties, Bradford, 2. Cv.928d

ELIM'S YOUNGEST CHURCH IN NEED. More chairs and hymn books required. Please contact Rev. A. Nicolson, 3 Cyprus Terrace, Newport, Barnstaple, stating quantity and price. C.1096

YOUR NEWSLETTER—A POTENTIAL FOR EVANGELISM. High-class printing and duplicating. Write for particulars: G. Wright, 8 Knyveton House, Knyveton Road, Bournemouth. C.1080

## DEDICATION

KINGSTON. At Rio de Janeiro, Brazil, on July 29th, David Andrew, second son of Peter and Shirley Kingston, grandson of Rev. and Mrs. C. J. E. Kingston (former President of Elim), by Rev. H. Jeffery, Field Superintendent, Elim, Brazil.

## MARRIAGES

STUBBS—BOYLE. On August 14th, at the Halifax Elim Church, George William Stubbs to Irene Boyle. Officiating minister: W. J. Hilliard.

HANSON—LEAVESLEY. On July 15th, at Elim Church, Leicester, Michael Henson to Mary Leavesley. Officiating ministers: R. R. Taylor and T. Leavesley.

## WITH CHRIST

DOLBY. On August 3rd, Thomas Edward Dolby, aged 84, for more than thirty years a beloved member, and for many years a deacon and usher, of Croydon Elim Church. Officiating minister at funeral: J. T. Bradley.

MESTWERDT. On August 12th, Ena Maguerite Mestwerdt, aged 60, member of the Croydon Elim Church. Officiating minister at funeral: W. J. D. Maybin.

RICHARDSON. On August 11th, Frederick Richardson, aged 76 years, beloved member of Elim Central Church, Clapham, London, and latterly of Elim Church, Wimbledon, London. Officiating minister at funeral: T. W. Walker.

WILKINSON. On August 7th, Thomas James Wilkinson, aged 77 years, founder-member of the Elim Church, Rochester, Kent. "For ever with the Lord." Officiating minister at funeral: J. Hyde.

## ITINERARIES

**London Crusader Choir :**

September 5, Holloway prison ; 12, Clapham (campaign) ; 23, Richmond ; 25, Plymouth ; 26, Dartmoor prison.

**Elim Missionary Society Exhibition in Northern Ireland :**

September 1-5, Bangor ; 6-12, Portadown ; 13-19, Ballymena ; 20-26, Saunders Street.

## PIONEER CRUSADE

in the
**ODDFELLOWS HALL, ORWELL ROAD, FELIXSTOWE**
**Conducted by ALFRED J. CHUTER AND PARTY**
**Commencing Saturday, September 18th, at 7 p.m.**
Sundays at 6.30 and 8 Weeknights at 7.30
ALL WELCOME

D1097

## NOW—

## PLAN FOR NEXT YEAR'S ELIM CONFERENCE

*The Jubilee Conference has been hailed by all who attended as a source of great spiritual uplift.*

**PLAN NOW FOR 1966**

- **CAMP CONFERENCE**
- **SPECIAL SPEAKERS**
- **CHOIRS**
- **PUBLIC MEETINGS**
- **WAITING MEETINGS**
- **DEVOTIONAL SESSIONS**
- **BIBLE EXPOSITIONS**
- **FELLOWSHIP**
- **ALL THE AMENITIES OF A GOOD HOLIDAY**

**Elim Conference 1966**

**BRACKLESHAM BAY HOLIDAY CAMP SELSEY BILL NR. PORTSMOUTH MAY 14th-21st**

**WATCH FOR FULL PARTICULARS TO BE ANNOUNCED**

D103811

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 37 **SEPTEMBER 11th, 1965** 6d




**YORK SUNDAY SCHOOL ANNIVERSARY MISSIONARY PROGRAMME**

# WHAT ELIM IS DOING THIS YEAR
# *ARE YOU IN ON IT?*

## *by George Canty*

HOW would you like 4,000,000 people to read this:

> "**FACT OR FICTION**—that conversion means making a promise to God? The truth is it is God making a promise to us—we just trust the promise."

Or this:

> "Fifty million (50,000,000)—the highest ever estimate—is the new world figure for people reckoned to be expecting the literal return of Jesus Christ. . . . Some will find themselves shut out, unwanted, when Christ returns. "Watch; ye know not what hour your Lord shall come."

Or this:

> "**SAVED**—it is relief, integration, confidence, load-shedding, freshness and cleansing, knowing God like a friend; it is life, forgiveness, victory, self-realisation, getting the right angle—all that and more. Are you saved?"

These good gospel arrows are only a tiny part of the articles, stories, letters and other features of the *Elim News* No. 2.

*It is a staggering fact that we shall distribute* 1,000,000 *copies of* Elim News *No. 2 in Jubilee Year if every Elim church orders at the rate of those who have already ordered this paper.*

**But there are still a majority of churches that have entirely neglected this wonderful opportunity to reach the masses with the gospel.**

One million distributed copies have a potential readership of 4,000,000 people—think of it! This reaches a vaster number than all Elim's campaigns, special efforts, Albert Hall and other rallies put together, and more even than the radio and television broadcasts. It is Elim's biggest and most direct outreach this year.

To feel that this is going on is like relief after a lifetime's struggle to me. I have always worried and pondered over the awful fact that we could have been using the printing press to reach the masses and have failed to do so in any effective manner. We envy the Americans their advantages of buying time on radio, but we British have not even used the ancient invention of the printed word properly yet.

I have done more than worry about it. I was eleven years of age when I first saw the power of the press and I handed in my first weekly reports to a newspaper. Since then I have worked a lifetime at the task of being able to write Pentecostal truth in a form that the Christ-ignorant and superficial masses will read.

At last *Elim News* is rolling off the presses. No. 1 was purely an Elim information sheet. No. 2 is a full-gospel newspaper.

Governments long ago recognised and took advantage of printed propaganda for the millions. "The children of mammon are wiser in their generation than the children of light."

One Elim pastor, Frank Lavender, as soon as he saw *Elim News* realised its possibilities, and since then has proved that entire cities can be given *Elim News* in a fortnight, given the co-operation of a church.

*Ten people can give the gospel to 1,000 people in one hour for the price of £3.* Think of that, and see what you can do about it. Pay for a thousand. Get ten friends to give them out. What a marvellous chance, made possible after years of experience and by bulk-producing a standard issue.

This way we give the gospel winged feet. This way we can reach *everybody,* and leave ourselves free of the blood of all men at the judgment seat of Christ. Dare we neglect to do what we can and what we must do?

Now maybe I am a visionary, but what grips me is this dream, that every person in Great Britain could be evangelised if we had the resources of money, and not so much money either. If we all gave as much to home evangelism via the *Elim News* as we give to foreign missions we could make the entire British nation read our message. Impossible? No, it is possible if we want 53,000,000 people to hear the message at home as much as we want a few millions or less to hear it abroad.

# "A basket of summer fruit"

## *by T. W. Walker* (MINISTER, CLAPHAM CENTRAL CHURCH)

AT THE time of writing Amos the prophet could look out upon a nation which had extended its borders considerably. The whole picture of his times was one of prosperity and self-congratulation. He himself was rather bold since he came from Judah, south of Israel, and had the great audacity to declare divine displeasure in the very centre of the national life, in the court and chapel of the king.

Amos was not a professional religious leader, indeed his book clearly shows that he was somewhat reluctant to take on so demanding an office as that of prophet. He was a herdsman by trade, a bold man of little refinement. The religious life of Israel was for them a cause for frequent congratulations, since public worship was well supported and superficial observation of divine law in respect of the offerings was in evidence. A cursory look at the life of the nation would produce satisfaction.

Along came Amos with his telling and emphatic message. He frequently brought the attention of his hearers to the need not only for outward observation but for inward decision and devotion. One of his most striking illustrations is found in 8:1—a basket of summer fruit. Think of the luscious oranges, the magnificent grapes, the rosy pomegranates! What could be nicer or better than a basket of summer fruit? It conjures up a delight of sunshine, juicy sweetness, satisfying mouthfuls of pleasure. Go on, let your imagination run riot on such a pleasant subject!

Have you ever had that trying experience of buying some pears which were hard and unripe? Usually we leave them for a few days in the hope that they will soften and become edible. The writer recalls an occasion when some such pears were bought and the purchaser found that the ripening process took rather long. Each day he would press the pears until one day he found they were becoming soft. Just one more day would do the trick. Perhaps just one more after that—and so it went on until when at last he bit into one of the pears he found that they had been left too long. They were unfit to eat.

Unfortunately, something like this was the picture Amos had in mind. His basket of fruit was at its best. Henceforth there could only come deterioration, worsening, decay and disappointment. Everything looked marvellous, attractive and praiseworthy about his fruit, but the future was unhappy and most distressing.

God showed Amos that Israel was like this. Outward prosperity gulled them into thinking that they were the blessed recipients of God's bounty. Their false balances, sharp practices, futile ceremonies and oppression of the poor rose up before God and earned divine displeasure.

Amos and his message were not well received. Who was he to tell good people what to do? He was hardly respectable in the conventional sense—and he was not even one of them. Did not signs everywhere indicate national prosperity and blessing?

There are many wonderful causes for rejoicing in these present days, not least the improvements in social conditions. Many are better off in housing conditions, and many are well helped by welfare schemes and attention in sickness. Many young people have greater opportunities than ever before. But is there something of the basket of summer fruit about our nation? What of the future of our children, our homes, our town?

Righteousness exalts a nation, says the scripture, and elsewhere it remarks that we reap whatsoever we sow. Christ died to deal with the problem of sin and rose again to give new life. The state of the heart matters most in time and eternity. Jesus said: "He that heareth my word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

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The Holy Spirit has a ministry in divine healing; it is He who quickens the mortal body.—P.S.B.

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**Now proceeding** **Please pray much**

**CLAPHAM TENT CRUSADE**

**CLAPHAM PARK ROAD**

**NIGHTLY (except Friday) AT 7.30**

Saturday, 7.30:

**Special programme of music and song**

Sunday, 8.15:

**United after-church rally**

conducted by

**PASTOR ALEXANDER TEE AND PARTY**

Divine healing. Wednesday 3 p.m. and each weeknight.

D1049

# THE GOSPEL IN OTHER LANDS

### PROTESTANTISM ADVANCING IN LATIN AMERICA

The Roman Catholic Church has lost more people to Protestantism in Latin America in the twentieth century than it lost in Europe during the Reformation, a Spanish priest reported in Colombia after making a three-month survey. He stated that Latin America is the only portion of the world where Protestantism is growing faster than the population. Population is increasing at the rate of 2.6 per cent a year, he reported, but Protestantism is growing at the rate of fifteen per cent a year.

The priest noted that there were only 100,000 Protestants in Latin America in 1914, but that their number grew to 10,000,000 in 1960. He predicted there will be 50,000,000 Protestants in Latin America within 50 years.

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### MORE CHURCH LIBERTY IN YUGOSLAVIA?

A law designed to liberalise the status of churches in Yugoslavia was to be introduced in parliament according to the official Yugoslav press agency. The bill includes provisions enforcing the separation of church and state, proclaiming freedom of thought and religion, and giving churches the right to hold other private property besides worship centres.

The bill also proclaims the right of churches to set up seminaries to train clergymen, specifies and increases the number of places where collections may be made for religious purposes, and establishes the equality of all religious communities under the law. It also prohibits the abuse of churches and religious communities for political purposes.

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### AMERICAN CHRISTIAN STUDENTS

This year for the first time American Christian students are getting "steamed up" about political and international situations. They are also "steamed up" about the racial issue and about poverty in the world. This is a new phenomenon and a welcome one. There is still much irresponsibility in Christian circles, however. For instance, it was the Christians who supported Senator Goldwater in the last presidential election, and to the average American this shows the Christians to be out of step with the times. The Christians are studying their Bibles, but they are not studying the world. Another sign of irresponsibility is that American Christians are encouraging President Johnson in using force in Vietnam. This is very dangerous. Because of this the Church does not appeal to the average person. Christians can be very naïve at times.

DR. ARTHUR GLASSER.

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### ALABAMA

I believe rapid racial progress is being made in Alabama. If the Ku Klux Klan will quieten down, if the extremists in the civil rights organisations will give Alabama time to digest the new civil rights laws, if the politicians will not try to exploit the situation, and if the spirit of Christian love continues to prevail, then I foresee the day when all America will point to Alabama with pride on the racial question.

DR. BILLY GRAHAM.

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### PASTORS WHO SPEAK IN TONGUES NOW BARRED

The Association of Free Lutheran Congregations has barred from its clergy roster any pastors who promote speaking in tongues. The decision came from the association's board of administration at Minneapolis.

This action counters attitudes found today in many denominations, where there is either an open approval, an implied approval or a tolerant wait-and-see attitude toward the infilling of the Holy Spirit and speaking in tongues as the Spirit gives utterance.

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## YOUR BIBLE STUDY

**A confident resolve**

"In the day of my trouble I will call upon Thee: for Thou wilt answer me" (Psalm 86:7).

**A pleasing prospect**

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23:6).

**Asking, believing, receiving**

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).

**The irreducible minimum**

"Heaven and earth shall pass away: but My words shall not pass away" (Mark 13:31).

**The unsought nomination**

"Ye have not chosen Me, but I have chosen you . . ." (John 15:16).

# ELIM CHURCHES PROGRESS

## NEWQUAY'S NEW CHURCH BUILDING PROJECT

ON Monday, August 9th, work commenced on the site of the new Elim church in Seymour Avenue, Newquay. The land was purchased some years ago from the local Congregational church for the sum of £1,500. Since that time plans have been drawn up and passed. Progress over the past few months has enabled work to commence.

It is hoped that the building will be completed by early December and will consist of a main church seating 200-220 people, a minor hall, two vestries, a kitchen, cloakrooms, and a car park at the side of the building.

After the Sunday evening service on August 8th the members of the church were joined by visitors on holiday for a short service of dedication, which was conducted by Pastor David G. Holmes. The church secretary, Mr. R. B. Matthews, read from Psalm 84, and the trustee secretary, Mr. R. J. Clarke, led the gathered congregation in prayer. Mrs. Dolores E. Holmes was asked by the church council to perform the turf-cutting ceremony. She then spoke of the way in which the prayers and needs of the church had been met, expressing anticipation of the future work of the Elim church in Newquay.

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## ELIM CHURCH, TORQUAY

*Report by P. Bawtree*

IT is with joy, praise and thanksgiving that we report that the Lord is breaking through in blessing on the Torquay Elim church. Several couples in recent weeks have intimated their desire to be made members, and some have been baptised in the Holy Spirit. The last Devon and Cornwall Presbytery rally was held at Torquay, and what a blessed and uplifting time we experienced. Our district superintendent, Pastor L. Cowdery, of Plymouth, convened the meeting. Pastor and Mrs. T. E. Francis, of Exeter, sang, and Pastor J. English, of Truro, testified how God had healed him of spinal trouble. There were musical items also by Pastor P. Bawtree and Mr. and Mrs. D. Wright of Torquay. The speaker was Pastor T. E. Francis, who gave a very inspiring address on "Nonconformity," taking for his theme Samson (Judges 16) and the nation of Israel (1 Samuel 8).

In June members of the Torquay church and friends had their annual outing to north Cornwall and were favoured with a glorious day of sunshine. The day concluded with a service in our Bodmin church, where we spent a happy hour of fellowship with the members.

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**Annual Women's District Presbytery Rally at Abercynon, South Wales**



**Mrs. Ruth Walker (Clapham) and Mrs. D. Brewster (the President's wife) at Abercynon.**

ABOUT 400 sisters from the Welsh churches gathered in Calfaria Welsh Baptist church (kindly loaned) for the afternoon service, convened by Mrs. D. Brewster, the President's wife. Mrs. Ruth Walker, the speaker, and Mrs. Dilys Taylor, the local minister's wife, shared the platform with her. Items were rendered by ministers' wives and representatives from other churches. Mrs. Walker's subject for the afternoon was "The God with the open hand." What a great message it was, and what a blessing we all received! Because it was Jubilee year Mrs. Taylor had baked a Jubilee birthday cake and nearly all the 400 present received a portion, for which they were asked to place threepence in the Famine Relief Fund box. The proceeds of this amounted to £5. A welcome tea was provided by the Abercynon Elim church members. About 500 attended the evening service and Mrs. Walker preached on Paul's words "That I might know Him." It was a truly great and challenging message, and we had the joy of seeing one soul return to the Lord.

RON MORRELL.

THE ELIM

# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

SINCE the Russians announced their observation of regular light fluctuations from outer space, evidence they claimed, so we were informed, of the existence of intelligent beings "out there," the popular and non-popular press has turned out a spate of articles on the possibility of life existing in other parts of space. The reading of any amount of these articles reveals the one-track character of the thinking of scientists on the subject of living beings in outer space. The scientists always posit that these beings will have the kind of life we have, and that their methods of communication will be like ours.

We are told, for example, that life is impossible on Mars—too dry, poor in oxygen; on Venus—too hot; on Mercury—too hot; and so on. What the scientists should state is that life *as we know it on earth* would be impossible in these conditions. But what evidence is there that intelligent beings which have a kind of existence that is adapted to their environment do not exist?

We mention all this so that once again the wisdom of the Bible on this subject may be highlighted. It would have been so easy for the Bible writers, writing on this subject, to have committed the same blunders as our scientists do. The Bible writers tell of supernatural beings visiting this earth not from outer space—they could not travel the distances involved even if they sped at the velocity of light, so the Bible writers avoided that blunder—but from another dimension of God's universe, therefore independent of time, space and all other limitations of our space-bound existence. At one stroke the Bible writers cut the Gordian knot of space travel problems by revealing beings with a kind of existence our scientists do not think of.

All this is quite remarkably brought out in the records of our Lord's appearance after His resurrection. Deniers of our Lord's resurrection never seem to take account of the evidential value of the extraordinary nature of the records of the manner of our Lord's appearances after His resurrection.

All the records of our Lord's appearances after His resurrection show Him to have had a completely different kind of body from that which He had before the crucifixion. Though the Bible writers seem not to have understood what they were writing about they perfectly describe a Person with a body independent of time and space. He does not pass through walls and closed doors, He is simply there when He chooses to reveal Himself, yet He eats and speaks as if He were still in a "normal" human body.

The marvellous record of the discovery of our Lord's grave-clothes is a case in point. Had the record been of something that did not happen but is supposed to have happened it would have been quite different. But "the linen clothes lying, and the napkin about His head in a place by itself" reveals that the body of Jesus left the wrappings, which collapsed and lay there for the witnesses to see. The stone was rolled away from the tomb not to let the Lord of glory out but to let the witnesses in. Hallelujah!

Fundamentalists narrow-minded! The Bible has revealed to us vistas of eternity, an existence, or even kinds of existence, far superior to and infinitely greater in scope than even the wonderful and vast universe we know in this life.

# from my diary

By T. H. STEVENSON

Alistair Cooke the radio commentator was concluding a B.B.C. talk when I heard him say "It is the first official protection against an act of God." A dictionary definition of an act of God is "the operation of uncontrollable natural forces in causing an event." The term is most frequently used perhaps in matters relating to insurance liability, etc. Theologians do not find it as easy to define acts beyond man's responsibility as being necessarily acts of God. Legal experts and business interests reach a conclusion more easily, simply because it affects them more directly—that is through their pockets. Who can decide that an event is God's action because it is not man's? And why is it always calamities that are attributed to God? And if some event is an act of God how can there be official protection against it?

☆ ☆ ☆

Tunku Abdul Rahman, Malaysia's Prime Minister, has also been referring to an act of God. When he caused Singapore to be expelled from the Federation of Malaysia he explained that his decision was made during a month's illness with shingles which he said was "an act of God. It gave me time to think, and to work out the whole problem." I am reminded of a day last winter when I was clearing snow around the house after a quite heavy fall. An elderly gentleman passing by remarked "God is punishing them now for their wickedness." As I was having my own share of hard labour just then I felt I must surely also be one of "them" who were being punished. God is credited with or blamed for many acts that need some more thoughtful explanation.

☆ ☆ ☆

Writing on "A sense of values," a Jewish rabbi refers to the tribes of Reuben and Gad who asked to settle on the east side of Jordan at the conquest of Canaan. They were shepherds and naturally desired good pasture, though they were willing also to accompany the other tribes and help in the conquest of the west side of Jordan. They asked permission to "build sheepfolds here for our cattle, and cities for our little ones." Their goods were mentioned before their children, a sentiment that still too often seems prevalent. Rabbinic commentators note that when Moses granted their request he reversed the order: "Build your cities for your little ones, and folds for your sheep." Even right things must be kept in right order.

☆ ☆ ☆

Pursuing his theme, the writer in the *Jewish Chronicle* remarks that a sense of values indicates a sense of proportion, and goes on: "There is a synagogue, for example, where the wardens refuse to call to the Torah anyone whose head is covered with a yarmulka. That is important to them. Yet these same synagogue leaders are deaf to the vulgar noise which goes on throughout the reading of the Torah. That is less important. So there are people who have such little sense of values as to give more significance to the 'topper' than to the Torah." This description of the reading of the Scriptures recalls an incident arising from the question of head covering not of a male in the synagogue but of a young female in an Elim church. When approached about wearing a covering on her head her answer was "I'm sure God is more concerned about what is in the head than what is on it." It would indeed be difficult to argue that the tongue and the thoughts are less important than the hat.

☆ ☆ ☆

Incidentally, the above mention of the "vulgar noise" which evidently even today mars some synagogue services seems to lend weight to the explanation of Paul's teaching that women should keep "silence in the churches" as referring to some unseemly conduct to which evidently the women were more prone. However, the problem is not always one of more silence from the sisters but of less silence from the brothers.

☆ ☆ ☆

Reviewing the book *No Room for Tourists* (an Englishwoman's impressions of life in South Africa after eighteen years there), Viscount Samuel refers to the writer's view that life there is becoming quite impossible and adds: "Personally, I entirely share her view and go even farther in my fear that it will all end in a ghastly blood bath." Events have shown that a similar problem increasingly confronts the U.S.A. And here in Britain? The *Daily Mail* asked "Could it happen here?" Six influential men spoke for their people in this country from the West Indies, India and Pakistan. Opinions varied, but perhaps a fair assessment is the quote of one that "unless we do something to ensure that what is happening in Los Angeles doesn't occur here the chances are that it will." How different all this is from the vision of Revelation 7 : 9.

# A HOLIDAY REFLECTION

## by H. Burton-Haynes

EXECUTIVE COUNCIL MEMBER AND MINISTER OF THE CLACTON-ON-SEA ELIM CHURCH

*"He shall drink of the brook in the way: therefore shall he lift up the head"* (Psalm 110).

THESE words of the psalmist conjure up a vision of a hot, dusty road, scorched by the burning sun. Everything around is parched and limp and wilting. Slowly making his way along the winding road we espy a weary, footsore traveller. Suddenly there breaks into view, around a bend in the road, a beautiful stream of fresh water, shaded by the overhanging foliage of the trees, sparkling in the sunlight as it flows merrily over its pebbly bed. Eagerly the exhausted traveller turns aside and flings himself down with a grateful sigh beneath the restful shade. How delightful it is! How refreshing after the heat and glare of the road! Having slaked his thirst with the pure water, cool and clear, he rises to his feet after a while, refreshed and strengthened. With head erect and vigorous step, he resumes his journey with a new light in his eyes and a song upon his lips.

Life is just like that. There are times when we feel the burden of the toilsome day, the stress and strain of existence, and on such occasions we need to turn aside for a while to the wayside brooks for rest and refreshment.

Our Lord was no stranger to weariness of mind and body, and He often found solace and healing in the gracious ministry of nature. His speech is crowded with references to the common things of field and wayside. We shall do well to follow His example in drinking of this brook of the ministry of nature. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Professor John Duncan used to say: "Whenever I get worried I just go out into my garden and say 'Be not anxious. Consider the lilies.' I look at them and say 'Carking care, away.'"

Much of our care is due to the body, and to lay down the burden of responsibility for a while and to get out into the fresh breezes, to climb the great mountains with their majestic vistas, to listen to the music of the sea, sometimes whispering as it gently laves the shore, other times filling the air with a sonorous turbulence like the diapason of a cathedral organ, even to walk the prosaic streets—these things are inexpressibly soothing to the tired spirit. How beautifully Keble has expressed it:

> Two worlds are ours. 'Tis only sin forbids us to descry
> The mystic beauty of the earth, clear in the air and sky,
> The works of God above, below, within us and around
> Are pages in His book to show how God Himself is found.

Holidays are here, and they provide us with an opportunity for quiet relaxation amid God's exquisite handiwork.

The Master also found refreshment for His spirit in the Scriptures and in prayer. There are numerous references to His being alone in prayer. In these days, especially when the journey is so arduous for most of us, how essential it is that we should follow our Master to the wayside brook of communion with God. In the Ochill mountains an old stone may still be seen with the words carved upon it, "Who is among you that feareth the Lord . . . that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay himself upon his God (Isaiah 50:10)." Then follows a date. The stone was raised by a humble shepherd who had been for long the prey of melancholy, until one day, walking in these lonely hills, this text suddenly came to his remembrance, like a shaft of light from a cloudy sky, filling his heart with such joy that he raised this stone in memory of it as a kind of Ebenezer and often visited it, whenever the clouds gave signs of returning, to renew the gladness of that great experience. Take the Word of God into your holiday retreat and your holiday will become holy days enriched with the peace of God which passes understanding; it will flood into your life through the opening lock-gates of believing persistent prayer.

The Lord, too, habitually frequented God's house. "He entered, as His custom was, into the synagogue on the sabbath day" we are told. We neglect public worship to our spiritual, mental and physical loss. It is a blessed thing to enter the quiet of God's house and to refresh our spirits

with the ever-flowing river of His grace. Travellers tell us that the Amazon and the Yangtze-Kiang rivers pour their waters into the ocean in such volume that the salt water of the ocean is forced back for hundreds of miles. Thus, far out of sight of land, the water is as fresh as that of an inland lake. A crew of a sailing vessel, crossing the Amazon estuary, had run out of fresh water. They signalled a passing ship for water and the reply came back: "Dip down your buckets, there's fresh water all around." Such is the influence of the house of God. It pours its sweet waters into the sea of human life, so that he who is voyaging on its bosom may be supplied with a secret power which enables him to counteract the bitterness around.

Let us thank God for these wayside brooks of rest and refreshment. They are all free to you, and by partaking of this grace we shall find the journey of life less irksome, less monotonous, less wearying.

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# THE GREATEST DISCOVERY OF ALL

**A gospel message preached by J. A. Wright at the Elim church, Southend**

*"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"* (Psalm 27:1).

THE Arab met Plague. "Whither bound?" he inquired. "To Baghdad, to slay 5,000," replied Plague. Later they met again. "You threatened to kill 5,000, but you slew 50,000," said Arab. "Not so," answered Plague, "I slew only 5,000, fear killed the rest."

Fear plagues our world today; how many lands, homes and individual lives are blighted because of it! A story is told of a man who tried to cure himself of his negative outlook on life by giving his wife sixpence each time he expressed a negative idea. He found he had quite a lot to pay out at the end of the day! If he only said "I'm afraid it is going to rain" she pounced on him; if he said "I'm afraid I'm not going to sleep" she was on him like a ton of bricks; and if he said "I'm afraid I'm going to be ill" she demanded double. He soon learned the value of positive thinking!

### FEAR

The Greek word *phobia* means "fear," and how many phobias are recognised and named today: claustrophobia, fear of enclosed spaces; bathophobia, fear of heights; cenophobia, fear of large spaces; chronophobia, fear of time; pathophobia, fear of disease germs; thanatophobia, fear of death; and that most dreaded carcinophobia, fear of cancer—the list is almost endless. A team of psychologists examining 500 people found that they suffered from about 7,000 fears between them, though in point of fact there are but two fears with which babies are born, fear of falling and fear of loud noises. There is even a phobia phobia, fear of fear itself. Job had it: "I feared a fear, and it came upon me" (3 : 23, margin). It always does! A missionary tells of an Indian custom by which the husband gives to his wife each birthday four lovely shining (and withal heavy) copper rings, one for each arm and one for each ankle. By middle life the poor dear is utterly weighed down with the senseless burden!

Truly John wrote "Fear hath torment" (1 John 4 : 18). Doctors say that possibly as much as fifty per cent of sickness and disease is caused by this very thing, and further that there is scarcely one of them that cannot be so induced.

Is there one here tonight who is held in the grip of fear? It may be a dread to which you cannot give a name, something that is limiting and curbing your enjoyment of life, your enemy number one which works in a vicious and ever-narrowing circle, driving you in upon yourself, where, alas, there is no help to be found. We remember the story of how, until fear came, Peter walked confidently over the troubled waters, but then he "saw the wind boisterous, and being afraid, he began to sink." And so do we. Fear drowns the soul in hopelessness.

### CONFIDENCE

If such be present, let me tell you of a place of serene confidence and courage to which you can come. Hear this testimony of the psalmist David. It is the language of a man who made a great discovery, indeed the greatest discovery a mortal can make, a discovery which took from him all the fear of man, of death, and of the hereafter. Read the whole of this wonderful psalm.

"The Lord is my light and my salvation," he exclaims. "The Lord is the strength of my life; of whom shall I be afraid?" Mark that he does not say "The Lord *gives* me light," etc. That is wonderfully true, but this is even more true! He found not only the blessings of light and salva-

tion and strength for daily living ; he found also the Blesser, the glorious Lord Himself. It is one thing to know and own His blessings and another to know Him. This greatest human discovery is found in personal relationship with God. Herein alone lies our salvation. It is a great and marvellous thing that a man can know God. " This is life eternal, that they may know Thee the only true God, and Jesus Christ, whom thou hast sent." So said our Saviour Himself (John 17 : 3). To miss this knowledge is to go down to defeat and spiritual death.

This word from holy Scripture tells of the progressive revelation of God to the soul of man in just those three things which men exactly need.

### LIGHT

" The Lord is my light." Our first need is for inward illumination. Without it we stumble and fall and are lost. The Bible pictures men as having been blinded by Satan and thus bereft of the light of God. It is a terrible picture. Jesus says " I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life."

*" I heard the voice of Jesus say,*
*I am this dark world's Light,*
*' Look unto Me, thy morn shall rise, and all thy day be bright.'*
*I looked to Jesus, and I found in Him my Star, my Sun,*
*And in this Light of Life I'll walk, till travelling days are done."*

So wrote Horatio Bonar of his experience. Have you so looked ?

### SALVATION

" The Lord is my salvation." This great Bible word means deliverance and health. It is but once defined in our English Bible, though our Welsh friends tell us it is everywhere in theirs ! " Thy saving health " (Psalm 67 : 2). God comes as Light to show us our need and to light us to Himself, and then He imparts His saving health to meet that need. In his book *Tono-Bungay,* H. G. Wells told of some Englishmen who discovered a priceless radioactive mud in a distant part of the world. They hired an old ship and filled to the gunwhales with the precious mixture, and sailed for homeland, fame and fortune. But alas, the radioactive substance ate through the iron sides of the ship and she foundered in mid-ocean with the loss of all on board. It is a parable. Sin is a corrosive, a soul-destroying cancer, and unless it is dealt with man will founder and be lost for ever ; but the Lord comes to the perishing with saving health, delivering us from the slavery and disease of sin and restoring to our souls the divine health we had forfeited by our wilfulness and folly. " Bless the Lord, O my soul," David cries in another place, " Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction." Salvation, God's saving health, is found not in our efforts to achieve it but in the presence of God in the heart. So many seek it elsewhere, and by other means, but " none else can heal all our soul's diseases, no not one."

### STRENGTH

" The Lord is the strength (or stronghold) of my life." He comes not only to illumine, and to deliver and heal, but also to fortify us for the battle of life, to give us strength not only for this hour but for all our days. We are, as Paul says, " more than conquerors through Him that loved us and gave Himself for us."

Here then is the secret of the wonderful life of David, the shepherd, poet, warrior and king, the " man after God's own heart " (Acts 13 : 22). As he found illumination, deliverance, strength and triumph in the Lord so may we.

Will you let Him come into your heart and life ? If you do, His perfect love will cast out all your fears, His presence will illumine, restore and strengthen you, He will give you a strong inward assurance, and you will exclaim with the psalmist, and with many others, " The Lord is *my* light and *my* salvation, whom shall I fear ? the Lord is the strength of *my* life ; of whom shall I be afraid ?


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AFTERNOON 2/- and 2/6, EVENING 3/6

# *from H. Burton-Haynes*

Greetings! Following a report in the *Essex Gazette* of Mrs. Pike's healing I wrote a letter to the editor on the subject of faith healing and I enclose it for your attention. The Lord has graciously used the letter and I have had several interesting contacts through it. Only this afternoon I called on a gentleman who phoned me last Friday evening. He said he had read the letter and he wanted me to know how much it had helped him, and asked me to go and see him, as he was an invalid confined to his room. I went and we had a most profitable conversation.

It has also given the people of the church a talking point and they too have had many opportunities of witnessing.

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**Faith healing**

Sir,—The term "faith healing" is capable of such a variety of meanings from mumbo-jumbo to the accepted practice of Christian prayer that I beg the courtesy of your columns to correct any misunderstanding which may arise through the sober report in your excellent paper of Mrs. Pike's wonderful healing.

Our Lord commissioned His disciples to "go into all the world and preach the gospel to every creature." This we endeavour to fulfil, using every form of evangelism which we can employ, and therefore we are always happy to co-operate with all Christian denominations in the pursuance of this divine purpose. But linked with this commission is our Lord's bidding to minister to the sick in His name. Those who are sick in His Church are directed to "call for the elders of the church" (James 5:14) that they might be anointed with oil (a symbol of the Holy Spirit), and earnest prayer is offered for their restoration to health.

We believe that the salvation of the soul is of greater importance than the healing of the body. In an imperfect world God permits suffering and graciously overrules it for the education of mankind, and sometimes healing is withheld so that He may bestow a higher gift in the development of our immortal souls. Thus we always pray in submission to God's will, which is ever wiser than our own.

We recognise the great work of the medical and nursing professions and gratefully we accept medical science as one of God's inestimable gifts to suffering humanity. We never underestimate the invaluable service they render and our people are instructed to co-operate with them in the relief they offer. Their unselfish and tireless ministry is the subject of our daily prayers. But above and beyond the physical and material realm is the realm of the Spirit of God, and through prayer we invoke the name of the Lord Jesus Christ for His grace and power in the healing of mankind.

Faith is necessary in our approach to God, but we prefer to place the emphasis not on our faith but on God, who is the object of our faith. All healing comes from God, the sole source of salvation and eternal life. And to our God and Saviour Jesus Christ we direct all men.

(Rev.) H. BURTON-HAYNES.

Elim Church,
Hayes Road,
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# AN ELIM MEMBER'S TESTIMONY

*Mrs. R. Hobbes, Birmingham*

AT the end of the first world war I was leading a wonderful life as I thought. Saturday night was party night. We never thought of going to bed; we would drink, dance, smoke and then in the early morning go for a walk to sober ourselves. Sometimes we would sit up nearly all night playing cards and gambling. I went into the public-houses nearly every night; I thought it looked very big. How many young people think the same.

But some years ago I had a great loss. My sister and brother died, my sister one week and my brother the next. I loved my sister very much and I grieved for months. I did not want to live, as I felt that I had nothing to live for; life seemed empty. Then the Lord started to work.

I was a canvasser at the time, one of those people who worry the lady of the house. I knocked at a door and as it was raining very heavily the lady answering my knock invited me in to shelter out of the rain. What a kind face she had! The beauty of Jesus was there. She gave me a cup of tea. She noticed my nerves were very bad, and said "Do you ever go to church?" This seemed very strange to me, as I had never been to church. I knew nothing about the cross of Calvary, that Jesus had died for my sins. She also said "I am sure you would get healing for your nerves." I was not interested in going to church, but after the kindness shown I could not refuse. I went that Sunday night. The appeal was made and I wanted to raise my hand, but I thought people would look at me. The next Sunday I went and accepted the Lord. It was not the preaching but the singing. It did something to me. As the weeks went by I noticed my grief was going; I started to be happy like the other Christians. My friend told me I should see my loved ones again. Thank God that is true.

When I called at that door that lady had looked at me and thought "She will collapse if I ask her in," but God said to her "Ask her in." Thank God she did. I came away, and went to the next door. That lady said "Have you lost someone?" I said "Yes, my sister and brother." I wondered how she knew. Well, she told me she was a spiritualist, telling me I would make a good medium.

God in one house, the Devil in the next! Praise God, He always wins. This happened nearly thirty years ago. This chorus is my testimony:

*"He makes the path grow brighter every passing day,*
*He makes the burden lighter all along the way;*
*His Word is my delight,*
*His will I now obey;*
*And all the time I'm singing 'Glory.'"*




HELLO SUNBEAMS.

Flap, ting; Flap, ting! went the little machine. "Fares please," called Michael. I knew that soon I would have to sit in one of the chairs and pretend to be a passenger. Michael was always delighted when he could play bus conductors. He had a special outfit, with a hat, a holder for the tickets, and the machine to punch the tickets.

Michael still calls "Fares please" and issues tickets. He is one of the many students doing a holiday job, so for a few months he is a proper bus conductor. His bus is a proper red one and he has lots of passengers. It really is quite an important job and not nearly as easy as it looks.

When Michael goes to collect his bus, together with the driver, he must remember to inspect it very carefully. He must see that it is clean and tidy and that it shows the right name on the front and on the back. There is a little handle to turn the blind that shows the names of places. If Michael is going into the city it must be clearly shown so that passengers don't find themselves at the wrong place.

A bus conductor must watch for those who want to board his bus. He must help them on and off. He has a bell to ring so that the driver knows when to stop and when to start. Bus conductors are responsible for the safety of others, so they must always be very careful. It is quite an important job, and very interesting too.

Perhaps there is something we can learn from the bus crews. They remind us that we should be very sure of our destination. If we want to get to heaven it is no use going in the other direction. We need a "conductor" to see that we don't go astray. All boys and girls can be on the lookout for those who want to get to heaven. Jesus has made the way and He has paid the fare. All it needs is for us to get on board and He will see that we arrive safely.

When we find others who want to get to heaven

(*continued on page 591*)

**MEMBER'S TESTIMONY** (*cont. from prev. col.*)

*He makes the burden lighter all along the way;*
*His Word is my delight,*
*His will I now obey;*
*And all the time I'm singing 'Glory.'"*

# COMING EVENTS

**ABERDARE.** September 8-12. Elim Church, Monk Street. Billy Graham film crusade, with team. Each night at 7.30. Support welcomed.

**BANGOR, Northern Ireland.** October 9, 10. Elim Church, Southwell Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : S. Workman (Whitehouse Congregational), T. Jacobs (Portadown), J. Harris (Lurgan). Ulster Temple choir and quintet. Refreshments provided on Saturday.

**BIRMINGHAM.** September 11, 12. Elim Church, Selly Oak. Resident minister's anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher : C. Jarvis, supported by Gloucester and Selly Oak Elim Church choirs. Convener : Frank Shadlock.

**BIRMINGHAM, Graham Street.** September 18. At 2.30. United district Presbytery Sunday schools rally. Items by Sunday schools. Banner parade. Preacher : A. A. Biddle (Portsmouth). Convener : Frank Shadlock (Youth Commissioner).

**BLACKPOOL.** Elim Church, Fredora Avenue, off New Preston Road, Marton. Sundays at 11 and 6.30. Minister : D. W. Cartwright. Holiday visitors welcome.

**BLACKPOOL.** Jubilee Temple, corner Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Minister : Douglas O. Ward.

**BRADFORD.** September 18. Elim Church, Southend Hall, off Leeds Road. United Jubilee rallies at 3.30 and 7. Preachers : J. J. Morgan, Ron Jones, Alex Tee and John Carter.

**BRIGHTON.** Elim Church, The Lanes. Tuesdays, Wednesdays and Thursdays at 7.30. Sundays at 11 and 6.30. Visitors welcome.

**CAERPHILLY.** September 11-13. Elim Church, St. Fagan's Street. Sisterhood weekend. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Preacher : Mrs. Eileen Glass (Chorlton-cum-Hardy). Convener : Mrs. J. B. Coleman.

**CAERPHILLY.** September 25. Elim Church, St. Fagan's Street. At 7.15. Reopening of renovated minor hall by Ron Jones (Bristol), the first minister of Caerphilly Elim Church.

**CHELMSFORD.** September 11. Elim Pentecostal Church, Mildmay Road. Missionary conference and rally at 3 and 7. Theme : *FORWARD IN OVERSEAS MISSIONS*. Speakers : R. Gull, Frieda Grossen, G. Hillman, R. B. Chapman and L. Wigglesworth (Elim Missionary Society secretary). Question forum. All interested in overseas missions warmly welcomed.

**CLACTON.** Elim Church, Hayes Road. Behind the Town Hall. We cordially invite visitors to our services. Sundays at 11 and 6.30. Minister : H. Burton-Haynes.

**CLAPHAM, London, S.W.4.** Now on. Tent crusade in Clapham Park Road. One minute from Clapham Common underground station. Conducted by A. Tee and party. Saturday at 7.30. Sunday at 8.15. Nightly (except Friday) at 7.30. Wednesday at 3, divine healing service. Lee Robbins will join the team for the first three nights.

**GOVAN** (Glasgow). September 11, 12. Elim Church, Elderpark Street, Glasgow, S.W.1. Minister's and church's fourth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : Richard Lighton (Coatbridge).

**HASTINGS.** Elim Church, Station Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Holiday makers especially welcomed. Minister : A. S. F. Horne.

**HASTINGS.** September 18. Elim Church, Station Road. Saturday at 7. Monthly rally. Sunday at 11 and 6.30. Harvest gift services. Preacher : Rev. Theo M. Bamber.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services : Sundays at 11, 3 and 6.45 ; Tuesday at 7.45 ; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, October 9, at 3 p.m. (details later).

**KIDDERMINSTER.** September 25, 26. Elim Church, Prospect Hill. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11, 2.45 and 6.30. Preacher : Glyn Taylor (Dowlais). Convener : G. Harpin.

**LOWESTOFT.** September 18-20. Elim Pentecostal Church, St. Peter's Street. Jubilee convention. Saturday at 3, missionary rally ; at 7, convention service. Sunday at 11 and 6.30. Monday at 7.30. Preachers : Frieda Grossen (Elim missionary, Transvaal), W. B. Hawkins (A.o.G.). Norwich A.o.G. Choir on Saturday. Tea provided on Saturday. Convener : Arthur Greaves.

**NEWCASTLE-UPON-TYNE.** September 25, 26. Elim Church, Heaton Road. Visit of Wesley and Mrs. Gilpin and Elim Bible College students. Saturday at 7, ordination of W. Gibson (Hadley), former Newcastle Elim Crusader. Sunday at 11 and 6.30, followed by after-church youth meeting.

**ROMSEY.** September 18. Elim Church, Middlebridge Street. Saturday rally at 7.30. Leyton Elim Church youth team.

**SHEFFIELD.** September 18, 19. Elim Church, Lee Croft, Campo Lane. Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Preacher : Mrs. F. E. Cole (Graham Street, Birmingham), supported by the ladies' choir.

**WORCESTER.** September 11-16. Elim Church, Lowesmoor. Convention services. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30. Preacher : F. J. Slemming (Oxford).

## NEWS FLASH

**MACCLESFIELD.** In six months £110 has been paid off the mortgage above regular repayments, due to the gifts of God's people. Two gifts were of £30 and £40.


**UNITED**
**JUBILEE RALLY**
in the ELIM CHURCH
**BRADFORD**
**Saturday, September 18th,**
**at 3.30 and 7 p.m.**

Speakers :

J. J. MORGAN — RON JONES
ALEX TEE — JOHN CARTER

* CUPS OF TEA PROVIDED
* BRING AN UNSAVED FRIEND

D.1094

YOUTH PAGE

*Conducted by the National Youth Director*



OR HOW NOT TO BE A ONE MAN BAND

# OCTOBER RECRUITING DRIVE

## ORGANISE TO EVANGELISE

DO YOU want to see souls saved? Well, if you do, how anxious are you to see it happening in your own church or Crusader branch? There is no substitute for hard work in the army of the Lord, and if you are genuine in your desire to see souls saved you will want to do something about it.

During the month of October we are launching a recruiting drive. This is to enrol hundreds of boys and girls as well as teenagers into the Elim movement. If you have not heard what is being planned in your church, please take this to the Crusader secretary and to the Sunday school superintendent and ask them for full details of the programme they are working on for October. **Every** church and branch is expected to be in on this. As you know, this is our Jubilee year. The very thought of jubilee in the Old Testament involved the setting of slaves at liberty. We must refuse all excuses and get organised for this forward move.

Special door-to-door literature is available here at headquarters, and the area in which you live has needy young people. God expects you to do something about it. Did you know that half of the world's population is under twenty-one years of age? Did you know that the world's population increases by 45,500,000 people every year? We simply must evangelise in every possible way right now.

Do not leave everything to the last minute. Get organised right away. This is to leaders in particular, but all members of the Elim Youth Movement are expected to know what is being planned so that they can join in.

**1. Door-to-door workers.** Door-to-door work is one of the most effective ways of reaching people. Every such worker needs to be prepared by prayer and Bible knowledge, and in other ways too, for this vital work. If you join this gallant army before you begin your visitations make sure that you are smart and tidy, because you are a representative of the Lord Jesus Christ. The duty of the pioneer worker is to leave literature, and to discover if further literature would be acceptable, and to inform the folk visited that our church is anxious to welcome children into its Sunday school. A note of each home where there is a favourable response should be taken and a report made to the door-to-door secretary. This will furnish the Sunday school with material to work on.

2. **Follow-up workers.** According to the scale of the recruiting drive trained workers should go about a week after the first worker to all the homes where there was a favourable response. A longer time might need to be spent by these workers in order to do a thorough job.

**3. Harvesters.** Here is a joyful job indeed. When parents have indicated that they would like their children to attend our Sunday school it is the duty of the "harvesters" to call for them and take them home again for the first few weeks until they get into the habit of coming on their own.

**4. Programmes.** Whether the recruiting is for Junior Crusaders, Sunday school scholars or teenagers one thing is certain; we must think out a programme suitable for their first visit. Plenty of ideas are available at headquarters for each of our youth departments. To have to think up last-minute stop-gap programmes is all wrong. We must be organised if we are to be successful. Jesus organised His disciples before sending them out on their preaching tours. We are Crusaders, and crusading is useless if it is haphazard. Do not leave everything to the pastor or to the Crusader leader. Have a chat with them about our great October recruiting drive, and let us get things moving in your area. Get every young person in the church and any other young Christian who is not in the church as well to join in and help make this Jubilee effort a tremendous success. Prayerfully plan the project in every detail.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, September 13th** — Exodus 14:10-31

" Moses said . . . stand still . . . And the Lord said . . . go forward " (vv. 13, 15).

At first sight it appears that the order of Moses and the command of God were in conflict, but this was not really so. The Israelites were in a state of panic when they found themselves trapped between the military might of Egypt and the perilous expanse of the Red Sea. They harshly accused Moses and would have returned gladly to Egypt and its bondage. It was then that Moses bade them cease struggling, worrying and reasoning and watch God fight and win the battle of deliverance for them. Moses held out his rod, the sea divided and Israel marched forward to safety. We often need to stand still, compose ourselves and refurbish our faith before we can march confidently into the victory provided for us.

**Tuesday, September 14th** — Exodus 15:1-21

" Then sang Moses and the children of Israel " (v. 1).

Pharaoh, the great tyrant, was overthrown completely, and very naturally there were song, music and dancing as, in a delirium of delight, the people magnified God. In moments of victory singing comes easily, automatically, but all too often it is merely a momentary emotion which passes quickly away. So it was with the Israelites; soon they were back to their old murmurings. These mighty moments of victory, these great bursts of song, these hill-top experiences, are of untold value if, from the ensuing scenes of trial and darkness, we can look back to them, gain reassurance, renew confidence and retain hope.

**Wednesday, September 15th** — Exodus 15:22-27; 16:1-8

" The whole congregation of the children of Israel murmured " (v. 2).

That this statement could be true is almost incomprehensible; the Israelites had soon descended from the mountain-top of song to the deep ravine of grumbling. It is incredible that after the Red Sea deliverance, the miracle of Marah and the refreshment of Elim these people could ever descend to a discontented attitude. Yet they did. How typical this is of human nature ! Had some great disaster befallen them? Had God dissociated Himself from them? Was there an ocean broader than the Red Sea to cross? Was an enemy worse than Pharaoh at their heels? No, they were just hungry and passionately longing for the " flesh-pots " of old Egypt —quite a small matter really when compared with all the wondrous display of the mighty hand of God which they had beheld. Yet it is so often the little things that produce our grumbles, and then others are infected until the whole congregation murmurs.

**Thursday, September 16th** — Exodus 16:11-26

" They gathered it every morning " (v. 21).

God graciously provided this choice food for His people, and a new supply of manna had to be gathered daily. The previous day's portion was no good at all because it was quite unwholesome and uneatable. In similar manner God has provided food for our souls, the bread of His Word, both living and written, and we must never forget that yesterday's supply is no good for today. We must glean afresh each day from God's provision that our souls may live and be satisfied. It is a day-by-day responsibility which **must** be attended to.

**Friday, September 17th** — Exodus 16:27-36

" Take a pot, and put an omer full of manna therein, and lay it up before the Lord " (v. 33).

This pot of manna was placed in the ark of the covenant along with the tables of stone and Aaron's road that budded. It was retained as a reminder of God's gracious provision and as a type of the Lord Jesus, who was the " bread that came down from heaven " (John 6:41). Just as the manna was enough to see the Israelites right through to Canaan (v. 35), so Jesus Christ is sufficient to see us safely through our pilgrim journey until we reach the heavenly land of promise. The manna was " white," speaking of purity, and Jesus was spotlessly pure. The manna was " sweet as honey," and Jesus is as honey to our taste. The manna never failed throughout the pilgrimage, and neither will Jesus.

**Saturday, September 18th** — Exodus 17:1-16

" Then came Amalek, and fought with Israel " (v. 8).

This was Israel's first battle engagement after leaving Egypt, and as mere shepherds in the land of their adoption they must have been virtually unskilled in the art of war. We are taught, first of all, the importance of the **blending of action and intercession.** Some people are all work, while others are all worship; but the two need blending, even as Joshua went to the field of battle and Moses to the mount of prayer and together they gained the victory. Without Moses' intercession Joshua's action would have been ineffectual. Let us not skimp our prayers because of work, or hide from work behind a curtain of prayer. We are further taught the **need for corporate prayer.** Moses could not intercede effectively alone; he needed the support of others. Individually we can soon weary, but with example and encouragement from others we can hold on until victory is won. Be sure to attend the prayer meeting.

**Sunday, September 19th** — Exodus 18:1-12

Jethro, the priest of Midian " (v. 1).

This chapter provides us with an insight into the life and character of Moses' father-in-law. We note first his **action of paternal wisdom** as he reunited Moses with his wife and children. It is clear that there had been a period of separation here, and several commentators suggest that it had been since the time Zipporah spoke so disparagingly of the rite of circumcision (chapter 4). If this is so it may well be that Jethro was filling the role of reconciler. We then see Jethro **attentive to the works of God** as he learns in detail from Moses of all the wonder of Israel's deliverance by the mighty hand of God. Then we hear Jethro's **avowal of God's reality** as he assuredly acknowledges Him as "greater than all gods" and proceeds to worship Him. Jethro clearly entered into a new spiritual experience here.

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## SUNSHINE CORNER *(continued)*

we can help them on board. We can explain that the fare is paid. We can tell them of Jesus and His love and we can warn them if they are going in the wrong direction.

Next time you get on to a bus and pay your fare perhaps you can ask yourself if you are going in the right direction. Are you on your way to heaven?

Do make sure that you are not going the wrong way, won't you? Jesus said "I am the way, the truth, and the life ; no man cometh unto the Father but by Me." See if you can find this text in your Bible.

'Bye now. God bless you all.

Lots of love,

AUNTY DOROTHY.

# CLASSIFIED ADVERTISEMENTS

## HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea. Open all year ; good catering ; h. and c. Happy fellowship. Write: the Secretary (E.E.), 1 Undercliff Road, Boscombe. Phone 35484. C.908

BOURNEMOUTH. Adjoining sea, shops, buses. Fisherman's Walk. Happy Christian home. Excellent evening dinner, breakfast ; all Sunday meals. Lounge available any time. Slumberlands ; h. and c. Taylor, "Beachcroft," 20 Southwood Avenue, Southbourne, Bournemouth, Hants. Telephone 47415 (S.T.D. OBO 2). C.843

**A LATER HOLIDAY ? COME TO COLWYN BAY**

- ✱ SEPTEMBER—A GOOD SUNSHINE RECORD
- ✱ GUEST SPEAKERS
- ✱ AVAILABLE FOR WEEKEND OR MIDWEEK CONFERENCES
- ✱ **CHRISTMAS HOUSE PARTY, DECEMBER 24th to 28th.**

**For particulars write to the Secretary, Bryn Eirias Hall, Abergele Road, Colwyn Bay. Tel. Colwyn Bay 3524.**
**Old-age pensioners' rates from September 11th to 18th.**
D.1054v

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 Lord's people. Mr and Mrs. E. W. Hooper. The Place Hotel. Newquay. Phone 2526. C.836

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. C1074

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park. 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. Tel. 1245. C.815

SURREY, Grenehurst Park, Capel (new home of Elim Bible College). Pastor and Mrs. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Phone Capel 3238. C.973

TORQUAY. Woodlands, Brunel Manor, Watcombe Park, provides fellowship, good food and comfortable beds in a large manor surrounded by ten acres of wooded grounds and three-quarters of a mile from the sea. Families especially welcome. Conferences out of season. Tel. 37421. C.1090

## ACCOMMODATION

ELIM EVENTIDE HOME. There are a few vacancies for residents at the Elim Eventide Home, Eastbourne. Applicants should write to the Matron, Elim Eventide Home, 12 College Road, Eastbourne, Sussex. C.1025

## SITUATIONS VACANT

STAFF required for national headquarters of a progressive organisation. Accounts clerk, filing clerk ; £350 rising to £520 per annum. Shorthand typists, from £400 to £575 per annum. Furnished flats available at cheap rents near to office. Apply in writing, giving details of age, experience, etc., to the office manager, Box No. C.1095, Elim Evangel, 20 Clarence Avenue, London, S.W.4.

## WANTED

AT least two men, keen on film evangelism (evenings/weekends), to assist with our newly formed evangelistic film unit. Applicants must be prepared to give much of their time to this work for the Lord. Write stating experience, if any, to the secretary, Radio and Film Committee, Elim Church Headquarters, Clapham Park, London, S.W.4. C.1100

## MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, combs, brushes, etc., gold-stamped with church or personal name. Raise funds quickly, easily. Repeat orders guaranteed. Details Northern Novelties, Bradford, 2. Cv.928d

ELIM'S YOUNGEST CHURCH IN NEED. More chairs and hymn books required. Please contact Rev. A. Nicolson, 3 Cyprus Terrace, Newport, Barnstaple, stating quantity and price. C.1096

## ITINERARIES

**London Crusader Choir :**

September 12, Clapham (campaign) ; 23, Richmond ; 25, Plymouth ; 26, Dartmoor prison.

**Elim Missionary Society Exhibition in Northern Ireland :**

September 6-12, Portadown ; 13-19, Ballymena ; 20-26, Saunder Street.

## BIRTH

HODGE. On August 4th, to Pastor and Mrs. T. T. Hodge, Rugby, God's precious gift of a daughter, Judith Sharon, a sister for Stephen and Catherine.

## ENGAGEMENT

STEVENSON—PEARSON. The engagement is announced of Alastair Rice Stevenson, son of Pastor and Mrs. T. H. Stevenson, to Sally Jayne Pearson, elder daughter of Mr. and Mrs. R. Pearson, of Ilford.

## WITH CHRIST

LINGARD.. On August 13th, Mary Elizabeth Lingard, aged 91 years, passed into the presence of her Lord. For forty years a member of Grimsby Elim Church. Officiating minister at funeral: F. G. Evans.

RACE. On August 24th, Christopher Race, aged 66 years. Faithful member of Elim Church, Salisbury, and leader of singing band. Officiating minister at funeral: James F. Hardman.

**CRUSADERS**

**Felixstowe invites you to the Jubilee autumn get-together weekend**

Padre : A. J. CHUTER

**Commencing Friday, September 24th**

24/- per day

Write : J. Gibbons, Restholme (C.A.H.H.), 17 Leopold Road, Felixstowe

*THIS IS IT. COME AND ENJOY SOMETHING DIFFERENT*

D.1084

# PIONEER CRUSADE

in the

**ODDFELLOWS HALL, ORWELL ROAD, FELIXSTOWE**

**Conducted by ALFRED J. CHUTER AND PARTY**

**Commencing Saturday, September 18th, at 7 p.m.**

Sundays at 6.30 and 8 Weeknights at 7.30

ALL WELCOME

D1097

# THE BRITISH PENTECOSTAL FELLOWSHIP

**TWO GREAT EVENTS BOOK THE DATES**

**THE SEVENTEENTH ANNUAL CONVENTION AT DERBY**

**Friday and Saturday, September 24th and 25th in the Churchill Hall, Curzon Street**

Friday at 3 and 7 p.m. :

**MINISTERS' AND LEADERS' CONFERENCE**

Subjects for discussion :
"Reaching modern youth" and
"The dynamic potential of a twentieth-century Pentecostal church"

Saturday at 3 and 6.30 p.m. :

**GREAT PUBLIC RALLIES**

**In the afternoon**
Convener : D. H. WILLIAMS
Speaker : GILBERT DUNK (Superintendent of the Elim Churches, New Zealand)

**In the evening**
Convener : L. BOTHAM
Speakers : T. O. DANDO (Apostolic Church)
ROBERT BARRIE (Principal of the Assemblies of God Bible College)
Singing items by MAIR PERKINS and the UNITED DISTRICT YOUTH CHOIR

**A GREAT MISSIONARY CONFERENCE AND RALLY IN BIRMINGHAM**

**Friday and Saturday, November 5th and 6th**

Friday at 7.30 p.m. and Saturday at 10.30 a.m. and 3 p.m. CONFERENCE GATHERINGS in the Elim Church, Graham Street

Saturday at 7 p.m.

**A GREAT PUBLIC MISSIONARY RALLY IN THE TOWN HALL**

Full details to be announced later

WE SHALL LOOK FORWARD TO SEEING YOU
YOU WILL BE GLAD YOU CAME B.1088

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 38 **SEPTEMBER 18th, 1965** 6d




*The Town Hall, Birmingham, during A. Tee's crusade*

# THE SILVER TRUMPETS

By D. M. PANTON

*"The same trumpet called to festival and to war; so the gospel has two tones: it calls lovingly, sweetly, tenderly; and it sounds an alarm, making the night tremble through all its temple of darkness, and sending into men's hearts pangs of apprehension and unutterable fear"* (Dr. Joseph Parker).

THE silver trumpets are one of the loveliest pictures in the Old Testament types. "Cry aloud, spare not, lift up thy voice *like a trumpet*" (Isaiah 58:1). We *are* the trumpets, sounding forth the Word of God. The trumpet is a mouthpiece; it is a *speaking* instrument; its sound is a fruit of the lips: so the Christian is to utter the Word of God; to ring out the clarion call of the gospel; to warn, to command, to invite on behalf of the Most High. All revelation is a trumpet call from God: the call is addressed from heaven to earth through the lips of men; and our double trumpet is the Old Testament and the New.

### *two trumpets*

"Make thee *two* trumpets of silver" (Numbers 10:1). The double blast is most significant. They blew in two directions: manward, to direct the people of God; and Godward to invoke aid—the double ministry of the Word and prayer. "When ye go to war, ye shall sound an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies" (v. 9). There is the Godward trumpet. How the psalmist blows short, sharp blasts into the ear of God! "*Awake,* why sleepest thou, O Lord?" (Psalm 44:23); and Isaiah—"*Awake, awake,* put on thy strength, O arm of the Lord!" (Isaiah 52:1). Two is the number of intensity and certainty: it is the "double" of everything. Under the law *two* witnesses established a fact; so our Lord said "The witness of *two* men is true" (John 8:17); He sent out the seventy *two* by *two* (Luke 10:1); *two* angels witnessed to the empty tomb; when the Lord Jesus would lay immense stress on a fact He said "*Verily, verily,* I say unto you"; and when God would show the immutability of His counsel He swore by "*two* immutable things" (Hebrews 6:18).

### *beaten silver*

The trumpets were made of silver, and silver that had been beaten. "Make thee two trumpets of *silver*; of *beaten* work shalt thou make them." Silver is white, brilliant, precious. Flutes that are made of silver are said to be sweeter-toned than any other flutes: so the gospel trumpets sound a sweeter music than any other music in the world. As John G. Paton says: "Life, any life, would be well spent, under any conceivable conditions, in bringing one human soul to know, and love, and serve God and His Son." And it is *beaten* silver. Spurgeon, so great a master of the trumpet, says: "All the grace I got out of my comfortable easy times might almost lie on a penny, but the good I received from my trials, pains and griefs is incalculable. What do I not owe to the fire and the file, the crucible and the furnace, and the bellows, and the hand that thrust me into the heat?"

### *trumpet tones*

Priests, and priests only, were allowed to sound the trumpets. Only those who are born again can pass on the tones of God. A famous actor was being honoured in a certain city. Many celebrities were invited to attend, and among them was an outstanding clergyman, retired, old in years, and feeble with life, and he wanted the actor to dramatise something to their liking. So the actor said "What would you like me to give you? Some words to recite?" The great audience was quiet, and finally the old clergyman spoke up and said "I would love so much for you to quote and recite, as an actor, the 23rd Psalm." The actor paused, then he said "My friend, I will do it on one condition—if when I am finished you, too, will quote the 23rd Psalm." The clergyman said "I will do it. I am no actor, but I'll do the best I can." The actor started, "The Lord is my Shepherd." The audience was quiet. He went through it in actor's style. When he finished the applause burst forth all over the place. It was a masterpiece. And then the old clergyman started, "The Lord is my Shep-

herd," and with each word right in the presence of God, one by one the heads went down bowed, the tears streaming. When he finished, the actor put his hands on the shoulders of the old clergyman and said "Sir, I had reached their ears; you have reached their hearts. I have told them about the Shepherd; but, sir, you know the Shepherd." Only priests can blow the trumpets.

### *obedience*

The trumpets covered all the action of the people of God. They worshipped and they fought, they journeyed and they halted, in simple obedience to the trumpet call: so our whole life is to be regulated by the Holy Scriptures. As Archbishop Alexander said to the young men at Oxford, "You may be yet saved from the Nazarite's ill-kept vow; from a life unconsecrated; from the voices of doubt deepening as the night draws on; from the few broken lights that flicker, and the many shadows that darken, over the giant's grave." The blasts are the orders of God. Till the trumpet sounds, never stir: when it sounds, never tarry.

### *misused trumpets*

It is grave to remember how the trumpets are being misused today. "If the trumpet give an uncertain voice, who shall prepare himself for war?" (1 Corinthians 14:8). The fearful words of John Wesley are even more true today. "How terrible when ambassadors of God turn out to be agents for the Devil—when commissioned to teach men the way to heaven they do, in fact, teach the way to hell. If ever asked 'Why, who does this?' I answer 'Ten thousand wise and honourable men'; even all those of whatever denomination who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, the careless, harmful, useless creatures, the man who suffers no persecution for righteousness' sake. These are false prophets in the highest sense of the word. They are continually peopling the realms of night; and whenever they follow poor souls they have destroyed, hell shall be moved from beneath to meet them at their coming." The command of Jehovah abides, "Cry aloud and spare not, *lift up thy voice like a trumpet,* and show My people their *transgressions,* and the house of Jacob their *sins*" (Isaiah 58:1).

Are we ourselves sounding the trumpets? It has been well put thus: "In the great eternity which is beyond, among the many marvels that will burst upon the soul, this surely will be one of the greatest, that the Son of God came to redeem the world, that certain individuals were chosen from mankind to be the firstfruits of the new creation, that to them was committed the inconceivable honour of proclaiming the glad tidings to their fellow creatures still in the darkness, *and they never did it.*" A young man, when dying, though he was a believer exclaimed: "Lost! Lost! Lost!" His mother ran to him and cried: "My boy, is it possible that you have lost your soul?" "No, mother, not that," he said. "I have a hope of heaven, but I have lost my life. I have lived twenty-four years, and have done nothing for my Saviour. I spent my life for myself, now it's lost for ever."

### *innumerable gifts*

Let us remember how wonderful is the opportunity of us all. One writer has put it beautifully thus: "Grace expands into all kinds of gifts. The limitless variety of innumerable gifted souls, ever expanding, ever ministering, is the only adequate manifestation of an infinite God; and stewardship of that grace is the bottom fact of Church life. All talents are gifts; and all gifts are trusts: therefore we are stewards, not owners; trustees, not possessors: our gifts were Christ's before they were ours, and after they have become ours they still remain His. So, in the Church, no one is a giver only or a recipient only; everyone has some gift, and everyone has some need: thus only, as each is ministering to all, are all built up on our most holy faith."

### *blow the trumpets*

So let us blow the trumpets. "The same trumpet called to festival and to war; so the gospel has two tones: it calls lovingly, sweetly, tenderly; and it sounds an alarm, making the night tremble through all its temple of darkness, and sending into men's hearts pangs of apprehension and unutterable fear" (Dr. Joseph Parker). As Dr. Arthur Brunn has said: "We need some very plain talk about sin. We need to be terribly serious about sin with ourselves and with others. We need to tell men that the inevitable consequence of sin is hell. We need to speak about hell until people tremble at the fearful anger of God. God has permitted us to live in one of the darkest periods in world history. Everything seems to indicate that the midnight hour is at hand, that we are given our last chance." "IN A MOMENT, IN THE TWINKLING OF AN EYE, THE TRUMPET SHALL SOUND, AND THE DEAD SHALL BE RAISED INCORRUPTIBLE, AND WE SHALL BE CHANGED" (1 Corinthians 15:52).

# JESUS IS ALIVE

By T. W. WALKER

MINISTER OF CLAPHAM ELIM CHURCH

"I DO NOT know, but I know One who does!" said the minister as he visited a home where bereavement had struck. He was seeking to show the stricken and distressed relatives the glorious truth of God's almighty knowledge and undertaking.

It is wonderful to be able to talk about the magnificent literature of the Bible, the glory of Christian song, the beauty of doctrine and the depth of thought. But abstract things are not enough in a time of need.

We can see this quite often portrayed before us. Someone will approach a troubled person with wordy, even flowery remarks, and perhaps sincere intention, but it is quite obvious that it is all in vain. Along comes a near relative and with compassionate look takes the hand of the distressed. The warm pressure of this simple human contact means more than volumes of poetic words. It is contact; deep calls to deep.

An experience, though so well known and familiar, enters into the profound realities of the needs of the human heart. "I know One who knows!" cries the minister. "I know whom I have believed," proclaims Paul in the first chapter of his second letter to Timothy. That's it! I know whom. It is personal contact, real, vital, throbbing, full of human understanding and meaning. Paul speaks of an inner knowledge, a comforting, challenging certainty in his heart.

This is just the message which the Bible proclaims. Jesus is alive! Students are constantly challenged by the Master's words. One said that all His words and actions could be recorded in a sixteen-page pamphlet and yet almost countless volumes have been written about them. We have but to think of the famous Sermon on the Mount to realise that Christ's words were outstanding, unusual, unique.

We would also ponder the ethics instituted by our Lord. His standards are undeniably very high and noble. Even those who do not believe the teaching of the Bible in its fulness will yet agree that the righteousness and justice of Christian belief are undeniable.

If we think of the many social and educational improvements which have stemmed from the intrepid faith of those who have believed these teachings, we add further enormous weight to their value. So we could go on.

In every direction we could find fruitful cause for wonder in the works of Christ. But the greatest wonder of the Bible's thrilling message is that Christ did die but He is alive! We fearlessly declare on the authority of God's word that we all, every one of us, need forgiveness. The scripture has concluded all under sin. The most humbling discovery a man can make is that his individual sin was laid on Christ on that dread yet glorious day of the cross of Calvary. The precious blood of Jesus was shed for us all, that by believing in Him as Saviour we might receive the assurance of sins forgiven.

Yet the Bible declares that if Christ be not raised from the dead our faith is vain. It adds that if in this life only we have hope in Christ we are of all men most miserable. This passage in 1 Corinthians 15 goes straight on: "But now is Christ risen from the dead." It commenced by stating with boldness that Christ had been seen, among others, by Peter, by all the apostles and by above 500 men at once. The disciples with their great reluctance to believe that He would rise had actually seen Him and held converse with Him. He was alive.

The gospel message is the living Christ. Doctrine, worship, hymns, prayer, church organisation—all have their place. The essential point, however, is that Jesus is alive. The job of the Christian is to proclaim a living person, interested in all we are and all we do. We must declare that through the power of the risen Christ we can reign in life. Can you say in the words of the chorus writer, "You ask me how I know He lives? He lives within my heart?"

---

### THE SECRET PLACE

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word;
There is a place where heaven's resistless power,
Responsive, moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O soul, it is the secret place of prayer.

# THE GOOD SHEPHERD

It happened that on Christmas Eve of the year 1875 Mr. Sankey was travelling by steamboat up the Delaware River. It was a calm, starlit evening and there were many passengers gathered on the deck. Mr. Sankey was asked to sing and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the " Shepherd song " :

Saviour, like a shepherd lead us,
Much we need Thy tenderest care ;
In Thy pleasant pastures feed us,
For our use Thy folds prepare.
Blessed Jesus,
Thou hast bought us, Thine we are.

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended a man with a rough, weather-beaten face came up to Mr. Sankey and said " Did you ever serve in the Union army ? "

" Yes," answered Mr. Sankey, " in the spring of 1860."

" Can you remember if you were doing picket duty on a bright, moonlit night in 1862 ? "

" Yes," answered Mr. Sankey, very much surprised.

" So did I," said the stranger, " but I was serving in the Confederate army. When I saw you standing at your post I thought to myself : ' That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

" ' Let him sing his song to the end,' I said to myself. ' I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.'

" But the song you sang then was the song you sang just now. I heard the words perfectly :

' We are Thine, do Thou befriend us,
Be the Guardian of our way.'

" Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

" When you had finished your song, it was impossible for me to take aim at you again. I thought : ' The Lord who is able to save that man from certain death must surely be great and mighty '—and my arm of its own accord dropped limp at my side.

" Since that time I have wandered about far and wide ; but when I just now saw you standing there praying just as on that other occasion I recognised you. Then my heart was wounded by your song ; now I wish that you may help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy ; and that Christmas night the two went together to the manger in Bethlehem. There the stranger found Him who was their common Saviour, the Good Shepherd who seeks for the lost sheep until He finds it, and when He has found it He lays it on His shoulder, rejoicing.

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**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

THE proposition that man cannot keep the law is easily refuted. A simple illustration from the automobile world will help. A man drives his car in a built-up area at forty miles per hour. When asked why he does not obey the law he will give one or more of half a dozen replies : "The law is an ass" ; "I am too impatient" ; "I am in a hurry" ; "My nature is to get along." But how often in a built-up area have we seen a line of cars travelling at 29.99 miles per hour, carefully obeying the letter of the law. No matter how much in a hury those drivers may be, no matter how impatient their nature, no matter what they think of the law, the sight of the police-car at the head of the procession is sufficient to curb all their law-breaking propensities and to bring into play all their law-abiding ones. "A simple illustration," you say ; but it reveals a principle—that *given sufficient sanctions* the law-keeping propensities of our human nature are surprisingly strong.

You may reply "Yes, but car driving does not make such strong demands upon our moral nature." Fair enough, though experiencing some folk's driving we are not so sure. But let us take for example the great train robber who is incarcerated for thirty years. Had he known the result of his exploit, particularly as two of his associates are now at liberty, would not that knowledge have stimulated the law-abiding propensities of his human nature sufficiently to prevent him from breaking the law?

But we must now come to the one great problem that is in nearly everybody's mind—sexual sin. "Part of our nature" ; "Impossible to control" ; "It's harmful to control"—so we are told about our sexual urges *ad nauseam*. But we all know of many young girls and fellows who had they foreseen the consequences of their sin would have conquered the temptation without much difficulty.

But let us take the case of a young couple, overwhelmed with love for each other, suddenly faced with overpowering temptation—and that the urge to sexual experience is possibly the second most powerful force in human personality few would deny ; many would say it is the most powerful. But if they knew that as a result of their intercourse before marriage a baby would be born in spite of all the precaution they took would not that provide a strong sanction for their abstaining? In the majority of cases it would, if we may judge from the wistful expressions of regret of many unmarried mothers.

But some, of course, would be happy to have a bonny baby in any circumstances. We must therefore take our argument a little farther. Suppose our couple knew that their child was going to be a burden to them all their lives, with no escape, through its ill-health or congenital malformation, or maybe through its being mongoloid, with no help from the state or any other source, would not that fear be a sufficient sanction to stimulate their will to conquer temptation? We submit that it would.

(*continued on page 603*)

# News of the Christian World

### A MOSLEM VIEW OF THE "CHRISTIAN" WEST

TWO characteristic qualities of western society are evident from a perusal of the last two issues of the highbrow journal *20th Century*. The first is its limitless lust for money; the second an unrestrained and unbridled indulgence in the satisfaction of carnal passions.

The modern man has at his disposal all the wealth made available for the ordinary individual by the scientific and industrial progress of the West, but he is not content. He does not believe that he has enough. The thought of getting richer is uppermost in his mind. He is therefore actively and constantly engaged in a hectic and nerve-racking struggle to get more and more. And the more he gets the more he desires. All his efforts are directed towards the realisation of a single aim—to get more money. All his actions are governed and determined with a view to bettering his own standard of living, to surrounding himself with comforts and luxuries, which only wealth can buy. He stops at nothing. He becomes selfish and self-seeking, and follows the path indicated by his selfishness without any scruples. Whatever he does it is to please the god of gold. This constant and hectic struggle for money produces a longing to get richer quickly, without much labour. It spoils the love for and satisfaction of honest toil. But mere riches and material comforts do not, and cannot, satisfy the cravings of his soul. For man does not live by bread alone; it needs something more, something less material, to satisfy his inner urges.

In his urgency to satisfy these impulses he turns towards sex. He imagines there is something in it which resembles what his inner self demands. He, in his plight, engages in it wholeheartedly. He bows down his head in homage at its shrine, and whatever he has he offers at the altar of pleasure and the "gold diggers of Broadway." He tries to hide his frustration in a state of half-consciousness achieved through alcohol and the satisfaction of his animal desires. But here again he is disappointed. The god of pleasure, like the god of gold, is in reality the "god of sorrow." His illusions are shattered and he is disappointed, dissatisfied and frustrated. This failure to satisfy the cravings of his soul breeds frustration and despair, and he becomes full of doubt, cynical and conceited. He loses confidence in his own self, in the world around him, in life itself. He no longer believes in the higher values, because he has seen them all betrayed by the culture in which he finds himself embogged and gradually sinking. To forget all this he again seeks refuge in the frantic struggle for money, which in any case provides a false sense of security. Thus he finds himself entrapped in a vicious circle from which there is no way out. His life becomes meaningless for him, "a tale told by an idiot, full of sound and fury, signifying nothing."

*The Review of Religions, West Pakistan.*

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### SPAIN

Closed by state order were a Seventh-day Adventist school in Saragossa, with fifty pupils, and a Baptist school at Alicante which had an enrolment of thirty. Closure was directed on the ground of "unauthorised functioning," or failure to secure state approval.

Protestant observers have pointed out that no Protestant school in all of Spain is currently authorised to operate. Yet twelve Protestant schools are providing education for 550 pupils.

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### BAPTISTS IN RUSSIA

Professor Georges Casalis, of the Paris Faculty of Protestant Theology, said in a press conference here on his return from a visit to the U.S.S.R. that he found "an unusual intensity in the religious life of the Russian Christians and a general hunger for religion."

With regard to Russian Baptists he said that 780 new congregations had been formed in 1964, making a total of 5,280 throughout the Soviet Union. He said that the Baptists are hoping soon to obtain permission to open a theological seminary in Moscow.

Professor Casalis reported, however, that some Russian churches are still being closed and Russian Christians are still being subjected to numerous vexations, the severity of measures differing from one region to another. Baptism in private ceremonies, which until recently was subject to no official control, is now being prohibited, he said, and only public baptism is allowed.

*Religious News Service.*

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### "IN THE TWINKLING OF AN EYE"
(1 Corinthians 15:2)

"I found in the Scriptures that what will usher in the glory of the Church, and uninterrupted joy to the saints, is the return of the Lord Jesus. I found in the Word that the return of Jesus, and not death, was the hope of the apostolic Christians, and that it became me, therefore, to look for His appearing."

GEORGE MULLER.

# THE WORK OF THE

## by P. S. B

BEFORE I describe the work of the Holy Spirit within the church, let us make a Biblical survey of some of the activities of the Holy Spirit. When in this context I use the word "church" I am referring to the local church or assembly which is part of the Church of Jesus Christ.

The outpouring of the Holy Spirit recorded in the second chapter of Acts could be described as the day when God came near. God has always desired to become intimate with His people, and right through the centuries of the Old Testament we have descriptions of God coming closer and closer to His people, until finally, on the day of Pentecost, the Holy Spirit came to abide in redeemed mankind.

## Doctrine must result in practice

The great doctrines of the Christian faith must be interpreted and translated into the everyday life, witness and worship of the local church: the doctrine of justification, that a guilty sinner can be justified in the sight of God by his personal faith in Jesus Christ; the doctrine of the atonement, that Jesus Christ became the sin-bearer and took our place; the doctrine of the righteousness of God, which declares that a man is made right in the sight of God by his acceptance of Jesus Christ as his own personal Saviour; the doctrine of election and predestination, which declares that because of His foreknowledge God is able to elect men and women to salvation. All these doctrines must be lived out in the lives of the redeemed. Now we come to consider the doctrine of the Holy Spirit. This doctrine must also be lived out in redeemed lives.

The personality and the power of the Holy Spirit must dominate our church services completely until everyone is aware of the presence of the Spirit of God. Jesus spoke of "the Comforter . . . whom I will send unto you from the Father." "The Comforter," of course, is the Holy Spirit, and He is to remain for ever.

## Preparing a people

It is the work of the Holy Spirit to prepare a people for the future. Before men or women are converted to Christ, God's Spirit is active in their lives. He brings circumstances to bear upon them; He arranges that redeemed people come into contact with them and He may bring literature to their knowledge. There are many things in the lives of people which may to them appear to be casual, unimportant, or coincidental, but actually they are the result of the working of God's Holy Spirit. We shall never know the full activity of the Holy Spirit in this direction until we come face to face with our Lord.

The work of the Holy Spirit is to lead us into all truth. He is called "the Spirit of truth," and He flashes divine truth to the mind of every Christian. Because of this we are not the victims of every passing charlatan, or false prophet, or seducing spirit. He teaches, and brings the words of Christ to our remembrance. If a Christian does go astray it is not God's fault, for He has made every provision for our guidance and protection, but it is the fault of the believer who has got out of touch with his Lord. He has become wilful in his own way; his will has not been fully surrendered to Jesus Christ.

The Holy Spirit is the author of and helper in all evangelism and personal soul-winning. He causes conviction to the unbeliever. He applies truth to every unbeliever, and prepares the receptive heart for the incoming of Jesus Christ. We must never forget that in the book of the Revelation, in almost the last words of the Bible, we have "The Spirit and the bride say, Come." The conviction of the Spirit covers three realms: He convicts of sin, of righteousness, and of judgment.

## Inspiring the church

The Holy Spirit aids us in our worship, and at all times glorifies Christ. It is He who manifests the presence of Christ and makes the Saviour real (John 16:13). If a gathering of God's people becomes arid, uninteresting, boring and commonplace it is obvious that the Holy Spirit is not operating to the full among them. Jesus said of the one who believed in Him: "Out of his belly shall flow rivers of living water." The Holy Spirit gives joy and ecstasy: a religion without the Holy Spirit is joyless, dull, flat and uninteresting. Every service should throb with life, as should the congregation also throb with Christian life and vitality.

# SPIRIT IN THE CHURCH

## (Minister of the City Temple, Cardiff)

It is the Holy Spirit who imparts gifts to the Church. The nine gifts of the Spirit are set out in the first epistle to the Corinthians, and it is the very self-same Spirit who gives to the individual the necessary gifts for his or her particular ministry for the establishing and upbuilding of the local church. The Holy Spirit is called the abiding Spirit, and as such He remains within the Church and within the individual believer for ever. The Spirit of God will never be taken from the Church. The Holy Spirit is the great teacher; He not only illuminates the sacred word, but also teaches us the will, the mind, the plans and the purposes of God (John 14:26). He reveals to us things to come; He reveals to us the words of prophecy; He gives wisdom and guidance to the governing body of the church; He gives power to personal testimony.

## Testifying of Christ

God's Holy Spirit does not eulogise human personality, but at all times He does testify concerning the Christ (John 15:26). The projecting of self is at all times dangerous, and whether this is done consciously or unconsciously God will never allow another to rob Him of His glory. This work of the Holy Spirit enhances the mind of a Christian. He gives a certain sharpness and shrewdness concerning the words of Christ; He prompts the memory and does not allow us to forget; in fact the Scripture says that He will "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The Holy Spirit, we are told in John 15:26, comes from the Father, and therefore no one need ever be afraid of the moving or of the working of the Holy Spirit; He is divine. The possibility of an evil spirit coming upon a Christian is remote. The protection of the individual believer by God is something almost beyond the comprehension of the human mind. Jesus describes this when He says "If a son shall ask bread of any of you that is a father, will he give him a stone?" The Holy Spirit is described in the words of the Lord Jesus as "the Comforter," and as such He does exactly what the name implies: He gives comfort in trial, comfort in mourning and loss, comfort in tribulation, comfort in loneliness, comfort and healing in sickness, and consolation in seeming defeat.

The Holy Spirit cannot be received by the unconverted (John 14:17). This experience of the receiving of the Holy Spirit, or the baptism of the Holy Spirit, or the filling of the Holy Spirit, is reserved for the Christian believer, and has no meaning whatsoever to the unconverted.

The Holy Spirit is the unseen power unifying the Church. He is called the Spirit of love. He brings harmony and peace, and He heals the wounded in spirit. He is the great revealer of the future, and He becomes a personal inward possession.

Thus we can see some of the main aspects of the work of the Holy Spirit. He has come to convict all persons of their sins, to introduce the sinner to Jesus Christ, and to bring comfort to the Christian during his earthly pilgrimage. In some measure the Holy Spirit could well be described as the neglected member of the Trinity. He is sung about in our choirs and hymns, He is preached about in sermons, He is referred to in prayer and literature, but He is so little understood and experienced. We must never forget that the Holy Spirit gives joy and ecstasy, and at all times the Christian Church should be a joyful Church.


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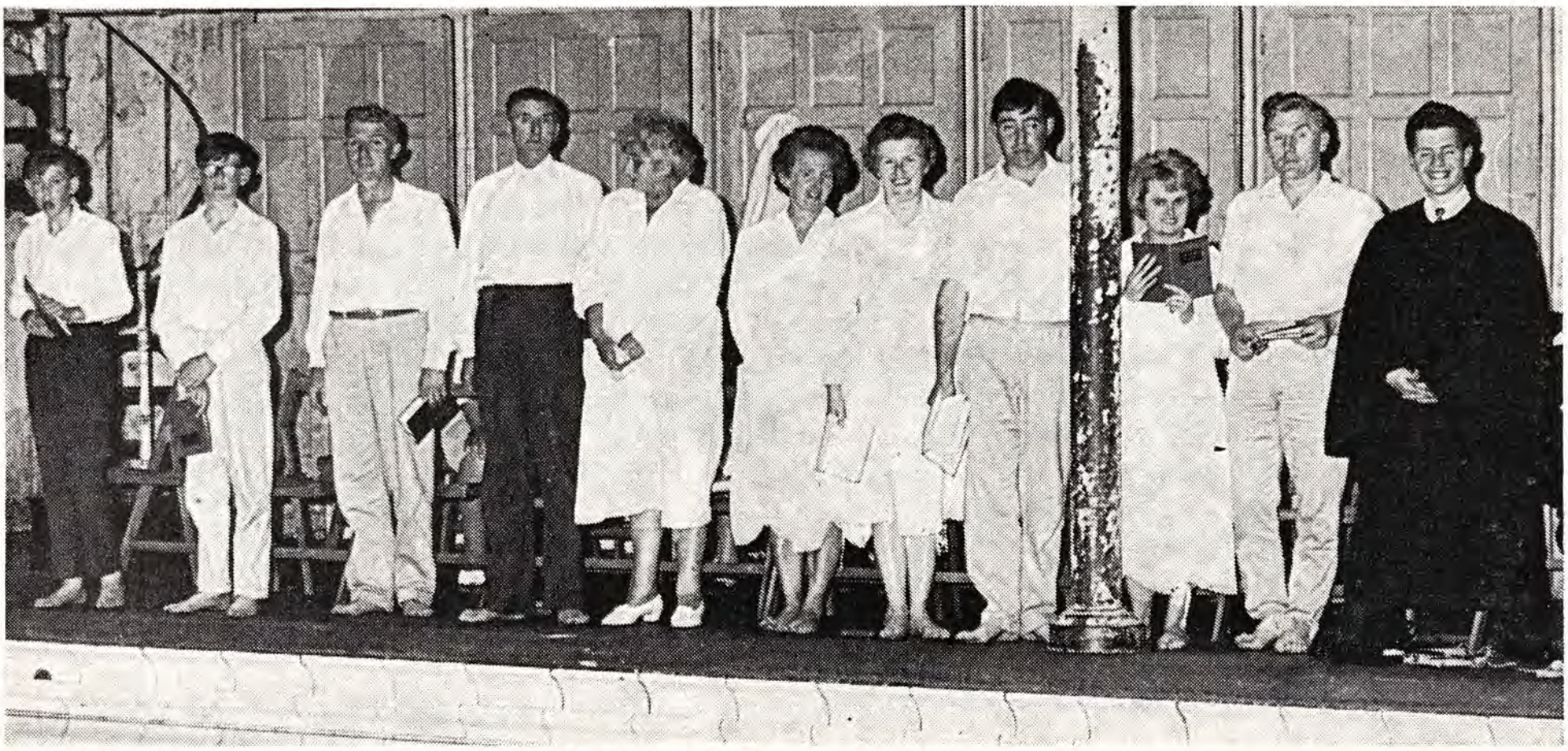
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**Candidates for water baptism at Burton-on-Trent. Baptismal service held in Burton-on-Trent public baths. The pastor, R. S. Pender, is seen on the right.**

## EXTRACT FROM "BURTON DAILY MAIL"

### BURTON MAN HAD TWO YEARS TO LIVE
### MIRACLE CURE CLAIMED FOR BRAIN TUMOUR

They call him the "miracle man" at Horninglow —a man who was virtually under sentence of death from a brain tumour but who has now been completely cured.

He is thirty-three-year-old Ken Holland, father of two young girls, of Ruskin Place, Horninglow. Only a short time ago doctors told his wife they could do no more for him, and gave him about two years to live.

But his recovery is so complete that he is now expecting to start working again in a few days, and leads a normal life once more.

His "miracle cure" came during a divine healing crusade at the Elim church, Burton. His story was told to the *Burton Daily Mail* by the minister, Rev. Robert Pender.

"For the last six years Mr. Holland had been suffering from a serious brain condition, and it was not until after his cure that he was told he had been suffering from a brain tumour," said Mr. Pender.

"His illness began when he was twenty-eight, working as a locomotive driver for Bass's. He had convulsions once a week, but despite electric shock treatment on his brain his condition deteriorated.

"By 1962 he could not keep his balance and could not even walk at times, and had violent headaches. He lost the use of his hands and had to be spoon-fed.



**Mr. Ken Holland being baptised.**

### Immediate operation

"In 1963 he went to Smethwick for examination, and doctors told his wife he had an advanced brain tumour and would need an immediate operation. This was carried out and he pulled through the operation, but there was not much improvement afterwards and his wife was told he had only two years to live. Since then he has spent most of his time in bed, unable to do anything for himself.

"He was invited to the Elim church divine healing crusade, and was among those who came out to be prayed for. Since then all his symptoms have gone—his pain has gone, the sickness has gone, the convulsions have gone, and he can go out on his own for the first time in six years.

"He has now been given the all clear by his doctor, and is hoping to start work a week on Monday. He has been healed by God through faith and prayer."

Mr. Pender said that Mr. Holland, although not

a churchgoer before, was now a regular worshipper at the Elim church, and took an active interest in the church's youth club.

The minister also cited other instances of divine healing during the crusade—cases of arthritis being miraculously cured, a case of chronic asthma, and a woman with a nervous complaint.

These people, including Mr. Holland, had since taken part in a public baptismal service held at Burton baths.

Said Mr. Pender: "These cases illustrate the fact that God is almighty and can cure illnesses of the body, and they also prove His existence. In Biblical times there were many such miraculous cures, and now more churches are holding services of divine healing."

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**MACCLESFIELD ELIM CHURCH** Pastor: R. Hughes

We as Crusaders felt that we should do something to get more young people into the church, so on July 22nd, instead of our usual Crusader meeting, we invited the Gospel Four—once secular musicians, now Christians playing and singing for the Lord. Tickets were given out by the Crusaders to their friends at work and school, some of the Crusaders went round the coffee-bars in town, and an open-air was held on one of the estates to try to bring the young people in.

As a result of these efforts about seventy young people, including four members of a local "beat" group, came and heard the gospel—some of them for the first time. The Gospel Four, with organ, drums, saxophone and bass guitar, played and sang several gospel songs and spoke about salvation. It was a great blessing to see several young ladies talking to a member of the group for almost an hour afterwards and asking him questions about salvation.

J. WRIGHT,
*Crusader Secretary.*

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**EDITORIAL** (*continued*)

Some of our readers will reply: "But what a dreadful kind of existence, always to live in fear of consequences." We agree it would be. We use these examples only to show that there are innate powers to cause us to be law-abiding if the motive to bring them into operation is powerful enough. This raises the question of why we should keep the law, and brings us back to the Bible motive. The greatest commandment contains it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Joseph of old, when tempted to fornication, said to Potiphar's wife: "How can I do this great evil, and *sin against God*?" His love for God was the final sanction. It is in fact the only sanction —if we love Him we love His laws and His creatures. Hence the Bible, with its divine wisdom, inevitably brings us back to the final sanction and the only really valid one—that sin is not social or personal maladjustment but an act against God and a failure in our love for Him. To refrain from sin is obedience to His law, and ideally the result of our love for Him.


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YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers*



**G. H. THOMAS**

*Mr. Thomas and his wife spent six years in Mexico and sixteen years in Spain, and Mr. Thomas was for sixteen years secretary of the Elim Missionary Society.*

IN looking back over the past years one traces the guiding hand of God in one's life. From my boyhood days there was the desire for the things of God and frequently Sunday morning found me in church with a few worshippers for the 8 o'clock communion service. There followed church activities and Sunday school.

Another step in God's guidance was the visit of Pastor Stephen Jeffreys to conduct a campaign in our town which lasted three months; there were remarkable conversions and healings and Pastor Jeffreys remained as our minister for three years.

During this time two missionaries who were in this country on a visit from their work among the Latin Americans, hearing about the Spanish colony in our town, came to see what was being done for them spiritually. They stayed for three weeks and a few of these Spanish people were won to the Lord Jesus. These missionaries, before leaving, asked us (my wife and me) to be responsible for the continuance of the meetings for these Spanish believers. God blessed the work and a number were soundly saved and filled with the Holy Spirit.

While busy in the work in the church and with the Spanish people there came the conviction that the Lord was calling us to work overseas. We prayed much about it and the conviction grew, and in many ways He showed us that we should take up work among the Mexicans and Spanish-speaking people. Application was made for entry permits, and while waiting for these to come through we were invited by Pastor Jeffreys to enter Elim Bible College, which was then being formed for the training of ministers to meet the needs of the growing Elim movement. This was in 1925 and prior to Elim taking over what was to be known as Elim Woodlands. In those early days of Elim the Bible studies were held in the minor hall of the Clapham church (which was later destroyed by German air raids); there were five students, including ourselves.

Eventually the entry permits arrived, and in February 1926 we sailed for the mission field. It was not possible at that time to enter Mexico as missionaries or ministers, so with two young married couples we settled in San Diego, near the Mexican border, and erected a building to serve as a Bible school and church. There are large numbers of Mexicans and Spanish-speaking people in San Diego and the surrounding districts, so while waiting to get into Mexico we worked among these people, but the main work was the training of young men and women to work among their own people. At the end of two years the students graduated and took up their work as evangelists and pastors.

During our stay in San Diego we often looked across into Mexico and prayed "Lord, how long?" Then at last we obtained entry permits to work in Mexico City. As mentioned above, we could not get into Mexico as missionaries, but we did get in as "teachers of theology." It is difficult to describe the thrill that was ours as we set foot on Mexican soil. Space will not allow a description of our work in Mexico City, except that here again our main work was that of training young men and women to go out to the towns and villages of Mexico with

(*continued on page 605*)

# COMING EVENTS

**BARKING.** Commencing October 3. Barking Assembly Hall. East London Crusade. Sunday at 8. Each night (except Friday) at 7.30. Conducted by Alex Tee. Choirs and soloist from Scotland. On October 11, campaign to be transferred to the Barking Elim Church.

**BARRY.** September 25, 26. Elim Church, Upper Pyke Street. Harvest thanksgiving. October 2-7. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.15. Preachers: D. Evans (Swansea), H. Morgan (Newport), R. B. Humble (Swansea), Russell Jones (Gabalfa). Convener: G. J. Jones.

**BIRMINGHAM, Graham Street.** September 18. At 2.30. United district Presbytery Sunday schools rally. Items by Sunday schools. Banner parade. Preacher: A. A. Biddle (Portsmouth). Convener: Frank Shadlock (Youth Commissioner).

**BRADFORD.** September 18. Elim Church, Southend Hall, off Leeds Road. United Jubilee rallies at 3.30 and 7. Preachers: J. J. Morgan, Ron Jones, Alex Tee and John Carter.

**CAERPHILLY.** September 25. Elim Church, St. Fagan's Street. At 7.15. Reopening of renovated minor hall by Ron Jones (Bristol), the first minister of Caerphilly Elim Church.

**CLAPHAM, London, S.W.4.** Now on. Tent crusade in Clapham Park Road. One minute from Clapham Common underground station. Conducted by A. Tee and party. Saturday at 7.30. Sunday at 8.15. Nightly (except Friday) at 7.30. Wednesday at 3, divine healing service. Lee Robbins will join the team for the first three nights.

**EALING.** October 2. Elim Church, Northfields Avenue. North London District Presbytery business meeting at 2. Youth rally at 7.

**HASTINGS.** September 18. Elim Church, Station Road. Saturday at 7. Monthly rally. Sunday at 11 and 6.30. Harvest gift services. Preacher: Rev. Theo M. Bamber.

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services: Sundays at 11, 3 and 6.45; Tuesday at 7.45; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, October 9, at 3 p.m. (details later).

**KIDDERMINSTER.** September 25, 26. Elim Church, Prospect Hill. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11, 2.45 and 6.30. Preacher: Glyn Taylor (Dowlais). Convener: G. Harpin.

**LEICESTER.** October 2. Hinckley Road Methodist Church. District Presbytery Rally at 7. Convener: W. Lewis. October 3-15. Elim Church, Narborough Road junction. Revival and healing crusade conducted by George Canty. Sundays at 6.30. Weeknights at 7.30. Also Thursdays at 3.

**LOWESTOFT.** September 18-20. Elim Pentecostal Church, St. Peter's Street. Jubilee convention. Saturday at 3, missionary rally; at 7, convention service. Sunday at 11 and 6.30. Monday at 7.30. Preachers: Frieda Grossen (Elim missionary, Transvaal), W. B. Hawkins (A.o.G.). Norwich A.o.G. Choir on Saturday. Tea provided on Saturday. Convener: Arthur Greaves.

**NEWCASTLE-UPON-TYNE.** September 25, 26. Elim Church, Heaton Road. Visit of Wesley and Mrs. Gilpin and Elim Bible College students. Saturday at 7, ordination of W. Gibson (Hadley), former Newcastle Elim Crusader. Sunday at 11 and 6.30, followed by after-church youth meeting.

**PORTADOWN.** Commencing September 28. Elim Church, Clonavon Avenue. Jubilee Revival and Divine Healing Crusade, conducted by Charles Brookes and G. Heathcote. Weeknights (except Friday) at 8. Sundays at 7 and 8.30.

**ROCHESTER.** September 29—October 10. Elim Church, Star Hill. Evangelistic services. Preacher: Bryan C. Vidamour (Switzerland). Children's meetings each weeknight at 6.30, conducted by Uncle Bryan and Aunty Ruth. October 3 at 6.30. London Crusader Choir.

**ROMFORD.** September 19. Elim Church, Wheatsheaf Road. At 6.30. Preacher: T. Allen. September 21-23 at 8, and on 25th at 7.30, special youth services.

**ROMSEY.** September 18. Elim Church, Middlebridge Street. Saturday rally at 7.30. Leyton Elim Church youth team.

**SHEFFIELD.** September 18, 19. Elim Church, Lee Croft, Campo Lane. Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Preacher: Mrs. E. F. Cole (Graham Street, Birmingham), supported by the ladies' choir.

**WESTCLIFF-ON-SEA.** October 3-10. Elim Church, Electric Avenue, near Fairfax Drive. Bible teaching services by Robert D. Bradley (Smethwick). Sundays at 11 and 6.30. Monday to Thursday at 7.30.

**WORTHING.** October 2, 3. Elim Church, Grosvenor Road, opposite Christchurch. Annual Choir Festival. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. McBurney (Bournemouth).

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## YOUTH PAGE (*continued from page 604*)

the message of salvation. We still receive reports about the work in Mexico and rejoice that the seed sown is bearing fruit.

When we returned to this country in 1932 Spain was a republic and for the first time in many years was open to the gospel. This was wonderful news, for liberty was granted to distribute the Scriptures and conduct services. This was a God-given opportunity to take the gospel into Spain and we approached our Missionary Council and they agreed that we should enter this open door. Unlike the work in Mexico the work in Spain was mainly from door to door. We sent home to this country for large supplies of the Scriptures and these we distributed in many towns and villages in the south of Spain. For the first time in their lives these people were able to read the precious Word of God in their own language. We had our church building where we conducted regular services, and we also held cottage meetings in certain villages. The people were responding to the gospel and churches were being opened up in many parts of the country. Then came the tragic revolution throughout Spain, resulting in the closing down of practically all the Protestant churches and the end of distributing the Scriptures. The work we left is now being cared for by some American Pentecostal missionaries.

Since leaving the mission field it has been my privilege still to share in the work of our overseas missions, and for sixteen years I was on our headquarters staff as Missionary Secretary.

# Women's column

## DRAW BACK THE CURTAINS

By GLADYS GORTON

DRAW back the curtains and let the sunshine in! This I usually do most mornings and the early morning sun comes streaming in. It is a glorious feeling to let the sunshine in. Open the shutters, pull up the blinds, let the light come pouring in!

The other morning before I got out of bed, as I looked at the drawn curtains a verse of scripture came into my mind, "Let the peace of God rule in your hearts," and I remembered reading from Amy Carmichael's writings: "If we open the shutters in the morning light will pour in; we do not need to beseech it to pour in, it will pour in if we let it. If we open the sluice in flood-time the water will flow through; we do not plead with it to flow, it will flow if we let it. It is so with the peace of God; it will rule in our hearts if only we will let it. If a heart that is disturbed about anything will 'let the peace of God rule' (instead of its own desires) that heart may this very day prove the truth."

If the peace of God is not ruling in my heart I must have drawn the curtains, something has come between my heart and God. The sun is always shining, its power is never diminished. It is as brilliant and burning as on the day God created it; but there are disturbances which hinder or stop it from shining through. Arnot wrote: "When the sun is half hidden, and the rays that do penetrate are of a livid, lurid hue, we know well, we know all, that there is nothing the matter with the sun, that the sole reason of the dimness and dread is the vapour that springs from the earth, and hovers near its surface. If we were as knowing and as true in spiritual as we are in natural affairs we would understand, and confess, and feel, that when a human heart is turned toward God its own sin is the only impediment to peace." "Great peace have they which thy law: and nothing shall offend them" (Psalm 119:165). Nothing, *nothing*! Too few of God's children have learned this cherished secret. The curtains of criticism hide peace, the bolted shutters of unbelief shut out peace, the blinds of disobedience hold back peace. But let the peace of God rule, let it come radiantly flooding into your life; it changes one's outlook, uplook and inlook.

Enjoying a walk in the sunshine, I was about to pass a lady sitting on a seat. I noticed that she held a

(*continued on page 607*)

# Sunshine Corner



HELLO SUNBEAMS.

Uncle Ray was very disappointed; he had been looking forward to the chocolate cake I had promised to make him. I was told to stay in bed for a while, so there would be no chocolate cake until I was better.

Suddenly he had a very good idea. "Is it very hard to make a chocolate cake?" he asked me.

"No," I said, "you just go into the kitchen and I will call out the instructions."

So that is what we did. Uncle Ray's chocolate cake was really good. It didn't last very long and Uncle Ray was quite proud of his efforts. He can make a better cake than I can now, but he doesn't often get time to spend in the kitchen.

I thought of the famous cake when I heard Uncle Tom's sermon last week. What a contrast his recipe was to the one Uncle Ray had used. I am sure that Uncle Tom's wife doesn't let him into her kitchen if he uses recipes like that one. Uncle Tom told us that you could use anything you liked to put into this concoction—flour, salt, mustard, jam, spice, sugar, treacle. Ugh! It didn't sound very nice at all. "When you have mixed them all together," Uncle Tom said, "throw the mixture out of the window."

Two different recipes from two different uncles. I know which one you would choose. Strangely enough, there are lots of people who prefer a mix-up for their lives. Instead of a well-planned recipe like Uncle Ray's chocolate cake, they just throw everything together, just as it comes. Somehow they wonder why their lives are hopeless and useless. The ingredients in Uncle Tom's recipe were good in themselves, but they didn't mix together. The result was just waste.

The Bible tells us what to use for a good and useful life. It tells us what to include and what to leave out. Jesus is the only one who can blend all the ingredients in the right way. If we yield our lives to Him, He can prepare them and use them in His service. We all enjoyed the chocolate cake, but I am sure we would all have been very sick if we had tried Uncle Tom's concoction. I am sure

(*continued on page 607*)

# FAMILY ALTAR

**Scripture Union Portions** — **Notes by R. B. Chapman**

**Monday, September 20th** — Exodus 18:13-27

" And Moses' father in law said . . ." (v. 17).

Now we read the **advice of Jethro** to his son-in-law (v. 17). He warned Moses of the folly of carrying too much responsibility and attending to too many tasks. He pointed out that overwork could be disastrous. Many are the breakdowns caused by neglect of this simple fact. Moses paid heed to Jethro's advice and lived to 120 years without any physical or mental ailment. Then we are introduced to the **administration of Jethro** (v. 21) in which he showed how the work could be shared. Wise leadership inspires others to co-operate in the burden of responsibility. Moses was to attend to the large and spiritual matters while his appointed judges were to deal with the lesser and material matters. A similar system operated in the early Christian Church (Acts 6).

**Tuesday, September 21st** — Luke 11:1-13

" How much more shall your heavenly Father give the Holy Spirit to them that ask Him ? " (v. 13).

Prayer is the subject of this whole reading, commencing with the model prayer from the Lord, followed by the example of importunate prayer, and leading to the essential prayer of the unbeliever for the empowerment of the Holy Spirit. The issue of the Holy Spirit's enduement is very important. The Amplified New Testament reveals the importunity with which prayer for power should be offered. The verse is rendered thus: " Give the Holy Spirit to those who ask and **continue to ask** Him." There must be no respite in the asking; we are exhorted to persist until the gift is received, and then still to ask for more each day.

**Wednesday, September 22nd** — Luke 11:14-28

" Yea rather, blessed are they that hear the word of God, and keep it " (v. 28).

An unidentified woman, thoroughly amazed by the works and words of the Lord, suddenly began to glorify the mother of Jesus and acclaim her as " blessed," but Jesus declared it was a greater privilege, and provided more blessedness, to hear the Word of God and adhere to its teaching. The Amplified New Testament again adds to the force of the words, saying " Hear the word of God and **obey and practise it.**" The man who hears the Word and puts it into action is the blessed and wise man who has built upon the rock (Matthew 7).

**Thursday, September 23rd** — Luke 11:29-36

" The sign of Jonas the prophet " (v. 29).

Poor Jonah, how he is discredited, disowned and dismissed by so many today ! His story is called a fable, his preaching a fairy-tale, and himself a myth. But Jesus believed the record about Jonah, related it as a sign of His own resurrection and declared that the Ninevites repented because of it (v. 32). Jesus identified Jonah as a real person due to be called upon to give evidence on the judgment day to the condemnation of the unrepentant and unbelieving. If Jesus Christ, the eternal Son of God, was so sure about the truth of all that related to the reluctant prophet there is no need for us to have any doubts about it.

**Friday, September 24th** — Luke 11:37-54

" These ought ye to have done, and not to leave the other undone " (v. 42).

In these words the Lord Jesus upheld the principle and practice of tithing, approving even the tithing of the most insignificant herbs. It was right thus to give to God, Jesus taught; we should therefore take care to practise it faithfully. This tithing was not, however, to be used to dull the conscience towards the greater issues of judgment and the love of God. Carrying out the minute technicalities of the law will not compensate for failure to carry out the principles of just dealing or to manifest love in word and deed.

**Saturday, September 25th** — Luke 12:1-12

" Beware ye of the leaven of the Pharisees, which is hypocrisy " (v. 1).

Jesus did not say " beware of the Pharisees " but beware of their " leaven," which he identified as " hypocrisy." The Greek word for hypocrisy means pretending a part or play-acting, and it was this that Jesus warned His disciples about. The followers of Christ must be real about everything, because, sooner or later, everything will be revealed in its true light; the very things that have been whispered in secret will be repeated openly, so let us beware of sham and live genuinely at all times. " It is my prayer . . . that you may be men of transparent character, and may be blameless, in preparation for the day of Christ " (Philippians 1:10, Weymouth).

**Sunday, September 26th** — Luke 12:13-31

Jesus Christ in this portion does not look at conditions but at causes. When the disgruntled brother approached Jesus He refused to intervene, saying " Who made Me a divider over you ? " He then pointed to the cause, saying " Beware of covetousness." Therein lay the trouble: one brother was covetous to gain, the other to retain. Jesus did not deprecate the prosperous condition of the rich farmer or say his riches were responsible for his ruin; his folly was that he was " not rich toward God." The condition of the world is one of anxious thought for material things, and the cause of the anxiety is that the world does not " seek the kingdom of God " first. Remove the disease and the symptoms will disappear.

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**WOMEN'S COLUMN** *(continued)*

white stick. " Perhaps she can see a little," I thought, and was going to speak to her, but there was no light of recognition on her face; she was totally blind, and her lips twitched as I passed. " O Lord, I thank Thee that I have eyes to see. Bless her and show her the light of Thy salvation," I breathed. The whole world is longing for peace but blind to it. It cannot see God's light. There is no peace without the Prince of Peace, but He is still the despised and rejected of men.

Peace cannot reign within if we have a barrier between the Lord and ourselves; but it is a victorious feeling when there is no curtain and we know the joy of His presence. When you draw back your curtains, think of this verse as I did the other morning: " Let the peace of God rule in your hearts " (Colossians 3:15).

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**SUNSHINE CORNER** *(continued)*

Uncle Tom wouldn't want to try it either.

I wonder what is happening to your lives sunbeams. Perhaps you will think of the two recipes and decide which one you would rather have. God bless you all, and may you make a right decision.

Lots of love,

AUNTY DOROTHY.

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AT least two men, keen on film evangelism (evenings/weekends), to assist with our newly formed evangelistic film unit. Applicants must be prepared to give much of their time to this work for the Lord. Write stating experience, if any, to the secretary, Radio and Film Committee, Elim Church Headquarters, Clapham Park, London, S.W.4. C.1100

## MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, combs, brushes, etc., gold-stamped with church or personal name. Raise funds quickly, easily. Repeat orders guaranteed. Details Northern Novelties, Bradford, 2. Cv.928d

## WITH CHRIST

GREBBY. On August 23rd, Amy Elizabeth (Betty) Grebby, aged 53 years. Faithful member of Elim Central Church, Clapham, London. Officiating minister at funeral: T. W. Walker.

BOND. On August 27th, Mrs. Mabel Bond, aged 80 years, of Elim Church, Pitsea. Officiating minister at funeral: George Backhouse.

## ITINERARIES

**London Crusader Choir:**

September 23, Richmond; 25, Plymouth; 26, Dartmoor prison.

**Elim Missionary Society Exhibition in Northern Ireland:**

September 13-19, Ballymena; 20-26, Saunders Street.

## PIONEER CRUSADE

in the

**ODDFELLOWS HALL, ORWELL ROAD, FELIXSTOWE**

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# THE ELIM EVANGEL

Vol. XLVI No. 39 **SEPTEMBER 25th, 1965** 6d




**African ministers, evangelists and workers with the Bible women and young folk at one of the day sessions during the Klerksdorp, Western Transvaal, conference. Pastor W. H. Francis is seen on the right.**

# WORLD MISSIONARY ITINERARY

By G. H. THOMAS

MINISTER OF ELIM CHURCH, CATERHAM

## AFRICA

**Literature missionaries.** The work of literature missionaries being done today in 100 African dialects will be reduced to three major languages within ten years, predicted Peter F. Gunther, director of Moody Literature Mission, recently after returning from Africa. "Tribal languages will still be with us," he said, "but the governments of Africa are concentrating on English, French and Arabic in the schools." Literate Africans, he stated, gain prestige when they are able to read any of the three languages.

Mr. Gunther feels that literature missionaries should take advantage of this national emphasis. Being able to concentrate missionary literature in the major languages means more people can be reached and expenses cut, he pointed out.

**South Africa.** Praise God for the way He has worked through the Light of Life correspondence courses in South Africa. A total of 97,000 are enrolled in five languages. In 1964 2,000 wrote that they had accepted Christ as Saviour through studying the course on the gospel of John! The missionaries hope to publish two new courses during this year (1965). (T.E.A.M.).

**Zambia.** The new government has invited the African Evangelical Fellowship to take control of and staff a high school for girls. It is to open in 1966 and will be the only school of its kind in all of the North-West Province. By 1970 the student body is to number 400, and the teaching staff required will be approximately eighteen missionary-teachers. The A.E.F. requests prayer that God will challenge and call five teachers per year for the next four years and thrust them forth to evangelise and train future mothers of this new nation.

**Nigeria.** The New Life for All campaign has resulted in several thousand decisions for the Lord. Thousands of homes have been visited and 700,000 pieces of literature have been given out. Prayer is requested for all who have been contacted with the gospel during this campaign.

Another New Life for All campaign will be started in Northern Nigeria. Plans are now under way in preparation for the first efforts in the autumn. The new work will be in Kano and Katsina Provinces. This is all Muslim territory.

## FAR EAST

**China.** Fifty thousand copies of the Bible have been printed for distribution inside China. Pray that these Bibles may get into this land of much censorship without being confiscated and that news of their safe arrival may reach the senders. Pray that these Bibles may be protected and widely distributed to all parts of that vast land.

*The printed word does it!* Some years ago the following conversation took place between a missionary and an officer of the Chinese army.

Officer: "Your missionaries are stupid!"

Missionary: "Why do you say that?"

"Your methods!"

"What is wrong with our methods?"

"Take this meeting you just finished, for instance. You had a wonderful opportunity to speak to exactly the same crowd. Why didn't you give them any literature, any printed page they could easily understand? Then, when curiosity was awakened, they could have read further about what they had heard. Then your message would take effect perhaps a month or a year from now, and not only for this moment.

"We Communists have been in China for less than ten years, but there is no man in this country today who does not know Stalin's name, or who knows nothing about Communism.

"What you missionaries have not been able to do in 100 years we Communists have done in ten. We have filled China with our teaching.

"We Communists have printed our message and have distributed our literature all over China. One day we will also drive you out of our land. We will do it through the printed word." (*Herald of His Coming.*)

**Japan.** From an estimated 200,000 Protestants in Japan at the end of World War II, membership has grown to approximately 400,000 in the "traditional Protestant churches," according to an article in *Japan Times.*

**Korea.** Protestant churches throughout South Korea

are joining forces for a nation-wide Christian evangelistic crusade to be held during 1965, the eightieth anniversary of Protestantism in Korea. One goal of the crusade is to deliver the Christian gospel to every person in the nation. By mobilising those who are already Christians (about seven per cent of the population) the effort counts on a great force for witness and follow-up. Every church has been asked to ring its steeple bell at noon each day to remind Christians throughout the nation to pray for the success of the campaign. A special hymn has been written and special literature produced for use throughout the crusade. The first eight months of 1965 have been designated for prayer, organisation and lay training.

*Corns of wheat.* "Not only has it been said, but each generation has proved the saying "The blood of martyrs is the seed of Jesus' Church." Massacre of missionaries and Christians is not new in the history of followers of "the Way." Early Christians were thrown to lions in Roman arenas. Later years have witnessed Scottish martyrs, Huguenot martyrs, and missionary pioneers eaten by cannibals, slain by Boxer uprising or speared by Auca savages.

"When Samuel Zwemer, widely known for his ministry to Moslems, was travelling in Sumatra in 1922, he came upon a monument with the following inscription: 'Here rest the bones of the two American missionaries Munson and Lyman, killed and eaten in the year 1834. John 16: 1-3.'

"These two missionaries had arrived in Java in 1833. The next year, while on a journey to interior Sumatra, they were martyred by Batak tribesmen. The first convert among the Bataks was baptised in 1861. At the time Zwemer visited the area there were 210,000 Batak Christians." (*Thrust.*)

## LATIN AMERICA

The Roman Catholic Church has lost more people to Protestantism in Latin America in the twentieth century than it lost in Europe during the Reformation, a Spanish priest reported in Colombia after making a three-month survey. He stated that Latin America is the only portion of the world where Protestantism is growing faster than the population. Population is increasing at the rate of 2.6 per cent a year, he reported, but Protestantism is growing at the rate of 15 per cent a year.

The priest noted that there were only 100,000 Protestants in Latin America in 1914, but that their number had grown to 10,000,000 by 1960. He predicted that there will be 50,000,000 Protestants in Latin America within fifty years.

*Jungle tribes threatened with extinction.* While most of the world is staggered by statistics of population explosion, Brazil is concerned about the threatened extinction of whole tribes of jungle Indians. Of the 235 tribes known to exist in Brazil in 1900 only 186 remained in 1950. A survey of Indian tribes is now under way to help the Brazilian government formulate a new Indian policy. Missionaries in the area are assisting in the survey.

## INDIA

*Million-gospel campaign.* The million-gospel crusade in India has already distributed nearly half a million gospels in India. Rev. William Smith, who is directing this distribution project, writes: "The area of operation during the past month has included many Muslims. Despite their prejudice against the Christian Book, it is surprising how many come forward to buy it in either Tamil or Urdu. It is worth remembering that of those Muslims who have turned to Christ the larger number have been affected by reading the New Testament. In a two-week campaign in Bangalore 16,800 Scriptures were sold on the streets in a two-week campaign; in co-operation with the churches of Madras 73,000 Scriptures were sold.

*The Bible still the most translated book.* According to UNESCO figures the Bible is still the most translated book in the world. In 1962, 251 Bible translations were published, with 206 books about Nikita Khrushchev and 182 about Vladimir Lenin. The country which produced most translations was the U.S.S.R., although it produced no Bible translations.

*Congress on evangelism.* A world congress on evangelism to be held in West Berlin from October 26th to November 4th, 1966, is expected to bring together about 1,200 influential churchmen from all over the world. Evangelist Billy Graham and Dr. Carl F. H. Henry, editor of *Christianity Today* magazine, which will sponsor the congress as a tenth anniversary project, unveiled the world congress plans at a news conference on December 22nd. Dr. Graham is honorary chairman of the congress. "Our prayer," he said, "is that through the medium of the world congress on evangelism the Church today will receive new power and a sense of urgency such as was characteristic of the early Church after Pentecost." Dr. Graham declared his hope "that the congress will speak to the whole Church with clarity and authority on evangelism and the mission of the Church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

*" A word spoken in due season, how good is it "* (Proverbs 15 : 23).

# WORDS

By CHESTER SHULER

WHILE most of us may talk too much, it is probably true that we say very little which is spoken " in due season."

The Bible declares that a proper word spoken at the correct time is a very good thing. There are times when to remain silent can be unjust, and even cruel. Let us think of a few of these seasonable words.

### The word of warning

" I'm warning you " is a common expression. We warn others, sometimes in jest, at other times seriously. If we were to see someone about to step unintentionally into deep water and be in danger of drowning we would cry out a warning at once. To fail would be gross criminal negligence. But this word is not always easy to utter. Folk do not always appreciate a warning. There is a certain fascination about sin that deceives and makes it seem harmless. People do not always appreciate having this pleasure disturbed.

We may have met persons who take this attitude. Jeremiah, Elijah, Jonah and Isaiah all tell of experiences they had in warning people who did not want to be warned. Human nature has not changed since their time.

" Wet paint " signs invite folk to touch and to see if it *is* wet. Some persons seem attracted to danger by the very warning they are given, but the one who faithfully warns has done his duty.

To warn often requires heroism, especially when the warning involves sinful things. Such warnings do not often make the warner popular with the warned ones, unless they realise their real danger. Yet God depends on heroic folk to do His work here on earth.

### The word of sympathy

This word is nearly always appreciated. Frequently it is longed for and not received. The sympathetic word is indeed, as the Bible puts it, " like apples of gold in pictures of silver " (Proverbs 25 : 11). It lends beauty to life and strengthens the sorrowing soul with renewed hope and comfort.

Everyone needs the word of sympathy at some time or another. Fittingly it has been said that " sympathy is two hearts tugging at one load." When the load is very heavy, how it does help to have a kind friend drop a kindly word ! Jesus offers to share the yoke with us and lighten the burden.

There are times when all we can do to help another is to sympathise. A country pastor visiting a poor member of his congregation who lived in isolated country heard her exclaim : " Oh, I just felt that you would come today ! I have so many troubles and problems and I want you to help me with them ! " And then she listed her problems—most of which were quite beyond his wisdom to solve. He felt so helpless to assist her, but presently she would exclaim : " Oh, pastor, you have settled my problems so nicely ! You have given me just the help I needed." He knew then that it was not wisdom but sympathy and compassion which the poor woman needed and craved. His words of sympathy had given her victory.

The real value of a sympathetic word fitly spoken cannot be measured. It is like the switch on the railroad track : only the inch which means safety or a wreck.

And the sympathetic word works both ways, too. It helps the recipient and the giver. A physician had among his patients a middle-aged lady of great wealth—and many imaginary ills. During the war, when he was greatly overworked, he wrote one day a prescription and handed it to her. With amazement she read : " Do something for somebody, two or three times daily, before and after meals." She took this remedy seriously, and learned to speak the sympathetic word to others, with much benefit to her own health and peace of mind.

### The word of encouragement

This word is always seasonable too. As compassion it is needed by all. And the only way we can hear such words is via the lips of others.

Many persons need encouragement when they do not particularly need either sympathy or warning. Discouragement is a deadly foe of usefulness in any line of endeavour, and in Christian work this is especially true. Satan knows that a discouraged Christian is useless, so he seeks to discourage us whenever possible.

Jesus often urged His followers to " be of good cheer." The word of encouragement helps so much in the ministry of good cheer, and has God's blessing

upon it. It is said that in a certain desert region of California the soil is very rich. Where there are showers, plant life flourishes. Only the encouragement of water is needed. The heart of neighbour or friend may seem like poor soil, when only a little encouragement will transform it into fruitfulness.

The word of cheer and encouragement given in Christ's name will surely bless giver and recipient.

### Word of explanation and apology

This is difficult to speak. Heroism is needed to utter these difficult yet most seasonable and fitting words sometimes. Yet they are so very necessary. A word of explanation will often avert serious misunderstanding. Nearly everyone says things which he regrets later. Words not "meant" as they sound sometimes cut deeply into the feelings of others, and an immediate word of apology and explanation might clear the atmosphere and restore fellowship. Real courage is needed at times to offer a *sincere* apology for a wrong done another. It is comparatively easy to *say* "I am so sorry"; but to show the sincerity of one's sorrow by making right the wrong done is the real test. The explanatory word and the humble apology are always in season.

### Seasonable words needed

Much as we need to be careful not to say wrong words, we need to learn to speak fitting words at the proper time and to the right people.

A friend had to enter a hospital and was very ill while there, but he was loud in his praise for the service received. Everyone, he said, was so attentive and kind. Even the busy nurses gave him special attention. Some went out of their way to be kind. He seemed surprised, but we were not. We know the secret—this man had learned to speak, naturally and sincerely, a kind, helpful, cheerful word. Everyone likes to have him around because he leaves them feeling better than before he came.

Let us pray daily for wisdom to use fitting words which may help and never harm others, and that our words may always be "in season."

*Church of God Evangel.*

---

The weakness of so many modern Christians is that they feel too much at home in the world. In their effort to achieve restful "adjustment" to unregenerate society they have lost their pilgrim character and become an essential part of the very moral order against which they are sent to protest.

The world recognises them and accepts them for what they are, and this is the saddest thing that can be said about them. They are not lonely, but neither are they saints. A. W. TOZER.

---

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

### GREAT BIBLE PRAYERS

Jonah, the disobedient prophet, said that he prayed from the belly of hell and God heard him. So the repentant prophet was carried to land and vomited on to the shore. What an experience!

During the dark days and nights of the last war an Elim member was working in a great factory. Bombs hailed down from the sky and our good brother found himself trapped in a hell of twisted machinery. He prayed, the miracle happened: a great capstan shifted and tore a way through the parts of twisted metal, leaving a gap for him to crawl through. Inch by inch he freed his body, got to the roof of the damaged building and shouted for help. Rescue workers could hardly believe ears and eyes that one could come out of such a place alive. Yes, in the most awful circumstances God hears and answers prayer.

Are you in some terrible situation? Cry to God for help and if, like Jonah, you are there because of disobedience repentance must accompany your cry for help. God will answer prayer, for He still specialises in things thought impossible.

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**Saturday, October 16th, at 7 p.m.**
London Crusader Choir
Massed male voice chorus
Tunbridge Wells Salvation Army band
Don Barker (electronic organ)
H. W. Greenway (chairman)
John Lancaster (speaker)

**ROYAL ALBERT HALL**
**Saturday, October 23rd, at 3 and 6.30 p.m.**
(see advertisements)

**BRISTOL, the City Temple**
**Saturday and Sunday, November 6th and 7th**
(details later)

**BOURNEMOUTH, the Winter Gardens**
**Saturday, November 21st, at 7 p.m.**
London Crusader Choir
Massed Elim and evangelical choirs
Boscombe Citadel Salvation Army band
The Malden Trio
Don S. House (chairman)
Laurie Lambert (speaker)

**CROYDON, Fairfield Halls (concert auditorium)**
**Saturday, December 11th, at 7.30 p.m.**
London Crusader Choir
Massed male and mixed voice chorus
Croydon Citadel S.A. band
The Four Kingsmen
J. Hywel Davies (chairman)
Percy S. Brewster, the President, will speak.

For full details of the foregoing meetings for musical evangelism and of others planned for the 1965-6 programme please write to Music Director at Headquarters.

D.1105

THE ELIM
# EVANGEL

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**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

## MAN'S FALLEN MIND

THE recognition that sin wrecked not only our capacity for right conduct and right speaking but our thought processes also represents a great step forward in arriving at divine truth.

The assumption continually faces us that this wrecking agency left our reasoning powers unscathed. God's word through Paul to the Corinthians disposes of this optimistic view. Our unawareness of the wrecking of our thought processes evidences itself as part of the wreck. The wrecking of our reasoning morally demonstrates itself as completely as the moral and physical wrecking, leaving us no more capable of pure reasoning than of pure conduct, thought or speech.

To the fundamentalist all this is elementary. He knows that a fallen nature carries with it a fallen reason. Therefore reasoning apart from revelation leads us away from God. It leads man only to posit some vague "depth of being" not "out there" but in himself as God, though he is fallen morally, spiritually, intellectually and physically, on the one hand, to the worshipping of some ugly wooden idol, on the other hand.

The Bible is at great pains to tell us this. "The fool hath said in his heart, There is no God." "If the light that is in thee be darkness, how great is that darkness!" In particular to the Greeks at Corinth God through Paul revealed that the intellectual fall paralleled in its catastrophic nature the moral fall, that the intellectual defeat was as great as the moral one. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1 : 21).

The fundamentalist approaches this matter also from another angle. He realises that any knowledge about the future must come from a source other than himself ; he is aware that he cannot of himself see one second into the future, much less into the distant future. Similarly, any knowledge about the eternal world must come by way of revelation, for he himself is locked up by his body to this time-space continuum. Again, any knowledge he may have about his own place in God's scheme of things must come from outside himself.

There are therefore two logical positions : that of the person who rejects a divine revelation and believes that we are but highly complex animals whose end is death and that no existence outside this is possible, and that of the person who believes that God has spoken by revelation and told us about the future, about the eternal world, about Himself and about ourselves and our relationship to Him.

Job stated : "I know that my Redeemeth liveth, and that He shall stand at the latter day upon the earth." Subsequent events have demonstrated to us all the factualness of Job's knowledge. But by no human intellectual activity could Job have achieved knowledge of the two facts he states in this text. God's Spirit by-passed the normal reasoning processes of Job's mind—He had to—to reveal to him eternal saving truths.

Some may argue that man's colossal intellectual feats—men into space for example—disprove that his thought processes are morally

(*continued on next page*)

# from my diary

By T. H. STEVENSON

The colour problem seems to affect even little children today. The gardener of a children's home told me of a five-year-old coloured boy who remarked about the chickens and hens around them: "Last year the yellow chickens turned into white ones, and now some yellow chickens are turning brown." In another moment he asked "When I am big will I be white like you?" Looking at the many flowers of various colours, the gardener told the boy how God had made them thus, and had also made people of different colours. Things might be different if people saw through the gardener's eyes.

☆ ☆ ☆

At our home we have had the pleasure of entertaining a French pastor and his wife. A minister of the Reformed Church of France, he pointed to two newspaper photographs of local weddings and expressed great surprise to see the respective brides holding luck emblems of a horseshoe and a black cat. He could not reconcile this attitude of superstition with a church wedding, where the happy couple have sought God's blessing. That is food for thought.

☆ ☆ ☆

I am writing my diary in Alsace, in the manse of our French friends mentioned above, having returned with them to their home. Pasteur Schulz preaches to one congregation in French and to another in German, while in conversation with many local people he speaks Alsatian. At my church he addressed us in English. Add a little Spanish and Italian, and the picture is complete of this fine unassuming minister. Monsieur Schulz works in close co-operation with the European Missionary Fellowship, and has an English lady evangelist as a colleague in the work of one of his three churches.

☆ ☆ ☆

In the city of Mulhouse the E.M.F. holds a monthly service conducted in English. Several English people attend, and numerous French people familiar with English or interested in the language also attend. I was privileged to preach at this service, which was led by Mr. Gordon Bayliss, who supervises the work of the E.M.F. in Europe. An Anglican curate on holiday gave a stirring testimony to his remarkable conversion, and one was conscious of God's blessing.

☆ ☆ ☆

The son of the manse, Jean-Daniel, has recently returned from six months spent at Lamberene in the work of Dr. Albert Schweitzer.* Pasteur Schulz has enjoyed a lifelong acquaintance and friendship with the renowned doctor, whose birthplace I have visited at Kaysersberg. Kaysersberg means "mountain of the emperor," and in the village one sees the fountain statue of the Roman emperor Constantine, whose questionable fame lies in his making Christianity the state religion of the Roman empire those many centuries ago. There are many mountains here, filled with beauty and history. I have seen the mountain where 30,000 German and French

* News is just to hand of the passing of this highly esteemed benefactor of humanity, who has left such an impact upon the thought of Christians and non-Christians everywhere.

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**EDITORIAL** (*continued*)

wrecked, but the fact that a nation can permit a sizeable proportion of its energy to be devoted to so senseless an objective when millions starve to death is the true indication of the fallen nature of men's thought processes.


## An important announcement

**MRS. GLADYS M. GORTON'S NEW BOOK**

# FROM THE KITCHEN WINDOW

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D.1111

soldiers died in four years of see-saw battle to possess it during 1914-8. On another a large stone marks the place where 160 Algerian paratroops were killed when seeking to " open a door on the Alsace mountain pass " in 1944. On another is an interesting castle, the former summer-house of Kaiser Wilhelm. But one is more constantly remembering the psalmist's words, " I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

☆ ☆ ☆

I have visited Gunsbach, where Albert Schweitzer grew up. The Lutheran church there where his father was pastor is one of seven churches which must also make provision for services for Roman Catholic families. This still continues ; a Protestant church with a typical Catholic altar behind a screen. It dates back to a time when France was maybe more than fifty per cent Protestant. Today the Protestants represent a very small minority, and of this only a small number could be described as evangelical. It seems a country of need, of challenge, and of opportunity.

☆ ☆ ☆

In the ancient castle, which was reconstructed by Kaiser Wilhelm when Alsace was ruled by Germany, there is a fireguard with the words " I will not do it " engraved at the kaiser's request. They refer to World War I. True or untrue, certainly many great evils arise not because of will but through lack of it. " Evil is wrought by want of thought as well as want of heart."

# MILLIONS LIVING WHO HAVE NEVER REALLY LIVED !

## *by W. J. Maybin* (CROYDON)

STARTLING but true ! Of the millions of people struggling for existence on this planet there are countless thousands who have never really lived. You see, it is possible to live and yet to be dead ; this is not a contradiction, but a fact—alive to material and worldly matters yet as dead to spiritual issues as a corpse to its surroundings in a morgue !

In that very intriguing story *Uncle Tom's Cabin* the writer introduces to us the little negro slave-girl Topsy and her conversation with the housekeeper of the rich Louisiana planter.

" How old are you, Topsy ? " she asks.

" Dunno, missus," answers the little lassie with a typical grin.

" Who was your mother ? "

" Never had none."

" Never had a mother ! What do you mean ? Where were you born ? "

" Never was born ! " grinned the child.

That is the trouble with people today of every social stratum, colour and persuasion : they have never been born again, though Jesus said " Ye must be born again." As Ian Macpherson puts it in his book *None Other Name*: " With the world of the seen and the temporal they are very familiar, but of the world of the unseen and the eternal they have not so much as heard. Speak to them about the biological process of birth, and they understand you perfectly. Talk to them about the much-discussed science of eugenics, and they are not slow in grasping what you mean—though the whole subject is fringed with mystery. Tell them of that other mystery, the new birth, and of the spiritual law associated with it, and they have no idea what you are driving at." Why ? Because man by nature is a sinner and in the estimate of heaven he is spiritually dead.

### THE NAKED TRUTH

Millions physically alive but, in relation to God, *dead* ! They lack what Wesley termed " the life of God in the soul." As Dr. Billy Graham writes of the sinners around, especially youth : " They are like rows of beautiful cars, perfect in every way but with no gasoline in the tanks. The exteriors are fine, but there's nothing inside to give them power." The one thing that the natural man lacks is life, God's life, eternal life in the soul.

The scriptural evidence for this state of spiritual death in man is overwhelming. Here are a few withering statements from sacred writ : " By one man sin entered into the world, and death by sin " (Romans 5 : 12) ; " You hath He quickened who were dead in trespasses and sins " (Ephesians 2 : 1) ; " She that liveth in pleasure is dead while she liveth " (1 Timothy 5 : 6). This is the heart of the problem today—the problem of the heart. There is something missing from the inner man, as the man discovered who tried by every means to make a corpse stand upright. And every effort of man, psychiatric, edu-

cational or political, is futile to remove the complexes and conflicts. Sinful man is shut up to God and to faith in Christ. Greater than the problem of nuclear warfare is the problem of alienated mankind. What makes the bomb dangerous is not the destructive energy it contains but the man who controls it. The most urgent matter therefore is not rearmament but regeneration. Take the war out of man and you are on the way to getting peace among men, and not before.

## THE URGENT TASK

The naked truth should lead us to the urgent task, that of bringing this life to dead souls. In this task we have the co-operation of man with God.

From the tragic moment in Eden when man said "no" to God and "yes" to the Devil he died spiritually, and God was faced with the task of undoing the evil deed. There was only one way to regain lost and forfeited life, and that was through life given. This we see right through the whole economy of Old Testament sacrifices, which of themselves could never remove sin or offset its consequences. God was faced in the end with giving Himself in the person of His Son on the cross. He gave His own life that dead men might live. He went to the cross to die, and we now go there to live.

*"So from the hill of the cross*
*There flows life more abundant for ever."*

The task has been tackled and finished and eternal life is now offered; "all may live, for Christ has died." On God's side the task is finished; on our side it is still with us. "How shall they hear without a preacher?" (Romans 10 : 14). The good news must be published; the dead must hear the truth in order that hearing they might have life through Christ. Our task "towards them that are without" is that of telling them that there is life in the gospel if they will but accept it.

Man suffers a threefold estrangement from God. First, he suffers from self-estrangement. One writer puts it thus: "He is so dissociated, so alienated from himself that he sees himself less as a personality than as a battlefield where a civil war rages between a thousand and one conflicting loyalties. Only God can bring man to live with and understand himself. Secondly, he suffers from estrangement from his fellows. The history of this war-torn world is sufficient to prove this point, for "wars are nothing but macrocosmic signs of the psychic wars waging inside microcosmic muddled minds." And man is living with the greatest estrangement of all, i.e. estrangement from God. The foregoing estrangements are the results of this alienation. Sin has separated man from God the source of life and contentment. Only God can bring about reconciliation; indeed, this has been done, and distracted, alienated souls around us are waiting to hear the news. The Christian must be moved with compassion to proclaim this message, for to us has been committed the ministry of reconciliation.

*"Then with a rush the intolerable craving*
*Shivers through me like a trumpet call—*
*Oh to save these! To perish in their saving,*
*Die for their life, be offered for them all."*

That is Calvary love, and nothing short of this will meet the situation. We must die for their living, and that cuts right across the easy-going religion of so many people who clutter church pews today.

The late Dr. Sangster wrote: "One chief reason why the gospel does not spread in the western church with the rapidity that once it did is here: the advocacy of faith is left largely to the 'professionals' and the mass of ordinary believers either feel no responsibility or no capacity to pass the glad news on." How very near to the trouble this great Methodist came. He suggested that the simplest way to embarrass a normal congregation today is to ask two ordinary questions: When did you last lead a soul to Christ? or When did you last try? Is it possible, to quote Dr. Samuel Shoemaker, that "the Church today is more taken up with dues and pews than with news"?

*"O Lord, let Thy love fill me*
*And reach through me to Christless man;*
*Thy coming draws near,*
*Help me to speak now while I can."*

## THE AWFUL TRAGEDY

I speak these last words with bated breath. I crave for tenderness of heart as I make reference to the tragic possibility of those who are now spiritually dead, dying eternally; struggling on this human level for existence to pass into eternity perhaps without God, without Christ, and therefore without hope; the human casket to be reduced to dust, but the essential part, the eternal part, to be alive for ever in the place where God cannot be gracious. Hell and the lake of fire are stark realities.

The soul that refuses to flee to Christ cannot escape eternal damnation, whatever this may mean. There is a heaven to be gained and a hell to be shunned. While heaven waits to receive all who will repent and believe the gospel, hell awaits every man who willingly and knowingly rejects Christ as Saviour. This is tragic! What are we doing about it?

May the urgency of this word grip not only the

sinner who may read, but every Christian also to the extent that we shall be stirred to action, stirred to a three-dimensional evangelism.

**Pulpit evangelism**

This involves the minister, for preaching is God's appointed means for the fulfilment of His redemptive plan. Preaching, either in regular ministry or special missions within the church, holds the all-important place. "The minister is ordained for the purpose of bringing men and women to Christ; if he is not doing it it is questionable whether he ought to be in the ministry at all" (Stephen Neil).

**Departmental evangelism**

This involves every department of church activity. It was Finney who said "A revival may be expected when all the activities of the Church are aimed at the conversion of sinners." The evangelistic spirit should dominate every branch of the local church. In the language of the "Tell Scotland" manifesto, evangelism is "not a sporadic or occasional encounter with the world, but a continuing engagement at every level."

**Every-member evangelism**

This involves every member, involves you as you finish this article. New Testament evangelism highlights this person-to-person aspect of the job, every Christian within the fellowship shouldering the responsibility of witnessing for Christ. As Gamaliel Bradford puts it: "The true religious idealist, the true purveyor of the gospel, no sooner receives the light himself than he is seized with this passion for distributing it." How true! The progress or the contagion of Christianity is "soul by soul."

If sinners languishing in spiritual death are to experience life in Christ, Christians must be alive to the situation and quick to buy up every opportunity of spreading abroad the fame of Jesus Christ.

May God do this for us in this Jubilee Year.

## SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending August 10th, 1965. We appreciate the generous giving of our young people.

| | £ | s. | d. |
|---|---|---|---|
| Lee Croft, Sheffield | 30 | 1 | 6 |
| Thornton Heath ... | 25 | 0 | 0 |
| Oxford, ship halfpennies ... ... | 17 | 5 | 0 |
| Croydon: Cadets 17/11, junior church £2/16/4, Sunday school £7/16/-, Sunday school ship halfpennies £4/10/- ... | 16 | 0 | 3 |
| Clapham, Sunday school and Sunshine Corner ... | 15 | 0 | 0 |
| Chelmsford: Sunday school £3/4/7, ship halfpennies £11/5/4 ... ... | 14 | 9 | 11 |
| Leigh-on-Sea, ship halfpennies ... | 13 | 19 | 2 |
| Bradford ... ... | 11 | 6 | 3 |
| Southampton (three branches) ... ... | 10 | 5 | 6 |
| Swindon ... ... | 10 | 0 | 0 |
| Wimbledon junior church ... ... | 9 | 3 | 0 |
| Kingstanding ... | 8 | 10 | 7 |
| Rotherham: Kimberworth Park £5, College Road £3 | 8 | 0 | 0 |
| Ilford ... ... ... | 7 | 10 | 9 |
| Langley ... ... | 5 | 17 | 6 |
| Ipswich, Sunday school £2/3/9, ship halfpennies £3/4/9 ... ... | 5 | 8 | 6 |
| Lowestoft, ship halfpennies ... | 5 | 0 | 0 |
| Abertysswg ... | 5 | 0 | 0 |
| Barking ... ... | 4 | 13 | 8 |
| Llanelly, ship halfpennies ... ... | 3 | 10 | 0 |
| Tithe Farm, Dunstable ... | 3 | 10 | 0 |
| Islington: Cadets £3/8/3, Junior Crusaders 1/7 ... | 3 | 9 | 10 |
| Newquay, Junior Crusaders ... | 3 | 0 | 0 |
| Mountain Ash ... | 2 | 14 | 0 |
| Aldershot ... ... | 2 | 3 | 0 |
| Carshalton ... ... | 2 | 0 | 0 |
| Edinburgh, ship halfpennies ... | 2 | 0 | 0 |
| Loughborough, ship pennies ... ... | 1 | 19 | 11 |
| Abercynon ... ... | 1 | 17 | 6 |
| Mason Street, Hull, junior church ... | 1 | 17 | 4 |
| Vazon, Junior Crusaders ... ... | 1 | 15 | 6 |
| Grimsby, Sunshine Corner ... ... | 1 | 12 | 0 |
| Rugby ... ... ... | 1 | 10 | 0 |
| Aberdare, ship halfpennies ... | 1 | 10 | 0 |
| Aberystwyth ... | 1 | 1 | 6 |
| Bermondsey ... | 1 | 0 | 0 |
| Hove ... ... ... | 1 | 0 | 0 |
| Salford, Sunshine Corner ... ... | | 16 | 6 |
| Driffield ... ... | | 15 | 0 |
| Wrexham ... ... | | 14 | 0 |
| Waltham Abbey ... | | 13 | 5 |

## GOD'S AID FOR MAN'S NEED

(Psalm 142)

This psalm is the expression of David's own experiences as he is hiding from Saul in the cave Adullam, as recounted in 1 Samuel 22.

1. **The distressed soul** (vv. 2, 3, 6).

The trouble and affliction is desperate, so that he says "I am brought very low" (Job 5 : 7).

2. **The deserted soul** (v. 4).

In the midst of distress he is without sympathy and help. "Refuge failed me; no man cared for my soul."

3. **The praying soul** (vv. 1, 2, 5).

Being distressed and deserted, he turns to the Lord and seeks His help—and not in vain (Psalm 34 : 4-8).

4. **The praising soul** (vv. 5, 7).

Distressed and deserted conditions vanish, "for Thou shalt deal bountifully with me."

H.R.


**and now . . . our united**

**East London Crusade**

in the

**BARKING ASSEMBLY HALL**

commencing

**Sunday, October 3rd, at 8 p.m.**

conducted by

**Pastor Tee and Scottish tenor H. Davidson**

* ***Enjoy four choirs, accordion band, etc.***

* ***Divine healing each weeknight.***

D.1104

# News from the Churches

### Miracle of healing in Sheffield

#### MRS. FLORENCE FROST TESTIFIES

For thirty years I suffered as I thought with colic, and was often in terrible pain. I could not eat a normal diet. In April of this year the pain was so acute that I had to see the doctor. He said I had gall trouble and would have to have an operation. I had five X-rays, then deep X-ray. At the same time my Christian brothers and sisters were praying for me. I told the Lord I knew He would heal me. I had lost one and a half stones in weight and dare not eat. In June prayer was answered. The hospital doctors said they could find nothing. Praise His wonderful name ! He has healed me ! I am fit and well, free from pain and can eat anything. An operation is not now necessary. I shall never cease to praise Him, my Jesus.

---

### MILLISLE CONVENTION, 1965

*Report by the minister, James Kay*

We rejoiced that the crowd filled the church, anterooms, porch and were even listening outside.

" It was good to be there." This epitomised the messages. Mr. McKeown, a Presbyterian minister, took us to 2 Chronicles 29, showing us the inner part of the temple that has to be set in order. From Revelation 2, Mr. Workman, a Congregational minister baptised in the Spirit, went beyond a church with good works to reveal a heart that did not love as it used to do. Evangelist O'Grady, dealing with the perpetuation of Pentecost, reminded us of the oft-forgotten factors which are needed for a day-to-day Pentecostal experience.

Our brother McRoberts, ministering in song and the spoken Word, presented a God that can do wonders. " He can bring raindrops out of blue skies."

Yes, it was good for us to be there, for we met with the Lord.

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## NEWS

**A SPECIAL TRAIN HAS BEEN BOOKED TO BRING WELSH ELIM MEMBERS TO SHARE THE GREAT THANKSGIVING JUBILEE SERVICE IN THE ROYAL ALBERT HALL ON SATURDAY, OCTOBER 23rd. IT IS HOPED THAT SIXTY CHILDREN DRESSED IN WELSH NATIONAL TRADITIONAL COSTUME WILL SING IN WELSH.**


*Why You Should Choose a*



**Hammond Organ**
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When you are ready to choose an organ, remember that a Hammond Organ offers your church the best value.

Over 40,000 churches have chosen a Hammond Organ: because only a Hammond Organ has:

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# Women's column

## TWO INTERESTING LETTERS

By GLADYS GORTON

I RECEIVED these two interesting letters in response to the article "The pastor's wife."

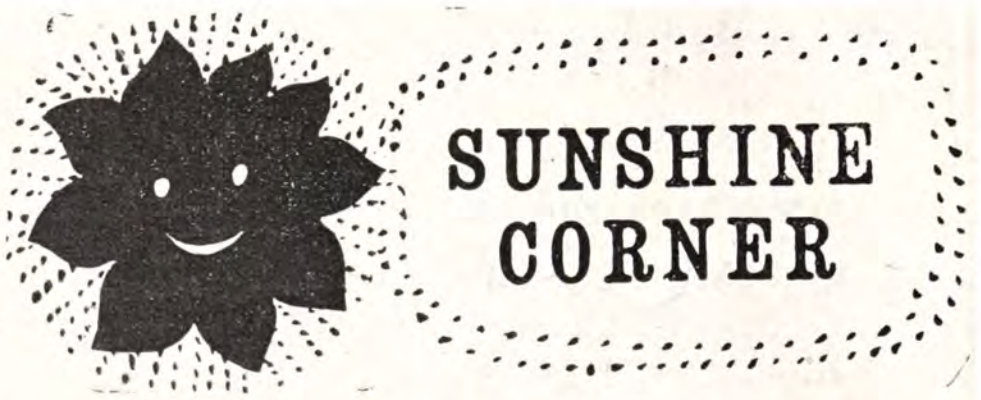
"Dear Mrs. Gorton,—Your recent article in the ELIM EVANGEL on 'The pastor's wife' prompts me to ask the question '*Why* is so much expected of the average pastor's wife?' After all, she is for the most part just an ordinary housewife and mother, like many another woman in the Church. Domestic help is out of the question, and often she cannot even afford the modern labour-saving gadgets of her more fortunate sisters; yet if she does not speak, sing, lead the women's meeting, help in the Sunday school, assist in the missionary working party, organise convention teas, visit the sick, entertain in the home, as well as find time for the kind of interruptions that you mention in your article, the church somehow feels that it hasn't got its money's worth!

"A 'lousy' job? Not on your life! I wouldn't change places with the Queen of England. It's a wonderful privilege to serve the Lord and His Church. All the same, I confess I can't help *sometimes* wondering why the pastor's wife should have so many privileges! Anyway, it's a privilege to be having a little break just at present. Thank you for your weekly column. It is often a means of blessing to me. God bless you. For obvious reasons I can only sign myself 'A Pastor's Wife.'"

"Dear Mrs. Gorton,—I read your article on the pastor's wife with considerable interest, particularly as you paid tribute to those ministers' wives who serve without complaining. Service with a smile seems more appropriate to her position than service with a frown. I acknowledge, however, that there are many trials and problems peculiar to her position, such as frustration, disappointment, misunderstanding, misrepresentation, interruptions, sometimes heartbreak, certainly weariness, but as she draws on the grace of God she is enabled to live victoriously.

"We must never forget that hers is a voluntary service. She serves not because she is a pastor's wife but because she loves the Lord. She would have served, though in a different capacity, had she not married a minister. Churches should never forget that she is an unpaid worker, therefore they have *no claim* on her time and service. Hers is a calling, not just a job. This moulds her mental approach. As the pastor's wife she wants to be an example to the

(*continued on page 622*)




HELLO SUNBEAMS.

The leaflet was entitled "Herald of Comfort," and on the cover was a picture of a charming little girl holding a basket of flowers. It was a very interesting leaflet, but I was more interested in the charming little girl who was handing them out. Here was a herald of comfort indeed, and I was quite sure that daddy would have agreed with me.

It happened in the Town Hall in the great city of Birmingham. Crowds of people were thronging it, climbing the many steps to the galleries. The little girl was very busy indeed and she seemed to be enjoying herself. Many of the people had come because they were sick or in trouble. They wanted the leaflet and their faces lightened as they received it with a friendly smile from such a charming person.

I saw the little girl again inside the hall. She was listening to the evangelist and watching him very intently. Sometimes she turned to mummy and smiled, but her eyes always turned back to the platform and I knew that she felt that she was part of this great crusade. She had a very important part to play and she was a herald of comfort indeed.

It is a great and wonderful thing to be an evangelist, and very important too. The eyes of all the people are looking to him at such a time. Sometimes I feel an evangelist must feel very lonely. So much depends on him and so many eyes are upon him, and I am sure it must be quite an ordeal.

That is where the little comfort is most needed. You see, sunbeams, daddy was the evangelist, and his little daughter was very busy helping him. She didn't realise how very important she was just at that time. I am sure that daddy needed her and was glad she was there, and her mummy too. While he was bringing help and comfort to all those who came a little girl was helping him in return.

I am quite sure that the Lord Jesus was glad that one of His little ones was busy for Him. I am quite sure that it will be recorded in heaven. Jesus was glad when boys and girls followed Him and helped Him in His ministry, and He still uses boys and girls today. The kind of comfort that a boy and girl can give is very special and very precious. Are you busy

(*continued on page 622*)

# COMING EVENTS

**BANGOR, Northern Ireland.** October 9, 10. Elim Church, Southwell Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : S. Workman (Whitehouse Congregational), T. Jacobs (Portadown), J. Harris (Lurgan). Ulster Temple choir and quintet. Refreshments provided on Saturday.

**BARKING.** Commencing October 2. Barking Assembly Hall. East London Crusade. Saturday at 7.30, Peniel choir. Sunday at 8, London Crusader Choir. Each night (except Friday) at 7.30. Conducted by Alex Tee. Choirs and soloist from Scotland. On October 11, campaign to be transferred to the Barking Elim Church.

**BARRY.** September 25, 26. Elim Church, Upper Pyke Street. Harvest thanksgiving. October 2-7. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.15. Preachers : D. Evans (Swansea), H. Morgan (Newport), R. B. Humble (Swansea), Russell Jones (Gabalfa). Convener : G. J. Jones.

**BIRMINGHAM, Winson Green.** September 25, 26. Elim Church, Handsworth New Road. Harvest gifts festival. Saturday at 7. Pastor and Mrs. J. Osman will speak and sing. Sunday at 11 and 6.30. Speaker : Pastor G. Dunk (New Zealand). Testimonies and music items.

**CAERPHILLY.** September 25. Elim Church, St. Fagan's Street. At 7.15. Reopening of renovated minor hall by Ron Jones (Bristol), the first minister of Caerphilly Elim Church.

**CAERPHILLY.** October 7-13. Elim Church, St. Fagan's Street. Annual Convention and Missionary Exhibition. Sunday at 11, 6.30 and 8.15. Weeknights (except Friday) at 7.15. Preachers : Alex Johnston (Scarborough) and Ken Folkes (Derby). Soloists : Lee Robbins and Mrs. Folkes. Missionaries from India, Transvaal, Rhodesia and Tanzania will take part. Convener : J. B. Coleman.

**CLACTON-ON-SEA.** October 9-14. Elim Church, Hayes Road (behind Town Hall). Church anniversary services. Saturday at 3.30 and 6.30. Tea provided. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Children's mission : Monday to Thursday at 6. Preacher : D. J. Green.

**CLAPHAM.** September 25-30. Elim Central Church, Clapham Crescent. Crusade transferred to church. Saturday at 7.30, Southampton choir. Sunday at 11, breaking of bread, and at 6.30 revival service. Subject : Prophecy. Tuesday, Wednesday and Thursday at 7.30.

**CROYDON.** September 26. Elim Church, Stanley Road. Missionary harvest festival at 11 and 6.30. Speakers : Mr. and Mrs. G. Wildey (Indonesia). Convener : W. J. D. Maybin. Thursday, October 7, at 3. Sisterhood rally. Speaker : Mrs. K. Smith (Worcester). Soloist : Mrs. E. James (Worcester). Convener : Mrs. M. Maybin.

**EALING, Hanwell.** September 27—October 1. Children's crusade, each night at 6.30, conducted by Derek J. Green, followed by prayer in the Elim Church, Northfield Avenue, at 8.

**EALING.** October 2. Elim Church, Northfield Avenue. North London District Presbytery business meeting at 2. Youth rally at 7.

**HALIFAX.** October 2-7. Elim Church, Hopwood Lane and Bond Street corner. Annual convention. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Thursday at 7.30. Speakers will include J. C. Kennedy (York).

**HIGH WYCOMBE.** The Elim Church, Bowdery's Lane, is now closed. During the building of the new church all services will be transferred to the Elim Church, Moor Common, Lane End (buses 36 and 37 from High Wycombe station). Services : Sundays at 11, 3 and 6.45 ; Tuesday at 7.45 ; Wednesday at 7.45, young people. A coach will leave High Wycombe (Newlands) each Sunday at 6.20 for the evening service. There is no charge. The new church will open on Saturday, October 9, at 3 p.m. (details later).

**KIDDERMINSTER.** September 25, 26. Elim Church, Prospect Hill. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11, 2.45 and 6.30. Preacher : Glyn Taylor (Dowlais). Convener : G. Harpin.

**LEICESTER.** October 2. Hinckley Road Methodist Church. At 7. Great Jubilee Evangelistic rally, sponsored by the North Midlands District Presbytery. Preacher : George Canty. Convener : Wynne Lewis. October 3-15. Elim Church, Narborough Road junction. Revival and healing crusade conducted by George Canty. Sundays at 6.30. Weeknights at 7.30. Also Thursdays at 3.

**NEWCASTLE-UPON-TYNE.** September 25, 26. Elim Church, Heaton Road. Visit of Wesley and Mrs. Gilpin and Elim Bible College students. Saturday at 7, ordination of W. Gibson (Hadley), former Newcastle Elim Crusader. Sunday at 11 and 6.30, followed by after-church youth meeting.

**PORTADOWN.** Commencing September 28. Elim Church, Clonavon Avenue. Jubilee Revival and Divine Healing Crusade, conducted by Charles Brookes and G. Heathcote. Weeknights (except Friday) at 8. Sundays at 7 and 8.30.

**ROCHESTER.** September 29—October 10. Elim Church, Star Hill. Evangelistic services. Preacher : Bryan C. Vidamour (Switzerland). Children's meetings each weeknight at 6.30, conducted by Uncle Bryan and Aunty Ruth. October 3 at 6.30. London Crusader Choir.

**SOUTHEND-ON-SEA.** October 9-11. Elim Church, Sea View Road. Thirty-ninth church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher : F. R. Barnes (Southsea). Music by "The Foursquares."

**WESTCLIFF-ON-SEA.** October 3-10. Elim Church, Electric Avenue, near Fairfax Drive. Bible teaching services by Robert D. Bradley (Smethwick). Sundays at 11 and 6.30. Monday to Thursday at 7.30.

**WORTHING.** October 2, 3. Elim Church, Grosvenor Road, opposite Christchurch. Annual Choir Festival. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : J. McBurney (Bournemouth).

**YEOVIL.** September 28, 29. Elim Church, Southville. Lee Robbins (American gospel singer). October 2-4. Harvest festival. Saturday at 7.30. Sunday at 11, 3 and 6.30. Monday at 7.30. Preacher : W. M. Plowright.


SWANAGE YOUTH CAMP

REUNION

Bournemouth and District Presbytery Rally

Speaker : Pastor A. S. Brewster

SATURDAY, September 25th, at 7

at

WINTON (Bournemouth) Elim Church

D.1110

GEORGE CANTY

the preacher-painter

in

LEICESTER REVIVAL AND HEALING CRUSADE

October 2nd to 15th

Presbytery rally on Saturday, October 2nd, at 7 p.m. Methodist Church, Hinckley Road.

Convened by Rev. Wyn Lewis.

Then every evening (except Fridays) in ELIM CHURCH (Rudings Road and Narborough Road junction)

Weeknights at 7.30. Sundays at 6.30. Also Thursdays at 3 p.m.

D.1101

# YOUTH PAGE

## the yoke of youth

(Lamentations 3 : 37)

By LEON C. QUEST

DARTMOOR ponies ! I was born and bred among them at a moorland village called Lee Moor. One of the thrills of my boyhood days was to be on the back of one of these ponies. I have seen them jib and jump, kick and lie down. It was great fun, but of course much was done by coaxing a little now and again with another part of the harness, the whip.

All this brings to mind the words of Jesus, who had the eastern farmer and the untrained oxen in mind : " 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. For My yoke is easy, and My burden is light." Jesus often watched the eastern farmer ploughing the land with an old ox and a young one in harness with it, in training. It was much better for the younger to bear its yoke with the older.

Saul of Tarsus found it very hard to fight against God before his conversion. Endeavouring to carry out his youthful ambition and wipe out the Church, he fell under the " goad " of conviction. The goad was the pointed stake used by the farmer to urge his beast along. Jesus said in answer to Saul's inquiry : " It is hard for thee to kick against the pricks " (or against the goad)—of the Spirit.

How many young people seek to get away from the yoke of responsibility. We hear it said : " Let youth have its fling." The Bible says : " It is good for a man that he bear the yoke in his youth."

### the yoke of parental respect

Young people, the ten commandments have a two-fold direction ; the first four are toward God and the remaining six are toward men. The fifth commandment, " Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," is a commandment with a promise. This commandment is recorded by the apostle Paul in Ephesians 6 : 2-3. The promise still stands : long life. Are you a victim of the spirit of this generation which is contrary to the Spirit of Christ (2 Timothy 3 : 2) ?

Someone has said : " It must come as a shock to most mothers when, after struggling years to civilise a son, a little five-foot girl with a sweet face tames him in a week." This may be true, but what weakness !

### the yoke of mental training

We may call this education, but how true it is that all are not cut out to be scholars, and I would not over-emphasise the subject of education, or learning as Paul calls it. However, many of our young people attend night schools ; maybe they have to, but oh, how much they miss the prayer meeting and the Bible study. Educating the mind is imperative to one's job or profession, but are we becoming people of a materialistic mind ? What of our spiritual life ?

What is your mind taking in as your eyes watch television ? What is your mind taking in as your ears take in the radio voice ? That book, what is it all about ? Is it all at the expense of something more profitable to the mind ? It is easier to watch or to listen than to bear the yoke of some good hard reading. Our libraries tell the sad story of what young people are reading. Those biographies, those missionary books and the like, are neatly and dustily packed away in the library. What a heritage !

### the yoke of spiritual growth

This means reading the Bible, seeking Christian fellowship, doing Christian service. Two of the most important epistles that young people ought to read are those written to Timothy and Titus.

Paul had respect as well as tears for young people (2 Timothy 1 : 1-9). He wrote to Timothy saying " Let no man despise thy youth ; but be thou an example of the believer in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine " (1 imothy 4 : 12, 13).

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**Women's column** (*continued*)

congregation in her attendance at the services, in prayer, in her diligence in keeping her home, in her willingness to help whenever needed, in visiting the sick, and so we could continue.

" What a magnificent job some ministers' wives do! May God reward them for their labour of love. Yours sincerely in Christ. A. Pastor " (name and address supplied).

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**Sunshine corner** (*continued*)

for Jesus? Even if your daddy isn't an evangelist there are many ways that you can help and comfort.

'Bye now sunbeams. God bless you all. Do keep smiling, won't you?

Lots of love,

AUNTY DOROTHY.

# FAMILY ALTAR

**Pastor G. A. Wright contributes the Family Altar notes for the following months. We wish to express our appreciation to Pastor R. B. Chapman for his series of notes concluded in last week's "Elim Evangel."**

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, September 27th** — Luke 12:32-48

"Blessed are those servants, whom the lord when he cometh shall find watching (v. 37).

We are to live in expectation of our Lord's return. **By sacrificial living** (v. 33). If our treasure is in heaven we shall most certainly set our affections above, where we look for the Saviour. So laying up treasure in heaven safeguards us against indifference to our Lord's coming. **By readiness for service** (v. 35). With our loins girded and our lamps burning we are to be ready to do the Master's bidding in expectation of His appearing, and what better way can we show our readiness to serve then than by serving now? **By preparedness of heart** (v. 36). We are to wait with eagerness, ready with a royal welcome, giving evidence of a deep love and attachment to the Master, saying by our manner of life "Even so, come quickly Lord Jesus; we can't wait to welcome the day."

**Tuesday, September 28th** — Luke 12:49-59

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (v. 51).

Not peace, but division! That is a surprising pronouncement from the lips of the Prince of Peace, yet how could it be otherwise? Wherever Jesus went His holy life and His message were a challenge. They still are. We cannot pass on our way without giving our verdict. Division not because He wanted to set people at variance with one another but because division is the inevitable consequence of man's attitude to the gospel. It will always be like this. Some will change to the narrow way, others will remain on the broad road. Division where it hurts most, but Jesus is not indifferent to our feelings. His presence meant division in His earthly home (John 7:5). He willingly accepted that antagonism for our sakes. Let us show our gratitude by accepting antagonism for Him.

**Wednesday, September 29th** — Luke 13:1-17

"Lord, let it alone this year also" (v. 8).

God does not want us to be like that fruitless tree, but He does want us to be like that patient gardener. He loved his plants. No blame could be laid at his door if the tree failed. He would do everything humanly possible to promote fruit-bearing. He would persevere and wait for results long after others had given up hope. The gardener was a kind of intercessor for that fruitless tree. He could have been its critic, for he must have been as disappointed in it as its owner, perhaps more so, for he had done his best to promote fruit-bearing without success. But instead of being its critic he pleaded for it to be given another chance. The gardener had hope for that tree; I hesitate to call it faith. The atmosphere of the parable suggests to me that that gardener did not expect the tree to fail permanently. We must remember this in relation to Christian fruit-bearing. The gardener was patient with this backward tree. "The husbandman **waiteth** for the precious fruit of the earth" (James 5:7). We must not be hasty in writing people off as failures, particularly young Christians. May God help us to follow this worthy example.

**Thursday, September 30th** — Luke 13:18-35

"And they shall come" (v. 29).

How the gospel works may be a mystery to us, but it does work—it cannot fail. "They shall come." What an incentive to world evangelism! The fields are white unto harvest, and this includes our own neighbourhood, not only the far horizons. "They shall come." What an inspiration when the response to the gospel is poor! Faith refuses to be discouraged, but clings to the promise "They shall come." They may not always come in multitudes, but "they shall come," in ones and twos, a eunuch here, an Andrew there. "They shall come." What evidence of the magnetism of Christ! "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). What a multitude! "A great multitude, which no man could number" (Revelation 7:9). What a mixture! Harlots, prodigals, Jacobs and Nathanaels, all shall come. The banquet hall must be filled. The work of saving souls is the work of God. He is the One who brings the sinner to his knees. He is the One who makes possible the new birth. That is why the gospel cannot be a failure.

**Friday, October 1st** — Luke 14:1-14

"They watched Him" (v. 1). "He marked . . ." (v. 7).

Unbelief can be a keen observer. They were intent on finding evidence that could be used against Jesus. Foolish men! Jesus was not on trial; they were. He observed their shifty glances as He looked in the direction of the man suffering from dropsy. He observed the high opinion they held of themselves as they jostled for the prominent position. He observed the ulterior motive behind the apparently generous hospitality. Jesus turned on the searchlight, and they saw themselves as they really were. Strange how blind we can be to the defects in our character until God takes us in hand. Embarrassing? Yes, but richly rewarding if the spirit is humble.

**Saturday, October 2nd** — Luke 14:15-35

"It is done as Thou hast commanded" (v. 22).

The plan of operation was in the hands of the man who was giving the supper; the duty of the servant was to obey. God does not need our advice, just our obedience. "It is done." We need an ear for the Master's commands. God has something for us to do, but we shall never know what it is unless we take time to listen to what He is saying to us. It is little use being busy if we are not doing the right work. "It is done" said the servant; we need a will that is ready to obey. Can you not see the satisfaction on his face and hear it in the tone of his voice? "This job is finished, now I'm waiting for the next. I've preached in Nineveh, where do you want me to preach now?" "It is done." We need a heart that does not question the Master's purpose. Before, he had been sent to invite those who could afford to buy land or oxen, or who would get married; now he is sent to invite the poor, the maimed, the halt, the blind. What a change of policy! But he obeyed without a question. His master knew what he was doing. That was sufficient for him. "It is done," yet the banquet hall is not filled. Faithful preaching does not necessarily mean a full church.

**Sunday, October 3rd** — Luke 15:1-10

"This man receiveth sinners" (v. 2).

This is one of the most reassuring statements in the Bible. It sets forth concisely the purpose for Christ's coming into the world. What amazing grace! "This man **receiveth** sinners." His holiness did not intimidate them; it drew them, it made them want to be like Him. They recognised in Him what they ought to be. "This man receiveth sinners." That means far more than they wished to convey. He did not simply befriend them for an hour to show that He did not despise them. He did not merely give them material aid to help them over a difficult stretch. No, He made them sons of God, co-heirs with Himself. "This man receiveth sinners." They meant it for a reproach, but it is music to us. They said it with a sneer, we say it with admiration. They despised Him because of it, we praise Him for it; and as the wonder grows upon us we will praise Him the more.

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**London Crusader Choir :**
September 25, Plymouth ; 26, Dartmoor prison.

**Elim Missionary Society Exhibition in Northern Ireland :**
September 20—26, Saunders Street.

## BIRTH

FRANCE. On August 4th, to Arnold and Joan (*née* Moxon), of Rotherham Elim Church, the gift of a daughter, Rachel Jayne.

## MARRIAGES

WALKER—THOMAS. On August 14th, at Elim Church, Northfield Avenue, Ealing, Raymond David Walker to Margaret Winifred Thomas. Officiating minister: A. J. Magee.

BUTLER—WHITE. On August 28th, at Halifax Elim Church, Raymond William Butler to Valerie Pauline Margaret White, S.R.N., C.M.B. (Pt. 1). Both Elim Crusaders. Officiating minister: A. D. Hathaway, B.A.

WILLIAMS—KYRIACOU. On September 3rd, at Elim Central Church, Clapham, London, David Sidney Williams to Stavroula Kyriacou. Officiating minister: T. W. Walker.

ADAMSON—MIDDLETON. On September 4th, at Elim Church, Rotherham, Morris William Adamson to Ruth Middleton. Officiating minister: C. J. Watkins.

DIVALL—SAMWAYS. On September 4th, at Elim Church, Merriott, Colin Edward Divall to Jean Ann Samways. Officiating ministers: B. C. Richardson and M. Tilley.

**MINISTERS AND CHRISTIAN WORKERS NOTE.**
**Spiritual conference this year at SOUTHPORT, October 4th to 8th inclusive. Particulars from Lancashire and District Superintendent, Rev. F. R. Lomas, 3 Kingsway, Monument Park, Wigan. Early application necessary. Subject : "The life of David, son of Jesse."**
D.1098

## WITH CHRIST

DOUGARY. On August 27th, after much illness, Miss Jenny Dougary, aged 72, passed into the presence of her Lord. "Govan's loss is heaven's gain." Officiating minister at funeral: J. Cave.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 40 | OCTOBER 2nd, 1965 | 6d




*The workers of the Elim youth camp, Whitecliff Bay, Isle of Wight*

**See page 627 for report**

# "What is your life?"

**by T. W. WALKER**
MINISTER OF THE CLAPHAM ELIM CHURCH

THE BIBLE poses a penetrating question: "What is your life?" (James 4:14). Heights of joy, depths of sorrow, intensities of pleasure find their places in our experiences, but what the hymnist calls "the trivial round, the common task" usually sets the pattern of life.

The mad scramble on roads and railways at bank holiday times is sufficient evidence of the routine nature of much of our lives. At moments when we are suddenly brought face to face with realities we wonder deeply about the problems of life and existence. The death of a loved one, the marriage of a cherished son or daughter, the arrival of a long-separated friend—these and things like them can make us stop and think.

There are many joys and pleasures in this life which are perfectly good and commendable. The Bible never denies their existence. Like the good surgeon, however, it gets right to the centre of things. It answers its own question by saying that life is even "a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

The Saviour said: "A man's life consisteth not in the abundance of the things which he possesseth," and He told of the rich man who had done so well that he contemplated pulling down his barns and erecting bigger ones. He pictured himself when the operation was completed saying: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

The Master disclosed that he had left God out of the reckoning altogether, for He continued: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" (Luke 12:13-21).

Haggai said: "Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (Haggai 1:5, 6).

The Bible clearly promises eternal life, and this is not merely something which begins at death, for Christ said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

This and many other scriptures show that not only is there a future eternity of bliss and higher service, but that our time down here can pulsate with real life. The person who has found the risen Christ will not be exempted from sorrows, trials and temptations, nor will he be excluded from life's pure and beneficial joys. But with the assurance that all is well with the heart, ordinary living can take on new meaning.

As we repent of our sin and receive Christ into our lives as Saviour and Lord, we discover what Paul meant when he said: "I live; yet not I, but Christ liveth in me" (Galatians 2:20), and "For to me to live is Christ, and to die is gain" (Philippians 1:21).

Christ said to a deeply religious but yet unsatisfied Jewish leader: "Ye must be born again," and He was met with the reply which men utter still: "How can these things be?"

The Saviour demonstrated that we can partake of two births, one giving entry into human life and the other bringing the splendour of being born from above.

Christ died in our place to take away our sin and rose in triumphant majesty to bring us real life.

"What is your life?" As we accept the finished work of Christ on the cross and receive in repentant faith His resurrection life we can face time and eternity with hope, courage, certainty and joy.

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**CAMP REPORT** (*continued*)

day (second helpings) and a beverage and biscuits for a nightcap, with tuck-shop and buffet to provide more variety.

**Note by Mrs. D. W. Rammell, camp secretary.**

We were very privileged to have Pastor Leon C. Quest, his son, Paul Quest, and W. G. Turney assisting in the junior camp. Leon Quest is one of the early pioneers of the camp in the days of wartime restrictions and rationing. All those who laid the foundations so arduously must feel very thankful that young lives are being blessed through the ministry of this camp twenty years later.



# Elim Camp, Whitecliff Bay, 1965

**by L. C. QUEST**

**103 SIGN DECISION CARDS**

THOSE responsible for the North London Presbytery camp at Whitecliff Bay, Isle of Wight, have returned deeply thankful to God that its primary aim has been achieved: the salvation, consecration and dedication of young lives to the kingdom of God. "Except the Lord build the house, they labour in vain that build it" (Psalm 127: 1). How wonderful it has been to know the moving of the Spirit of God upon the camp, for without that no spiritual work could have been accomplished. One hundred and three signed decision cards, others were baptised in the Holy Spirit, and many testified to blessings received. We pray that all have returned ready to make an appreciable contribution to the life of their local assembly.

"Commy" (Pastor E. R. Corsie), with "Adjy" (Pastor B. A. Barnett) and padre (Paul Quest), gave instructions for the day. There were Bible studies for those who desired such feasting and a great rally at night in the church marquee for the seniors. The juniors had their own church tent and their activities included "arts and crafts" with Bible lessons. Beach parties, swimming, games and sports were arranged under the leadership of Paul Quest, Chris Woodard and Joy Newman, while rambles and coach tours unfolded the delights of the island to the campers.

Pastors J. C. Kennedy, W. J. Maybin and W. G. Turney, with other ministers, were responsible for the spiritual activities of the camp; the office and stores were in the charge of Mr. and Mrs. Rammell; welfare officer Miss Kath Potton and her nursing staff were ready for emergencies; and catering officer Mrs. J. C. Kennedy came from the manse kitchen to the camp cookhouse to make her invaluable contribution, ably assisted by a staff of cooks. An innovation was the introduction of a daily news sheet produced by Mr. F. E. Croker. Pastor and Mrs. Ron Gull visited our camp for ten days. (They were intended to be our guests, but you can't stop missionaries working!) A missionary meeting was held each Wednesday and we were privileged to have the ministry of Pastor Leslie Wigglesworth on one occasion. A total of £147 was collected for the work in Tanzania. Over sixty workers contributed to the camp organisation, and all did their jobs marvellously and in the love and spirit of Christ.

My mind went back to 1944, to the first North London Presbytery camp, held at Rye Park, Hoddesdon, under canvas and under rationing. As Pastor Corsie put it, "The roots were established there and then, but now what a structure!"

**Comments**

Three hundred and twenty were in the camp in our peak week.

The deluge on Monday, August 2nd, did wash us out.

Our thanks go to the young Christians who helped the padres by personal testimony and musical contributions.

There is great scope for keen Christians in our Elim camps.

An old camper said to me: "It's like an hotel under canvas." Good grub, three cooked meals a

(*continued on opposite page*)

# PROGENOLATRY

## *by Charles W. Conn*

THERE is no such word as progenolatry, but there should be. The reality of progenolatry—and a distressing thing it is—is manifest everywhere today, especially in the home and in the church.

Obviously I have coined the word *progenolatry* for this writing, and as far as I know this is the first and last time it will ever be used. I compounded the word from *progeny,* meaning one's children, and *-olatry,* a Greek combining form meaning worship or adoration. Progenolatry, then, means the worship of one's children. Oh, not literally, of course, but that fawning, doting attitude that glorifies in the eyes of the parent everything done by the child; that biased adoration that blinds a parent to the faults of his child or else excuses those faults with a blind disregard. Why is it that so many men and women of exemplary prudence and judiciousness in most matters become so ridiculously off-beat when it comes to their children? Why are normally wise and intelligent followers of Christ often the rankest progenolaters? What makes a sage and steady mind completely jump the track when a problem arises concerning its offspring?

While psychologists may never adequately answer these problems, we are all able to recognise a progenolater when we see one. Pastors and teachers seem to encounter them most of all. How often the harried pastor has been confronted by some red-faced parent who feels that his child has received a raw deal. With tremulous voice and grim intensity that parent lets it be known that it was not Johnny who was creating disorder in the Sunday school class. Johnny was only a victim of circumstances. Therefore the parent will not allow his Johnny to be scolded and embarrassed in such manner as he was.

I knew a saintly and candid man once. He saw and acknowledged his failures with readiness; he was gifted in arbitration and conciliation between others in dispute; he was discerning in church problems and his judgment seemed constant. But I was naïve to assume that these virtues were extended to include his children. My error was all too evident when someone very gently brought to his attention some of the misbehaviour of his teenage progeny. At that he became both unreasonable and belligerent. I knew that here was another progenolater: a reasonable man who lost his reason at the altar of the child, a discerning man who lost his sight in the gilding of the child, a meek man concerning himself who became obstinate concerning his child. I have seen this repeated many times over.

So have most school teachers. They know the frustration of teaching an unruly child who is aware that his mother or father stands ready to take his part in case of any disciplinary action. Ironically, many preachers who have to deal with ruffled parents in the church become the worst of progenolaters toward the school.

Children learn quickly—and not merely their A B C. They learn that mum and dad will come running like wet chickens if they ever get in a jam. They learn also that "discrimination" is an ugly word to all parents, so that becomes the hue and cry when they become disciplined. They were not punished because of disobedience or disrespect or delinquency —they were discriminated against because of their religion or because their parents are not influential citizens. Now discrimination does happen sometimes, and it should be fought wherever it appears and in whatever form it appears. However, wise parents will not be panicked into an awkward situation simply because of that possibility.

The progenolater not only defends, protects and alibis for his child. The evil is much deeper than that. This fawning attitude prohibits stern direction and severe authority in the training of children. It refuses to recognise as evil in its own that which is atrocious in others. The girl across the street is "wild and fast," but the same behaviour in the progenolater's daughter is only liveliness and youthful energy.

What shocks a parent concerning another person bemuses him concerning his child. Clergymen, teachers, policemen and judges hear this parental differentiation constantly. Who hears it depends upon the seriousness of the situation.

Progenolatry begets privilege. Few child-worshipping parents are able to deprive their idols of the things they wish. It begins innocently enough with toys and candy, then it includes discipline in the home, and then obedience concerning diet, study, chores and bedtime. Generally it involves unlimited use of the family car, unrestricted choice of companions, unregulated night hours, and unhampered violation of the sanctity of the home. We must remember that sometimes devotion takes a sterner course. The face of love does not always wear a doting smile, but its visage is sometimes grave with chastisement and denial.

Sad is the home where one parent is a progeno-

later and the other can see the shortcomings of his own. Discord is inevitable. The wise parent sees that even his child can be in the wrong, but the doting one says never. The wise parent would be just, but the doting one says that would be betrayal of his own. The wise parent would give correction, but the doting one cries cruelty. The wise parent must then be able to pit himself against an almost impossible situation or sadly watch his progenolatrous mate grant ever-increasing licence and asylum until the life of the child is wrecked by privilege and unrestraint.

Now the best of people become progeny-worshippers. You may have become one yourself. Many escape it with the older children only to become slavish toward the younger. Many prostrate themselves before the altar of their baby, imploring that he might remain a baby always. They determine to make him perpetually a baby, and while they dote and fawn they blind themselves to the fact that he grows up nevertheless, grows from a little terror into a big terror. Others see that, but the progenolater is in such doting ecstasy that he sees only persecution and clings all the more to his misunderstood and discriminated-against progeny.

Are you guilty? You could be. I could be. If we are, we must recognise it and overcome the blinding tendency. Progenolatry is cruel—so very cruel and blind and yet so disguised as love and devotion that it destroys the worshipped while it blinds the worshipper. No such word as progenolatry can be found, but the fact of progenolatry is found everywhere.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

### GREAT BIBLE PRAYERS

Has the postman ever called at your house and the letter, eagerly opened, left you shocked and numb? Such was the experience of King Hezekiah. He had been a good king and had sought the Lord. Now trouble threatened him and the nation. Yes, even kings get their troubles and need God to help them. Do you ever pray for those who are in authority?

What did Hezekiah do with the letter but go into the temple and spread it out before the Lord, the God of Israel, whom he had never seen but was sure lived and loved and cared. The unseen God saw Hezekiah and heard his prayer, and the mighty Sennacherib who swallowed up the nations went home to his own land and was assassinated. Hezekiah and the people of Judah were spared the terrible fate of the heathen who knew not the Lord who hears and answers prayer.

God lives today in temples not made with hands. There is no need for anyone to journey to Jerusalem to offer prayer. You can spread your letter out before God in the quiet of your home and He still hears and answers prayer and, for those who trust Him, works miracles.

**Prayer is requested for**

Revival throughout Britain.
A baby who needs healing.
A man with stomach trouble, that he may be healed.

## *Purchased with blood*

Some years ago an Englishman was travelling in Africa with many wagons and servants. One day a native boy came running toward him. A lot of men were chasing him. The boy ran up to the white man's wagon to find protection. Those who followed him came close, and their leader, a chief, tried hard to reach the lad. "Let me get at him. He has bewitched my son!" The Englishman tried to shield the poor native boy. He said "I will buy him. How much do you want for him?" The native chief, in rage, said: "I don't want money for him. I do not want to sell him. I want blood. I will kill him." Then he fitted an arrow to his bow and shot at the poor boy. Quick as a flash, the white man threw his arm in front of the boy, and the sharp arrow struck his arm, making a deep gash in it! When the chief saw it his face fell. He was afraid of what might happen because he had wounded an Englishman! The white man said, as he drew out the arrow: "You did not want gold. You wanted blood. See, here it flows before your eyes! But you must give account for it!" "Oh," said the chief, "my heart is sad, white man, for I did not mean to hurt you." "But you have," said the white man. "I have bought your slave with my own blood. Give him to me, and there will be peace between the white man and the black man!" The chief was glad to escape so easily, and readily consented to the plan. Then the poor boy came up to his new master and kissed his feet, saying: "Gara, whom you have bought with your own blood, will be your faithful slave for ever." "Oh no," said the white man, "Englishmen don't have slaves. You are free!" "Free?" asked the poor boy. "Then let Gara serve his master, for you have bought me with your blood!"—*The Gospel Herald.*

## ACCORDING TO YOUR FAITH *(continued)*

to believe that God does not heal all who seek His aid. The moment that we believe, and this is one of the hardest things contrary nature has to deal with, we receive our healing.

Unbelief regarding divine healing often results from Paul's statement to Timothy, "But Trophimus have I left at Miletum, sick." Presumably Trophimus had not, up till Paul's departure, received his healing. Remember, divine healing is not always instantaneous, but sometimes occurs after seeming delay. Perhaps Trophimus was a case in point.

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**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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**Progenolatry** *Chas. W. Conn*
**Purchased with blood** *The Gospel Herald*
**Prayer and praise fellowship** *F. H. Coleman*
**Editorial**
**According to your faith** *Hugh Sawyer*
**Our atttitude to approaching judgment** *D. M. Panton*
**Church reports**
**A sorrowing woman** *Gladys Gorton*
**The rainbow** *Aunty Dorothy*
**Youth page** *Alex Tee*
**Family altar** *Gordon A. Wright*

# EDITORIAL

## CONFIDENCE IN THE POPE SINKS TO ZERO ; POSSIBILITY OF EXODUS FROM THE CHURCH OF ROME

THE SECOND Vatican Council, which resumed its sessions last month, will be crucial for the Roman Catholic Church. The emergent outstanding theologian of the second Vatican Council, Professor Hans Küng, comments in his book *The Changing Church* on the "Council's set-back," for which he blames the "obstructions of the Curia." He goes on : "Confidence in the Pope, which in the days of John XXIII had reach a hitherto unknown height, has appeared to many both inside and outside the Catholic Church to have sunk to zero." Any checks on the movements Pope John set free, he goes on, "would lead . . . to an extremely serious crisis of confidence in regard to the ecclesiastical office, which will not result in a new schism (no one today would find that worth the trouble), but rather in a further quiet exodus from the Church on the part of so many for whom the Council has rekindled a new hope for a renewed Church and a unified Christendom."

The Church of Jesus Christ is witnessing today movements of the Holy Spirit such as it has never known, not even at its inception or at the Reformation. The increase of Protestants in South America from 200,000 in 1916 to 10,000,000 today is a case in point.

Those theologians who ask "Will the Church survive ?"—with the inference, as they consider the Church in England, that it will not—should always bear in mind the implications of the fact that the Church is not confined to the Church of England or of Rome, or to the white races. A world survey of the Holy Spirit's impact today may well give us cause to believe that we may be standing on the threshold of the complete fulfilment of Joel's prophecy (Joel 2 : 28, 29).

## "PRESTIGE WAR"

The confusion in the American Senate over South Vietnam is brought into the open in a statement by Senator Richard Russell, chairman of the Senate Armed Services Committee and one of the most influential men in Congress, that he supports American intervention in Vietnam *only because American prestige is involved.*

He goes on to admit : "If there were a plebiscite today, most South Vietnamese would vote for Ho Chi Min, the North Vietnamese leader. Few South Vietnamese know, or are willing to die for, General Ky, their Prime Minister."

Yet President Johnson, on August 3rd, stated : "America wins the wars she undertakes, and make no mistake about it."

For the sake of prestige lazy dog bombs rain on the innocent, children, women and men alike (these are "sophisticated" bombs that "riddle everything living within a block" with razor-sharp bits of hardened steel, guaranteed to leave nothing alive in that area), and napalm bombs turn square miles of forest into roaring infernos, burning to death every living thing, child, woman, man and beast.

On August 2nd a greater weight of bombs was dropped in the area of Na Dang, the big air and naval base, than was dropped on Coventry during the infamous German raid on that city in the 1939-45 war, the sixth in less than eight weeks—and all, according to the chairman of the Senate Armed Services Committee, for the sake of prestige.

# ACCORDING TO YOUR FAITH

**by Hugh Sawyer**
**Newcastle-on-Tyne**

*" Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth "* (John 3 : 1, 2).

WHEN the Holy Spirit used the beloved John as His penman to send that inspiring message of good will to the faithful Gaius, He embraced within the scope of its message the whole family of God. As the sap flows through the vine, giving life in abundance to its branches, so is God's love distributed to all who love Him.

Seven hundred years before Christ came to earth, the prophet Isaiah had said concerning Him, " He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Contrary to the opinion of those who resign themselves to suffering when sickness strikes, under the impression that it is God's will and therefore they must live with it, here is news for them. Jesus did not say that. On the contrary He said, " I am come that they may have life and that they might have it more abundantly " (John 10 : 10).

Those dogged by persistent ill-health endure but a miserable existence in the main, and regretfully assume that life in all its abundance is not for them. The compassion of the Lord longs to succour such. The woman with the issue of blood, almost penniless through her unsuccessful search for cure, had a lively faith born in her when she heard about the healing ministry of Jesus. She was no health pessimist patiently enduring when relief was to be had. " If I may but touch His garment, I shall be whole," she said. Bending low, an act of homage in itself, she touched the hem of His garment and was instantly healed. Jesus turned and said, " Daughter, be of good comfort, thy faith hath made thee whole."

On another occasion, with faith running high, the men of Gennesaret scoured the countryside gathering together all who were diseased and brought them to Jesus, beseeching Him that they might only be allowed to touch the hem of His garment, and as many as touched Him were made perfectly whole (Matthew 14 : 34-36).

The signs and wonders achieved by the apostolic ministry under the power of the Holy Spirit were rich in healing blessing, for we read that the multitudes streamed out of the cities round about Jerusalem bringing their sick and demon-possessed ones to the apostles, who by the power of God healed them, every one.

When God said to His chosen people the Israelites, " I am the Lord that healeth thee," the promise embraced redeemed souls for all time. When we faithfully seek divine healing the Lord pours it forth. Our success or failure to receive depends upon individual faith ; this is verified in the words of Jesus to the trusting centurion, " Go thy way, and as thou hast believed, so be it done unto thee."

The Lord in accordance with His promise pours forth His healing virtue through the hands of His servants. The faith of the recipient must rise to the point of acceptance. Failure to do so results in loss of healing, for the healing is there though receptive faith may be absent. To overcome successfully, faith must surmount all unbelief ; therefore it is erroneous

(*continued on page 629*)

**IMPORTANT NOTICE**

Reservations are now being made for the

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# TO APPRO

THE NARRATIVE of Jonah is ablaze with light for us who stand on the threshold of the last judgments. Judgment truth had grasped Jonah with a grip of iron: he was God's ambassador to announce doom, and he knew it; he was all alive to the awful justice of God, the frightful iniquity of sin, and the appalling collision between the two which will wreck a universe. Cowardice had been buried in the disgorging whale: with his life in his hand, through those immense crowds—probably not less than a million, for 120,000 infants are named—and through its enormous areas—Nineveh was ninety miles in circumference—a strange, wild figure, clothed in rough skins, and himself risen literally from the gates of the grave, marched, announcing doom. It is an overwhelming fact that we today, through all the cities of the continents, have been commissioned of God, in mercy to mankind and at the peril of popularity, reputation, and even life, to announce the worse doom not of a single city but of an entire world.

### Prophecy negativing itself

Now the whole narrative of Jonah is throughout a revelation concerning the preaching of judgment unparalleled in the Bible. The critical truth it states is this: prophecy of evil is delivered to defeat itself; destruction is foretold that it may never fall; hell is disclosed in order that no man may ever enter it. If judgment were all, the supreme weapon would be silence. A sand-glass of forty days: had God *wanted* the destruction of Nineveh He would have *drowned* Jonah, not delivered him; Nineveh's dead-sure doom would have lain in a *silent* forty days. The real peril to the world's cities in all ages is when *no prophets* tread their streets; a thing indescribably awful in God is His silence. For what actually happened? The rousing appeal, ringing through the awed and silent streets, brought a million souls to God; one of the mightiest cities of the ancient world, "from the least unto the greatest," fell on its knees; and, above all, *the prophecy was dead*. "And God"—the glorious heart of our God—"repented of the evil, which He said He would do unto them; and He did it not" (Jonah 3: 10). Wrapped up in the heart of the prophecy, as wrapped up in the heart of God—unnamed, unrevealed, but *there* because God is God—was mercy, lisping the accents of wrath.

### The prophet's anger

Now comes our peril, so acute, yet so concealed in apparent goodness, that a whole book of the Bible is reserved for its disclosure. Jonah's mission had been successful beyond all conceivable dreams: he had reached the heart of wickedness and cured it; he had postponed Nineveh's doom for 200 years. It is hardly excessive to call it the Pentecost of the Old Testament. But how does God's prophet regard it? "It displeased Jonah exceedingly [literally it was to Jonah *a great evil*] and he was angry" (Jonah 4: 1); and in extreme bitterness of spirit he prays for death. Jonah's own words prove that it was God's mercy which angered him. "I knew," he cries, long ere ever I came to Assyria, "that Thou art a gracious God, and full of compassion" (Jonah 4: 2): I suspected all along that the thunderbolts would never fall. Why did You choose me as a prophet of judgment if You meant vast mercy instead? I am a disappointed man. Give me my rest. It is the supreme example in the Bible of mortified vanity. His self-importance was so wounded; he so feared the laughter of his critics over his collapsed prophecy, and his injured reputation as a prophet; his mind (to put it at the best) was so exclusively filled with Nineveh's wickedness, and with the love of sheer justice—that if Nineveh escaped he wished to die; if Nineveh perished he was willing to live. The very thing the *absence* of which is the heart-break of most who speak for God—no sobbing crowds—was a despair to Jonah so keen that he hated his life: pride made his spirit so stiff and unbending that he preferred to snap rather than to melt. What a contrast to Him who wept *over the city that was about to murder Him*! Or, to take a lower parallel better within our reach, Jonah, on the heights outside Nineveh, prayed for its doom; Abraham, on the heights outside still wickeder Sodom, interceded passionately that it might be saved.

This man-trap at our feet, like the leaf-covered pit that ensnares elephants, deadly yet concealed, is so critically dangerous that, to expose its peril, we will express it in the light the most favourable possible for Jonah. Jonah might have expressed it thus: "The prophecy God gave me was absolute—no condition, no mitigation, no possibility of postponement or annulment, was attached; there was no summons to repentance—it was a pure announcement of doom; God's word, therefore, is utterly pledged, and if Nineveh is undestroyed the divine honour is impugned,

# OUR ATTITUDE ING JUDGMENT

## *by D. M. Panton, B.A.*

God's prophet is stultified, and Nineveh itself will never believe God's word again. Moreover, it is *right* that it should be fulfilled: does not Nahum describe Nineveh as the 'bloody city, all full of lies and robbery,' and Zephaniah as 'filthy and polluted'?" The iniquity of Nineveh (it is true) so stank in the face of heaven that not forty years, like Jerusalem, but only forty *days* were given before final lightning or earthquake-shock. Moreover, this mightiest metropolis of the world was simply *the world*, whereas mercy, favour, love, bliss (so Jonah might argue) are for the people of God alone; *and the people of God are never named throughout the Book*: therefore judgment, for very reason, ought to fall. So Jonah goes to an eminence outside the city, "till he might see what would become of the city" (Jonah 4 : 5), saying, even to God, "I do well to be angry." Had Jonah been armed with the lightnings of Elijah, or with the fires James and John asked from Christ, Nineveh had been ashes. In that pitiful figure waiting for thunderbolts behold the peril of the Advent Church!

### The pity of God

Now follows the incomparably valuable lesson of how God Himself deals with the situation. It has been said that Leviticus is a fifth gospel; I am not sure that the book of Jonah is not a sixth. Puncture the book in any vein, and it bleeds mercy. The mariners are saved from the storm; Jonah is delivered from Sheol; vast Nineveh is spared its doom; and, as though that were not enough, mercy is pleaded by Jehovah Himself, by question, by argument, by parable, by sweet reasonableness, by love. Jonah, sitting watching for a huge city's death-stroke, nevertheless was not unmindful of his own comfort —he "was exceeding glad because of the gourd." Alas, there are keen Second Advent Christians today, watching for a world's doom, as devoted to amassing wealth as most worldlings. So God raises the gourd, then he raises the worm, then he raises the wind: thus to Jonah, now bared *himself* before the judgment blast He says: "On the transient, soulless, perishable plant you never made—springing in a night, and dying in a night—you had pity; on vast Nineveh, with its six score thousand infants, and innocent cattle—for even the lowing of kine can be a supplication in heaven—all my handiwork and my care—your only desire is an opening pit as under Korah. You never made the gourd; it does not belong to you; no energy of yours shot it up in a night or blighted it in a night—yet you pity *it*; but the poor vast world with heaven over it and hell under it, the teeming millions of the lost—flesh and blood like yourself, with all their human smiles and tears —they are nothing to you. "*Should* I not have pity on Nineveh, that great city?" (Jonah 4:11); is not pity according to the principles of My government and universe the very law and foundation of My nature and life? Misanthropy is satanic, never divine. *All prophecy of evil is made, if possible, and as long as grace lasts, to defeat itself.* So the peril of the whole body of prophetic students at the end is lest we become an embodied Jonah, so absorbed in judgment, so blind to mercy, that we miss the heart of God; and lest, as on Jonah so on us, the curtain rings down sharply and finally on a futile and abortive prophet.

### Our Advent vigil

So now we arrive at the exact mind of God, and the critical embassage vital to the tremendous modern need. It is a combination rare and lovely and solemn beyond expression. It is a prophet so gripped and grasped by the terrors of judgment, created by the frightful wickedness of sin, that the vast crowds are met without fear, and without flight: irremediable, and possibly instantaneous, destruction, proclaimed without condition, without mitigation, without end on all unrepentant sin; no heaven without hell, no salvation without damnation, no escape without blood. But behind it all, a heart that is a sob over hell, and that flings wide the gates of heaven; an election of grace beyond our dreams; a work of the Holy Ghost yet to be beyond precedent, beyond imagination; a God who wills not the death of *one* sinner. No city stands more for the entire world—merchants multiplied above the stars of heaven, kings as locusts, field-marshals as grasshoppers (Nahum 3 : 6)—than does Nineveh; and, most remarkably, within a few years of Jonah and this Old Testament Pentecost, Joel poured forth his amazing forecast of the Holy Ghost's descent in the days of vast judgments. So, therefore, every intensest activity in every direction of truth is the divine vigil with which to confront impending judgment; and it is our very success, our own activity, which will falsify some of our darkest forecasts. We preach hell to people heaven.

# NEWS OF ELIM CHURCH PROGRESS

## ROTHERHAM SUNSHINE CORNER'S TWENTY-ONE YEARS OF WITNESS IN ROTHERHAM'S CLIFTON PARK

(By Pastor C. J. Watkins)

IT was during the summer holidays twenty-two years ago that some young men started a Sunshine Corner meeting for children on a patch of green in Rotherham's Clifton Park. Their music soon brought many children together. When the authorities saw the interest shown Sunshine Corner was moved to the bandstand, where suitable facilities were available to function properly, and so Sunshine Corner has continued each year since.

This year of Elim's Jubilee was the twenty-first year of unbroken witness to boys and girls from Clifton Park bandstand through Sunshine Corner. The summer weather did not look promising, and the first session was not held because of heavy rain making an attempt impossible. We began on Tuesday, August 3rd, and with real summer weather reaching us at last we have enjoyed two whole weeks with crowds of children daily. Parents and children came into the bandstand arena, while many others gathered on the green around to watch and to enjoy Sunshine Corner. That the children thoroughly enjoyed themselves goes without saying. One evening as a special treat each child received an ice-lolly, and you can imagine the sight of 200 children with as many tongues licking those lollies!

Sweets were given as rewards for singing, and for those who took part in written competitions there were special prizes. A number of competitions were held and prizes of Sunshine Corner pencils, pens or toothbrushes were given. It was good, too, to see some mothers who had attended Sunshine Corner for many years taking part.

A number of uncles and aunts have been associated with this work, chief among them being, through long association, uncle Archie (Pastor A. A. Biddle). This year we had uncles Frank, Jack and Jim, as well as several aunties, among whom was aunty Madge, who has provided the music for the whole twenty-one years at the bandstand. So the work has continued, from its beginning when the war years produced the slogan " holidays at home " until now, even though nowadays many go away to the seaside.

**ROMSEY** **Pastor : P. Angold**

Great blessing has been the experience of the folk who gathered for yet another annual August convention at the Romsey Elim church. Numbers in all evening meetings were greater than those of recent years, an evidence no doubt of a growing hunger among God's people for Himself.

For the saints of Romsey the coming of Pastor J. Tetchner was like a " welcome home," as Romsey was his first pastorate after entering the full-time Elim ministry.

It was a challenging theme on Saturday evening when Pastor Tetchner preached on " The man with the withered hand," likening him to many Christians, and perhaps the Church in general, who had lost the ability to grasp the blessings and promises of God as once they were able.

On Sunday morning Pastor Tetchner, preaching on Abraham, from Genesis 15, showed that the Lord did not confirm the covenant first thing in the morning, or even at mid-day, but in the evening. We do not always receive our answer straight away, but, like Abraham, we must continue waiting on God. In the evening our brother preached on " The cross "; it was a joy to drink in the blessing of salvation.

On Monday we were delighted to receive Pastor J. T. Bradley, who preached in the afternoon on " Looking unto Jesus " and in the evening on " The resurrection."

We were also stirred by the testimony of Philip Woodgar, who told how, drifting from Sunday school, and finally into the Army, he came to know the power of sin and drink. We rejoiced with him, however, that the seed sown in Sunday school, a praying mother and a mighty Saviour finally brought him to the place of salvation.

At the evening service Pastor Tetchner preached on Luke 24 : 50ff. " The journey, the junction, the joy " centred around the ascending Lord with His arms outstretched in blessing.

Throughout our services we were blessed by the singing of the Salisbury young people, Bob and Glenis George, and the Gospelaires of our Springbourne church, Bournemouth.

The presence of the Lord was very real from the commencement. " The Lord is not a disappointment."

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" For there's grace enough for thousands
Of new worlds as great as this ;
There is room for fresh creations
In that upper room of bliss."



The President lays the foundation stone of the Elim Church, Jersey

## EXCITEMENT AND TEARS OF JOY IN JERSEY ANOTHER NEW ELIM CHURCH BUILDING

**Foundation stone laid by the President, who reports.**

For fifteen years the loyal Elim people in Jersey have been pushed from hall to hall in their endeavours to worship God and establish an Elim witness. Some of the halls had to be cleaned and prepared before each service. It seemed almost impossible to obtain land or to purchase a church building. One empty church was for sale at £25,000, far too high for our local Elim church.

Then by the faith and daring of the local Elim minister, John Matts, an ideal central piece of land was purchased (the land had not even been for sale). It seemed to all the faithful members a miracle and a direct answer to prayer.

The members expect to be in their new spiritual home in the new year.

Over 100 members and friends gathered for the foundation stone laying ceremony. This was reported in Television News-reel, and later I was interviewed on television about Elim. The Jersey Elim church is on the move.

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**Pontypridd** **Pastor: Derek J. Green**

The South Wales summer convention at Pontypridd, held on August bank holiday, was outstanding. The increased interest in holidays over recent years had affected the numbers attending, but the change of the bank holiday date helped this year to bring bigger crowds than for many years. The church was filled for every service, and on Monday the luxurious Municipal Hall was filled almost to capacity. The speakers were T. W. Walker (Clapham, a former minister of Pontypridd) and J. Carter (for twenty-seven years General Secretary of the Assemblies of God). The services were convened by Derek J. Green and musical items were given by several local church members and by other members and friends.

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**SUNSHINE CORNER** (*continued*)

take to get everyone back in the coach to go home when down came the rain again, right on time to make everyone run for the coach! That was one time when Mr. Bailey was glad to see it rain.

But God had a lovely surprise for us on the way home. We looked out of the coach and there it was, the most beautiful rainbow we had ever seen. Suddenly we were all singing

*"When you see a rainbow,*
*When you see a rainbow,*
*When you see a rainbow,*
*Remember God is love!"*

We felt so happy and knew that the Lord loved us. He had kept the rain off so that we could enjoy ourselves, and then had given us His wonderful rainbow to look at nearly all the way home, the bow that He showed to Noah to tell him that He cared and would be faithful to His promises. We hope you all enjoyed your Sunday school outings too.

Lots of love,

AUNTY DOROTHY.

# Women's column

### A SORROWING WOMAN

By GLADYS GORTON

A VERY dear friend was telling me a tragic story about a relation of hers who recently lost her husband. He died suddenly. Their son was born mentally deficient, and is now in his thirties. One would describe him as just a block of humanity whose mental ability is practically nil.

This sorrowing woman depended so much upon the able help of her husband in looking after this loved son, and now finds the task is beyond her strength, so she has at last made a tremendous decision and her boy has gone into a hospital which specialises in such cases. In all probability, with treatment, he will be able to do more for himself.

In a moment of time this sad woman's life has drastically changed. She stands a solitary figure, at one of life's crossroads. She would gladly confess that all her love had been poured upon him, that it had been worth it all, that she felt it a privilege to love and serve him with such intensity. Let us pray for her, and others in like circumstances.

There is deep, real comfort in knowing that the path of sorrow which we tread has been trodden smooth by the feet of our Saviour, the Man of sorrows. He knows every step of the way. All Christians come to crises in their lives, but comparatively few discover that in Christ there is all that they need for these experiences. We read with great interest of those who testify to this fact, but are slow to grasp that we too can prove the Lord to be sufficient at *all times*. After the death of his precious wife Hudson Taylor wrote: "How I missed my wife. How lonely were the hours. Then I understood why the Lord had made that passage so real to me: 'Whoso drinketh of the water that I shall give him shall never thirst.' Twenty times a day, perhaps, as I felt the heart-thirst coming back I cried to Him, "Lord, You promised that I should never thirst"; and whether I called by night or day, how quickly He *always* came and satisfied my sorrowful heart, so much so that I often wondered whether it were possible that my loved one, who had been taken, could be enjoying more of His presence than I was in my lonely chamber."

*Thought*. "All my life's whys and whens and wheres and therefores are in God's hand."

*Text*. "I know their sorrows" (Exodus 3:7).

# Sunshine Corner



HELLO SUNBEAMS.

The day of our Sunday school outing was a very exciting day. We had been told to meet at the church, and to bring a spoon and our "bathers." There was a lovely swimming pool in the park, as well as swings, slides and a model railway—such a lot of things! We could hardly wait for the day to come.

William came in with his mummy, who is a Sunday school teacher, on the morning of the outing. The teachers were preparing the picnic tea and William was to be the "messenger," going to the shop for milk, bread, or anything else that might be needed. He looked very glum. "It's raining," he said.

"Maybe it will be fair for this afternoon," said Aunty Nina, anxiously.

"We'll have to make some arrangements if it doesn't stop," said Aunty Edna.

"Well, there's the castle if it's really wet," said Aunty Rene, but nobody looked very happy or very hopeful. They just went on piling up the sandwiches and putting them into boxes. Then they went home to get themselves ready.

It was raining when all the children arrived at the church, so they all went inside wondering what would happen. Would we go or not? But pastor asked the children to be quiet, asked Jesus to take care of us and we all got into the coach. The coach moved off and then—it stopped raining!

The sky was still very cloudy when we arrived, but by and by the sun came out and soon the rain was forgotten. There was so much to do. There were pony rides, train rides, splashes in the paddling pool, and games of cricket and "crazy golf." Some of the boys went into the swimming pool. Martin thought he would like to swim too, though he had forgotten his "bathers." However, he found something to use instead and soon was in the water, though he had to be told that he couldn't jump into the pool at the other end. He was only five and couldn't swim, and the deep end was very deep for him!

The Sunday school superintendent looked at his watch and was just wondering how long it would

(*continued on page 635*)

# COMING EVENTS

**BANGOR, Northern Ireland.** October 9, 10. Elim Church, Southwell Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : S. Workman (Whitehouse Congregational), T. Jacobs (Portadown), J. Harris (Lurgan). Ulster Temple choir and quintet. Refreshments provided on Saturday.

**BARRY.** October 15, 16. Elim Church, Upper Pyke Street. Elim Missionary Exhibition.

**BARKING.** Commencing October 2. Barking Assembly Hall. East London Crusade. Saturday at 7.30, Peniel choir. Sunday at 8, London Crusader Choir. Each night (except Friday) at 7.30. Conducted by Alex Tee. Choirs and soloist from Scotland. On October 11, campaign to be transferred to the Barking Elim Church.

**BIRMINGHAM.** October 9-18. Langley Green. Elim Church, Mount Pleasant, off Langley Road. Evangelistic crusade conducted by Alf Harley and party (former dance band leader). Sundays at 11 and 6.30. Weeknights at 7.30.

**CAERPHILLY.** October 7-13. Elim Church, St. Fagan's Street. Annual Convention and Missionary Exhibition. Sunday at 11, 6.30 and 8.15. Weeknights (except Friday) at 7.15. Preachers : Alex Johnston (Scarborough) and Ken Folkes (Derby). Soloists : Lee Robbins and Mrs. Folkes. Missionaries from India, Transvaal, Rhodesia and Tanzania will take part. Convener : J. B. Coleman.

**CLACTON-ON-SEA.** October 9-14. Elim Church, Hayes Road (behind Town Hall). Church anniversary services. Saturday at 3.30 and 6.30. Tea provided. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Children's mission : Monday to Thursday at 6. Preacher : D. J. Green.

**EALING.** October 2. Elim Church, Northfield Avenue. North London District Presbytery business meeting at 2. Youth rally at 7.

**EALING.** October 16, 17. Elim Church, Northfield Avenue, W.5. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preachers : G. Backhouse, Mrs. A. Magee. Convener : Albert J. K. Magee.

**HALIFAX.** October 2-7. Elim Church, Hopwood Lane and Bond Street corner. Annual convention. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Thursday at 7.30. Speakers will include J. C. Kennedy (York).

**HIGH WYCOMBE.** October 9. Opening of new Elim Church, Buckingham Drive. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday, Tuesday and Thursday at 7.30. Preachers : F. J. Slemming, F. H. Coleman, J. J. Morgan, Eldin R. Corsie and A. J. K. Magee.

**LEICESTER.** October 2. Hinckley Road Methodist Church. At 7. Great Jubilee Evangelistic rally, sponsored by the North Midlands District Presbytery. Preacher : George Canty. Convener : Wynne Lewis. October 3-15. Elim Church, Narborough Road junction. Revival and healing crusade conducted by George Canty. Sundays at 6.30. Weeknights at 7.30. Also Thursdays at 3.

**RAYLEIGH.** October 2-17. Elim Church, Castle Road. Campaign by John Woodhead. Sundays at 11 and 6.30. Monday to Thursday at 7.45. Saturdays at 7.30. Sunday, October 3, family guest night.

**ROCHESTER.** September 29—October 10. Elim Church, Star Hill. Evangelistic services. Preacher : Bryan C. Vidamour (Switzerland). Children's meetings each weeknight at 6.30, conducted by Uncle Bryan and Aunty Ruth. October 3 at 6.30. London Crusader Choir.

**ROMSEY.** October 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Elim Bible College students.

**SOUTHEND-ON-SEA.** October 9-11. Elim Church, Sea View Road. Thirty-ninth church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher : F. R. Barnes (Southsea). Music by "The Foursquares."

**WESTCLIFF-ON-SEA.** October 3-10. Elim Church, Electric Avenue, near Fairfax Drive. Bible teaching services by Robert D. Bradley (Smethwick). Sundays at 11 and 6.30. Monday to Thursday at 7.30.

**WORTHING.** October 2, 3. Elim Church, Grosvenor Road, opposite Christchurch. Annual Choir Festival. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : J. McBurney (Bournemouth).

**YEOVIL.** October 12-17. Elim Church, Southville. Pentecostal convention. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. Preachers : Brian Barnett and D. Griffiths. Convener : L. Lambert.

**PRAY FOR THE JUBILEE THANKSGIVING SERVICES**

**Saturday, October 23rd, in the**

**ROYAL ALBERT HALL**

**Details on page 631**


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D.1066e

YOUTH PAGE

*Conducted by the National Youth Director*

# Two interesting letters

Dear Mr. Tee,

Christian greetings ! You probably remember that earlier in the year I wrote informing you of my plan to commence a Sunshine Corner meeting. At that time you encouraged and advised me. This is a progress report. For about six weeks the average attendance was ten, the next month thirty, and since then we have continued to grow until now we have a regular attendance of between eighty and 120. I am writing following the first meeting after our holiday recess ; to our great joy there were 103 children present.

As a result of God's blessing upon the children's work we are opening a branch Sunday school in Livingstone Street on the first Sunday of September. Prior to this we have a local park booked for the month of August to hold our annual open-air Sunday school.

I am proposing to commence a Junior Crusader meeting and would value your prayers for this project.

Thanking you for your kind interest,

Yours sincerely in Christ,

IVOR NICKLIN.

---

Dear Mr. Tee,

I thought you would like to know how we are getting on down here in Penzance. We have an active Sunday school, about fifty in number, with six teachers using Scripture Press books and helps ; the children are reluctant to go home after school is over. We have increasing numbers of adults attending the Sunday services at the church, and recently we embarked on a vacation Bible school during the children's holiday. For two weeks we had an average of sixty keen children coming to study the Bible, sing, play games and do handicraft, with an evening meeting for parents, children and workers, when over 150 were present, and the children demonstrated their work during the fortnight. The classes were held from 9.30 to 12.30 each day, and the interest did not flag on any occasion. For me the preparation and carrying on of these classes was the hardest experience of Christian service I have ever had, but well worth the effort, as we have heard that some children went home and asked their parents if they were Christians. Please pray for us and this village. This is an ancient village. The parish church was founded in the sixth century by a Christian from Wales, and his little building still stands in the fields. There are now two council estates at the top of the village, and altogether about 1,000 people live here, so from what I have written you will see how the Lord is working in an unmistakable way.

In connection with the Sunday school, a children's choir has been formed, about twenty strong, and they sing well and take part in services at the church and at other places of worship around. I have made tape recordings of several of their efforts. We hope in the autumn to start a youth club for the teenagers. There are several Christian lads who we hope will form a nucleus for this. They are learning to play certain instruments—at present a very mixed band, cornet, guitar and melodicia, not very good at the moment, and I would appreciate some suggestions of getting this under way in a more efficient manner. I am afraid my piano playing is rather poor, but I hope that with practice I shall improve. With Christian love and greetings.

Yours very sincerely,

L.R.

---

## DICTATING THE BIBLE

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# THE FAMILY ALTAR

**Scripture Union Portions**

**Notes by Gordon Wright**

**Monday, October 4th** Luke 15:11-32

" Son, thou art ever with me, and all that I have is thine " (v. 31).

It was a gentle reply, coming from the father's heart that had been wounded by his elder son's anger at the welcome given to the prodigal. The elder son had lived more like a servant than a son, not of necessity but through neglect. He had been faithful and diligent, but had not enjoyed his possessions. It is not uncommon for a new convert to have more joy in worship and service than one who has been steadily serving in the church for many years. We can be faithful in service without enjoying our spiritual heritage.

**Tuesday, October 5th** Luke 16:1-18

" Give an account of thy stewardship " (v. 2).

We are all stewards. God has entrusted us with responsibility (Matthew 25:15). One day we shall be required to give an account of our stewardship (Romans 14:12). Therefore it can be nothing but advantageous to stop now and again to assess the progress of our work. Of course, we must not evaluate our service in terms of £ s. d., but in terms of the satisfaction it gives to God. Had this steward thought more of his relationship with his master he would have avoided his mistakes. Thinking of the Lord saying this to us now will save us from wasted effort. We shall need to be honest with ourselves in making this assessment of our work or the exercise will be worthless. Are we faithful in all God asks us to do ? Are we using our talents to advantage ? Are we redeeming the time ? Are we treating our fellow workers in a worthy manner ? Are we getting the job done ?

**Wednesday, October 6th** Luke 16:19-31

" Now he is comforted, and thou art tormented " (v. 25).

The tables had turned, but we must be careful not to misinterpret this circumstance. The rich man was not in hell simply because he was rich, any more than the poor man was in heaven simply because he was poor. Riches cannot save us from a lost eternity, neither can poverty keep us out of heaven. The determining factor in deciding our destiny is whether or not we are trusting in the Saviour (vv. 28-31). What consolation this affords to those Christians who suffer hardship here ! Their struggles are not for ever. What a solemn warning for those who live in luxury and neglect salvation ! Their ease is not for ever.

**Thursday, October 7th** Luke 17:1-19

" As they went, they were healed " (v. 14).

What a deliverance ! It inspires our faith and gives us hope; for our Lord is " the same yesterday, and today, and for ever " (Hebrews 13:8). Yet it is well for us to observe that when they set out to be examined by the priest they were no better than when they asked for mercy. Of course, Jesus could have healed them on the spot, but He did not. They were subjected to a test that may have appeared meaningless to them at the time, but what a lesson in faith to us ! Supposing the Lord sent you to the doctor for a clean slate while you were still ill. That would be a parallel experience. Would your faith equal theirs ? So do not let us complain if the Lord gives us an unusual test; let us rather pray to discern His purpose.

**Friday, October 8th** Luke 17:20-37

" So shall also the Son of man be in His day " (v. 24).

Like the lightning, our Lord's coming will not be in secret. There will be no need for people to inform us that He is here or there. " Every eye shall see Him " (Revelation 1:7). Like the lightning, our Lord's coming will be sudden. Despite the signs of the approaching storm we are always startled by the suddenness of the lightning. Now we see the signs foretold to precede His coming, but His actual coming will be sudden: He will be here in a flash, in the twinkling of an eye. Like the lightning, our Lord's coming will be glorious, brighter than the midday sun (Acts 26:13, Matthew 25:31). Like the lightning, our Lord's coming will de destructive, but not indiscriminately (vv. 26-30, 2 Thessalonians 1:7-10). To one the glory will bring immortality, to the other death. " Let us not sleep, as do others; but let us watch " (1 Thessalonians 5:6).

**Saturday, October 9th** Luke 18:1-14

" Men ought always to pray, and not to faint " (v. 1).

Mentioning the possibility of fainting reveals that our Lord is fully aware of the strain our problems and difficulties impose upon us, that left to our own resources we are not equal to them, resulting in depression, anxiety and annoyance. He exhorts us to counteract these subtle mischiefs of trial by prayer; for prayer brings us into touch with the One who laughs at the storms. He is " able to do exceeding abundantly above all that we ask or think " (Ephesians 3:20). Thus praying will make us equal to every situation. However, this does not necessarily mean immediate deliverance; the Lord may " bear long " with us. But it does mean that He will give us courage and endurance, which is an important and practical result of prayer that we would do well to remember. Prayer should become such an integral part of life as to be involuntary, as natural as a child running to its mother when pursued.

**Sunday, October 10th** Luke 18:15-30

" Yet lackest thou one thing " (v. 22).

Here is an exemplary character except for one glaring fault, and we must not think this has no application to us because it is written of one not committed to the Saviour. Thinking we are immune from besetting sins is a certain way of falling into them. So many otherwise beautiful lives are spoiled by a besetting sin. One soiled petal spoils the rose, and we notice it the more because the rest are so beautiful. How graciously and firmly the Lord Jesus encouraged this young man to overcome his weakness. Victory may not be easy, but it can be ours though Christ. We must put our confidence in God for deliverance, not in our will power; yet at the same time we must exert our will.

---

**Prayer**

A minister once dreamed that he saw rows of beautiful diadems studded with precious jewels. " Is that big one for me ? " he asked, remembering that there had been many conversions in his church. " No, not for you," the angel said, " that one is for the poor old deaf man who used to sit by your pulpit stairs and plead with God for souls in the congregation while you preached to them."

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17, Wormwood Scrubs prison and Barking Assembly Hall ;
23, Royal Albert Hall ; 24, Brixton prison and Thornton Heath (Elim) ; 30, 31, Maidenhead and Marlow ;

**Elim Missionary Exhibition :**

October 2-4, Porth ; 6, 7, Dowlais ; 9-11, Pontypridd ; 13, 14, Caerphilly ; 16-18, Barry ; 20, 21, Bridgend ; 23-25, Swansea.

## BIRTH

REES. On September 8th, to Eileen and Philip, of Newquay Elim Church, God's precious gift of a daughter, Lorinda Jayne.

## MARRIAGES

BOWRING—MATTHEWS. On September 4th, at Elim Church, Caerphilly, Colin Arthur Bowring to Sandra May Matthews, both Elim Crusaders. Officiating minister: J. B. Coleman (resident minister).

LEAVESLEY—HODGE. On September 11th, at Elim Church, Becontree, Anthony William Leavesley to Beryl Grace Hodge (daughter of Pastor F. Hodge). Officiating minister: J. J. Morgan.

## SILVER WEDDING

WITHAMS—WADEY. On October 3rd, 1940, at the Elim Church, Chelmsford, Leslie J. Withams to Edith Wadey. Officiating minister: J. C. N. Eaton. Congratulations and best wishes from your daughter, Scheila. C.1124

## WITH CHRIST

ETHERINGTON. On September 5th, Mrs. Elsie Mary Etherington, aged 73 years, of Elim Church, Worcester. Officiating minister at funeral: G. Harpin.

HAMMOND. On September 9th, at Great Ormond Street Hospital, Elisabeth, aged 5½, dearly loved and happy little daughter of Eileen and Percy and darling sister of Deborah, Patricia, Nicholas, Penny and Catherine. " Safe in the arms of Jesus."

NICOLLE. On September 11th, Mrs. P. Nicolle, after a long illness patiently borne, passed into the presence of her Lord. For many years a member of Delancey Elim Church. Officiating minister at funeral: W. J. Martin.

WHITE. On September 11th, Nellie White (*née* Freestone), aged 53 years, Skegness (late of Sheffild Elim Church), passed into the Saviour's presence. " Severed only till He come."

**Saturday, October 9th, at 3 p.m.**
**OPENING OF NEW ELIM CHURCH**
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See also Coming Events. D.1115

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**MINISTERS AND CHRISTIAN WORKERS NOTE. Spiritual conference this year at SOUTHPORT, October 4th to 8th inclusive. Particulars from Lancashire and District Superintendent, Rev. F. R. Lomas, 3 Kingsway, Monument Park, Wigan. Early application necessary. Subject : " The life of David, son of Jesse."**

D.1098

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# THE ELIM EVANGEL

Vol. XLVI No. 41 **OCTOBER 9th, 1965** 6d




*The Clapham tent crusade, conducted by Alex Tee, National Youth Director*

# PAUL'S THORN IN THE FLESH

(2 Corinthians 12: 1-10)

*by P. R. ANGOLD*
Minister of the Elim Church, Romsey

WE HEAR Christians declaring from time to time, possibly in a martyr-like spirit, "I have a thorn in the flesh." Maybe we have all said this at some time. Whether it be some problem, or trial, or sickness, we find the text very convenient to lean upon. But are we right in applying it so?

Sometimes it is forgotten that the Devil is able to quote Scripture, as he did to the Lord Jesus in his great temptation, and to Eve when he asked her "Has God said, Thou shalt not eat of the tree?" Paul warns us that it is through the mind that Satan beguiles us from the simplicity that is in Christ (2 Corinthians 11 : 3). To say that we have a thorn in the flesh is surely a misuse of Scripture, for we are taking the text out of its context and claiming part of Paul's experience and not the whole. We must consider the whole of the context and the whole of the experience.

### *A thorn in the flesh*

"There was given me a thorn in the flesh, a messenger of Satan to buffet me" (v. 7).

(a) It is quite apparent from what Paul states that his experience of the thorn caused him considerable distress. My mind turns to the Saviour on the cross and a Roman soldier suddenly thrusting a spear into His side. A graphic picture of Paul's thorn, for the "thorn" is literally a stake, or palisade. A spear is no mean weapon, and to be prodded and struck at with such would inflict considerable pain.

We cannot really be dogmatic as to what the thorn was; some say it was sickness, others some doctrine of demons that he had to combat.

(b) Paul gives a little insight as to its identity when he states that it was "a messenger of Satan to buffet me." The word messenger in the New Testament is *aggelos,* meaning angel, or messenger. We like to think of angels as good, but Paul states the angel to be of Satan, in other words a spiritual power of darkness, an evil spirit. He further explains that its purpose was to buffet him. "To buffet" is an interesting phrase, for it is used concerning our Saviour when it is stated that at His trial "they spit upon Him, and buffeted Him with the fist." So Paul's thorn was an evil spirit sent to strike out at him, to hit him as it were in the face.

When we realise that Paul was having a spiritual fight, the text that we often quote, "We wrestle not against flesh and blood, but against principalities, against powers, against . . . spiritual wickedness in high places," begins to take on a real meaning.

It might be interesting to note here that Job had Satan to buffet him; as a consequence he lost everything. But let us also realise that he regained everything; the latter part of his life was greater than the former. He was also healed of his sickness. Have we got Paul's thorn in the flesh? Then we need the whole of his experience.

### *Why was Paul given the thorn?*

He states clearly two reasons (v. 7).

(a) It was given because of the abundance of the revelations. What revelations? One must conclude those given fourteen years before to which he refers in the previous verses. He relates a tremendous experience of being translated into the third heaven, whether in the body or not he could not tell. Again (v. 4), he relates how he was caught up into paradise and heard unspeakable words which it was not lawful for him to utter. The third heaven was understood by the Jews in those days to mean the place where God dwelt. What an outstanding experience to be so caught up ! It is of interest to note that the word paradise is exactly the same word that was used when Jesus turned to the thief on the cross and said "This day thou shalt be with Me in paradise." We would be very disappointed if Paul stood in our midst and declared he had been to heaven and heard wonderful things and yet was not allowed to tell us. The experience above resulted in the thorn. Have we the same in our life? One is tempted to doubt this.

(b) Allied to the above reason is a second: "lest I should be exalted above measure" (v. 7). We are often tempted to pride, one of the sins that God hates. How much more the apostle, having known

visions and revelations far in excess of any we have known, might be tempted. We can imagine perhaps a thorn being pressed into the back of his neck and his thus being humbled to his knees. It is good to note that he should not be exalted above measure. There is a very real sense that we should rejoice in our blessings, and there was every reason for Paul to rejoice that the Lord had blessed him in this particular way. It is the "above measure" that is the important part of the statement; lest he should become proud, go beyond rejoicing and become puffed up.

Then there is a third reason for his thorn. In verse 9 we read "My grace is sufficient for thee." How wonderful is the grace of God to the human race, that we as sinners should become the inheritors of His kingdom! But here it seems there is a "particular" grace, a grace to suit a particular need, grace needed because of an outstanding experience. Surely as Paul was humbled, and the grace of God became more manifest in his life, as Peter says, "Grow in grace," so our Lord and Saviour was thus glorified in his humility.

A thorn in the flesh, given because of an experience, to keep him humble, to show the grace of God in his life! Is the Devil defeating us by suggesting that we have a thorn in the flesh, and we therefore sit back instead of seeking deliverance from a burden? Paul did not just accept his thorn as God's will.

### *Paul the fighter*

We are told "fight the fight of faith," and it is a fight against the powers of darkness. The Devil wants to keep us bound in sin and sickness, with burdens and fears, but Jesus came to set us gloriously free, spirit, soul and body, "Whom the Son sets free is free indeed." Paul tells us "I sought the Lord thrice, that it might depart from me." How many times do we seek God? Only after the third occasion did he rest contented. We note he had a personal reply (v. 9): "And He [that is Jesus] said unto me, My grace is sufficient for thee." Paul, I want you to bear this burden for My glory.

Can we take the text out of its context and claim it as ours? It was only part of the experience. It seems to be "spiritually logical" that if we are to have Paul's thorn in the flesh we must first have the same outstanding revelation, or one very similar. Then we should seek the Lord until He tells us personally: "My child, I want you to bear this for My glory, My grace is sufficient for you," otherwise we should seek to be delivered.

# THE LAST MOMENT

A group of friends were standing on a bridge watching the moonlight reflected in the waters of a deep and lovely lake.

They stood there so long that a policeman who was guarding the bridge looked at them suspiciously. They explained to him that they were looking at the beauty of the night, and because they were so happy in the love of Jesus they did not want to throw themselves into the water. Upon asking the policeman if he was a Christian, he said: "Yes, it was under the waters of this lake that I decided for God. I was about seventeen and one of the wildest boys in the country. I loved to have my own way and I had it.

"One day I went bathing. I was a good swimmer, but the cramp caught me, and down I swept to the very bottom of the lake. I rose to the surface twice. Some of my friends heard my cries, but knowing I was such a good swimmer they thought I was fooling. I can never forget that third time I sank beneath those waves. I felt my last hour had come, and with the waters surging in my ears I began to lose consciousness and a strange thing happened—I saw before me scene after scene of my life, seemingly painted on a white sheet. I saw an old apple tree from which, when I was quite small, I stole some apples, in disobedience to my mother. Then I saw on the same sheet a picture of myself kneeling, as I did, by her side, asking forgiveness of her and God, and as that picture appeared the other seemed as though 'blotted out' for ever.

"As these pictures were passing before me I began to hear strange music. Oh, how sweet and heavenly it was! I felt myself sweep up—up; and I said 'This is heaven'; then suddenly another picture of some sin came up before me, and pushed me down, down, down. I went with a terrible sinking sensation. The heavenly music of the angels grew fainter and fainter, and I began to hear harsh, brutal, terrible cries and oaths, and a light as from flames began to show itself in the darkness. I realised with a terrible despair that I was lost! With one desperate cry I said 'Oh, Jesus, save me!' and suddenly I became conscious of someone rolling and rubbing. It was my friends, who were bringing me back to life again, but, thank God, not to the old life of sin that leads to death, but to a new life with Jesus."

For over thirty years this policeman has been trying to tell others of the eternal life there is in Christ Jesus.—*The Gospel Herald*.

# CLEARING THE DECKS

**by T. W. WALKER**

THE KINDNESS of a woman had created a deep impression on her fellow citizens and now, at her death, many of them, especially the widows who had been helped by her, some of them holding up coats and garments which their benefactress had made for them, were sadly bewailing their terrible loss.

Dorcas was the name of this great and gentle lady and you can read about her in the Acts of the Apostles, chapter 9.

To the home of Dorcas at Joppa had come the apostle Peter, and the scene described above confronted him. His reaction was typical of this forceful, rugged character; he put them all out! The scripture says that this action led to Peter's life-giving prayer which produced a mighty miracle. It is not the miracle which concerns us just now, but Peter's action. To quote the exact words: "He put them all forth." Their grief was perfectly proper and understandable, yet Peter turned them out. Why?

I recently attended a committee meeting when a point raised led to prolonged discussion. Weighty arguments were produced for and against, and points of policy and principle were discussed with enthusiasm and insight. At last, one committee member stood and said that he wanted to add one short sentence to the discussion, and it was really a question. He asked what the committee members thought was the approach nearest to the clearly revealed expression of Christ. This simple and direct intervention ended the discussion and the point was settled in about two minutes! When the thing was shorn of the niceties, the careful considerations, the protocol, the policy matters, it became clear and simple. The one who stepped in with great directness was clearing the decks.

This was really what Peter was doing. Here he was presented with a sad and serious problem. Well-intentioned mourning had no place in his faith. The very natural expression of grief blinded the eyes of the mourners to glorious possibilities. They were in the way and had to be removed! How often the human approach to God is like this! It needs a bold, blunt directness to get things on a proper basis.

A layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on the service and the sermon. "But," said the keen business man, "if you were my salesman I would discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is *to get them to sign on the dotted line.*"

Exactly! This is just the trouble so often with our presentation of the gospel in the church and with the approach of those who do not belong to the church. We "clutter up" our approach with so many things: newspaper reports of some misdemeanour by a clergyman or minister, some family grievance from the last generation, personal considerations, or needing to be aroused from pure lethargy, indifference or apathy, or the selfish vainglory of this world's advantage, "What-will-my-friends-think-if-I-do" mentality, sin in the heart and life—oh, a thousand and one things can get in the way. It is as simple as this. God gave His Son to die for you. You need a Saviour. Christ is willing to forgive you and receive you. Clear the decks! Turn aside every lesser consideration. You need God! "To as many as received Him [Jesus], to them gave He power to become the sons of God, even to them that believe on His name: which were born not of the blood, nor of the will of the flesh, nor of the will of man, *but of God*" (John 1:12, 13).

## *Seeing ourselves*

In South Africa the most sensitive Afrikaner will admit privately that there are bad things about apartheid. But when questioned by a Canadian he will ask questions of our treatment of North American Indians. He displays more detailed knowledge of the present state of the Indians in Canada—especially of Canadian shortcomings in dealing with them—than we do. Just as we can speak with authority on the evils of apartheid, the South African can speak with authority on Canadian treatment of the native people.

It is not only true that we cannot see ourselves as others see us, either as persons or peoples; it is also true that we cannot judge ourselves as others judge us.

We have to remember that if we behave in a manner that violates our own conscience just a teeny bit we may be assured that others will judge our conduct to be reprehensible.

# *The following are extracts taken from the mass of letters received after the President's B.B.C. broadcast*

—EDITOR.

*"I wish to thank God for sending me such a wonderful blessing through listening to your service on the radio this morning."* *G.B.D. (Sussex).*

*"I was lifted right out of myself. I was absolutely lost. Your beautiful address about Jesus Christ was just too wonderful to listen to. As I was listening I asked Jesus during your address to make me clean and free from sin; to make me, a sinner, a child of God. I wanted no one to disturb me; all I wanted was to listen, listen and listen that I might be free from my sins."* *P.V.B. (Essex).*

*"It was a wonderful thrill to listen to the service on Sunday morning, to hear the straightforward presentation of the 'Good News.'"*

*An Irish Baptist (Belfast).*

*"How refreshing to hear the straightforward gospel message instead of endless discourse. I was particularly struck by the hymns and the wonderful Hallelujah."* *W.T.O. (Ramsgate).*

*"I am impelled to write to thank you for the uplifting service. I was greatly helped by the sermon and the wonderful hymn-singing."*

*P.I.W. (Pontypool).*

*"I was thrilled to hear the beautiful service this morning, so uplifting and full of hope and life. I have written to the B.B.C. to ask for more of this type of service. I would love to have a tape of the whole service."* *M.H. (Hants).*

*"What a thrill when I got up this morning to listen to the morning service. I am old and my health is not good, but how I was thrilled and felt the life of God coming into me. I hope the Elim Church will be given more places on the radio. People want to hear more of this; it would wake up the audience more."* *E.M. (Belfast).*

*"I have been praying all day since I heard the morning service that God will touch me and help me. I hope we have some more of these wonderful services on the air, and a little longer if possible."*

*M.W. (Plaistow, London).*

*(continued in next column)*

**DUNDEE CRUSADE** **Wm. W. Anderson reports**

At the conclusion of a three-week crusade by John Woodhead we wish to express our sincere thanks to him and his dear wife for their rich ministry in message and song.

Night after night the congregations increased, and seven souls were brought into the liberty of salvation, several testified to a definite touch of God upon their bodies following prayer, and many paid high tribute to the spiritual depth and value of these services.

One evening Mr. Woodhead showed a film of the world Pentecostal conference held in the Holy Land, and on another occasion Miss M. Humphries, a friend of Pastor and Mrs. Woodhead, gave a most wonderful testimony of divine healing and endeared herself to all by her warm Christian character.

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**Extracts from letters** *(continued)*

*"I could not understand, being so far away, that I could hear as clearly as though it were in the room such teaching on salvation and healing. How I would love to come to a service. I hope your church is on more and more."* *K.B. (Surrey).*

*"I thank you for a wonderful message from God's Word. I hope we have an Elim church in our town."*

*T.G. (Herts).*

*"It was wonderful, that is the only way I can describe it."* *A.B. (Oxford).*

*"I want to say a big thank you for the privilege of listening to a service such as we had this morning. My husband was unsaved, but was very greatly moved by the service. I am scribbling this in haste so that you will get it quickly."*

*E.W. (Cambridge).*

*"I am an A.o.G. pastor's wife, and I am in hospital as I have just had a baby. I switched on my radio thinking probably to hear the same unhelpful service, and was overjoyed to hear such a service as yours, especially the Hallelujah Chorus. I felt the Lord must have arranged your service this Sunday especially for me."* *V.R. (Kent).*

*"I thank you, sir, for a fine, direct and well-conducted service. It reminded me of everything that was good; sincerity rang right through the service."*

*C.E.C. (Paddington).*

*"I thank you for explaining the Christian faith as you did on Sunday. I was helped, and I am sure many others were too. Everything seemed so real as you spoke, I sang the hymns with you."*

*E.G. (London).*

THE ELIM
# EVANGEL

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**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities:** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos.:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

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# EDITORIAL

## THE DYNAMIC OF THE CONTENT OF THE CROSS

THE word *logos*, translated in the Authorised Version, in 1 Corinthians 1 : 18, "preaching," clearly carries with it in the context of the Holy Spirit's line of thought in 1 Corinthians 1 and 2 more than the idea of simply declaring the gospel. Some versions give "the word of the cross," others "the message of the cross." *Logos* is an extremely full word, and in our estimation the English word "content" best expresses the Spirit's mind when He uses the word in the context of this chapter of 1 Corinthians and the next. "The content of the cross!" The content of the cross holds in it the facts of identification, substitution, redemption, cleansing and reversal of our thinking. *Identification.* "I am crucified with Christ" (Galatians 2:20). As many as were baptised into Christ were baptised into His death" (Romans 6 : 3). "Knowing this, that our old man is crucified with Him" (Romans 6 : 6). "For if we have been planted together in the likeness of His death . . ." (Romans 6:5). *Substitution.* The Old Testament sacrifices are a parable teaching this truth summarised in the words "and he shall put his hand upon the head of the burnt offering; and it shall be accepted for him" (Leviticus 1 : 4). The Lamb slain for us is revealed from the time of the utterance of John the Baptist, "Behold the Lamb of God which beareth away the sin of the world," to the vision of the Lamb upon the throne of eternity, "as it had been slain" (Revelation 5:6). *Redemption.* "Buying back." Said God to Israel, "You have sold yourselves for nought; and ye shall be redeemed without money" (Isaiah 52 : 3). "We are redeemed . . . with the precious blood of Christ." The questions, frequently discussed, "To whom had we sold ourselves?" and "To whom was the redemption price paid?" reveal the fundamental mystery of that department of reality revealed in the cross. Beyond our understanding, it may only be illustrated, and illustrations of necessity partake of their limitations in imparting truth. But that reality, as revealed in salvation, was there at the cross is demonstrated in the experience of everyone who is saved—"it is the dynamic of God" to all who believe. *Cleansing.* Probably in regard to the shedding of the blood of Jesus Christ for sin is more unbelief expressed both in and out of the Church than in any other aspect of the cross. But Charles Wesley's great words, "His blood can make the foulest clean; His blood availed for me," not only echo the teaching of the Bible; they express the experience of multitudes concerning the dynamic of the content of the cross. "There is power in the blood."

And so we come to the last element in the content of the cross—*reversal of our thinking.* This carries with it so much, summarised in the words "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know

(*continued on facing page*)

**Editorial** (*continued*)

them, for they are spiritually discerned" (1 Corinthians 2 : 14). The widespread dissemination throughout the Church of Jesus Christ that repentance does not mean sorrow for sin, or contrition, but reversal of our thinking, would be a great victory for the Church.

Naaman said "Behold, I thought," but before he could be healed of his leprosy he had to reverse his thinking. Paul said "I thought to do many things contrary to the name of Jesus," but what a reversal of his thinking his life subsequent to his conversion revealed! The rich young ruler (Mark 10 : 17-27) had preconceived ideas that were most acceptable, but he had to reverse his thinking about what touched him most nearly to become a follower of Christ, and this he was not prepared to do, even though he was prepared to keep all the commandments. Peter had to reverse his thinking about the cross. When he began to rebuke Jesus in the matter of His going to the cross, Jesus rebuked him in the words "Get thee behind Me, Satan: . . . for you do not think the things of God, but the things of men" (literal translation) (Matthew 16 : 22, 23). The Jews were commanded by Peter on the day of Pentecost to reverse their thinking about Jesus. All history shows that those who did so experienced that the content of the cross was the dynamic of God.


## REPEAT YOUR BLESSINGS OF EASTERTIDE

Hundreds of people reported great blessing received in the Royal Albert Hall at Easter.

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**The holiness of God** (*continued*)

wars. God was with him, and helped him marvellously "till he was strong."

It is necessary here to remind ourselves of the grace of gratitude and the virtue of thankfulness to God for His many benefits, for "what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Corinthians 4 : 7). May the words of the apostle Paul find an echo in all our hearts at all times: "By the grace of God I am what I am" (1 Corinthians 15 : 10). Alas, the time came when king Uzziah, now strong and powerful, made a great mistake in thinking the proud thought that as he had been such a success in every other sphere into which he had entered he would be a similar success in a sphere denied him, the priesthood, he not being the seed of Aaron, and not consecrated or anointed.

To undertake to do that which is undoubtedly beyond our reach, for which we are not fitted and to which we have not been called is as grievous in the sight of God as to neglect or disobey in that wherein we have been fitted and called.

Reminiscent of the similar tragedy to overtake critical Korah and his company of Levites (Numbers 16), the drama of Uzziah's bid to burn incense within the temple of the Lord unfolds. Azariah the priest, followed by eighty valiant priests, entered to withstand the erring king. Hearing the command of the loyal priests to leave the house of God, Uzziah hastened his downfall by resorting to the "broken reed" of anger as a weapon, and even as he gave vent to his wrath there arose in his forehead the condemning sign of leprosy, which disease was to remain in him, in his loneliness, till he died!

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (1 Peter 1 : 15, 16).

## WHY CHURCHES GROW

"A study has been conducted to find out why churches in such places as Latin America and Korea are moving and expanding so rapidly. This has revealed that in those churches the authority of the Scriptures is absolutely recognised; all of the members are involved in evangelism on the principle of each one reach one; the gifts of the Spirit are evident and individuals are concerned about seeking God's gift for them; the Church is concerned about its unity—there are no cliques; the character of the Lord's people is pure, sexual purity is stressed."

DR. ARTHUR GLASSER.

# THE ELIM PULPIT

# THE HOLI

THE triune God is holy. God the Father is holy, God the Son is holy and God the Holy Spirit is holy. The holiness of God is perfect in all things and at all times ; it has been since the world began, and will be for all eternity. The holiness of God means His perfect separation from all evil. Not a shadow of deviation from the perfect law of righteousness is to be found in Him. God loves holiness because it is in His own image, it is His greatest glory. " He is *glorious* in holiness " (Exodus 15 : 11).

God revealed His holiness to His people Israel, and He wished them to consider it as the perfect beauty of His character. God is glorious in holiness, so that when the prophet Isaiah saw " the Lord sitting upon a throne " in the beauty of His holiness he exclaimed : " Woe is me ! for I am undone . . . a man of unclean lips . . . for mine eyes have seen the King, the Lord of hosts " (Isaiah 6 : 1-5). Not only did Jehovah God reveal His holiness to His chosen people, He also revealed why He had chosen them from among all nations—to show forth His holiness through them to the world, for He declared : " Thou art an holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth " (Deuteronomy 7 : 6). Alas, the disobedience, decline and apostasy of Israel, moved away from her exalted place in the divine will, are all faithfully recorded in the sacred Scriptures to serve as a warning to the children of God, to remember that we are a chosen race, a royal priesthood, a holy nation, God's own purchased, special people, that we may display the virtues and perfections of Him who called us out of darkness into His marvellous light (1 Peter 2 : 9).

The greatest weapon possessed by the Church of the Lord Jesus in her walk and warfare is the mighty power of a devout, holy life, indwelt by the Spirit of God. Holiness of life is possible for the lowliest believer, as for the most gifted scholar and Bible expositor. Holiness of life was a feature of the lives of the members of the early Church ; indeed, the Word declares that none of those who were not of their number dared to associate with them (Acts 5 : 13). Demonstrating the power of the Holy Spirit in love, humility and holiness, they were a people apart, for all—Roman overlords, Pharisees and the common people alike—to see.

The infinite variety of modern methods used to reach the masses is no substitute for and cannot replace God's method, the shining example of a holy life lived out in the home, the church, the workshop or the office.

This experience is not beyond the reach and scope of any one of us, and should be the experience of us all. A holy life is a love-filled life ; a love-filled life is one indwelt by the Holy Spirit (Romans 5 : 5). Jesus said : " Except your righteousness shall exceed the righteousness of the scribes and Pharises, ye shall in no case enter into the kingdom of heaven " (Matthew 5 : 20).

In the Old Testament the book of Leviticus sets out the precepts God gave to His people, redeemed by Him from the bondage of Egypt, relating to their walk, their worship and their service. From the thirteenth chapter the Holy Spirit carefully portrays the condition and the position, as well as the peril, of the man who is a leper. He is a man excluded from fellowship not only with his own family but with the congregation of God's people. He is required to mourn his condition, and with bared head and covered upper lip is obliged to announce to all within earshot " Unclean, unclean ! " Under sentence of eventual death (unless God intervenes), he suffers the loss of limb and feeling as the disease advances.

Using leprosy as a type of sin, the Holy Spirit reveals that sin separates, whether within the home, the church or the community. Where there is division there is sin within the heart, the home or the camp, and where sin is wilfully hidden not only will death ensue for the sinner, as in the case of Achan, but defeat for Israel (Joshua 7 : 10-12). Above all, sin separates the sinner from a holy God, and unless sin is dealt with through Christ's eternal sacrifice for sin the sinner is doomed eternally. Lastly, sin causes loss, even as leprosy caused loss of limb and feeling. Although the tempter promises happiness, health and wealth as rewards of service to those he would delude, he invariably causes the loss of some, if not of all three.

To the careful student of the Scriptures it will appear very significant that in three different instances under striking circumstances God has revealed His attitude to sin. The first instance, in Numbers 12, deals with the sin of slander. Criticising her brother Moses' choice of a wife, Miriam spoke to Aaron about it. Furthermore, she went on to discuss a comparison of the spiritual gifts of all three. " And the Lord heard it."

# 'S OF GOD

**by WM. H. FRANCIS**
**Elim Missionary, Transvaal**

Slander is born within the heart, the evil issue of evil parents, named " Jealousy " and " Judgment." Being jealous of Moses, Miriam took it upon herself to judge him, and to pass on her " judgment " to another. All slander begins in like manner. Each slanderer looks for an audience, that he might be heard, but the slanderer invariably forgets that " the Lord hears it." And God suddenly called all three actors in this drama before the tabernacle, somewhat like naughty children being brought before the headmaster and the whole school. God then proceeded to give His appraisal of His servant's gifts, meekness and faithfulness before Him. Because we are never in possession of all the facts, it is always dangerous to attempt to compare spiritual gifts, or the seeming failure or fruitless efforts of another. God is sovereign and, through His Holy Spirit, bestows in grace His gifts as He wills to His people, for He knows us best. In anger, God demanded: " Wherefore then were you not afraid to speak against My servant, Moses ? " and Miriam, departing from them, was left a leprous woman ! The sin of slander, like all sin, is a barrier to prayer, but Moses was entreated to plead for Miriam and Aaron before God ; and all the people of Israel were hindered in their progress until Miriam could be brought, after seven days banishment, into the camp once more.

Lastly, let us remind ourselves that the weapon of slander is one of the sharpest and most used weapons of Satan's evil armoury, and so adept is he with it that he has earned the name " the accuser of our brethren " (Revelation 12 : 10) ; so let us take care that we never do his evil work for him !

The second instance in which the Holy Spirit reveals God's attitude to sin is found in the well-known passage of the healing of the leprous Naaman (2 Kings 5 : 15-27), and this time concerns the sin of covetousness. Following the divine healing of the Syrian captain, the prophet Elisha showed scrupulous care in avoiding the receipt of any reward for services rendered in the name of the Lord. It is understood that the servant is " worthy of his hire," but not every servant of the Lord understands that, trusting in the promise of the Father (as Jesus said, " Your heavenly Father knoweth that you have need of *all these things* "), he may safely leave in His hands all temporal and financial problems encountered in his ministry.

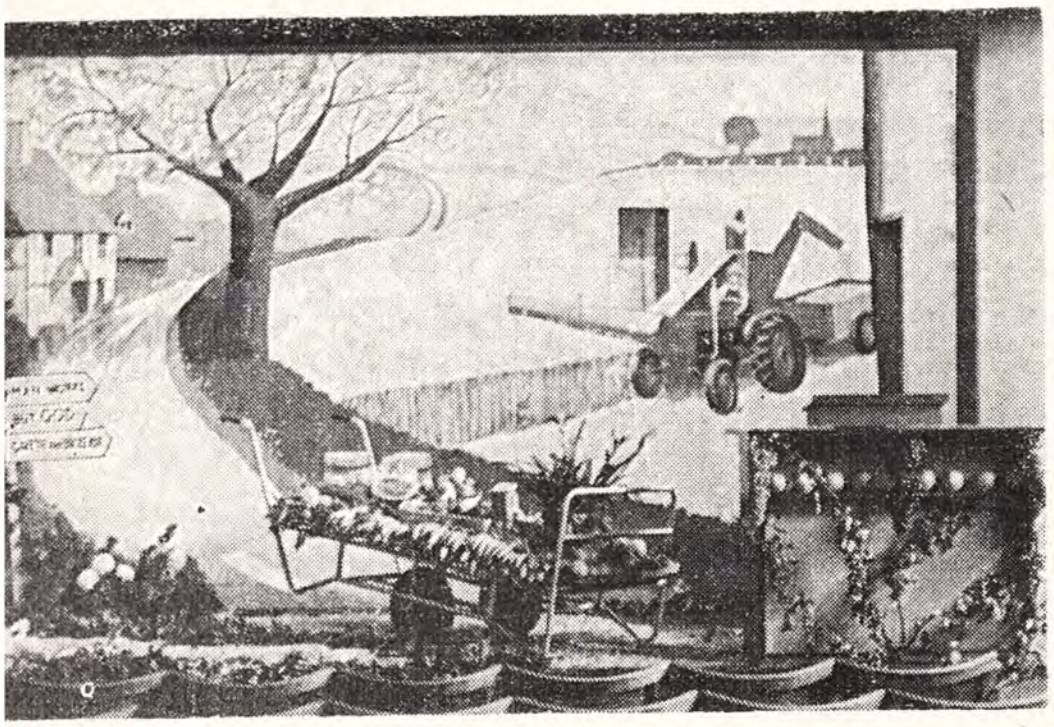
Furthermore, it is felt that some have in these days neglected to do this, and have laid too great an emphasis upon money in their public appeals, whereas it is true that when the Lord of the harvest speaks under the operation of the Holy Spirit not only will purse-strings be loosed but hearts will be constrained to offer themselves for service in His vineyard.

Gehazi lived and worked with Elisha the man of God, but it appears that the sterling example of the prophet was lost upon him, warning us also against like familiarity with spiritual things, lest their message have no effect. Noting the refusal of his master to benefit from the beneficence of the Syrian lord, Gehazi determined to gain at another's expense, and there followed a train of defeats unworthy of a servant of the prophet. He " followed after Naaman," he lied that all was well, whereas all was not well with him (Gehazi), and he lied a second time to gain the coveted goods. He hid them " in the house " for fear of Elisha, and then he lied the third time when taxed about his absence, a lie which brought upon him not Naaman's silver and garments but Naman's leprosy instead. The ringing tones of the man of God which fell upon the covetous servant's ears so long ago bring a message today for all earnest servants of Elisha's God : " Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants and maidservants ? "

Finally, the third instance wherein God makes known His attitude to sin is to be found in 2 Chronicles 26 : 1-21, and this time refers to the sin of presumption and pride. There is no doubt that Uzziah, son of Amaziah, was both in character and conduct an admirable king. Beginning his reign over Judah at the tender age of sixteen years, he " did that which was right in the sight of the Lord," and no doubt was deeply influenced by Zechariah, and " as long as Uzziah sought the Lord, God made him to prosper." King Uzziah was a remarkable man in many respects. Among his many accomplishments he was an energetic builder, a " digger of wells," which would greatly endear him to his subjects ; he " loved farming," and he was also a fighting man and a maker of armour, as well as an engineer versed in the making of " cannons " used in his

(*continued on page 647*)

# ELIM CHURCH REPORTS



**ILFORD. PASTOR : R. B. CHAPMAN**

A back-cloth painting depicting the harvest scene formed the setting for the harvest thanksgiving display at the Ilford church. The artist was Mr. Arthur Poultney, a deacon of the church, whose talent is often in demand. Our horticultural expert Mr. A. H. Savage provided the necessary equipment and finishing touch to the display, and we rejoiced together, acknowledging God's wonderful provision for us. Truly man works, but God gives the increase.

Pastor R. B. Chapman, who has just completed a year's ministry with us, preached the Word faithfully with the familiar story of the sower. At the close of the evening service we praised the Lord for one decision. Our special thanksgiving offering amounting to over £91 has been given towards the forthcoming Barking Elim church crusade. The gifts of fruit and vegetables were gladly received by Dr. Barnardo's Village Homes.

CHARLES PENDRILL.

*Southend Standard* reports:

**WESTCLIFF-ON-SEA ELIM HOLDS CONVENTION**

There were crowded congregations for the annual convention held at Westcliff Elim church last weekend. Visiting speakers were Rev. R. B. Chapman (Ilford), who is a member of the Elim Missionary Council, and Rev. K. E. Calder, minister of the Assemblies of God at Brentwood.

At the various meetings special musical items were contributed by the Westcliff Male Voice Quartet, Mrs. F. Saul (Chelmsford), Mrs. R. B. Chapman (Ilford) and Rev. R. E. Calder.

Ministers of Elim churches in Southend and district attended the convention, which was presided over by the minister of Westcliff Elim church (Rev. George Backhouse).

**BIRMINGHAM'S JUBILATION AND EVANGELISM**

By L. C. QUEST

THE Birmingham of 1930, when the late Principal George Jeffreys and party came to the city, is vastly different from the Birmingham of 1965 when Alex Tee came to celebrate with the Presbytery fifty years of progress ; it was indeed a jubilation and festival of music with evangelism. The crusade began beyond our expectations, with crowds increasing in numbers each night despite the staggered holidays and Birmingham's " holiday fortnight."

Sinners and saints alike made their way to the " foursquare rendezvous " of praise, message and song. Many found Jesus Christ as Lord and Saviour, others experienced bodily healing, some received the baptism in the Holy Spirit with signs following. All are rejoicing in the blessed hope of Christ's near return. Many, of all denominations, have come forward seeking a closer walk with God in dedication. Alex Tee's preaching has been more and more challenging to the people of every walk of life ; out of some 300 indicating their desire to make allegiance to Christ about 200 came forward for counselling.

Some 2,000 people gathered in the Town Hall for the B.B.C. Sunday Half-hour and were ready to be coached into giving their best under the leadership of our beloved Music Director, Douglas B. Gray, supported by the London Crusader Choir and the united Birmingham Elim church choirs. This, the largest broadcast of the Elim Churches so far, brought great joy and blessing to us and the millions who listened in.

Singing parties came from Nuneaton and Gloucester, a harpist from North Wales and a violinist from Iceland. As the Hebrews made their way to Jerusalem for their joyful jubilee, so many came to Birmingham Town Hall to express their praise and participate in its spiritual feasting. Thank you, Alex Tee and party, for coming. God speed you and bless you in your crusades in London, that greater city. To all, let us pray and watch !

## PRESIDENT LAYS FOUNDATION STONE AT JERSEY

*John S. Matts, the minister, reports*

A GREAT weekend of blessing was experienced in Jersey on the occasion of P. S. Brewster's laying the foundation stone of the new church building, and many a heart was moved as hymns were sung, the Word of God was read and thanks were offered for the first time on the piece of ground that God had so miraculously provided. After fifteen years of worshipping in hired halls on an island where sites are almost non-existent and property is so dear, no one ever thought that this day could ever come. But glory be to God, He provided a fine piece of ground at a reasonable price in one of the nicest localities in town, and permission was given to build. Yes, we can say with one of old "Great is Thy faithfulness," and as our highly esteemed President well and truly laid the stone, praying God's blessing upon the future sanctuary, every heart felt it was but the beginning of great things to come.

The press and television gave full coverage to the event and Mr. Brewster was afforded an excellent interview on the Channel Television News, when he was able to speak of what God is doing in the Pentecostal churches.

Since work commenced on the new church many gifts have been received from various members of the assembly, including all the upholstered seating for the church and minor hall, a beautiful electronic organ and a piano for the Sunday school. The Lord is doing great things for us, whereof we are glad !

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## LETTER TO THE EDITOR

The youth page of the EVANGEL has been carrying a number of articles on our retired ministers. One of these, *Introducing Pastor J. H. Gee,* was of great interest to me.

Pastor Gee tells of his calling into the ministry and makes a quotation which was his goal in life. I first met this man of God about 1950. I was still a Methodist, but born again, and in 1953, under the ministry of Mr. Gee, I was filled with the Holy Spirit. In 1954 I entered Elim Bible College and then the Elim ministry, and 1958 brought me to the mission field of South Africa. All through these years the ministry and example of Pastor Gee have been with me. To me he reached his goal. I thank God for this man raised up to be a minister in Elim. May God bless him richly in his retirement.

Yours sincerely,

DONALD L. NORTON.




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# Women's column

## A "JUST" MAN

By GLADYS GORTON

THE milkman, who is a member of our church, has lately retired. Said he to my husband, with a twinkle in his eye, "I'm going to be a 'just' man." Raising his eyebrows, my husband said "Oh!" "Yes," he replied, "my wife will be saying 'Dear, just do this for me' and 'Just do that for me.'"

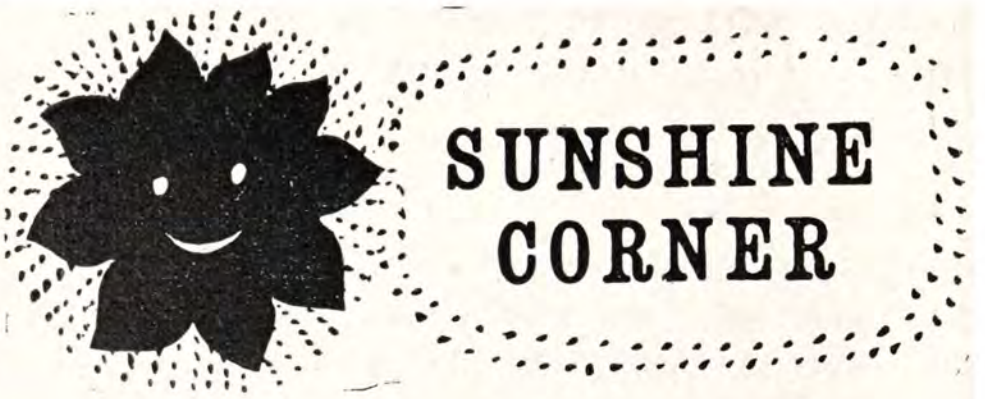
A dear friend of ours who retired some time ago often remarks that he does not know how he ever found time to go to work. Retired men have been heard to say that they have only been re-tyred. A man retires from his daily occupation of a lifetime, but his wife, a housekeeper for so many years, still has to carry on, unless she is a semi-invalid or handicapped in some way. Fancy, a woman's work is never done—an awful thought if you contemplate it like this, that the dishes you wash, the meals you prepare, the washing you do and the cleaning and dusting you do this day you will be doing tomorrow, the next day, the next week, month, yea, for many years to come if you are spared and in good health and the Lord tarries.

But what greater blessing can a Christian couple have than to be together in their old age, to share it together, helping each other in the common duties of life. A man who can "turn his hand" to help in the home, without any thought that it is below his dignity, without a thought of his being "hen-pecked," is indeed a just man, and a man whom God delights to honour. Jesus, our Lord and Master, girded Himself with a towel and performed the most menial task, washing the disciples' feet (John 13 : 4, 5).

Talking of retirement, it is noteworthy that our gracious Queen will never be able to do this, apart from unusual circumstances. Queen Victoria reigned until her last breath. There must have been those moments when she longed to be free from the crushing cares and responsibilities of the crown that were relentless even in our democracy.

Every Christian has some service to do for the Lord, and however much the flesh may war against the spirit there is really no retirement from serving Him. Our sphere of service may suffer drastic changes, but even in old age, in a confined and restricted capacity, there is always something we can do in the service of the King. Jesus Himself served faithfully until He had fully accomplished His

(*continued on facing page*)




HELLO SUNBEAMS.

The little donkey was very discontented; he hated being a donkey. Why, if he had only been born a horse he could have been very famous indeed. He might have joined the army and belonged to one of those Roman soldiers. He tried to imagine what it would be like to be part of a grand procession. There was no hope for him. He was an ordinary little donkey and not a very important one either.

One day the little donkey had a very special visitor. While everyone else was talking to his master, this visitor came especially to talk to him. The visitor had such a very kind face and the little donkey felt that He understood. His Friend told him that even donkeys could be important sometimes. Why, long ago God had used a little donkey to speak with a human voice to a very disobedient prophet. The donkey had never heard the story of Balaam's ass before, and he was very grateful to his new Friend for telling him such a wonderful story. "Perhaps there is hope for me after all," he said to himself. "Maybe one day I can do something very special."

A few weeks later some strange men came to see his master. They wanted to take the little donkey with them. "The Lord has need of him," they said. The little donkey was very excited as they led him into the main highway. There were lots of people, but the little donkey wasn't afraid. Soon his very special Friend came to greet him, and together they rode through the streets of the city. The great crowds were shouting and waving branches of palm trees. "Hosanna," they cried, "Hosanna to the son of David." The little donkey felt so very proud and so very happy. He had been worrying about being a donkey. Why, if he had been a horse he would never have known such a wonderful moment. "Jesus wanted me because I am a little donkey. He chose me just as I am," he told the others. "Now I belong to Him I am so very happy and I am not discontented any more."

Perhaps you feel like the little donkey sometimes, sunbeams. Maybe you wish you were someone else. Jesus still chooses boys and girls to work for Him, and best of all He wants you. He wants boys and

(*continued on page 655*)

# COMING EVENTS

**BANGOR, Northern Ireland.** October 9, 10. Elim Church, Southwell Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : S. Workman (Whitehouse Congregational), T. Jacobs (Portadown), J. Harris (Lurgan). Ulster Temple choir and quintet. Refreshments provided on Saturday.

**BARRY.** October 15, 16. Elim Church, Upper Pyke Street. Elim Missionary Exhibition.

**BIRMINGHAM.** October 9-18. Langley Green. Elim Church, Mount Pleasant, off Langley Road. Evangelistic crusade conducted by Alf Harley and party (former dance band leader). Sundays at 11 and 6.30. Weeknights at 7.30.

**CAERPHILLY.** October 7-13. Elim Church, St. Fagan's Street. Annual Convention and Missionary Exhibition. Sunday at 11, 6.30 and 8.15. Weeknights (except Friday) at 7.15. Preachers : Alex Johnston (Scarborough) and Ken Folkes (Derby). Soloists : Lee Robbins and Mrs. Folkes. Missionaries from India, Transvaal, Rhodesia and Tanzania will take part. Convener : J. B. Coleman.

**CLACTON-ON-SEA.** October 9-14. Elim Church, Hayes Road (behind Town Hall). Church anniversary services. Saturday at 3.30 and 6.30. Tea provided. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Children's mission : Monday to Thursday at 6. Preacher : D. J. Green.

**EALING.** October 16, 17. Elim Church, Northfield Avenue, W.5. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preachers : G. Backhouse, Mrs. A. Magee. Convener : Albert J. K. Magee.

**EXETER.** Commencing October 24. Elim Providence Chapel, Northernhay Street. Evangelistic campaign by W. J. Martin. Sundays at 6.30. Weeknights at 7.30.

**HASTINGS.** October 16. Elim Church, Station Road. Monthly rally at 7, conducted by A. S. Brewster and party from Hove.

**HIGH WYCOMBE.** October 9. New Elim Church, Buckingham Drive. Opening services at 3 and 6.30. Sunday at 11 and 6.30. Monday, Tuesday and Thursday at 7.30. Preachers : F. J. Slemming, F. H. Coleman, J. J. Morgan, E. R. Corsie, A. J. K. Magee and W. J. Maybin. October 16-19, W. G. Hathaway.

**HULL.** October 16-23. City Temple (corner of Madeley Street). Youth week. Sunday at 10.45 and 6.30. Weeknights (except Friday) at 7.30. Preacher : A. A. Biddle (Portsmouth).

**LEICESTER.** October 3-15, Elim Church, Narborough Road junction. Revival and healing crusade conducted by George Canty. Sundays at 6.30. Weeknights at 7.30. Also Thursdays at 3.

**NEWHAVEN.** October 9. Elim Church, Mecching Rise. Monthly rally at 7. Preacher : evangelist Don Hinchcliffe. Convener : H. W. Holdstock.

**NOTTINGHAM.** October 16. OPENING OF NEW ELIM CHURCH, St. Mark's Street. At 6, followed by a service of thanksgiving and dedication at 6.30. Sunday at 11.15 and 7. Preachers : J. T. Bradley and J. C. Smyth. Convener : Peter Watson.

**RAYLEIGH.** October 2-17. Elim Church, Castle Road. Campaign by John Woodhead. Sundays at 11 and 6.30. Monday to Thursday at 7.45. Saturdays at 7.30.

**ROCHESTER.** September 29—October 10. Elim Church, Star Hill. Evangelistic services. Preacher : Bryan C. Vidamour (Switzerland). Children's meetings each weeknight at 6.30, conducted by Uncle Bryan and Aunty Ruth.

**ROMSEY.** October 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Elim Bible College students.

**SOUTHEND-ON-SEA.** October 9-11. Elim Church, Sea View Road. Thirty-ninth church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher : F. R. Barnes (Southsea). Music by "The Foursquares."

**TAMWORTH.** October 16-20. Assembly Rooms. Youth weekend. Saturday at 7, T. W. Walker (Clapham) and Coventry Crusaders. Sunday at 6.30, Dr. Claude Scott (Worcester) and Tamworth Elim Crusaders. Elim Church, Park Street. Monday to Wednesday at 7.30.

**WESTCLIFF-ON-SEA.** October 3-10. Elim Church, Electric Avenue, near Fairfax Drive. Bible teaching services by Robert D. Bradley (Smethwick). Sundays at 11 and 6.30.

**YEOVIL.** October 12-17. Elim Church, Southville. Pentecostal convention. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. Preachers : Brian Barnett and D. Griffiths. Convener : L. Lambert.

# INTRODUCING THE ELIM EVANGELISTIC FILM UNIT

IT WILL be of interest to many of our pastors and leaders to know that from October of this year we shall be operating our own film unit under the guidance of our Film and Radio Committee. The unit will be operated by the manager of our maintenance department, Mr. R. Heffer. There are many films available for all purposes: evangelistic, missionary, Bible teaching, youth work, children's parties, etc. All information regarding film hire and the film unit may be had by writing to the Secretary, Radio and Film Committee, 20 Clarence Avenue, London, S.W.4.

**MAKE GOOD USE OF THIS SERVICE.**

**Youth page** (*continued*)

young people decide to become teachers ; the state has already made full provision to do it. What an opportunity, but few ever respond to it.

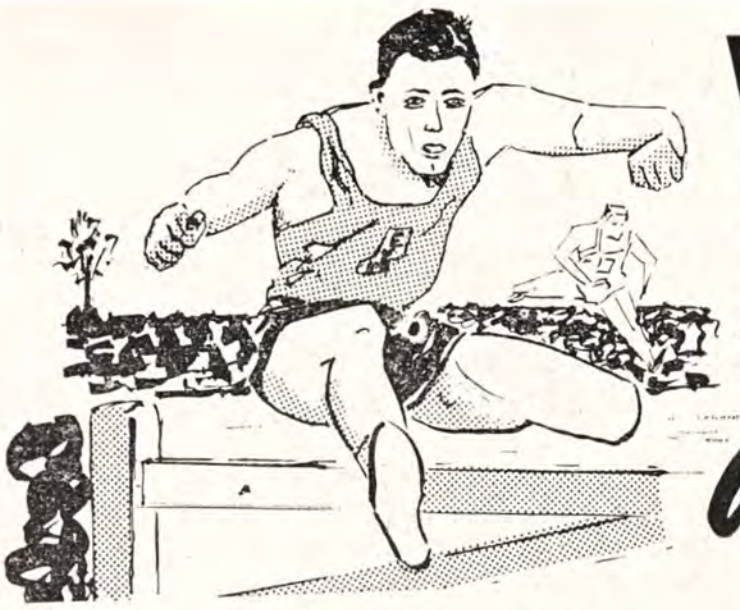
Now then Crusader, what about it? There is the need and there is the way to meet the need. Lay your life before the Lord now as you finish reading this article and offer to serve Him in teaching the pure gospel to the generation which is the nation of tomorrow.

*Please write to our Youth Director and tell him how the Lord has spoken to you through this message.*

**Women's column** (*continued*)

Father's will. With His final breath He cried "It is finished" (John 19 : 30). Because He knew the joy of fulfilment in serving Christ, Paul confidently declared "The time of my departure is at hand. . . . I have finished my course" (2 Timothy 4 : 6, 7).

*There's a work for Jesus ready at your hand,*
*'Tis a task the Master just for you has planned.*
*Haste to do His bidding, yield Him service true ;*
*There's a work for Jesus none but you can do.*



# YOUTH in action!

## Religious education in our state schools

**by Pastor R. A. HOBBS (Bridgend)**

" I THINK it should be banned." " It causes feelings of nausea and revulsion in the minds of the pupils and its effects are almost wholly bad." " In a society which no longer accepts Christianity as its religion it is very wrong that it should be compulsory in our education."

These are a few of the things said in a recent discussion on a Sunday evening—not at a meeting of an anti-religious group, but at one run by a " Christian " youth organisation. While these opinions may not be those of the national leaders of the organisation they give a startling insight into the trends of thought among young people, many of whom will soon be leaders in various fields—teachers, lecturers, politicians, etc. During the week following the discussion mentioned a number of prominent people spoke on television and the radio and expressed in the press the same feelings and ideas. One writer, a former lecturer in London University, related the rise in crime among the young to the teaching of morals and ethics against a religious background. Those in favour of teaching Christianity in our schools wanted it reduced to the level of other religions and the personal implications removed from all teaching. Also a ban was wanted on the morning assembly.

Many excuses are made about modern children not being interested in religion and their being unwilling to learn and believe the things taught them in the Bible. This is just not true. A personal friend was a science master in a grammar school until the scripture teacher left and a replacement could not be found. The science master was asked if he would consider taking the post (the headmaster knew of his deep personal interest in the subject). He agreed, and in his first year of taking the subject the number wanting to take scripture at " O " level in the G.C.E. rose from eight to over thirty, and this year it rose again to nearly forty. A number have also decided to go on to " A " level. Also several have found Christ as their Saviour through this teacher, and many have had their interest aroused in the subject they once thought was dead.

To many young people who feel the Lord would have them serve Him in some special way the " glamour " of the pulpit or the " adventure " of the mission station is so much more appealing than the thought of the classroom. The world's most important mission field is also the most neglected. We are thrilled to seek to " feed the minds of millions "; we get quite ecstatic about missions to the " down-and-outs "; we contribute willingly to the support of missionaries and campaigners ; we pray for them, work for them, make a great fuss of them when they come to our churches, and that is good. But what about the gapingly wide-open door of our schools, where the labourers are ridiculously few? It is an appalling state of affairs.

At many a campaign, at camp, in the church, at Crusaders and in the youth rallies appeals go out to the young people for " full-time service," but rarely is emphasis given to the desperate need for qualified scripture teachers in our schools.

The schools do not want fire-breathing " hot-gospellers " putting " the fear of God " into the children. They want, and need, dedicated, hard-working and enthusiastic teachers with good qualifications. Missionaries are expensive to train, equip and maintain ; it costs the Church nothing when its

(*continued on page 653*)

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK " CATCH THE FLAME "**

| OCT. 10th | EALING<br>ILKESTON | ASHBOURNE<br>KEYNSHAM | WINSON GREEN<br>NORWICH | PONTARDULAIS<br>SOWERBY BRIDGE | BELFAST (ULSTER TEMPLE)<br>ST. PETER PORT | COVENTRY |
|---|---|---|---|---|---|---|

# FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, October 11th** — Luke 18:31-43

" And they understood none of these things " (v. 34).

What a pity! It would have saved them from so much anxiety and misgiving in the future. Of course it is easy for us, looking back, to understand what Jesus meant, but the pronouncement was so different from what they had expected that they could not grasp its obvious meaning. They had their own vision of the future. How difficult it is to dislodge preconceived notions. Let us not be hard on these disciples, because we ourselves may be putting a wrong construction on some of the scriptures dealing witth the second advent of our Lord.

" Open my eyes, that I may see
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free."

**Tuesday, October 12th** — Luke 19:1-10

" And when Jesus came to the place, He looked up, and saw him " (v. 5).

Is not that exactly what one would expect of Jesus ? He never misses a seeking heart. He knows all our desires after Him. He reads the degree of earnestness in our actions. Others thought Zacchæus was unworthy of Christ's recognition. Little did they realise that we all are, and that if God is to have anything to do with us it must be on the grounds of grace. Though there were plenty of people who shunned Zacchæus, Jesus befriended him. It was such a wonderful reward for his earnestness, far beyond anything he had expected; at the most he expected only a glimpse, certainly not a transforming friendship.

**Wednesday, October 13th** — Luke 19:11-27

" Lord, he hath ten pounds " (v. 25).

We may be outraged by this inequality and argue that the man from whom it was taken needed it more than the man to whom it was given, but then we would be overlooking an important fact—he needed a stern lesson. He was not treated like this because he was a failure or because he lacked ability, but because he was downright negligent—lazy. On the other hand, the man with the ten pounds was given more not simply because he had more, but because he had been diligent in using what had previously been given him. " He that is faithful in that which is least is faithful also in much." There is an important spiritual lesson here for us: if we neglect our present opportunities, however small, opportunity will dry up; but if we are diligent in grasping present opportunities they will lead on to others. Gifts unused atrophy, but increase in power by use and often make us aware of other abilities. The soloist begins to introduce his songs by saying how they came to be written, and then discovers he has an aptitude for preaching.

**Thursday, October 14th** — Luke 19:28-48

" The Lord hath need of him " (v. 34).

There was obviously an understanding between the owner of the colt and the Lord Jesus that should the need arise the Lord was welcome to the loan of the colt. Our " colt " may be our car, our house, our business, our boat, or anything else that we possess. Have we such an arrangement with the Lord? Of course, if the Lord were here in person we would count it an honour to place our goods at His disposal, but are we willing for our goods to be used for the Lord by the humblest of His servants? This is the meaning of full consecration: the Lord has the right by my consent to use me and whatever I possess to whatever end He desires and by whomsoever He directs, and His wishes and needs take precedence over mine.

**Friday, October 15th** — Luke 20:1-18

" I will send my beloved son " (v. 13).

God wanted to win the love of mankind, yet every approach He had made had been resisted; but God was not thrown into a dilemma. He himself knew what He would do. He had one final appeal to make that would prove irresistible; and God was prepared to make this appeal despite man's attitude to the former messengers, and knowing that at first His Son would suffer the same fate, but knowing also that love is stronger than hate. Only love can win love. Man cannot be driven into affection. " I will **draw** all men unto Me." Love knows no limit to sacrifice to achieve its desire. Pause, my soul, and wonder.

**Saturday, October 16th** — Luke 20:19-40

" For He is not a God of the dead, but of the living " (v. 38).

When Moses addressed God as the God of Abraham, Isaac and Jacob, His purpose was not to state his belief in the resurrection but to stimulate his faith by the mentioning of names that recalled the faithfulness of God. Our Lord, commenting on this, used it as convincing evidence for the resurrection: Moses was stating in unequivocal terms that Abraham, Isaac and Jacob were still living, for, as Jesus said, " God is not a God of the dead, but of the living." If they are living, then the resurrection is at least possible. What consolation for those whose loved ones have died in the Lord ! They have not been annihilated, but they are very much alive in the presence of God. God is still their God. His interest in them and His love for them are the same as when they lived on earth. They have simply changed their habitation, but He has not changed in His dealings with them.

**Sunday, October 17th** — Luke 20:41-47; 21:1-4

" And He looked up, and saw the rich men casting their gifts into the treasury " (v. 1).

Jesus still stands by the treasury, but we must not misunderstand our Lord's conduct and attitude. He wants to commend our giving rather than criticise it, but this depends on us. He is not interested in what we give for the sake of the money involved, but as an indicator of our love for God. Doubtless He watches **how** we give, for " the Lord loveth a cheerful giver." He certainly perceives **why** we give —He is more interested in the motive than in the amount. He sees **when** we give. He knows whether or not the tithe has the first call on our income or the last. He sees **what** we give. We must be careful not to misinterpret this passage. The work of God needs the gifts of the rich, and many rich Christians look upon themselves as being only stewards of their money; but at the same time we must not despise the giving of the poor. God could have arranged to spread the gospel without our financial help, but by the existing set-up we are given an opportunity of helping in the greatest work on earth.

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**Sunshine corner** (*continued*)

girls to live for Him. There's a hymn which tells us that " there's a work for Jesus none but you can do." The little donkey was glad because " the Lord had need of him," and He needs you, too.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

# CLASSIFIED ADVERTISEMENTS

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## ITINERARIES

**London Crusader Choir:**

October 10, Braintree (Elim); 16, Tunbridge Wells (Assembly Hall);
17, Wormwood Scrubs prison and Barking Assembly Hall;
23, Royal Albert Hall; 24, Brixton prison and Thornton Heath (Elim); 30, 31, Maidenhead and Marlow.

**Elim Missionary Exhibition:**

October 9-11, Pontypridd; 13, 14, Caerphilly; 16-18, Barry; 20, 21, Bridgend; 23-25, Swansea.

## BIRTHS

LINFOOT On September 1st, to Patricia and Peter Linfoot, of York, God's gift of a daughter, Maxine Andrea, a sister for Glynis.

WHITTAKER. On September 16th, to Brian and Grace Whittaker, of Erdington, God's gift of a daughter, Jayne Louise.

## MARRIAGE

COBB—WILLIAMS. On August 21st, at the Elim Church, York, Bruce Cobb to June Williams. Officiating minister: J. C. Kennedy.

## WITH CHRIST

EDWARDS. On September 18th, Neils George Edwards, aged 86 years, of Cleethorpes, passed into the presence of the Lord. Officiating minister at funeral: James McAvoy.

PYM. On September 22nd, Frederick Charles Pym, aged 73. One of the first members of the Exeter church; faithful, loyal and liberal all his life. Officiating minister at funeral: T. Elfed Francis.

**Saturday, October 9th, at 3 and 6.30**
**OPENING OF**
**THE NEW ELIM CHURCH**
**Buckingham Drive, HIGH WYCOMBE**
**Minister: BRIAN J. GARRARD**
**Speakers: F. J. Slemming (Oxford)**
**F. H. Coleman (London)**
Sunday, October 10th, at 11 and 6.30
J. J. Morgan (Field Superintendent)
Monday, October 11th, at 7.30
E. R. Corsie (Kensington Temple)
Tuesday, October 12th, at 7.30
A. J. K. Magee (Ealing)
Thursday, October 14th, at 7.30
W. J. Maybin (Croydon)
Saturday, October 16th, to Tuesday, October 19th
W. G. Hathaway (Bournemouth)
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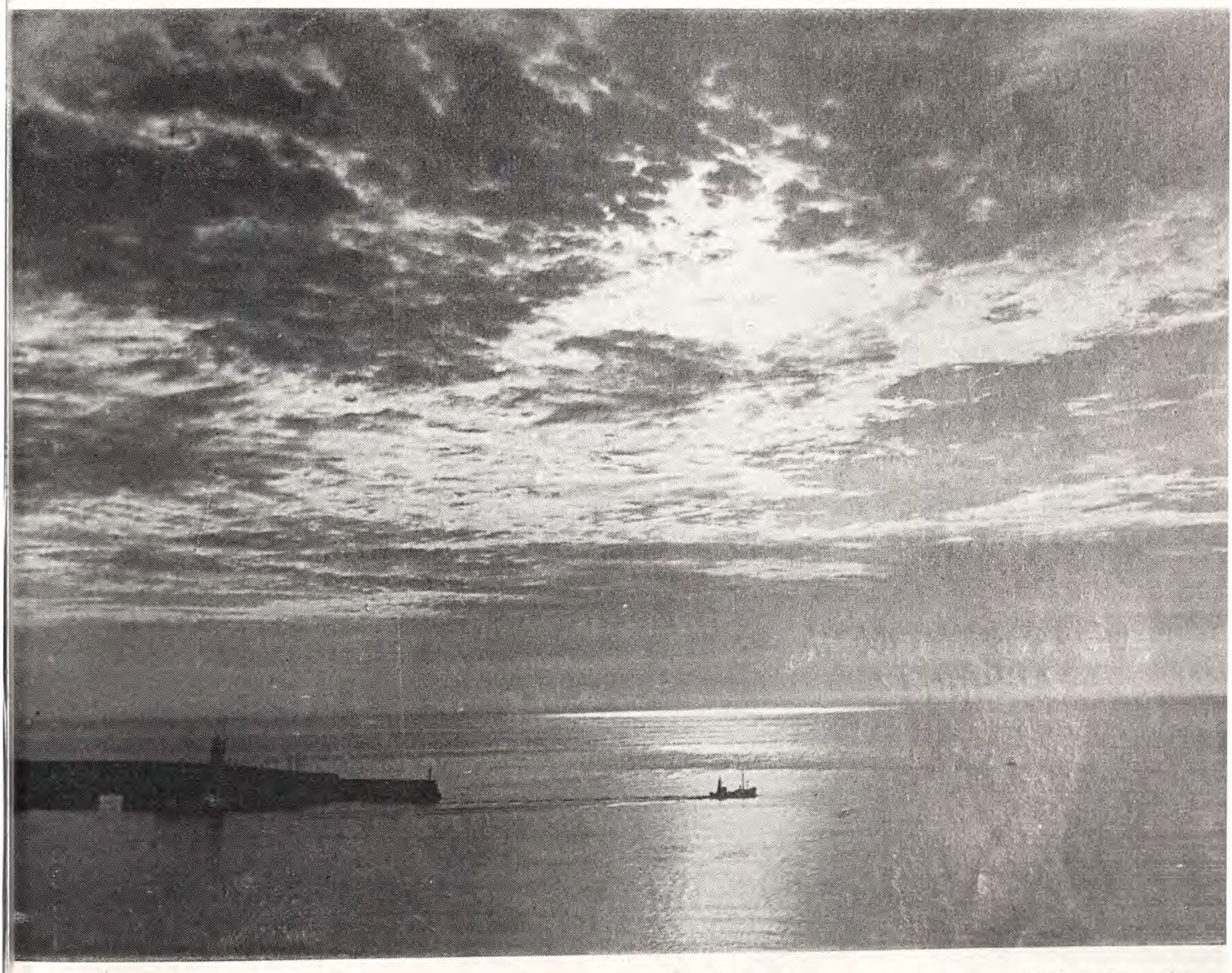
**A GREAT OCCASION**
**for**
**NOTTINGHAM**
**Saturday, October 16th**
**NEW ELIM CHURCH**
**St. Mark's Street**
**OPENING CEREMONY**
**at 6 p.m.**
**by J. T. BRADLEY**
☆ ☆ ☆
**Sunday, October 17th**
**at 11.15 and 7**
PREACHERS:
J. T. Bradley and J. C. Smyth
D.1127

Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM

# EVANGEL

Vol. XLVI No. 42 OCTOBER 16th, 1965 6d



*"When morning gilds the skies*

*Photograph by H. Bean, York*

# THE LORD'S DAY

**by L. C. Quest**

*" And He said unto them, The sabbath was made for man, and not man for the sabbath : therefore the Son of man is Lord also of the sabbath "* (Mark 2:27, 28).

WHY save the Lord's day? By commercialising or desecrating the sabbath day not one law is broken but three ; that of the sabbath, that of the state, and that of brotherly love. As a Christian my concern is not what the long-awaited report of the committee set up in 1961 under Lord Crathorne to examine the Sunday laws had to say, but " what saith the Scripture." God's commandment regarding the sabbath day goes back long before the time of Israel. Jesus Christ and the apostle Paul defended the sanctities of life, truth and the doctrines of God by the Scriptures. We are exhorted to do the same, " comparing spiritual things with spiritual " (1 Corinthians 2:13). Human thinking and private interpretation creep into our theology to search for some theory of escapism for ourselves.

Most people, and many Christians, associate the sabbath with Moses and the law, as if it were some " priest's code " forged into the ten commandments from Genesis 2:3. But this is not so. Therefore let us take a " bird's-eye view " of the sabbaths of the Bible.

## why was the sabbath instituted?

It was instituted at the beginning of the world, before any other law was imposed and long before God made the ten commandments on stone tablets. This law of conduct was binding on man from the creation. As soon as God created man He ordained the sabbath for Himself and man, because He knew the needs of man: body, soul and spirit. This leads us to

## 1. the sabbath of Genesis or the sabbath of creation

In Genesis 2:2, 3 we read: " And on the seventh day God ended His work which He had made ; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it : because that in it He had rested from all His work which God created and made." Isaiah the prophet saw this for he wrote: " If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day ; and call the sabbath a delight, the holy of the Lord, honourable ; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord " (Isaiah 58:13, 14). This refers not merely to the condition or blessings of the ten commandments, but the sabbath of the Lord (Genesis 2:2, 3). The first thing God did after His six days of creation was to rest and to sanctify the seventh day. Why? Was God, Elohim (the putter forth of power), weary or exhausted? Had He to rest to replenish His strength? The idea of " rest " on God's part has nothing to do with rest from weariness, but is a glorious commemoration of a creative work. God made all things in six days, but He created an institution on the seventh, namely the sabbath day. This creation involved more than a rest, it involved the great idea of commemoration, anticipation, moral law and

## a positive religious institution

These are the verities man has got away from in his ignorance as to why God instituted the sabbath day. Many kingdoms were created: the kingdom of the heavens (the sun, moon, stars, etc.), the animal kingdom, the fish and bird kingdoms, the kingdom of seed, flower, trees, and vegetation ; then came the climax—the creation of man. What a creation! God was pleased with the glory of His greatness and goodness. He appreciated His handiwork, therefore why not mankind? Henceforth mankind was to keep the seventh day as a commemoration of the goodness of the Creator and Sustainer. Herein was an acknowledgement of his faith in God, maker of heaven and earth, not only the omnipotent and omniscient One, but the immutable and benevolent One, and a confession of his belief in the personality of God and his own need of Him. But it meant even more than that: the sabbath day was an institution that threw light into the future, a prophetic light (2 Peter 1:19) for the future of mankind. This creation of the first sabbath was an anticipation or type of other sabbaths to come. Other sabbaths were foreshadowed in the first, so how great and majestic was the first sabbath! To see the sabbath of Genesis is enough to make one

appreciative of the greatness and goodness of God.

## what about the need of man?

Does this come into the picture? Certainly it does. God saw that the human organism is not a machine of iron, to run without rest, but a delicate bundle of nerves and tissues. Even iron machinery does better work and last longer when it has periodic rests. The sabbath day, as God instituted it in the beginning, is a physiological necessity for the restoration of man's mind, soul and body. Is man wiser than God and the laws of nature? One usually pays the penalty of breaking laws, therefore when mankind strikes the sabbath from his calendar he breaks the law of nature. He desecrates fifty-two sabbaths a year, nearly two months' vacation, which can never be made up by a two-week holiday or more. In an ordinary lifetime of seventy years there are ten years of Sundays. Surely those 3,640 Sundays or sabbaths will make their impression on man's life for all eternity. God made no mistake when He started you and me on our eternal journey. Is your soul a joke? Remember, our human liberty is always in conformity to law and not for man's licence, so let us follow the teaching on the sabbath and see how it merged into another sabbath with its same spiritual teaching.

## 2. the sabbath of exodus or the sabbath of emancipation

We know very little concerning what man did about the sabbath after creation, even in Israel. We do know that it was created by God and honoured by Him. We know also that before God gave the ten commandments the sabbath was again honoured by God and it was taken for granted that Israel should keep it. This is recorded in Exodus 16. We need to read the whole chapter through to get the full story in our minds of the giving of the manna to Israel in the wilderness. The manna fell on six mornings a week. On the sixth day a double quantity was given and had to be gathered for the seventh. Notice three outstanding things: (1) God honoured the day, by example, not by law or precepts, He taught the sanctity of the seventh day; (2) there was the miracle of a double supply on the sixth day for the seventh; (3) if any gathered more than they needed on other days of the week and did not eat it the day it was gathered, next day it stank or was full of worms, but that which was gathered on the sixth day for the seventh did not stink—it was as fresh as if gathered that day. What a miracle, and how strange! The Lord said on that occasion: "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath unto the Lord." God remembered the sabbath day to keep it holy.

## what about the ten commandments?

The record of the ten commandments is found in Exodus 20. The keeping of the sabbath day became the fourth commandment. Space prevents our dealing with this commandment and the punishments associated with breaking it, but there is an aspect much more positive and of more value that we can deal with. The sabbath day was to be a day of commemoration (Deuteronomy 5:12-15); I quote a part of it: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." So we see how the sabbath of creation or of Genesis merges into the sabbath of commemoration of the exodus. It is not only God's rest after creation, but also the memorial of His deliverance of the children of Israel from Egypt, republished and adapted as a day of thanksgiving of God's mercy, and as a sign of the covenant.

So the stream of history flows, and takes another shape, namely

## 3. the Lord's day, the sabbath of redemption or christianity

Please note, no sabbaths are done away with. They merge into something greater until they all merge into the "sabbath of rest" (Hebrews 4:8-11). The legislation of the sabbath day was twisted, misused and in a state of confusion when Jesus came to earth. The sabbath, as God instituted it, was unrecognisable. Well we know how much Jesus suffered at the hands of the scribes and Pharisees. People were bound by conventional rules and legislation laid down by the Jewish authorities. Such rules Jesus Himself did not keep, but claimed the authority to change them (Matthew 12:8, Mark 2:28, Luke 6:5). He said "The Son of man

is Lord even of the sabbath day." Jesus intimated by His action and teaching that something would happen to the Jewish sabbath and legislation.

## how did Jesus change the Jewish sabbath?

When did God the Son truly rest? After the work of redemption. God rested after His creative work, the Son of God rested after His redeeming work. He rested in the grave on the Jewish sabbath after He had made atonement, He descended into Hell, and entered upon His new estate on the first day of the week, thus creating a new and greater sabbath. If God rested after creation, and the Son of God rested after redemption, how much more should the sons of men. So the first day of the week became a divine institution. Jesus rescued the sabbath from its burial under a mass of ceremonialism and gave it a true spiritual meaning. We are not pleading for a puritan Sunday of bigotry or intolerance. Millions of children are being trained for manhood and womanhood with no respect or reverence for the Lord's day. It is better to follow the "blueprints" that God has set out in His Word than to have "anarchy." Let me quote from the lips of one of many good and great men, the words of Abraham Lincoln: "As we keep, or break, the sabbath day, we nobly save, or meanly lose, the best hope by which man rises." There is no rule but the golden rule that can govern our relation to the Lord's day. The fundamental principle is to be "in the Spirit on the Lord's day," to be in tune with our Maker and our Lord's mind, to be in harmony with our Lord's will. How can we love God and our fellow men if we break any divine institution God has created for our moral and spiritual benefit? Both the sabbath of the Old Testament and the Lord's day of the New Testament were made for man, that he might be in every sense *man!* In the name of humanity let us save the Lord's day! The solitary sentinel still stands, "*Remember!*"

# HE MEANS JUST WHAT HE SAYS

By DR. A. B. SIMPSON

AN English landlord, to teach his peasantry the lesson of trusting God, once offered on a certain day to pay the debts of all his tenantry if they would bring him a statement of all their debts, and accept as a gift his generous bounty toward them.

**Doubtful**

The morning came, and he waited in his office until the hour of noon, according to the announcement which he had widely published. The people gathered in curious knots along the street, and wondered what it all meant. They could not understand such liberal generosity, and they waited for someone to go in and prove that he really meant it, then they would all go in for their share. But the day wore on, and none of them seemed willing to go in.

At last an aged couple came along and approached the door. The people outside crowded around them and said eagerly: "Now be sure to hurry through and tell us all about it."

**Thankful**

The old couple went in, and the landlord received them kindly. He looked over their statement, paid the debts gladly, and then asked them if there was anything more that he could do for them. He said he had a certain sum of money that he intended to spend in this way, but none of the people seemed to want it. So he gave the old couple enough to buy a little cottage and provide for all the needs of their closing days. They poured out their thanks with tears of joy.

When they arose to go he detained them a few moments, chatting pleasantly until the clock struck twelve. Then he rose, opened the door for them to pass out and said: "The time that I appointed in the announcement has now expired, and other engagements call me away." He bade them goodbye, and as they descended the steps the crowd eagerly pressed about them, asking: "Did he really pay your debts? Did he mean it?" The old people looked at them with astonishment in their faces, and said "Why, of course he did."

**Disappointed**

The people now hastened to the door, anxious to enter; but before they reached it he had passed out and, with a polite bow, hurried away, saying "Good morning, neighbours. I am sorry you were too late but another engagement calls me away. The time has expired; the opportunity has passed."

Oh, how sorry they were that they had not trusted his word!

The next Sunday, as he talked with them in the mission hall about the promises of Jesus, and what they mean, many hearts realised, as they had never done before, the folly and wickedness of unbelief and the blessedness of trusting God and remembering that He means just what He says.

*Your programme for*

# ELIM JUBILEE CELEBRATIONS

in the

# ROYAL ALBERT HALL

**LONDON**

on

## SATURDAY, OCTOBER 23rd, 1965

**at 3 and 6.30 p.m.**

Theme : **"NOW THANK WE ALL OUR GOD"**

Speaker : REV. P. S. BREWSTER (President)

Special features : Lee Robbins (American gospel singer)
Choirs from Scotland, Ireland and Wales
Massed Youth Choirs, London Crusader Choir

# ADMISSION FREE

**Director of Music : Douglas B. Gray.**

**Accompanists : Ronald Cooper (grand organ) and Geoffrey Cooper (grand piano).**

| | |
|---|---|
| **2 p.m.** | **Doors open.** |
| **2.30 p.m.** | **Programme of music.** |
| **3 p.m.** | **CELEBRATING FIFTY YEARS. Narrated by Rev. T. W. Walker and conducted by Rev. H. W. Greenway.** |
| **4.30 p.m.** | **Prayer-time for those seeking the baptism in the Holy Ghost, and divine healing (instructions will be given from the platform).** |
| **4.30 p.m.** | **Interval for tea.** |
| **5.30 p.m.** | **Doors open for evening meeting.** |
| **6 p.m.** | **Festival of Song.** |
| **6.30 p.m.** | **THANKSGIVING RALLY conducted by Rev. P. S. Brewster (President).** |

**INFORMATION**

**Refreshments.** Both before and between the meetings there will be seven buffets open on the premises. Several restaurants open in the neighbourhood.

**Programmes.** Specially enlarged jubilee edition to include hymn book, photos, etc.

**Reserved seats.** Seats may be reserved at 2/- and 2/6, afternoon meeting. Apply to Elim Headquarters, 20 Clarence Avenue, London, S.W.4. Enclose stamped addressed envelope with remittance.

**Buses and Underground.** Buses 9, 46, 52 and 73 pass the door. Underground : South Kensington, Kensington High Street, or Knightsbridge.

**You are asked to be early.** Coach parties are requested to arrange their meeting place after the evening meeting as no announcements regarding this can be made from the platform.

Further information from Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

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**Souvenir hymn brochure 6d. each (special reduced price for this rally) ; Elim Festival Songsters Nos. 5 and 6 contain choir music, 1/6 each. Both publications available at 20 Clarence Avenue, London, S.W.4.**

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council :** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

## IT COULD HAPPEN IN BRITAIN

THE supine acceptance of Nazi philosophy by the German nation in the 1930s has been one of the psychological enigmas of modern times. The complete transformation of a nation's thinking in a few brief years came as a shock to the world. We Britishers say "It couldn't happen here." But it has happened. A contemporary publication has drawn its readers' attention to the publication by the more debased section of the Sunday press of photographs of women in topless dresses. This editorial is not concerned with the pros and cons of this kind of wear, but with the problem of the public reaction to the publication of the photographs.

The papers presumably appeared in several million homes and were read by several million people. The flaccid acceptance of the publication of these photographs indicates a reversal in a few years, maybe in a few months, of the way of thinking that has been our heritage as a nation for many decades. In other words, half a dozen people have imposed this product of their way of thinking upon millions of British men and women, boys and girls, without, it seems, so much as a bleat of protest.

The implications of this mental supineness are terrifying to consider. It means, in effect, that we, like any other nation, can be lulled, cajoled, bullied or brainwashed into acceptance of the philosophy and way of life of a few, no matter how evil it may be. In other words, the acceptance of wickedness, dictatorship, anti-Semitism, apartheid or immorality is as likely here as anywhere in the world. Some of us have always believed this ; we have never thought the British to be any more immune to the weaknesses of mankind than the rest.

There is only one power, or perhaps we should say two, closely interlocked as they are, that can guard the mind and keep it free. "If the Son shall set you free, ye shall be free indeed." Not the Church, or the so-called Christian way of life, for both are suspect, but "if *the Son* shall liberate you." That the apostles were liberated needs no demonstrating. Again, "Ye shall know the truth, and the truth shall set you free." Not the Church's ideas about the truth, but *the truth* of God's Word. If we are to be free from the base thinking of a handful of men, whether philosophers, scientists, press barons or politicians, Christ, the living Word, and the Bible, the written Word, are the only effective cleansing and liberating forces in the world today able to set us free.

# from my diary

By T. H. STEVENSON

THE disappearance of little six-year-old Margaret Reynolds brought the great city of Birmingham's entire resources to an intense search for the child, and aroused the sympathy of the nation. No cost was counted when one precious little life was so sadly endangered.

By contrast and in contradistinction, one could think of the marked inconsistency and unconcern so often shown by society to the many great needs that are always and everywhere around us. From Birmingham came a B.B.C. account of how young children spent their school holidays in one particular area of that city. The account given seemed utterly incredible, and it was easy to believe the reporter when he said that some of the language of the children recorded was so obscene that it could not be repeated on the B.B.C. However, the city did not seem very concerned.

☆ ☆ ☆

About the same time as the above, Elim in Birmingham was launching a city-wide crusade, our chief way of seeking to save the lost and right the wrongs around us. It was costly in money, but the costs were wonderfully met. Many immediate results were evidenced, but the ultimate results of any efforts may never be tabulated by us. We need not excuse leakages or subsequent losses, even by the legitimate ways that seem to give the answer. We should learn that the Lord is the final statistician; and the concern for the safety of one little girl is a yard-stick by which we may assess the value of even one soul born again by the Spirit of God. How often have I thought of the poet's words as he scanned the starry heavens:

*"Behold this midnight glory; worlds on worlds.*
*Amazing pomp; redouble this amaze,*
*Ten thousand add, and twice ten thousand more,*
*Then weigh the whole: one soul outweighs them all."*

☆ ☆ ☆

A passing incident set me thinking of the way in which I decided to become a member of the Elim Church. That was a long time ago, but perhaps I may share the story with you. I had attended the wonderful campaign held by Pastor Jeffreys, but when an Elim church was established I retained my interest in the mission where I and others of the family had been converted. However, a special preacher was invited to come from Glasgow to the mission to give an address which was an attack upon Elim and its teachings. It was a most convincing address. It convinced others besides myself that Elim was right, and from that night my choice was made. It was about that time also that the national weekly *John Bull* made a full-blast attack upon Elim also. Well, *John Bull* is no longer published, and my mission passed its glory. We are still here, and now no one seems to attack us. Maybe we do not do so much to arouse any attack!

☆ ☆ ☆

A lady in our town rang up the local press and with great excitement said she had just seen the drummer of the Rolling Stones driving past her road. The young married woman told how she reacted to such a momentous event in this historic cathedral city. She declared "I felt all of a dither, but it was wonderful." The press followed up this hot news, only to learn that at that precise time the drummer was a lolling stone on a sunny continental beach. Apart from giving this brief factual report, I am lost for words to make any comment.

☆ ☆ ☆

On second thoughts, there is a comment that arises from the foregoing episode. I have read accounts of the mass hysteria in Scandinavia and other parts of Europe as youths have clamoured to see, more than to hear, the same pop group on their tour there. How different from reports of Dr. Billy Graham's visit to Denmark as given in the *European Herald*: disorder, restlessness and downright antagonism; bottles of stink-bomb fluid; shouts of "Go home, Graham"; banners with slogans such as "Go to hell." And the vanguard of all this behaviour was a group of teenagers. What a task and responsibility is before us today, and what prayer is needed for all God's servants engaged in the struggle.

☆ ☆ ☆

In no book on comparative religion have I found Communism listed as a religion, but in a "Study

(*continued on page 667*)

# THE

JESUS CHRIST was the greatest evangelist who ever lived. He preached truth so simply and so easily. He did not make things complicated. He used the everyday things of life and through them He presented the great doctrines of God. He spoke of sheep, shepherds, flowers, harvest, seed, fish, bread, water, children and vineyards. To many people these things would appear to be too simple. In our Lord's ministry there was no time inopportune. Any time, any place and any person became an opportunity. Sometimes He spoke to thousands, sometimes to groups, and sometimes to individuals. His sincerity and depth were the same in every case.

Jesus loved to touch people, and it seemed as though He could not resist getting close to them. He touched their hands, their heads, their eyes, their ears, their lips. I took the opportunity to go through the Bible and I re-read every occasion where Jesus touched people. Every time He touched them something happened. It was no hit-or-miss effort ; they were healed and delivered. People soon learned to understand that touch ; that is why later they clamoured to touch Him, and the Bible says " As many as touched Him were made whole."

Every touch and miracle of Jesus upon people contained a spiritual lesson. This fact in itself is important, and recognition of it will tend to make us read the records of the miracles more carefully. The miracles are called " signs " in the Bible. No two miracles that Jesus did were alike. Every miracle was motivated by love, compassion and a divine burden, and carried supreme authority. But the greatest miracle that Christ ever does is when He forgives a person's sin and makes that person a child of God. We will never get to heaven without the touch of God in our lives. Jesus calls this experience being " born again." Paul called it being saved. Peter called it being redeemed.

In our Bible reading you will notice that the Lord Jesus Christ put forth His hand and touched a leper. Out of the four gospels it would seem that the gospel according to Mark specialises in Christ's life as the Servant of God. Mark does not deal so much with parables, but rather gives special attention to what I have described as our Lord's touch. It is Mark who seems to love showing our Lord's compassion and concern for the sick. In his gospel there are eight cases where our Lord actually touched people. Perhaps there were scores more, probably hundreds, but only eight are recorded. The people soon began to learn that it was our Lord's touch that brought healing, and that is why they clamoured around Him to touch even His clothes. They associated touching Him with healing.

**The first touch in chapter one was upon the apostle Peter's mother-in-law, who was smitten with a fever**

Jesus came and took her by the hand and lifted her up, and immediately the fever left her and she ministered to them. You will notice that no words were spoken, no teaching was given ; He simply and quietly took her hand and, as He touched her, the fever left her and she had strength to serve. Here you have the expression of our Lord's will. His touch was creative and the spiritual principle is healed to serve.

**The second touch, still in chapter one, is the cleansing touch given to an unclean leper**

Unrepelled by that foul disease, Jesus broke through all barriers and stretched forth His hand and touched him, and that corrupt mass of leprous flesh was cleansed and healed. " There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will ; be thou clean." As soon as He had spoken the leprosy departed from the man. This is almost the only time in Scripture where the willingness of Christ to heal was questioned and the answer came back so swiftly. Here you have the principle of Christ's willingness to answer the cry for help.

**The third touch is recorded in Mark 5, and is a resurrection touch upon a dead girl**

Jairus, the father of the girl, came to Christ and begged Him to come and lay His hands upon her that she might be healed. Jesus took the child by the hand and said " Damsel, I say unto thee, arise," and straightway the twelve-year-old girl walked. Here again you have the creative power of God at work, and the spiritual lesson is that no one is beyond hope and help.

**The fourth touch is recorded in Mark 6, and this time Jesus dealt with unbelief**

Jesus went to His own town, Nazareth, and the Scripture says that He could do not many mighty miracles there, save that He laid His hands on a few sick people and healed them, and that He mar-

# HES OF CHRIST

Mark 1 : 40-42

## The President's address over the B.B.C. on Sunday, September 5th.

velled at their unbelief. There was an occasion when Christ marvelled at faith, but here He marvels at unbelief. Unbelief is a deadly sin. Where there is unbelief there is no power, no healing, no salvation, and no blessing. One of the great principles and lessons in this record is that in His own town He could do no miracles because of their unbelief. They thought that they knew Him and His background, and they refused to believe, but in spite of this He put His hands upon a few and healed them. This great monster of doubt and unbelief ties the hands of Christ when He wants to do so much more.

**The fifth touch is recorded in Mark chapter 7 when a deaf and dumb man was healed**

" And they bring unto Him one that was deaf, and had an impediment in his speech ; and they beseech Him to put His hand upon him." Jesus put His fingers into His ears and He spat, and touched the man's tongue, and looked up and said " Be opened." His ears were opened and his tongue was loosed. A very pathetic case, and yet the touch of Christ completely liberated this man and brought him out of despair into joy. It was the beginning of a new life.

**The sixth touch, in Mark chapter 8, was a double touch making a blind man see**

This is one of the few private miracles that Jesus did, and it is one of the rare occasions in which Jesus touched a man twice before the man received healing. Jesus took the blind man outside the town, and when they were alone He put His hands upon him and healed him. The principle in that miracle is that Jesus stooped so low to this man, and taught and unfolded truth to this man, and then gradually healed him.

**The seventh touch, in Mark chapter 10, was a touch of love because it was upon mothers and children**

Very few great leaders seem to bother much about children, yet those sacred hands seemed to reach out to all. When the Lord dealt with these young children " He took them up in His arms, put His hands upon them, and blessed them." These very same hands that touched the sick, the fevered, the lepers and the blind now rested upon children. What a universal ministry Christ had !

**The eighth touch is recorded in Mark chapter 9 and was upon a child with an evil spirit**

What a dreadful condition ! All parents ought to thank God if they have children who are well and strong. This child threw himself to the ground and the disciples could do nothing, but Jesus took the child by the hand and immediately he was normal. You might ask me " Why are you bringing to us these touches of Christ ? " I want to show to you what the Lord's touch can mean to you and what spiritual lessons these touches teach.

**Christ's touch means compassion and tenderness**

The touch of Christ shows divine compassion and exquisite tenderness. The only time that Christ was ever angry or expressed judgment was when He dealt with religious hypocrites, or when His Father's house was misused. On every other occasion when Jesus dealt with people it was with simple, sympathetic compassion. No wonder the scripture informs us that the Lord can be " touched with the feeling of our infirmities." The great heart of God showed its own tender compassion and sympathy when Jesus healed the sick. As He healed the sick and saved the sinner He broke through every legalistic, moral and physical barrier. He did what no other would dare to do. Disease never contaminated Him. There was no virus or germ that could fasten itself upon His purity. We never read that Christ was ill or sick. His flesh was weary, He was tired, His eyes ran with tears, His spirit was heavy, but He was never sick.

**His touch was the expression and means of contact of His supernatural power**

There was no set pattern or formula in the healings done by Christ. Everything was wrapped up in the expression of His compassion and will. Sometimes He healed through His word, sometimes He touched, sometimes He commanded with a loud voice, at other times He demanded faith, and sometimes no conditions were laid down at all.

**His touch contained a doctrine and a principle**

It is well known that only the priests were allowed

to touch the leper. As soon as a man became a leper he was isolated from his wife, children and family. He was compelled to place over his lips a cloth and to cry " Unclean, unclean." It was in His capacity as the High Priest that Jesus touched the leper and pronounced him clean. It was more than sympathy, it was more than love. The day on which Jesus touched the leper He identified Himself with our diseases as predicted in Isaiah 53.

**The final lesson to be gained from that touch is that we too must imitate Christ**

When Jesus washed the disciples' feet and taught the great lesson of humility He said " Ye also ought to wash one another's feet." In exactly the same way we must show compassion and sympathy, and identify ourselves by contact with people. The human touch means so much to those around us. Paul said " The love of Christ constraineth us."

# NEWS OF ELIM CHURCH PROGRESS

## BARNSLEY ELIM CHURCH Pastor : Alan Caple
## BAPTISMAL SERVICE



The church was packed to capacity (standing room only) for the recent baptismal service. Ten candidates were baptised, some converted only a few weeks, among them two young married couples. In complete contrast to the other nine, all of whom were Crusaders, one old-age pensioner, won for Christ in her later years some months ago, followed her Lord through the waters.

Enthusiasm grips the church at this time as we look forward to the Barnsley crusade conducted by Ron Jones and team. In conjunction with this effort 17,000 *Elim News* with special advertising for the crusade will be placed in Barnsley homes. The prayers of EVANGEL readers are earnestly requested.

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## SUSSEX PRESBYTERY JUBILEE RALLY
### REPORT BY B. J. HAYES

Two hundred and fifty people from the churches in the Sussex District Presbytery filled the Assembly Rooms, Chichester, for a special Jubilee rally.

A great effort had been made by Pastor E. W. G. Eldred and the Chichester friends to prepare and provide a delightful tea in this beautiful hall.

The Portsmouth Male Voice Choir and the support of Pastor A. A. Biddle were much appreciated and blessing was enjoyed by all. Pastor David Ayling preached, and one gentleman responded to the appeal and we trust will continue in the Master's steps.

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## MACCLESFIELD TENT CRUSADE

God moved in Macclesfield after months of prayer and planning. Despite the worst weather I have ever experienced on campaign and the highest ever recorded September rainfall at nearby Manchester, night after night crowds came to hear the gospel, men and women decided for Christ and many testified to healing in answer to prayer.

Prayer played a big part in our effort, several people praying for the duration of every meeting, so that as the evangelist, Wynne Lewis of Derby, preached and pleaded with sinners, saints prayed for Holy Ghost conviction. Consequently 150 souls responded to the appeal, eighty-eight of whom were personally counselled and instructed.

We were flooded out of the tent for five meetings, but praise God for the floods of revival experience. A newspaper reporter sent to cover the crusade recovered his spiritual sight ; whole families were saved ; some, like the woman at the well, returned with others " to taste and see that the Lord is good," while saints were challenged to see that " the need of the world is Jesus." Please pray that the converts will continue with Christ.

R. HUGHES.

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## SISTERHOOD WEEKEND AT CAERPHILLY

At our Sisterhood weekend our guest speaker was Mrs. Eileen Glass, of Manchester, and we were truly blessed by her ministry in word and song. Mrs. Glass began on the note that " there is no limit to what God can do through us," and she closed with the same thought in the final meeting.

The services were convened by Mrs. J. B. Cole-

## Elim Pastor E. S. Tribe celebrates eighty-fourth birthday and twenty-four years ministry in Elim Church, Waltham Abbey

REPORT BY MRS. F. WIGFIELD




**The presentation by Stephen and Keith Saltmarsh.**

A weekend of great rejoicing was held at the Elim church, Waltham Abbey, when about forty members and friends sat down to tea to celebrate the eightieth birthday of Pastor E. S. Tribe. Pastor Tribe has been pastor of the church for twenty-four years. He and his wife came to Waltham Abbey after their church in Plaistow was destroyed in the war. The pastor cut the cake, made and given by one of the church members. Pastor and Mrs. Tribe were both thanked by the church secretary for their twenty-four years of faithful service, after which a leather-bound hymn book was presented to the pastor and a plant to his wife, a present from members and friends, by Stephen and Keith Saltmarsh. The Sunday services were conducted by Mr. and Mrs. Alex Leitch from Elim Bible College whom Pastor Tribe married three years ago. " Praise God from whom all blessings flow."

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(*continued from prev. col.*)
man, and items were rendered by many of our own sisters. The theme of our meetings was " Peace," and everyone felt the uplift and encouragement which Mrs. Glass imparted to us in her messages.

We had good attendances at each of our meetings, and on Monday night we held our Sisterhood rally. It was a great encouragement to see many of the local churches represented, and also some of our Elim churches in the surrounding district. Mrs. Glass gave us a recipe for Christian living entitled " Add to your faith." We do praise God that His presence was felt, and we press on in the " limitless " power of the Lord.

MRS. JOAN ALLAWAY.

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**FROM MY DIARY** (*continued*)

Hour " programme on B.B.C. a professor suggested that it is. He added: " It is a way of life for which many are prepared to make great sacrifice." A London divorce case illustrates this. A woman gave her husband an ultimatum: " You will have to choose between me and your political *faith*." The husband's reply was: " If anything has to go it will not be my politics." The husband had risen from a sick bed to walk four miles through snow so deep that buses were not running to attend a political meeting. To him Communism was even more than a religion; it was his god.

## An appreciation of a highly esteemed brother in Christ

BY A. J. COLEMAN, SALISBURY

The Salisbury Elim church has sustained a very real loss in the passing to be with the Lord of Mr. Chris Race after a short illness. He had been a very faithful and zealous church worker since 1948, when Mr. and Mrs. Race became members of the Salisbury church during the ministry of Pastor J. J. Way. He held the office of treasurer for both the missionary and building funds, but his chief work was as leader of the hospital singing band which regularly visit the Newbridge and Meyrick Close hospitals to minister to the patients, who held our brother in very high esteem. He was tireless in his efforts to bring Christian solace to those in the eventide of life, and he also organised Christmas parties for various groups each year, made possible by tips given to him in the course of his work at a local garage. The church will be the poorer for his home-call, and the loss of his contribution to the worship of the assembly will be a great one. He also on alternate Tuesdays visited the hospitals with his record player, bringing comfort and cheer to so many. His favourite chorus, " Won't it be wonderful there," has at last become to him a personal reality. The minister and church have assured our sister Mrs. Race of our real Christian love and understanding in this her time of loss.

# Women's column

## TWELVE RULES FOR RAISING CHILDREN

By GLADYS GORTON

1. Remember that a child is a gift from God, the richest of all blessings. Do not attempt to mould him in the image of yourself, your father, your brother or your neighbour. Each child is an individual and should be permitted to be himself.

2. Do not crush a child's spirit when he fails; and never compare him with others who have outshone him.

3. Remember that anger and hostility are natural emotions. Help your child to find socially acceptable outlets for these normal feelings or they may be turned inward and erupt in the form of physical or mental illness.

4. Discipline your child with firmness and reason. Do not let your anger throw you off balance. If he knows you are fair you will not lose his respect or his love.

5. Remember that each child needs two parents. Present a united front. Never join with your child against your mate. This gives rise to destructive feelings or guilt, confusion and insecurity.

6. Do not hand your child everything his little heart desires. Permit him to know the thrill of earning and the joy of deserving.

7. Do not set yourself up as the epitome of perfection. This is a difficult role to play twenty-four hours a day. You will find it is easier to communicate with your child if you let him know that you can err too.

8. Do not make threats in anger, or impossible promises when you are in a generous mood. To a child a parent's word means everything. The child who has lost faith in his parents has difficulty in believing in anything.

9. Do not smother your child with superficial manifestations of "love." The purest and healthiest love expresses itself in day-in-day-out training which breeds self-confidence and independence.

10. Teach your child that there is dignity in hard work, whether it is performed with calloused hands that shovel coal or skilled fingers that manipulate surgical instruments. Let him know that a useful life is a blessed one and a life of ease and pleasure-seeking is empty and meaningless.

(*continued on facing page*)

# Sunshine Corner



HELLO SUNBEAMS.

"I don't think God can answer prayers, because mine wasn't answered" said Lorraine sadly.

"Well, He does answer your prayers. He sent me a lovely new dress when I prayed for one" answered Gail.

"Well, I prayed for a dress too, but it didn't come" was Lorraine's reply.

And that is how we came to be talking about gold dresses in a Sunday school lesson. It was Aunty Kath's class, and I was taking it while Aunty Kath was away. Lorraine and Gail are quite small girls and they are still at the junior school. Both of them had prayed for a dress, Gail because she was going to a party and Lorraine because she had seen a lady wearing one and she wanted one too. Both of them had wanted gold dresses, but only one had had her prayer answered.

Gail explained that the dress she had received was a real little girl's party dress. Lorraine didn't want one like that. She explained that she wanted a grown-up dress, a real gold one and with the kind of skirt it was hard to walk in—"just like real ladies wear" she said. I am sure she imagined herself to be very famous indeed, just like the ladies on television.

Can you guess why only one of the girls had received the answer to her prayer? Grown-up gold dresses don't really look right on little girls, do they? I am quite sure that if God had sent the kind of dress that Lorraine wanted she would not have been happy. Mummy would have been very cross, and Lorraine might have been in tears. Her request wasn't a very wise one.

There was a time when a prayer of mine wasn't answered. I was very disappointed, and I just couldn't understand it. A very long time after, when I had almost forgotten, I was reminded of my prayer. God had only meant me to wait. I was so pleased when it was answered so unexpectedly; God had kept the answer till a much better time. He knew best.

Some very strange prayers were answered in the Bible. See how many you can find. Abraham and

(*continued on facing page*)

# COMING EVENTS

**BARKING.** October 17. The Assembly Hall. Alex Tee and the London Crusader Choir. At 8. The East London crusade continues each evening in the Barking Elim Church at 7.30 (Friday excepted).

**BARNSLEY.** Commencing October 24 in the Y.M.C.A. Hall, Pitt Sreet, at 8.15. Campaign by Ron Jones, George Lancaster and A. Caple. Continuing Sundays at 6.30 and 8.15 and each evening at 7.30 in the Elim Church, Nelson Street, off Pitt Street, until November 11.

**BARRY.** October 15, 16. Elim Church, Upper Pyke Street. Elim Missionary Exhibition.

**BASILDON.** October 29—November 1. Elim Pentecostal Church, High Road. Campaign by H. Shave. Saturday at 3.30 and 6.30. Free buffet tea. Sunday at 11 and 6.30. Friday and Monday at 7.30.

**BIRMINGHAM.** October 9-18. Langley Green. Elim Church, Mount Pleasant, off Langley Road. Evangelistic crusade conducted by Alf Harley and party (former dance band leader). Sundays at 11 and 6.30. Weeknights at 7.30.

**BIRMINGHAM, Sparkbrook.** October 16-21. Elim Church, Golden Hillock Road. Autumn convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preachers : F. R. Barnes (Southsea) and Lee Robbins (U.S.A.). Thursday only.

**CATERHAM.** October 30. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Visit of Caterham Salvation Army Group.

**EALING.** October 16, 17. Elim Church, Northfield Avenue, W.5. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preachers : G. Backhouse, Mrs. A. Magee. Convener : Albert J. K. Magee.

**EXETER.** Commencing October 24. Elim Providence Chapel, Northernhay Street. Evangelistic campaign by W. J. Martin. Sundays at 6.30. Weeknights at 7.30.

**GREAT YARMOUTH.** October 30. Town Hall. Annual convention at 3.30 and 6.30. Evening : evangelistic rally conducted by Salvation Army Band, convened by F. Brown, Norwich. October 31. Elim Church, Albion Road, at 11 and 6.30. Preacher : P. E. Stormont (Leigh-on-Sea).

**HASTINGS.** October 16. Elim Church, Station Road. Monthly rally at 7, conducted by A. S. Brewster and party from Hove.

**HIGH WYCOMBE.** October 24. Elim Church, Buckingham Drive. At 11 and 6.30. Preacher : H. W. Greenway (Secretary-General).

**HULL.** October 16-23. City Temple (corner of Madeley Street). Youth week. Sunday at 10.45 and 6.30. Weeknights (except Friday) at 7.30. Preacher : A. A. Biddle (Portsmouth).

**ILFORD.** October 25. Elim Church, Clements Road. At 7.30. Lee Robbins (Revivaltime soloist). October 30—November 1. Annual building fund thanksgiving weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher : J. Lancaster (Eastbourne).

**NORWICH.** November 6 and 7. Elim Church, Trory Street. Church anniversary services. Saturday at 7. Sunday at 6.30 and 8.15. Preacher : Donald Gee, supported by the Gospel Rhythm Group.

**NOTTINGHAM.** October 16. OPENING OF NEW ELIM CHURCH, St. Mark's Street. At 6, followed by a service of thanksgiving and dedication at 6.30. Sunday at 11.15 and 7. Preachers : J. T. Bradley and J. C. Smyth. Convener : Peter Watson.

**RAYLEIGH.** October 2-17. Elim Church, Castle Road. Campaign by John Woodhead. Sundays at 11 and 6.30. Monday to Thursday at 7.45. Saturdays at 7.30.

**ROMSEY.** October 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Elim Bible College students.

**SHEFFIELD.** October 26-31. Elim Church, Lee Croft, Campo Lane. Crusader week. Weeknights at 7.30. Sunday at 6.30. November 6, at 7. Jean Ayling describes her visits to Elim mission stations.

**TAMWORTH.** October 16-20. Assembly Rooms. Youth weekend. Saturday at 7, T. W. Walker (Clapham) and Coventry Crusaders. Sunday at 6.30, Dr. Claude Scott (Worcester) and Tamworth Elim Crusaders. Elim Church, Park Street. Monday to Wednesday at 7.30.

**THORNTON HEATH.** October 21. Elim Church, Mersham Road. Sisterhood Rally. At 3. Speaker : Mrs. R. Wigglesworth. Home League singers. October 24 at 6.30, London Crusader Choir.

**YEOVIL.** October 12-17. Elim Church, Southville. Pentecostal convention. Sunday at 11 and 6.30. Weeknights (except Friday) at 7.30. Preachers : Brian Barnett and D. Griffiths. Convener : L. Lambert.

## *LATE NEWS FLASH*

**BARKING CRUSADE—600 attend the opening service. Twenty-three counselled for salvation.**

**Women's column** (*continued*)

11. Do not try to protect your child against every small blow and disappointment. Adversity strengthens character and makes us compassionate. Trouble is the great equaliser. Let him learn it.

12. Teach your child to love God and to love his fellow man. Do not send your child to a place of worship—take him there. If you give your child a deep and abiding faith in God it can be his strength and his light when all else fails.

ANN LANDERS, Chicago *Sun-Times*.

**Sunshine corner** (*continued*)

Sarah thought that their prayer was forgotten ; God answered when everyone thought it was too late ; how delighted they were when Isaac was born after all.

"*God answers prayer in the morning,*
*God answers prayer at noon,*
*God answers prayer in the evening,*
*So keep your heart in tune.*"

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

***A book can change a life.***
***Read good books.***
***Give good books.***

YOUTH PAGE

*Conducted by the National Youth Director*

# HINTS AND HELPS FOR SUNDAY SCHOOL TEACHERS

**by Alex Tee**
**The National Youth Director**

## HINTS AND HELPS FOR SUNDAY SCHOOL TEACHERS

THE importance of winning boys and girls to the Lord Jesus Christ cannot be over-emphasised. Many evil money-making concerns are in the market for the souls of our children, and we must be more and more efficient in our job as youth workers in order to combat this tidal wave of corrupt opposition. We feel it to be our duty to encourage every Sunday school worker and youth leader to accept this vital calling as a responsibility from the Lord.

### TALK AND CHALK

Visual aids are a great help in enabling the children to grasp your message. However, the old blackboard still has an important place in teaching the children. Every Sunday school teacher should make or buy one to use to educate his or her class. Money spent in visual aids is money well spent. We are able to help you by supplying the latest catalogues. The best lesson in the world is of little benefit to the children if it is not made so clear and simple that they can understand it. The whole idea of these aids is to arrest the attention of your boys and girls and help them to grasp the lesson you are teaching. Use your imagination and initiative in preparing objects, sketches, match-stick men, and so on. Seek to make your lesson live. Children have an amazing enthusiasm for the dramatic. If something exciting is being explained in an attractive way they will be all ears.

### PREPARATION AND PRESENTATION

Every teacher will have to give an account of his or her work in Sunday school to Almighty God in a day yet to dawn, therefore all slackness and carelessness must be done with for ever. It is better that you leave Sunday school teaching altogether than that your teaching should cause boys and girls to leave. There is no excuse for not carefully planning and preparing the lesson **every** week. What would you think of a mother who did not properly prepare the dinner for her children? You would say " Some mother ! " Well, now these children come to hear you tell them of the Bread of Life each week and the Lord Jesus expects us to prepare the meal which we have to set before them. It is deplorable to leave your lesson until you are eating your Sunday dinner and try to scan the page in your teacher's handbook while trying to swallow your roast potatoes. I submit to you that the most capable of teachers need at least one to two hours of concentrated preparation during the week and then a look over the whole lesson again before they go forward to give it. When the time comes to present the lesson try to live the story, be enthusiastic, be dramatic, and use simple material which every child will enjoy. If space allows it try to act the story ; throw yourself right into it. You might say that this is not your nature, but I can assure you that you will surprise yourself with what you can do if you only try.

### APPLICATION AND ACCEPTANCE

This is something else which needs plenty of forethought. Your class needs to do more than hear the story. In a quieter tone of voice you must explain what, in the light of what you have just said, we as Sunday school scholars must do.

You do well to give time to ask questions and thus let the class tell back the story. Questions and answers are essential in teaching boys and girls. Back everything home by much prayer. Give yourself to this vital task in a new way. Seek God to guide and help you, love your children with a very strong love, and may God bless and use you to bring each right into the fold of the Saviour.

Finish thy work, the time is short,
The sun is in the west ;
The night is coming down, till then
Think not of rest.

Yes, finish all thy work—then rest ;
Till then, till then, rest never :
The rest prepared for thee by God
Is rest for ever.



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by the Editor**

**Monday, October 18th** — Luke 21:5-19

" Not be left one stone upon another " (v. 6).

Jerusalem was the first capital city in the world to be destroyed after Calvary. Just as the gospel is " the power of God to salvation to everyone that believeth," to the Jew first and also to the Gentile, so it is the power of God to condemnation to everyone who disbelieves, to the Jew first and also to the Gentile.

The covering of the ark in the holy of holies was the mercy seat or throne of grace, when approached in the divinely ordained way, but that same throne became one of judgment if approached otherwise.

So Calvary becomes the place of salvation to everyone who believes, but of condemnation to all who reject. Thus the Jewish capital, rejecting the gospel, was the first to experience divine judgment. What an object lesson for the individual and for the world !

**Tuesday, October 19th** — Luke 21:20-38

" Let them flee . . . to the mountains " (v. 21).

The truth of our Lord's second coming is the glad theme of this passage (v. 27), but it also includes events that would take place in the lifetime of those who were listening to our Lord. The Christians in Jerusalem, believing our Lord's words as recorded here, fled thence when the Romans armies began to besiege it and so escaped the divine judgment.

This is in keeping with the consistent principle of Scripture that before God sends judgment He forewarns of it, He provides a way of escape and reveals it. The flood, the destruction of Sodom and the exodus from Egypt are examples.

So men have been forewarned of the judgment that follows sin and have been shown the way of salvation through Calvary, and mankind has been forewarned of world judgment and shown the way of deliverance. What joy results from knowing this twofold deliverance !

**Wednesday, October 20th** — Luke 22:1-13

" When the passover must be killed " (v. 7).

Did the apostles have any insight into the significance of the passover as touching eternal redemption ? The hour to which all the observances of the passover for 1,500 years pointed was almost upon them. " Christ our passover is slain for us." What wonderful words ! Thrice blessed are we who understand their significance. Passed over in judgment, protected by blood, escaped from the bondage of the world, entry into the Canaan of full redemption !

" Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain;
But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

**Thursday, October 21st** — Luke 22:14-23

" This is My body . . . this is the new testament in My blood " (vv. 19, 20).

That body, peerless, spotless, that knew no taint of sin, disease or corruption, prepared by God (Hebrews 10:5), was now, voluntarily, to be offered up a sacrifice for our sins; that precious, precious blood was to be shed for sinners such as you and I are. Each Lord's day we come together into the house of God in obedience to our Lord's command to " break bread," " till He come." The breaking-of-bread service therefore is a link to unite our Lord's offering Himself on Calvary with His coming in glory for His own. Psalms 22, 23 and 24 may well be meditated on in this connection: Psalm 22, the Sacrifice; Psalm 23, the Shepherd; Psalm 24, the Sovereign.

**Friday, October 22nd** — Luke 22:24-38

" Lord, I am ready to go with Thee, both to prison and to death " (v. 33).

How failing in self-knowledge Peter was ! Yet our Lord's words must have come to him with unusual power, " Satan has desired to have you [plural] that he may sift you [plural] as wheat, but I have prayed for thee [singular] that thy [singular] faith fail not." The least and most incidental word of Jesus should always cause us to take notice. If Peter had taken notice what a difference it would have made: taken notice of our Lord's words after he and his fellow apostles had quarrelled; taken notice when the Lord said " Simon, Simon "; taken notice when the Lord said " When you have reversed your conduct." Do we really take notice of our Lord's words, or are we, like Peter, self-confident ?

**Saturday, October 23rd** — Luke 22:39-53

" He found them sleeping for sorrow " (v. 45).

Even Peter, in spite of his boasted intention, failed to obey our Lord's command to pray. Ah, if only he had known the urgency of the crisis, that this was the moment of destiny for mankind. That is our problem. Our spiritual—and, alas, sometimes our mental and physical—lethargy prevents our recognising the moments of crisis. Not always a world crisis, but a church crisis, a domestic crisis, a personal crisis, a soul in the balance for eternity maybe, but we fail to perceive and we do not pray through. Let us obey our Lord's command to pray always, even though we cannot always see the reason why.

**Sunday, October 24th** — Luke 22:54-71

" And Peter went out, and wept bitterly " (v. 62).

The disappointment, the sense of failure, the chagrin, the sense of betrayal of his Master, the self-loathing that must have swept over Peter's soul at this moment ! The contrast between his profession of loyalty and his betrayal could hardly have been greater. But did the other words of his Lord come to him also, " but I have prayed for thee that thy faith fail not " ? Here was the mighty Intercessor already having done His intercessory work for a wandering disciple. In like manner now Jesus intercedes for His own against the workings of Satan. What confidence this knowledge brings to us !

*Remember Lot's wife ere you hasten*
*'Midst allurements, folly forlorn :*
*Eternity's in the balance,*
*Measuring time with scorn.*

*Look not e'en behind you*
*O'er all the grassy plain :*
*The judgment fires are falling,*
*Swallowing Sodom's gain.*

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## MISCELLANEOUS

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## ITINERARIES

**London Crusader Choir:**

October 17, Wormwood Scrubs prison and Barking Assembly Hall;
23, Royal Albert Hall; 24, Brixton prison and Thornton Heath (Elim); 30, 31, Maidenhead and Marlow.

**Elim Missionary Exhibition:**

October 16-18, Barry; 20, 21, Bridgend; 23-25, Swansea.

## MARRIAGES

KENT—MARKEY. On September 11th, at Elim Church, Ilford, Cecil John Samuel Kent to Ivy Violet Markey. Officiating minister: R. B. Chapman.

RANDALL—WHITE. On September 25th, at Elim Church, Ilford, Kenneth Leslie Randall to Joan Iris White. Officiating minister: R. B. Chapman.

HEARNSHAW—BALLIGER. On September 18th, at Elim Church, Sheffield, James Anthony Hearnshaw to Verena Balliger (Switzerland). Officiating minister: L. N. Knipe.

## WITH CHRIST

STONEHOUSE On September 24th, John Stonehouse, aged 77, loving husband of Mrs. D. Stonehouse, and faithful member of the Elim Church, Croydon. "Till He come." Funeral conducted by W. J. D. Maybin.

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# THE ELIM EVANGEL

Vol. XLVI No. 43 OCTOBER 23rd, 1965 6d




Some of the workers, Bible women and young people taken after special meetings held in Natal by W. H. Francis.

# THE CROSS AND ITS COUNTERFEIT

By D. J. AYLING MINISTER OF ELIM CHURCH, BRIGHTON

*"If Thou be the Son of God, cast Thyself down . . ."* (Matthew 4:6).

*"If I be lifted up, I will draw all men unto Me"* (John 12:31).

THESE statements of Satan and Christ represent between them the ways in which man wants to find God and the way in which God wants to find man.

Men always seek to bring God down to their level so that they can meet Him as an equal. "Surely He will tolerate our peccadilloes and failings; if so, we shall get along together all right," sums up man's attitude.

God always wants to lift men to His level and meet Him as Saviour; to lift them from their sin and squalor and set them in a new realm of blessing and purpose. Today the cross and its counterfeit bid for the souls of men.

Can we consider their respective claims?

## *man's way*

**1. Man's way to find God is to bring Him down to man's level**

"Cast thyself down." The inference is clear. In this age, argues the world, you must not expect men to repent, turn from sin, and live holy lives. No, do the spectacular: you need a public image, a jingly slogan, a give-away gimmick; then men will begin to sit up and take notice.

"Cast thyself down." Let an angel or two bear you down from the temple roof; practise a few sensational stunts; come right down to men's level; that is the way to win the world. So Satan would assure the Saviour.

In men's eyes he was right. This is the way men have always wanted religion. Right from the dawn of history men have been trying to make God comfortable to live with. Our beat group hymnists, our rock 'n' roll parsons, our beer-drinking vicars are all symptoms of the epidemic of religious "get-togetherness." This strange virus inflates a man's pride and covers his sin but destroys his soul. Yet if God is to be God how could He meet men on these terms?

(a) The world suggests that we bring God down to our intellect. If God would allow Himself to be put in a test tube and examined as a specimen how pleased the world would be. Let Him come down to our intellectual level, then we shall believe. As though our puny minds could take in Him "whom the heaven and the heaven of heavens cannot contain"! There is plenty of evidence bearing witness to the reality of God, but when it comes to actual discovery the Bible still gives us the only true way, "He that cometh to God must believe that He is" (Hebrews 11:6).

(b) The world suggests that we bring God down to our image, as though we may make God in our image rather than be made in His. This idolatry is stronger today than ever before. We bow before our sex symbols and worship the human form. We murmur our adulation before the products of our age. We grovel before the sciences until they rise in mushroom-shaped clouds and we wonder whether it is God or the Devil that we have conjured up. But across all this God cries "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

(c) The world suggests that we bring God down to our behaviour. The ancients also debased worship to this level. They brought their gods from Olympus and gave them the same faults and failings that they had themselves. Thus they did not feel the need to be any better. This is our world today. If God will accept us as we are we would like to have the insurance policy of religion with us, but let God be like us. Well may the apostle say in that dark chapter of Romans, "Who changed the truth of God into a lie," for God's way of salvation is exactly the opposite of man's. He does not cry "Equality, unity, and fraternity." He holds before us the bleeding form of His Son on a cross and cries "Look unto Me, and be ye saved, all the ends of the earth."

## *God's way*

**2. God's way to find him is to lift man up to God's level**

To those who always want God to come down to their level, can I whisper something? He did it twenty centuries ago! We hated Him so much for it that we spiked His Son on a cross. Yet now He uses that very cross to lift us back to Himself. Listen! He says "I, if I be lifted up, will draw all men unto Me."

Reverently let us examine the ways in which God would bring men back to Himself. How can He hope to lift us back to Himself from Calvary's cross?

### *he lifts us by himself*

"There was no other good enough to pay the price of sin." This is the first message that God would nail to the cross. In Christ's eyes gradually everyone else around that cross faded away and He was by Himself. In the first hours of that agony He had words of comfort to offer to a weeping mother, a red-eyed disciple and a dying thief, and even a murmured prayer for those who put Him there. Then they slipped away out of His vision till even His adversaries seemed to leave Him alone. Then, terror of terrors, even God stole away from that dreadful place and left Him alone with the world's sin. But Christ's blood is pure enough to cleanse it all. He only could save us and He only has.

### *he lifts us with himself*

With those arms outstretched He reaches out to lift to that terrible vantage point all who would be saved, and He shows them the view from the cross. Only from here are you able to see things as they really are. From the cross you will see how terrible our sin is that it would do this to the pure Son of God. From the cross you will see how great Christ's sufferings were that He should go through all this for us. From the cross you will see how great God's love must be that He should choose this way to save us when there was no other.

If you would be saved you must open your eyes to a view of yourself, the world and the Saviour that the flesh naturally shrinks from, but in looking you will live!

### *he lifts us to himself*

Yet higher still He lifts us; not simply to His feet to gaze in wonder at Him; not just to His side that we may look at men as He did; Christ will lift you to the highest place of all, He will lift you to His heart. Yet you may say "Christ is no longer on the cross but in the glory." Yes, and he will not relinquish His hold upon you, He will lift you there as well. In fact a Christian's whole life is simply letting Christ lift him higher with Himself.

You have only to think for a moment of the cross and you can feel Christ drawing you. As you gaze at His dying form you will feel He draws your pity. Look at those who put Him there and He draws your shame. Remember His sinless life and He draws your longings to be better. Think of why He was there and He draws your sin from its lurking place in memory and brings it openly to view. Stand there still, and He will draw your conscience till it throbs with accusations. Finally He will draw your love and you will not want to leave Christ—ever.

Every age has its challenge; ours is not unique: tomorrow there will be fresh demands to find new ways to touch the crowd. Yet the answer is simple: not to lower the standard but to uplift the Christ!


**ELIM EVANGEL**

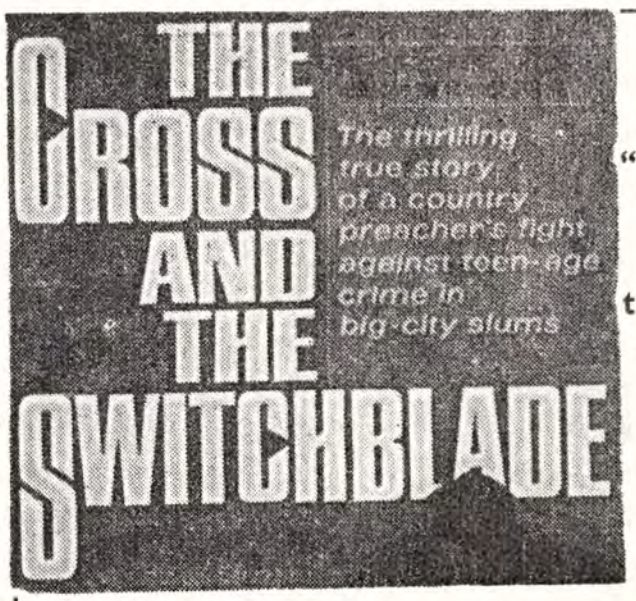
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# Jeremiah's divine call and its consequences

WHEN God called Jeremiah to prophesy to Judah, the people had sunk to an all-time low level of sin. The light that shone briefly because of the example of young king Josiah and the revival which came when the book of the law was found during his renovation of the temple served only to contrast with the darkness that settled over Judah under succeeding rulers. The task of Jeremiah, to call for the return of a nation to God, was not an enviable one.

God's call placed Jeremiah in a dilemma. This word "dilemma" paints a vivid picture. It comes from root words meaning "two horns" and means "a situation which necessitates a choice between two painful alternatives." It gives one little comfort to be able to choose which of a bull's horns will catch him. Jeremiah could either obey the call and suffer the hostility of the people or disobey and make himself the object of divine displeasure.

Ministers and Christian laymen can understand the prophet's position, for it is the same which confronts us today. We are to go and make disciples, be witnesses to Him, preach the Word, and become fishers of men. We are told that "if any man draw back, my soul shall have no pleasure in him" (Hebrews 10:38).

Jeremiah reflects to us the situation in which we find ourselves. Like him, we live in woefully evil times. In Jeremiah's day the people of Judah worshipped everything imaginable, from the fanciful and dainty rooftop shrines of the star goddess Astarte to the inhuman child sacrifices of Molech in the valley of Hinnom. However, in the midst of such corruption, the temple of God was still hypocritically held inviolable. How like modern times, when men worship at the shrines of money, pleasure, education, fame, lust and self, and still pay shallow lip service to God!

Jeremiah chose to obey the call of God, and by so doing he bared himself to the cruelty and hostility of men. The picture the Bible gives of Jeremiah's life is not a pretty one. He is well named "the weeping prophet." He was rejected by his prominent family and friends. His enemies at first were indifferent to him; they paid no attention to this small-town, self-styled preacher in the streets. His first prophecy did not seem to his contemporaries to come true and their indifference turned to scorn and contempt. Their reaction later progressed to open hostility and persecution, until the prophet was shackled in a dungeon and finally cast into the mire and filth of a palace sewage cistern.

Perhaps the most unbearable burden Jeremiah had was the separation that came because he was on God's side. He cried out in agony at one time: "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand . . ." (Jeremiah 15:17). Nowhere in the range of our emotions is there the bitterness to equal utter loneliness.

Jeremiah had little apparent success, if we wish to measure success by numbers. His converts can be counted on the fingers of one hand.

**His convictions**

Jeremiah was a man of convictions. He strictly adhered to God's commandments and called for a return to morality and holiness. Unrighteousness and backslidings were condemned in his sermons. His message was "Return and let God change your heart." Our message today is not dissimilar.

But Jeremiah had some personal convictions, too. It is sometimes strange to us that some Christians seem to be allowed to do things that other Christians cannot do. The tendency is to believe that one Christian is holier than another because he has such firm and strict convictions. Jeremiah's experience can enlighten us.

God told Jeremiah that he could never get married, and to be a bachelor in Jeremiah's time was unusual. God further told him he was not to attend funerals. "I have taken away My peace from them," said God, "and you are not to mourn for them." Neither could he go to festivals or weddings, for God told him there was nothing to rejoice about in such perilous times. Conditions reached such a point that Jeremiah was told not even to pray for the people. What unusual convictions! And yet it cannot be denied that they came from God; they were as surely "thus saith the Lord" as anything else in the Bible.

Here learn a lesson from Jeremiah. These were *his* convictions, given to him by God, and never did he preach that anyone else should believe as he did concerning these matters. God may give us personal

convictions, but if we attempt to force them upon others—even though they come from God—it may become a stumbling block or an offence.

**His courage**

Jeremiah had many discouragements and, because he was human, was often tempted. God sent him to warn of imminent desolation and to call the people to return to God. Jeremiah encountered opposition and difficulty and was often tempted to do otherwise.

Jeremiah reached the depths of discouragement and prayed, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night . . ." (Jeremiah 9:1). He had not been successful. The people paid him no heed. Why not just sit down and cry? How like us Jeremiah sometimes seems!

The prophet wept, but still the people would not hear him. He decided it would be better to have ". . . in the wilderness a lodging place of wayfaring men, that I might leave my people" (Jeremiah 9:2). They will not accept my message, he thought, so I will just quit trying to talk to them.

The persecution and pain which the rulers inflicted upon the preacher caused him to pray for their destruction. "Destroy them with double destruction," he pleaded (Jeremiah 17:18).

Like Job, Jeremiah finally cursed the day of his birth. The rejection, the pain, the lack of results that faced the prophet caused a fit of what psychologists would call "pre-natal regression." I wish I had never been born, this attitude says. "Forget the problems at hand, ignore what is happening, either commit suicide and end it all or get sick and quit." Poor Jeremiah!

The final conclusion Jeremiah reached was to forsake His calling. "Then I said, I will not make mention of Him, nor speak any more in His name . . ." (Jeremiah 20:9).

But Jeremiah had gone too far and had said too much already. He had prepared his heart in the beginning; he had obeyed to the letter every command of God, going so far as to preach in the streets and wear a yoke in public as a symbol of Judah's bondage; his life was committed to God and he had a fixed heart and a made-up mind. Could such a man quit preaching? Hear his next words: "But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9).

Jeremiah could not quit. He was a man whom God had called to preach. He suffered bitter pain, he had little success, and he had few friends; but in his dilemma he made the right choice. He could say honestly "The Lord is with me."

God grant that we be men like Jeremiah—preaching holiness and right living, warning of evil and the coming day of the Lord, condemning unrighteousness, and exalting Him who called us. May we make the right choice, have wise convictions, and display the courage of a man called of God.

*The Dawn.*

## TREASURES

CHRYSOSTOM, summoned before the Roman emperor Arcadius and threatened with banishment, is said to have replied: "Thou canst not banish me, for the world is my Father's house." "Then I will slay thee!" exclaimed the emperor wrathfully. "Nay, but thou canst not, for my life is hid with Christ in God." "Your treasures shall be confiscated" was the grim reply. "Sire, that cannot be. My treasures are in heaven, as my heart is there." "But I will drive thee from men and thou shalt have no friends left." "That you cannot do either, sire, for I have a Friend in heaven who has said 'I will never leave thee, nor forsake thee.'"

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**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities :** 7/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos. :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

THIS month is the anniversary of the world's standing poised for the first time in its history on the edge of the nuclear abyss. To expect men who think, plan, practise, dream and prepare war all their lives, as do the armed forces from the "top brass" down, in the hour of national danger to exercise forbearance is asking a lot of human nature. It is but human nature that they above all others should desire to show justification for their existence, and what better opportunity than in moments of international tension?

The inside story of the development of the atom bomb and its use on the Japanese reveals that this factor affected the decision to use the bomb.

The inside story of those days in October 1962 when we stood on the brink of nuclear war shows the difficulty even President Kennedy had to keep his subordinates in the navy and the press in control. While the President was seeking to avoid any act that would precipitate a crisis, the actions of his subordinates show that they were not careful to go out of their way to avoid exacerbating the tense situation. The United States navy wanted to "have a go" at the eighteen Soviet ships approaching Cuba. We quote: "Behind the President's personal direction of the quarantine operation was *his determination not to let needless incidents or reckless subordinates* escalate so dangerous and delicate a crisis beyond control" (Theodore Sorensen)—the italic is ours—yet in spite of this it was only after a "sharp clash" with naval top brass that President Kennedy made certain that his will would prevail.

The press too must be sharply criticised for failing in its sense of responsibility in the same crisis, for the State Department press officer, Lincoln White, went beyond the White House position in his Friday afternoon pronouncement, with the result that press headlines blared the announcement that an invasion or air strike at Cuba was imminent.

After the crisis it was pointed out that a United States U2 which had penetrated accidentally deep into Soviet territory on the Friday of the crisis might have been, when everything was in combat readiness in both the U.S.A. and the U.S.S.R., mistaken for a nuclear bomber and instant retaliation have resulted.

On such a knife-edge does the world stand. The moral for us Christians is to "set our minds on things above, not on things on the earth" in the light of His coming again (Colossians 3 : 1-5).

# D. L. Moody and the Atheists

*"The gospel is the power of God unto salvation to everyone that believeth"*

AMONG the most remarkable scenes I have ever witnessed was one in East London during the visit of those beloved and honoured men of God Moody and Sankey in 1883-4. The hall was in the centre of the dense working population of that quarter, where men by the hundred thousand worked and lived in workshops and factories. One Monday evening had been reserved for an address to atheists, sceptics and free-thinkers of all shades.

At that time Charles Bradlaugh, the champion of atheism, was at his zenith, and hearing of this meeting he ordered all the clubs he had formed to close for the evening, and all the members to go and take possession of the hall. They did so, and 5,000 men marched in from all directions.

The service commenced earlier than usual, after the preliminary singing. Mr. Moody asked the men to choose their favourite hymns, which suggestion raised many a laugh, for atheists have no song or hymn. The meeting got well under way. Mr. Moody spoke from "Their rock is not our rock, our enemies themselves being the judges." He poured in a broadside of telling, touching incidents from his own experience of the deathbeds of Christians and atheists, and let the men be the judges as to who had the best foundation on which to rest faith and hope. Reluctant tears were wrung from many an eye. The great mass of men, with the darkest, most determined defiance of God stamped upon their countenances, faced this running fire attacking them in their most vulnerable points, namely their hearts and their homes; but when the sermon was ended one felt inclined to think nothing had been accomplished, for it had not appealed to their intellects or reasoning faculties, and had convinced them of nothing.

At the close Mr. Moody said: "We will rise and sing 'Only trust Him,' and while we do will the ushers open all the doors, so that any who who wants to leave can do so; and after that we will have the usual inquiry meeting for those who desire to be led to the Saviour." I thought all would stampede and we should only have an empty hall, but instead the great mass of 5,000 men rose, sang, and sat down again, not one man vacating his seat.

What next? Mr. Moody then said: "I will explain four words—receive, believe, trust, take Him." A broad grin pervaded all that sea of faces. After a few words upon "receive" he made the appeal: "Who will receive Him? Just say 'I will.'" From the men standing round the edge of the hall came some fifty responses, but not one from the mass seated before him. One man growled "I can't," to which Mr. Moody replied: "You have spoken the truth, my man; glad you spoke. Listen and you will be able to say 'I can' before we are through." Then he explained the word "believe," and made his second appeal, "Who will say 'I will believe Him'?" Again some responded from the fringe of the crowd, till one big fellow, a leading club man, shouted "I won't." Dear Mr. Moody, overcome with tenderness and compassion, burst into broken, tearful words, half sobs. "It is 'I will' or 'I won't' for every man in this hall tonight."

Then he suddenly turned the whole attention of the meeting to the story of the prodigal son, saying: "The battle is on the will, and only there. When the young man said 'I will arise' the battle was won, for he had yielded his will; and on that point all hangs tonight. Men, you have your champion there in the middle of the hall, the man who said 'I won't.' I want every man here who believes that man is right to follow him and to rise and say 'I won't.'" There was perfect silence and stillness; all held their breath till, as no man rose, Moody burst out, "Thank God, no man says 'I won't.' Now, who'll say 'I will'?"

In an instant the Holy Spirit seemed to have broken loose upon that great crowd of enemies of Jesus Christ, and 500 men sprang to their feet, their faces raining down with tears, shouting "I will, I will," till the whole atmosphere was changed, and the battle was won. Quickly the meeting was closed, that personal work might begin, and from that night till the end of the week nearly 2,000 men were swung out from the ranks of the foe into the army of the Lord by the surrender of their will. They heard His "rise and walk," and they followed Him. The permanency of that work was well attested for years afterward, and the clubs never recovered their footing. God swept them away in His mercy and might by the gospel.

# THE C

AN artist once depicted on canvas the distinctiveness of the early Christian by showing two men, obviously objects of curiosity to the rest of the community, passing down the main street of ancient Damascus. An onlooker is shown arresting the attention of his companion by gripping his shoulder with one hand and with the outstretched finger of the other pointing in derision and saying, with a sarcastic grin, "Look, those men are Christians!"

Turning to the Acts of the Apostles, from which obviously the artist received his inspiration, we are struck too with the fact that in those days it was a distinctive thing to be a Christian. Today one would be at a loss easily to identify the man or woman of God in a modern crowd. In those days the Christian startled the community with a daring faith and vigorous personal testimony. Today that inborn spiritual dash is scarcely distinguishable, and we might well ask why. Is there no more need for this bold Christian distinctiveness? Is the world of today no longer in need of the message of fire-filled souls such as were let loose in Jerusalem on the day of Pentecost? Have the dark superstition of which Paul spoke in Athens and the paganism and godlessness of the other cities to which he was sent been erased from modern life?

Doubtless there has been an acceptance, outwardly at least, of certain of the moral standards preached by Christians, and society has become respectable by becoming nominally Christian. But does this match the searching message of the Word of God? Would Jesus be content with this insipid thing that passes for Christianity? If Jesus were to walk our city streets, as once He walked those of Palestine, His very presence would sting and His words cause us to hide ourselves. If He were to mingle in the circles of our so-called Christian fellowship His looks would bring dismay and His words shame. There is no denying the fact that beneath the present-day conventional Christianity with all its lip-service there is a spirit as alien to Christ and as godless as in the days when Jesus exposed the sham of profession in His day.

Against the background of conditions akin to those of the early Church, how can we who take to ourselves the name of Jesus Christ avoid the challenge of being distinctive? There is no half-way position; there is no middle way. Life must be a challenge or it becomes a compromising sham. Jesus leads us on in uncompromising daring in this Christian life; no, not with an artificial distinctiveness of special garb and self-righteous parade, but with a positive, vital, divinely inborn passion for the highest, the holiest and the real. One has only to read in the gospel story of Christ's way with the men whom He chose to be with Him to realise how utterly uncompromising He was with them. Here was His challenge: "Let your light shine before men." Nothing forced here, nothing artificial, but an inward life of the Spirit, with love and grace shining forth spontaneously without restraint. This was, this is, His challenge for us today.

Young people, you know that very real opposition is offered by the world today in your office, your factory, your warehouse, your shop and, for some, your home, and I ought to include your school or your college. You know the perils of compromise and the deep sorrow that follows in its train. You know the shameful alliances into which you can so easily be drawn once you fail to maintain prayerful vigilance and close fellowship with your Lord.

Give the world an inch and it will take a yard. We must not, we dare not, drift with the tide of popular things that violate our convictions, but we must stand for what we know to be His way for us as those who are His. The hall-mark of the true Christian is unchanged from the first century till now. We read of Peter and John in Acts 4:13 that "when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus." What will your life be, young friend, a challenge or a compromise?

Quite recently I read a story which I would like to retell. An evangelist revisiting a certain town in which he had previously conducted a most successful mission found to his great sorrow that the home in which he had been entertained had just been plunged into sad bereavement. The only daughter, Anne, a bright, attractive girl who had been wonderfully saved under his ministry, had died.

As he endeavoured to comfort the sorrowing parents a gentleman called on them to express his sympathy. On being introduced to the evangelist he exclaimed eagerly, "So you are the preacher!"

"Well," replied the evangelist, "I suppose I am."

"Good," went on the other. "I've been longing to meet you, for there is something I want you to know."

He went on with his story. "I am the manager

# UERING SECRET

*"When they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus"* (Acts 4:13).

Addressed to the young and the "not-so-young" by

**GILBERT T. S. DUNK**
(SUPERINTENDENT OF THE ELIM CHURCHES IN NEW ZEALAND)

of the local mill and Anne was my secretary. We were not very intimate, but I admired her more than I can tell. About a year ago, at the time of your mission in the town, a remarkable change came over her. She became a very strong character, with a lovely spirit and an influence for good in our office. After a while I ventured to ask her the reason for this change and she promised she would tell me. Then came her sudden illness and death and I never saw her again." Here his voice broke, and then he went on: "Afterwards I had to go through her books and desk and I found various pens, notebooks and other small things, most of which Anne's office friends begged to have. I decided that I would like to keep her fountain pen as a memento of one who influenced my life so deeply. On opening the box in which she always kept it I saw a piece of paper gummed to the lid and on it some words typed. In a flash it came to me that here was the secret of Anne's strength of life and character. I carefully steamed it off and put it into my wallet, where I shall always keep it." With these words he opened a leather case and took out a strip of paper and handed it to the minister, who with tear-stained eyes read the words aloud: "My life shall always be a challenge and not a compromise."

As the young manager reverently replaced the slip of paper into his wallet he turned to the preacher and said: "Now, sir, I want Anne's motto to be mine. Will you teach me what you taught her?"

With a glad heart the missioner dealt with this fine, upstanding man, telling him of the Saviour. His whole life opened up to Christ and, repenting of his sin and accepting Him as his personal Saviour and Lord, he came to know the power of a life of challenge.



**Pastor and Mrs. G. Dunk.**

Never did the world need young lives so yielded to Christ as to become a challenge as much as it does today. Jesus uttered some very solemn words: "If any man will deny Me before men, him will I deny before My father in heaven." This was not an arbitrary threat, but a challenge from God. How can we hope to share His glory if we will not share His cross? The Lord calls for surrendered hearts, mastered wills and obedient lives. Will you accept the challenge and become a challenge? In the quietness of your heart, rise and yield to Him your all now.

## PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

### GREAT BIBLE PRAYERS

The ministry of prayer is one of great importance. It is not for the chosen few, but every believer in Christ can exercise this glorious ministry.

Moses stood between the living and the dead. God would desert the children of Israel because of unbelief and sin. Miriam, Moses' sister, was smitten with leprosy, for she had spoken against her brother. God's appointed leader stood as intercessor and God not only graciously forgave but also restored. The inhabitants of Sodom were virtually dead. God had come down to that city. Judgment was coming swiftly and terribly for all within its walls. A few hours remained. One man knew of its impending doom and he interceded with God that Lot and his family might be spared. Faith in God makes a man bold and we are amazed at the courage of Abraham as step by step he narrowed down the number of righteous in the city that would cause God to spare it.

A reader of this column has asked me to include a call to God's people to intercede for our nation that repentance may be given it and revival follow. This I gladly do, and urge all to pray for our dear land and be bold as Abraham was, for God loves us to ask and receive from His gracious hand.

Praise to God for great blessing upon the Elim youth camps.

**Prayer is requested for**

Revival throughout Britain.

A man seriously ill that he may be saved and healed.

# ELIM CHURCH REPORTS

## SWANAGE CAMP REPORT

By PASTOR MERVYN J. TILLEY
(ALDERSHOT)

"COME to sunny Swanage" said the advertisements. So we came, from all parts of the country—Clydebank, Porth, Birmingham, Mansfield, Newhaven, Ealing, Aldershot, Farnborough, Yeovil, Merriott, Exeter, Plymouth, Bromley, South Harrow, Hadleigh, Reading, and many other places—to the Elim youth camp, Kingswood Farm, near Swanage, Dorset.

The recreational side of the camp had something for everyone : table tennis tournaments, football, tennis, putting, boating, boat trips, evening walks and swimming—and some this year even went aqualunging. Other recreational activities were washing up and obtaining light refreshments from a well-equipped tuck shop !

The other side to camp is the real reason for such a holiday—the spiritual side. Our padre was Pastor Tony Williams, and under his ministry many accepted Christ as their Saviour, and some of the young people who had grown cold towards God were quickened and renewed. The baptism in the Holy Spirit was stressed and many received this wonderful gift of God.

We praise God for twenty-two decisions and sixteen baptised in the Holy Ghost, but statistics are not the best guide, for camp accomplishes far more than two short weeks reveal. Many things happen after camp which we do not see, but they can be traced back to camp.

The turning point in my own personal experience came as a result of camp in 1954. For me it proved to be the first step towards the ministry.

---

## EYEWORTH

### BAPTISMS IN THE SEA

AN increased number of young people attended the Eyeworth camp which was held there for the second consecutive year. Once again, while there was plenty of fun for all, the spiritual side was given great prominence. Through the efforts of the padre, Terry Jacobs, of Portadown, the prayers of the campers and the moving of God's Spirit, salvation visited the camp and caused great joy among the campers. By Tuesday of the second week everyone in the camp had professed a decision for Christ.

The special discussion nights brought out several considerations along the line of practical Christianity, and through Scripture and exhortation many of the young people had given to them a clearer picture of what their Christianity entails.

A feature of the camp is the opportunity given to those seeking the baptism of the Holy Spirit ; one of our senior ministers who was present at one of these meetings commented that he had not seen the like in thirty years.

An outstanding incident of the camp this year was the baptismal service in the sea. This began with one camper asking if he could be baptised when he got back to his own church. Since this church has no baptistry, the sea there and then was the answer to the problem. It was wonderful to see about a dozen Crusaders following their Lord through the waters in obedience to His commands. Photographs of this service will be shown at the camp reunion, to be held in the Greenock Elim church, Belville Street.

Thanks must be given to the folk from Greenock who gave up their holiday to come and cook for us. They did a great job and helped to make the camp a great success.

It was decided this year to embark on a scheme for raising funds for the camp, and to this end some of the churches will be selling Christmas cards. It is hoped, through the funds thus raised, to purchase additional equipment and also to adhere to our initial policy of keeping costs to a maximum of £5 per week.

---

## CLAPHAM CRUSADE

Reported by T. W. WALKER

THE most notable feature of the Clapham crusade conducted by Alexander Tee has been the rapt attention of the audience night after night as the evangelist has preached the Word of God. September is not always the best month for tent meetings, but despite cold conditions it has been outstanding to see old and young alike gripped by the straightforward preaching of Bible truth. Almost 100 have signified their desire to know the Lord as Saviour. Two Jews and several Roman Catholics have made decisions for Christ.

Prayer has been made for the sick night after night, and many have testified to having felt a definite improvement. One woman raised her hands above her head for the first time for over twenty-five years. Significantly, many of those prayed for

have told of how they were brought nearer to the Lord by coming forward for prayer. The spiritual results have been most rewarding.

Mention must be made of the ministries of Pastors Brian Edwards (song leader), William Plowright (soloist) and T. J. Broomhall (head counsellor). The team spirit has been simply grand. Geoff Cooper presided at the organ, supported by Peter Bye, John Evans and Sam Pender on piano and guitar. Choirs and groups have given great help and the London Crusader Choir added yet another Elim evangelistic enterprise to the many which they have supported by their outstanding musical ministry.

At the time of writing, Mr. Tee is adding to his labours by conducting a children's crusade in the church as well as adult meetings. Over 240 children attended one night! The response has been greater than for any similar effort for some years, and this promises well for the future of the Sunday school and Sunshine Corner.

We thank God for this great effort among young and old. Mr. Tee has not spared himself in any way and our prayers follow his ministry that the Lord will give him continual strength and the anointing of the Holy Spirit.

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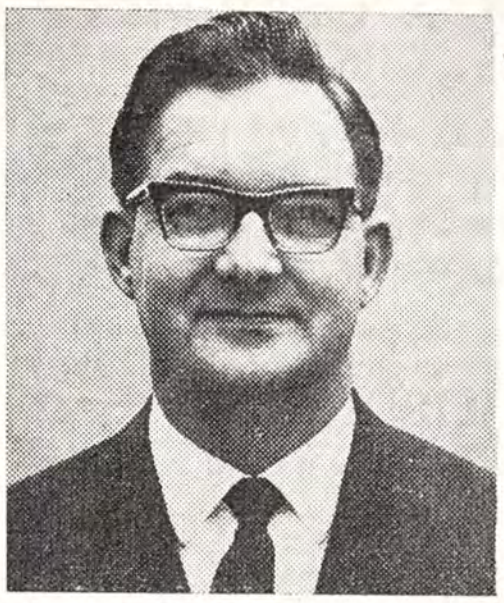
## SWINDON AND DISTRICT PRESBYTERY CRUSADERS' JUBILEE BARBECUE

By A. CECIL JARVIS
(DISTRICT YOUTH COMMISSIONER)

IT was certainly a new venture. One hundred and sixty young people (with a few veterans), Crusaders from Bath, Bristol, Bridgwater, Gloucester, Keynsham, Swindon and Wells, all joined, at Bristol City's Youth Club field, in the fun and fellowship of games and frolic and blended with them the rich blessings of spiritual life.

At the end of the afternoon Pastor J. J. Morgan, Field Superintendent, who had amazed and delighted us all as he joined with the other pastors in the sports, brought us a fitting word of challenge. Then, as twilight descended, we gathered for a sing-song and testimony around the warmth of the blaze. As the fire died down, Pastor Ron Jones brought home the need of keeping the fire of our hearts burning and called for a complete and utter dedication to the Lord. The hush of that moment still lingers in our hearts.

We thank God for the day. Thanks, too, to all who so wonderfully supported the day and those who gallantly helped, especially the Gloucester Crusaders who supervised those energetic games and sizzled those delicious hot-dogs.

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# A thought before Christmas

**Your Christmas greetings could take the form of a donation to missionary work overseas. Give Christ's work a wonderful birthday boost and support the Elim Missionary Society.—A.J.S.**

## Christmas

By ALAN J. SLATEM

(ELIM CRUSADER SECRETARY, EASTBOURNE)

I HEAR someone say "What commercialism to mention Christmas now," while another may be heard to say "Let's get our holiday over before talking about this season." But wait just one moment, please, before passing this article by to read the next; the theme of this article is important, maybe revolutionary.

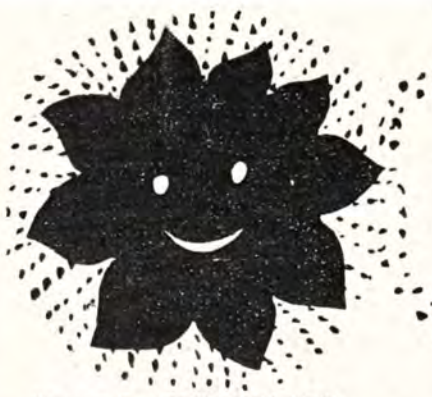
"Do you believe Christ will return?" Thank God you say "Yes." But each one of us can make that glorious day more glorious by pouring into our missionary funds thousands of pounds this Christmas, thus enabling others to know Christ **without its costing us one penny more than we give now. All you do is to break with tradition and lay aside sentiment,** remembering that all we possess is given to us by God to be used wisely as good stewards for Christ's glory.

How many Christmas cards do you send to fellow Christians in your own local church? Each year ninety per cent of these Christians you see week in and week out, even on Christmas Day, giving them your personal season's greetings. My recommendation is that this money which is spent on cards and postage should be given instead to missionary funds. Let me make it quite clear that I refer to local card sending. By all means let us keep this link with absent friends.

Friends, do consider this; just do a very simple calculation for yourself, then multiply it by your church membership. This policy adopted throughout our churches and the money given for Elim missionary work would bring in thousands of pounds, reaching souls for whom the Christ of Christmas came and died.

**PRAYER APPEAL**

**URGENT PRAYER IS REQUESTED FOR RHODESIA AND INDIA. PRAY FOR OUR MISSIONARIES AND ALL BELIEVERS DURING PRESENT TENSIONS.—L. WIGGLESWORTH.**



# SUNSHINE CORNER

HELLO SUNBEAMS.

THE little brown dog trotted confidently up to the door of the butcher's shop. He didn't seem to notice that the door was both locked and bolted and that a big "closed" notice hung in the window. There were no joints of meat or strings of sausages on display. All looked very quiet and deserted. The only sound was the noise he made as he scratched the door and gave a half bark, half whine to let the butcher know that he was there.

I felt very sorry for the little dog as he looked expectantly at the door. He had made a mistake coming after closing time, I was sure. He whined and scratched on the door again, a little more impatiently this time, and to my surprise the door opened and the friendly face of the butcher appeared.

"What do you want?" he asked the little dog. "You have been here once today" he added. I saw that he was trying to look very stern and not succeeding very well.

The little dog looked at him and wagged his tail, his eyes pleading with the butcher, and finally the butcher went into his shop and came out again with a lovely juicy bone. The dog gave a yelp of delight and held the bone firmly in his mouth.

"Now you mind that road," the butcher said to him as he waited at the kerb. Then, turning to me, he said: "Do you know, he comes every day for his bone, and takes it home himself. He's such a friendly dog, you just can't refuse him."

I thought of the little dog as I boarded my bus. The words of the Lord's Prayer came to my mind. "Give us this day our daily bread," we often pray. I thought of the confidence of the little brown dog. He did not doubt that he would get his bone. The butcher could have sent him away, but when he saw the look of trust and confidence his heart was melted. So greatly did the little brown dog trust the butcher that he was prepared to go a second time. The closed door and the shuttered windows didn't deter him. He knew that he had a friend within and that his friend would give him what he wanted.

The Lord Jesus is our great Friend. He has told us: "Ask, and it shall be given you; seek, and ye

(*continued on facing page*)

# COMING EVENTS

**ANDOVER.** October 30. Elim Church, South Street. First of eight monthly rallies, conducted by J. G. Patterson. At 7.30. Local guests will participate. Subject: "What is the Elim Church and what do we believe?"

**BARKING.** October 24. Elim Church, Ripple Road. At 6.30. East London crusade, final service. Preacher: A. Tee.

**BARNSLEY.** Commencing October 24 in the Y.M.C.A. Hall, Pitt Sreet, at 8.15. Campaign by Ron Jones, George Lancaster and A. Caple. Continuing Sundays at 6.30 and 8.15 and each evening at 7.30 in the Elim Church, Nelson Street, off Pitt Street, until November 11.

**BASILDON.** October 29—November 1. Elim Pentecostal Church, High Road. Campaign by H. Shave. Saturday at 3.30 and 6.30. Free buffet tea. Sunday at 11 and 6.30. Friday and Monday at 7.30.

**BIRMINGHAM, Selly Oak.** October 31. Elim Church, Alton Road. Branch Sunday school anniversary. Special speaker. 6.30. November 7. Breaking of bread at 11 and at 6.30 evangelistic and divine healing service. Preacher: A. Tee. Convener: F. Shadlock.

**CAMBERWELL.** October 28. Elim Church, Bonhill Road. Annual Sisterhood Rally. At 2.30. Preacher: G. Canty (Leyton). Soloist: Mrs. Canty. Tea provided after the service.

**CATERHAM.** October 30. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Visit of Caterham Salvation Army Group.

**EXETER.** Commencing October 24. Elim Providence Chapel, Northernhay Street. Evangelistic campaign by W. J. Martin. Sundays at 6.30. Weeknights at 7.30.

**GREAT YARMOUTH.** October 30. Town Hall. Annual convention at 3.30 and 6.30. Evening: evangelistic rally conducted by Salvation Army Band, convened by F. Brown, Norwich. October 31. Elim Church, Albion Road, at 11 and 6.30. Preacher: P. E. Stormont (Leigh-on-Sea).

**HIGH WYCOMBE.** October 24. Elim Church, Buckingham Drive. At 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

**ILFORD.** October 25. Elim Church, Clements Road. At 7.30. Lee Robbins (Revivaltime soloist). October 30—November 1. Annual building fund thanksgiving weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. Lancaster (Eastbourne).

**NORWICH.** November 6 and 7. Elim Church, Trory Street. Church anniversary services. Saturday at 7. Sunday at 6.30 and 8.15. Preacher: Donald Gee, supported by the Gospel Rhythm Group.

**PALMERS GREEN, N.13.** November 6. Elim Church, Russell Road. North London District Presbytery Youth Rally. Family night conducted by L. C. Quest, P. Quest and P. Brewer.

**ROMFORD.** October 24. Elim Church, Wheatsheaf Road. At 11 and 6.30. Thanksgiving services. Preacher: J. T. Bradley. Convener: A. W. Leavesley.

**SALISBURY.** October 26-31. Elim Church, Milford Street. Jubilee services for deepening of spiritual life. Theme: "The triumphant life in Christ." Preacher: W. G. Hathaway. Weeknights at 7.30 (except Friday). Sunday at 11 and 6.30. Convener: James F. Hardman.

**SHEFFIELD.** October 26-31. Elim Church, Lee Croft, Campo Lane. Crusader week. Weeknights at 7.30. Sunday at 6.30. November 6, at 7. Jean Ayling describes her visits to Elim mission stations.

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**SUNSHINE CORNER** *(continued)*

shall find; knock, and it shall be opened unto you." See if you can find this text. Mark 11, verse 24, says: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The little dog believed in the butcher and didn't doubt. He knew that the butcher loved him and therefore he was sure of his bone. Jesus loves us much more, and He loves to see us come to Him in confidence and trust. Often He gives us more than we ask for, especially if we go again and again. 'Bye now. Lots of love, sunbeams.

God bless you all.

AUNTY DOROTHY.


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YOUTH PAGE

*Conducted by the National Youth Director*

# SHEATHE YOUR SWITCHBLADE

**by A. TEE**

CHRISTIANS using switchblades ? " Never ! " you say. I agree that it is hard to believe that such a thing could happen, but when we see that sharp weapon being used by one Christian against another with such devastating results we just wonder what makes it possible.

Four inches of cold steel stuck into a person leaves a dreadful gash, but this particular blade is even worse than the material one, for it is poisoned and so heated that it burns as well as cuts. The brother in the Lord so attacked did not have a chance ; the blade cut at his character ; it slashed just about every part of his life. Christians with a critical conversation carry a switchblade !

The tongue can be a blessing to everyone who has a gracious and Christ-like conversation, or it can be " a fire, a world of iniquity." James continues : " It defileth the whole body . . . it is an unruly evil, full of deadly poison." Hard words have been the means of damaging many a Christian. We do well to ask ourselves what is our motive in saying this or that. Motives matter with God, and if we are not careful we can so develop a critical spirit that almost unknown to ourselves we can be agents of the Devil.

How easy it is to criticise the pastor, the deacons or the leaders whom God has appointed in His church. It is the easiest thing in all the world to pull a church or a person to pieces, but what benefit will it bring at the end of the day ? Have you ever noticed that most critics are cowards ? They never go to the persons whom they are attacking and say to them face to face what they seem to enjoy saying about them behind their backs. When you hear anyone criticise someone who is not present you can be sure that he or she is equally likely to say damaging things about you when you are not there to defend yourself. Every time you hear a person criticise things or people in an unkind way make a mental note that this person is a potential danger and that you must be on your guard in his or her company. If you do not want to hear these spreaders of poison simply ask them to sheathe their switchblades. They might ask you what you mean, and this will give you an excellent chance to tell them. The first person to try this out on is yourself. Try to get it into your thinking that it is wrong to be an unkind critic. Critics are seldom happy people. If we continually think along critical lines we will do our health a lot of harm. Remember the words of Jesus in Matthew 12 : 36 : " But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Tape recorders can play back the words we speak, and many of us would not like to hear some of the words we have said played back if the person we had spoken about was present. How much more terrible and wicked will we feel when we are asked by the pure and loving Saviour to give an account of some of the words we have spoken.

A constructive conversation is ever welcome even though it comes as a wound. " Faithful are the wounds of a friend." If by my words I can comfort, bless, love and uplift my fellow believer mine is a choice ministry.

" Out of the heart the mouth speaketh." We do well to remember Paul's exhortation to think on

(*continued on facing page*)

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK " CATCH THE FLAME "**

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# FAMILY ALTAR

**Scripture Union Portions** — **Notes by the Editor**

**Monday, October 25th** — Luke 23:1-12

" And they were the more fierce " (v. 5).

Passivity therefore, or even the positive action of returning good for evil, does not necessarily ensure that such will be reciprocated. Jesus had not only done no wrong, " He had gone about doing good," but such is the state of the human heart that even this did not stay the wrath of those who sought His destruction. Suffering unjustly, suffering for righteousness' sake, doing well and suffering for it is, according to the Holy Spirit's teaching, part of the Christian's cross-bearing (1 Peter 2:20-23).

Jesus could have countered the fierceness of His accusers with divine wrath and in perfect righteousness, but He revealed a new way in His teaching and action. May we have grace to do as He did in such circumstances.

**Tuesday, October 26th** — Luke 23:13-25

" And the voices of them and of the chief priests prevailed " (v. 23).

There is a remarkable pathos about the wording of verses 23, 24 and 25. " The voices . . . prevailed," " Pilate gave sentence as they required," " he released him that for sedition and murder was cast into prison, but he delivered Jesus [who had gone about doing good] to their will." The voice of justice, of Rome's representative, of law, of reason was silenced; the voice of prejudice and hate, vested interest and self-seeking prevailed. Innocence, justice, truth and goodness were thrust aside, but He answered not. " Who, when He was reviled, reviled not again . . . but committed Himself to Him that judgeth righteously " (1 Peter 2:23). We are all aware of the problem of keeping silence amid false accusation, injustice or misunderstanding, but it is in this circumstance that the Holy Spirit, through Peter, exhorts us to " follow His steps."

**Wednesday, October 27th** — Luke 23:26-43

" And Jesus said unto him " (v. 43).

It has been well pointed out that amid calumny, falsehood and torture Jesus held His peace as Isaiah prophesied He would. But when a penitent sinner turns in faith to Him and calls upon His name, instantly the Lord breaks His silence and promises paradise. What a Saviour ! One wonders about the background of this cry of the dying thief. Whether he knew it or not he believed all the elements of salvation. He knew he was a sinner and acknowledged himself as such; he knew and declared the innocence of Jesus; apparently he believed that Jesus would rise from the dead and come again —" remember me when thou comest into thy kingdom." He called upon the name of the Lord, " Lord, remember me " (cf. Romans 10:13). Had he heard Jesus teaching and did the Holy Spirit suddenly shine into his heart the intrinsic truth of what he had heard and at that moment enable him to accept it?

**Thursday, October 28th** — Luke 23:44-55

" And the sun was darkened " (v. 45).

What a wealth of confirmation is here that the unique crisis of history was in being. Even creation itself groans and heaves, and veils the glory of its light when " Christ the mighty Maker died for man, the creature's, sin," and " the veil of the temple was rent in the midst." It is not to be wondered at that when the apostles began to preach the gospel multitudes in Jerusalem were converted to Christ. The prophecies about our Lord received fulfilment, " He was led as a lamb to the slaughter "; those about people were fulfilled, " why do the people rage against the Lord and against His Christ?" Those about creation were fulfilled, " the sun shall be darkened." These, confirmed by the priests' dramatic telling of the rending of the veil, confirmed to multitudes that Jesus was indeed the Saviour of the world.

**Friday, October 29th** — Luke 24:1-12.

" And their words seem to them as idle tales " (v. 11).

Unbelief is rooted deep in our hearts. What rest, peace and joy we miss because we do not trust; what fears, doubts and questionings assail us, what worries and anxieties we carry, simply because we do not trust. Though Jesus had foretold exactly what would take place, when the glorious promise of resurrection was fulfilled it seemed to those nearest to our Lord as idle tales. Yet is it not true that we also are slow of heart to believe that God wants to work and does work today? Is it possible that our unbelief prevents our experiencing the fulfilment of the Holy Spirit's prophecy through Joel (2:28) to " pour out His Spirit upon all flesh," not only upon individuals but upon all the nations of the earth?

**Saturday, October 30th** — Luke 24:13-35

" He expounded . . . concerning Himself " (v. 27).

The basis of church strength as the Church of Jesus Christ fulfilling God's purpose for it in the earth is exposition of the Scriptures. Exhortation and devotional reading have their place, but it is exposition that reveals God's purpose for time and eternity, strengthens the soul and gives it a sound basis in doctrine and feeds the soul as with manna from above. " Concerning Himself." Our exposition must always be concerning Jesus, for He is the theme of the Bible.

Expository preaching brings out the treasures of the Bible. It should be practised by all pastors and evangelists and listened to by all Christians. The tendency to make the Bible merely a source of comforting aphorisms or promise-box tit-bits is to miss its essentially robust and challenging message. We need the exposition of Scripture to explain what life is all about.

**Sunday, October 31st** — Luke 24:36-53

" While they believed not for joy and wondered " (v. 41).

The disciples were witnesses of events the like of which had never before occurred. They were beholding something new, a body of flesh and bones, that had been in the grave but was now able to manifest itself at will. Is it a surprising thing that they wondered? But what hope does this bring to every child of God ! Jesus had said " because I live ye shall live also," but these words take on a much more exciting meaning since our Lord's resurrection and manifestation of Himself. He shall " change our vile body, that it might be fashioned like unto His glorious body." The Holy Spirit reminds us that because this is so we are to give ourselves without reserve to God's work (1 Corinthians 15:58).

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**Youth page** (*continued*)

things that are true, honest, just, pure, lovely and of *good report ;* if there be any virtue and if there be any praise in them, to think on those things.

If you feel guilty of having wounded a brother or sister, I ask you to do something both on your knees and of a practical nature to heal the wounds and think what course you should take in the future. Read again James 3.

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## ITINERARIES

**London Crusader Choir:**
October 23, Royal Albert Hall; 24, Brixton prison and Thornton Heath (Elim); 30, 31, Maidenhead and Marlow.

**Elim Missionary Exhibition:**
October 23-25, Swansea.

## BIRTH

QUEST. On September 29th, to Pastor and Mrs. P. Quest, of Palmers Green, God's gift of a son, Andrew Jonathan.

## MARRIAGES

HARRIS—BIDDLE. On September 8th, at the Elim Church, Graham Street, John Anthony Harris to Valerie Anne Biddle (both Elim Crusaders). Officiating minister: Edward F. Cole.

WRIGHT—HODGKINSON. On September 25th, at the Elim Church, Graham Street, Jeffrey John Wright to Pamela Ann Hodgkinson (both Elim Crusaders). Officiating minister: Edward F. Cole.

GALE—YORK. On September 11th, at the Elim Church, Sparkbrook, Peter Michael Gale to Ann Elizabeth York. Officiating ministers: Edward F. Cole and Gilbert Marsh.

## WITH CHRIST

BOON. On September 6th, Herbert Andrew Boon, aged 74, of Elim Church, Romford. Officiating minister at funeral: A. W. Leavesley.

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# THE ELIM EVANGEL

Vol. XLVI No. 44 OCTOBER 30th, 1965 6d


*"Thou visitest the earth, and waterest it"*
(Psalm 65 : 9)



*Photograph by C. Bean*

# Life with a purpose

**YOUNG PEOPLE ESPECIALLY WILL BE CHALLENGED BY THIS FORTHRIGHT ARTICLE BY M. O. THOMAS, ELIM MISSIONARY, TANZANIA**

*" Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life, but as those who do "*
(Ephesians 5 : 15, J. B. Phillips).

ONE of the products of this modern, materialistic age is the aimlessness and lack of purpose it brings into the lives of so many people. So many feel that life owes them everything, and they ask for nothing more than to be left alone with a short working week, an easy working day, television in the evenings to lull them into a blissful forgetfulness of their problems, and the assurance of an old-age pension later on. A " couldn't-care-less-so-what " attitude has gripped so many and has unfortunately crept into the lives of people in the church. When we do not know where we are going in life and what we want the results can be disastrous. Even with our scientific discoveries, pleasures and economic security people remain discontented when they have no purpose in life.

The work of God is short of workers at home and abroad. Many churches face a shortage of workers, too, and many departments have had to curtail their activities simply because there was no one to fill the vacancies. Could it be that one of the reasons for this is that many people, lacking any purpose in life, are being caught up in the strong stream of worldly pressures, and being moulded to fit into society without their even wanting to decide for themselves? There are many people who have missed God's best for them and have wandered aimlessly through life. Many are just square pegs in round holes. They are in places and jobs where they are unhappy and discontented. Some wander from place to place with no satisfaction whatsoever. Finally time catches up with them, their life is at an end, and they have missed God's best for their lives. On the other hand there are others who, with a recognised purpose in life, and determined to fulfil that purpose whatever the obstacles, have found just the place in life that God intended for them.

Our need today is for the kind of men who know what they want and are not prepared to wander aimlessly through life hoping that things will turn out right in the end, always wondering what life is all about. Maybe you, today, are feeling that you have missed the way and that life has no purpose for you. Then why not start again at this moment? Why not seek to find out God's real purpose for your life? You want to? Then the following steps may help you in your search for life with a purpose.

**Firstly, dedicate your life completely to the Lord**

Go alone with God in a quiet place and slowly read Romans chapter 12 : 1, 2. Now with a sincere heart determine that every part of your being will be God's. Take your time, your talents, your education, your job, your capabilities, your family, your boy friend, your girl friend, your partner, your limitations, your leanings, your character, your shortcomings, every part of your body, your mind and your soul, all your past, just place them before the Lord and unreservedly give them over to Him. With complete understanding of what you are doing, make Him first in your life, your Master and Lord. From now on make Him the Guide and Leader in your life.

**Secondly, know that God has a definite plan for your life**

He made you and knows you better than you know yourself. He knew your beginnings and He knows your end. He knows your capabilities, leanings and limitations better than you know them yourself. He planned your salvation in eternity to eternity, therefore is He any the less interested in your present and your future in this life? If He knows the number of hairs on your head, is He less interested in where you will work, who will be your life partner, where you will live, what work you will do? He had a plan for Abraham, Ruth, Moses and Jonah. Is the God of these people not *our* God today? Is He not *your* God? Is He less interested in you than He was

in that crying baby there in the bulrushes, or in that scared shepherd in the backside of the desert, or in that religious fanatic on the Damascus road?

God is a faithful creator, and has adapted your nature to the true environment of His will and purpose for your life, just as He has adapted the birds to air and the web-footed animals to water. Just think of this. "Water expands and becomes lighter when frozen. Everything else contracts or gets smaller and heavier when frozen. This is not just an oddity of science, but another example of God's amazing wisdom in creating His world. If water got smaller and heavier when it froze it would sink to the bottom of rivers and lakes. This would force the fish above it, and expose more water to be frozen until the whole lake or river would be solid ice. The fish on top would die. With all fish dead, the world's balance of nature would be destroyed, causing many people and animals to starve. But since ice becomes lighter instead of heavier it stays on the top of the lakes and rivers. Thus the fish can stay in the unfrozen water beneath." So don't you think that a God who can plan His world so well has a plan for you who are a part of His world? Is it possible that God having made such a wonderful creation as man should now cast him adrift having no plan for his life? If the scriptures are true they teach that God *has* a plan for you.

Philippians 2:13 says that God wants to work in *you* both to will and to do of His good pleasure, or as the New English Bible puts it ". . . to inspire both the will and the deed for *His own chosen purpose*." Ephesians 2:10 (N.E.B.) says that we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has *designed* us. What a wonderful thought! Just as various tools have been designed for various tasks, or even special tasks, you have been designed especially for the plan God has for you. Read also Acts 13:2 and Psalm 37:23.

**Thirdly, know that He will reveal that plan to you**

If God has a plan for your life He will surely reveal it to you. Of what use to the builder are the plans of the architect if they are for ever locked away in his office desk? If he refuses to show the person most concerned in the building of the house the plans he has prepared how can the building be erected? God will show you those plans, maybe page by page or line by line.

The Bible tells us to know the will of God, therefore it must be God's desire to show us His will. Ephesians 5:17 tells us to try to understand what the will of the Lord is, or as J. B. Phillips puts it "Don't be vague, but firmly grasp what you know to be the will of God." In his epistle to the Colossians (1:9) Paul exhorts them to have full insight into the will of God. Psalm 143 shows David asking to be taught what the will of God was for his life. The same God who showed His servants of old His plan for their lives is your God today, changeless and unchangeable.

But how can you discover what His plan is for you? May I suggest the following? Wait before the Lord each day at a set time, alone in a quiet place. Do not be in a hurry. The decision you make might alter the course of your whole life. In this prayerful attitude draw a line through a blank piece of paper and on one side write the reasons for doing or taking the course of action which has been impressed upon you while in prayer. On the other side of the line write the reasons against doing it. *Pray much* over these reasons. Revise them daily if necessary as you wait before the Lord at your appointed time. Ere long a distinct impression will be borne upon your heart in favour of one side or the other. If the impression which comes to your heart today is from the Spirit of the Lord, tomorrow it will be deeper. If it is not from Him it will surely fade out. This has been our experience in the past.

Remember, too, that the Lord showed His servants His plan for their lives by often using circumstances, dreams and other people, or by directly speaking Himself.

**Fourthly, be willing and determined to follow His plan**

Once the plan has in some way been shown to you, follow that plan whatever it might be and whatever it might cost you. Just read the story of the rich young man in Mark 10:17. John 7:17 says that whosoever has the *will* to do the will of God shall *know*. Yes, determine to do His will completely and you will know the blessedness of walking in His will. F. B. Meyer has said that the will of God is good will. "Some people seem to think that the will of God stands for everything that would limit, depress and sadden the human life. Do not fear the will of God, but fear to live outside of it. His will, as we begin to live in it and practise it, makes us men and women of His good pleasure. Whence have come sorrow, pain and anguish that mar human life today? From rebellion against the will of God." The example of Jonah shows what happens when one runs away from the plan God has for one.

Jesus delighted to do the will of His Father, and John 4:34 tells us that it was his main food, his meat. F. B. Meyer continues: "The perpetual motive

(*continued on page 693*)

# I REMEMBER

## Pioneers and veterans recall the early days of Elim

**Miss A. Kennedy.**

**Miss A. Kennedy was ordained in 1919, entered the Elim work in 1921 and has pastored several Elim churches in the British Isles, including Grimsby, Ilford, Clapham, Smethwick, Kingston-on-Thames and Portsmouth, and was for some time matron of Elim Bible College. Miss Kennedy retired from full-time ministry in 1953.**

I REMEMBER being stopped on the street by a woman who asked me if I was saved. She gave me a tract and smilingly said, " You need the Saviour; He is real and precious." This made a deep impression on me. She seemed so happy. I accepted the Saviour and soon after found myself giving out tracts as I went to work and to the services, and at the open-air meetings.

I remember being led to speak to a young man on a market square who came to the Lord there and then (my first convert), and because of a tract on the baptism of the Holy Spirit He was filled with the Spirit a week later and was called to China as a missionary. He still works among the Chinese in Hong Kong.

Great truths revealed by the Spirit became important. A vision shortly after my baptism about the coming of the Lord I remember clearly, as if it were yesterday; the purifying effect, the light and glory, and the urgency impressed on me to make known the truth. So great was the urgency I began house-to-house visitation. " He that goeth forth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

I remember before I came into full-time ministry I was doubtful and hesitating. One night I had a dream that it was harvest time; the golden corn was waving in the breeze; the reaper passed along and I tied several sheaves, then felt hot and tired; there was a lot more to reap and gather in. We were having a few souls saved in cottage meetings, etc., and some baptised in the Spirit, but this vision revealed the need ; so much more to be done, no room for complacency, so I decided to take the step into full-time service. The first week there were souls saved every day, some in their homes, and some were baptised in the Spirit. God is faithful who promised.

I remember now the verse John 14 : 13, " Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." A little boy in the house where I stayed was covered with measles. I could not continue with my study, so I went to the boy's mother and said that we would pray for him. She was willing and the Lord answered immediately; he was outside playing that afternoon completely healed. Health to a little boy brought joy to a mother's heart and strength to my faith in God's word.

I remember an open-air meeting. A young man had been saved a few months and was testifying how he was delivered from spiritism. Several men tried to upset the meeting. That was one time I was successful in pulling a coat tail. The young man was nervous, and the enemy was busy. He stepped down from the platform, and I stepped up and asked for attention; questions could be asked and answered later. I announced my text, Proverbs 1 : 24-26, " Because I have called, and ye refused . . . I will laugh at your calamity and mock when your fear cometh." Two young women were deeply convicted. They went away, but had to come back, and both were gloriously saved. The power of God triumphed over evil and the power of the enemy.

I remember planning my first tent campaign. We had difficulties concerning transport of tent and seats. The site was secured, announcements were made, prayer meetings arranged for every night preceding the campaign. The Field Superintendent came specially to tell me that he would have to cancel everything. I made him a nice strong cup of tea and told him that I refused to admit defeat, and in some miraculous way, after a lot of consideration, telephoning and persuading, we agreed that it should go on, and all was in order for the appointed date. We were on faith lines then for all expenses and with no reserve.

Two evangelists came, the meetings were well attended and God blessed. One of the evangelists asked me the second week which laundry I sent his shirts to. I asked him what was wrong, and he said that he had never known a laundry to sew on buttons. Then the secret was out. I had done the shopping, cooking and washing, and taken my turn caretaking the tent, giving out bills, visiting and any other duty connected with a tent campaign. God blessed the work, and when I went to pay for the site where the tent was there was no charge, so the Lord undertook spiritually and materially, and a number were added to the church. Praise His name.

I remember arranging a baptism service in the sea. About 35 men and women were baptised, full of praise to God for His blessing during the campaign. One sister to be baptised had been healed of paralysis and blindness and was warned by her doctor, to whom she had testified, that she would probably collapse, and

if so we would be brought to book about it. Great crowds gathered, the promenade looked like a grand gallery. It was a wonderful sight and a wonderful testimony. E. C. W. Boulton was baptising ; he was thrilled. The Lord blessed, answered prayer in taking this sister and others through in obedience to His word, confounding the critics and confirming His word. A little girl was so impressed by it all that she asked some people to come to the services and the pastor would show them into the " mystery." There were many going into the vestry but she got the word mystery instead. Nevertheless those who were saved were initiated into the divine mystery, for great is the mystery of godliness.

A spiritist medium endeavoured to instruct me in " things of a higher sphere." I spoke against her theory, and her companion was very annoyed with me. But the medium said " Let her alone as she is surrounded by light and fire." I said that the light would reveal the truth, and " may the fire cause you to flee from the wrath to come."

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**Life with a purpose** (*continued*)

of our Saviour's life was the doing His Father's will. . . . Wherever He was and whatever He was doing there was that same sweet music . . . of a life conformed to the will of God and perfectly blessed, running over with joy and peace." So count the cost and be ready to follow His plan, making it the consuming passion of your life.

**Finally, act in accordance with what you know is God's plan for you**

The servant looking for Isaac's bride knew his master's will and he therefore acted in accordance with that plan even though he did not know the details. He set himself and prepared himself so that God could work out His plan for him. " I being in the way, the Lord led me." Have you read David Wilkerson's book *The Cross and the Switchblade*? Are you still wanting to know God's plan for your life? Then see right there how someone else acted in accordance with what he knew to be God's leading in his life. Note how close he came to missing God's best for his life.

After seeking God's plan and being assured of what God wants you to do, do not sit waiting to be whisked away to a foreign land or planted in the right conditions or circumstances, but believe that the thing you have prayed for is already yours and therefore *decide what you want to be* in order to suit yourself best for the implementing of that plan. *Prepare yourself* with utter dedication and abandonment. If it is for the home ministry, for that office job, for the foreign field or for that textile mill, get to know all you can about the job, work, conditions and needed qualifications, and start *now* to prepare and suit yourself for the coming task. Learn that language, get that degree, reach the needed standards —in other words be a prepared vessel, ready for the Lord to use.

Seek the advice of other people, then weigh up that advice in the light of what you know is God's plan for you. Watch for open doors and be sure that if you have asked God to reveal His will and to guide you into just that place where He wants you He will not lead you astray. To walk in His will gives strength of character, peace of mind, and a joy in life that is invaluable.

Remember that you will find His plan for your life if you sincerely wait before Him until it is revealed, and will not be satisfied until you have entered into His perfect will. So be a man or woman with a purpose in life—*His* purpose for you. Men with a purpose have changed the course of history. Will you arise today? Will you seek God's face? Will you determine to know God's plan for your life and to know the purpose for which you were born, and then step out in faith, knowing that you have " come to the kingdom for such a time as this "?

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**From my diary** (*continued*)

would be more concerned about Weatherheadism than Anglicanism.

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Twenty-six years ago Dr. Leslie Weatherhead wrote the book entitled *The Eternal Voice,* and in the chapter " Believing " emphasised three main features of the Christian faith : experience, authority, intellect, and in that order of importance. He wrote : " Probably the strongest belief is reached by the man who has trodden all three paths. Experience is the most important—experience is the richest, but let intellect and authority be added." Now these years later Dr. Weatherhead seems left with only his intellect. He wrote also : " The intellectual position is important, but one knows some theological professors who are in danger of losing their warm experience of God, and who now would not find it easy to lead the seeking soul to Him." In advance of his time, Dr. Weatherhead in those words drew an unerring portrait of himself in later life. Today the self-confessed agnostic would not find it easy to lead the seeking soul, except to lead him astray.

THE ELIM
# EVANGEL

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**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

*"And they came to Elim, where were twelve wells of water, and three-score and ten palm trees: and they encamped there by the waters" (Exodus 15:27).*

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# EDITORIAL

THE conference promoted by the Evangelical Alliance has come and gone. We pursued the normal course of such conferences with good fellowship, as, for example, adopting about a dozen paper tigers of affirmation, recognition, deploration or urgation.

But the conveners did a great job in giving us the privilege of listening to and being inspired by the brilliant talks of, among others, Dr. J. I. Packer, Mr. Gordon S. Humphreys, Mr. Gervase Duffield, Dr. Stephen Short, Professor Norman Hunt and Rev. E. G. Stride. Professor Hunt and Mr. Stride were particularly good on the relevance of Christianity today. Nowhere in the New Testament do we find that Christian principles are to be imposed upon or expected of non-Christians. If a person is not born again he belongs, however upright he may be, just as if he were the wickedest sinner, to a world that belongs to the Devil and is controlled by him, whether it be the world of entertainment, politics, religion, industry, or commerce. The Christian witnesses to sinners about the result of their rejection of Christ, that is eternal condemnation, not that they should do better or be better, but that they must be saved. However, Mr. Stride had no nonsense on the subject of industrial relations any more than he had on the subject of sexual immorality or the Bishop of Woolwich. It is a pity that lack of time prevented his giving the whole of his address.

The imposition of Christian principles in order to improve industrial relations (for the employer !) is not within the purview of the gospel. The teaching of the New Testament on this subject is that followers of Jesus should be subject to their masters, not because they are getting a fair deal, but for Jesus' sake. The implication behind the Holy Spirit's words is that they are suffering, with the further implications that their fellow workers are also suffering, and that their masters who make their servants so suffer are being unrighteous and will be judged therefor, but that as Christians they must suffer for well doing for Jesus' sake, and will be rewarded for so doing, for Jesus taught for His followers not retaliation but submission to the will of God.

On the other hand, Christian masters who treat their servants with equity are not doing anything extraordinary, they are doing their duty as Christians because, says the scripture, woe to them if they do otherwise. Furthermore, a Christian master must be prepared to tolerate a recalcitrant servant for Christ's sake as much as a Christian servant is exhorted to tolerate a recalcitrant master for Christ's sake.

(*continued on facing page*)

# from my diary

By T. H. STEVENSON

The rector of Meavy, Devon, ordered a simple memorial vase to be removed from a grave because it bore the name Jimmy. It must be James or nothing at all was his demand, as a churchyard is a dignified place and instructions on gravestones and suchlike must be dignified. The two old friends of the deceased bank manager had no choice but to make the alteration on the vase they had given in memoriam. I wonder what Jimmy—or should it be James? —would think of this fuss. In Greyfriars, Edinburgh, is a famous tombstone with the simple name Bobbie ; a place that thousands have visited. But then, Bobbie was only a little doggie with a " tale " behind him.

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The proposed union of the Anglicans and Methodists is not without opposition on each side. A " rebel " Methodist committee declares its readiness to divide Methodism over the suggested unity, and claims that half the country's 700,000 church members and 2,000,000 followers are behind them. I find the " 2,000,000 followers " very interesting, wondering how this figure is assessed, being almost three times the number of recognised members. I ask myself, " What is the distinction between a member and a follower ? " A follower, which implies active participation, seems more important, as membership can become nominal unless members can say with conviction " We lead, others follow."

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" We must get baby christened " read the caption of a newspaper column. Three arguments were listed: firstly, the early Christians who had babies would want their tiny ones to have the benefits given by baptism ; secondly, in the early Church " it very soon became customary "; thirdly, the main emphasis in baptism is not our promises but God's gift of grace and so ought not to be denied. Apart from the question of infant or adult baptism, I would challenge the words " benefits," " promises," " gifts of grace " as being utterly alien to the intention of baptism, which can scarcely be better defined than " an outward and visible sign of an inward and spiritual grace."

☆ ☆ ☆

The long promised and awaited book *The Christian Agnostic,* by Dr. Leslie Weatherhead, has now appeared. Written in his retirement, the expected bombshell may only be a damp squib. Even the title seems a misnomer, for how can an agnostic be a Christian one? But then Dr. Weatherhead has always been rather a misnomer himself. A declared loyal Methodist to the end, most of his ministry was spent on " loan " to the Congregational church at the City Temple, London. Called to the ministry, his fame was perhaps more attained as a recognised practising psychologist than as a theologian. And on one occasion I recollect hearing a misnomer of Dr. Weatherhead's name, when the speaker incorrectly gave the designation of Wesley Leatherhead.

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In the final chapter of his book Dr. Weatherhead writes: " I grudge the word ' fundamentalist ' to those who are usually labelled with it, and I would share the word ' agnostic ' with those who are smeared with it. For me the area of fundamentals grows smaller as I grow older, and the area of agnosticism in which one says ' I don't know ' grows larger." He proceeds: " I want to claim freedom to reject all ideas however venerable and allegedly part of ' revealed truth ' they may be ! I have had experiences that make me to doubt, and even tempt me to cynicism so that I attempt for days together to leave God out of my life—and then warmed of heart by some conversation, by some word of another, or even by the glory of a summer morning or the quiet music of the sea at night, I come back and His grace comes flooding in." If I were one of those " rebel " Methodists, I

(*continued on page 693*)

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**EDITORIAL** (*continued*)

All this stems from the New Testament teaching that God does not purpose to bring about His kingdom on earth by the preaching of the gospel but that He does call out a people for Himself to bear witness to Him now (Matthew 5:16; Philippians 2:15) and to bear witness to the principalities and powers in the eternal world to His abundant grace towards sinners both now and in eternity (Ephesians 2:7; 3:10, 11).

MARIAN ANDERSON is a great artist. When one hears her sing the simple spiritual "He's got the whole world in His hands" one hears a sermon in song. She sings "He's got the sun and the moon in His hands; He's got the gamblin' man, the sinner, and you and me in His hands," and once again we are reminded of the power of God.

But there are others who sing this song and make a mockery of it. As one young man sings it, on a well-known recording, he shouts and whines his way through a maze of sound effects. One day this cheap recording was played for Miss Anderson. She is reported to have listened very intently, then remarked: "But that isn't the way a spiritual should be sung." The gracious artist was far too kind in her reply.

Other songs, too, are being misinterpreted. Have you ever turned on your television set and had a band of performers troop into your living room, blatting out "When the saints come marching in"? With haloes perched on their heads and trumpets blaring, these men mocked every word of this old spiritual.

Every day we hear programmes where the songs are cheap and sentimental, but, because they have a slightly religious flavour, we accept them as sacred music. God is pictured as a kindly old soul who lives "beyond the blue," "over the mountain," or "down in the valley."

The lovely old song "Whispering hope" is heard on tinny juke box recordings, and one can dance to the hymn "In the garden" as it blares forth in waltz tempo from the loudspeaker in the supermarket.

The world is stealing the music of the church—cheapening it with all the hullabaloo of the circus.

But the Christian people also are guilty of stealing—for we are stealing the music of the world and introducing it into our worship services. The world is guilty of stealing. but so are we! Much of our church music is a far cry from true sacred music which comes through the inspiration of the Scriptures.

Some time ago, with a group of friends, I attended a special meeting for the purpose of hearing an outstanding speaker. Later that evening, as we chatted over a cup of coffee, we all agreed on one point. We had enjoyed the speaker—he had been excellent—but we did not care for all the extra attractions.

Let me tell you about that evening's "extra attractions."

With all the fanfare of a great first-night opening, at eight o'clock the organist and the pianist began to play. Together they played a medley of old-time favourite hymns, although at times it was difficult

# LE

to recognise the melody. The pianist did not miss a key on the keyboard—black or white, none was slighted. With the abandon of an uninhibited devotee of rock-and-roll she gave her interpretation of modern hymnology.

During this rendition the song leader of the evening sat on the pulpit, slumped in his chair, legs crossed, brightly coloured socks sagging at the ankles—he was a picture of indolence. I thought "Is he sleeping? Could it be possible?" But when the music (I use the word loosely) stopped he bounced to his feet, ran to the lectern, and gave us an Al Jolson mammy smile and shouted: "Good evening friends. Are we happy in the Lord? Let's sing together number 23, n-u-m-ber 23, n-u-m-be-r-r 23, etc."

Organist and pianist again began to play, but now one scarcely heard them, for before us was a true performer. At times our song leader became like a windmill during a hurricane, or a singing policeman directing traffic. His arms were thrust up and down, to the left and to the right, backward and forward with all the precision of a robot. Only his flashy smile made me realise that he was a human being. Having little time for breathing, no time to think about the meaning of the words, the congregation was rocketed through many hymns.

Then our song leader announced that it was time for a "real treat." We had come to hear a fine speaker, but that part of the programme evidently would be sandwiched in later. Now our "treat" turned out to be a song by three young women. Sing? They crooned as much as any night club entertainer. Dressed identically, they came forward and draped themselves around the microphone. Then they sang about being in love—so in l-o-v-e, s-o-o-o in l-o-v-e with Jesus. These young women were imitators of the swing and sway, and certainly were not musicians rendering a sacred song. They had copied the rhythm and style from secular music and had added a little sentimental religious jargon.

Oh yes, much later we did hear the advertised speaker of the evening, but there was more entertainment too.

A quartet that could have been part of any barber

# CRED MUSIC BE SACRED MUSIC

## *by Ann Hoek*

shop harmony contest "favoured" us with a few numbers. Dressed alike in dark jackets and light trousers, with natty bow ties, they lacked only the straw hats of typical vaudeville song-and-dance teams. Singing lustily, they gave us a rousing song about marching, marching with their leader. No mention was made of the leader's name or their destination, but they certainly were travelling at high speed. If they had added a few rah rahs it would have been a good number for some cheer leader to use at a football pep-assembly.

How strange but true—often the more fundamental the congregation the jazzier the music !

I enjoy many of the choruses that we sing today —there are many fine ones. Easier to sing than some hymns, the melodies remain in our subconscious mind and we find ourselves humming them as we go about our work. But choruses are to be sung to the praise of God as much as the most dignified anthem ! As we sing the choruses we can be happy without being hilarious ; music can be joyful without being jazzy.

The message of many of the choruses is taken from the Scriptures. The thought of the chorus "Do Lord" is taken from the words of the dying, penitent thief as he hung on the cross, when he said "Lord, remember me when Thou comest into Thy kingdom." Originally an old spiritual, now this song is sung by some groups as though they were slap-happy comedians.

A favourite chorus of young people is "Everybody ought to know." The first part of this song should be sung with spirit, because we do feel very strongly that everybody should know who Jesus is. Then the second part of this song gives the answer—and the words are beautiful :

*"He's the Lily of the valley,"*
*He's the Bright and Morning Star,*
*He's the fairest of ten thousand,*
*Everybody ought to know.*
*Loving, living, coming Saviour,*
*He's the one you ought to know."*

Realising the significance of these words, dare we sing them as though we are galloping racehorses being timed for speed ?

If we would read aloud the words of our choruses, hymns and anthems we would be inclined to sing them more reverently. And after reading some of the trash that is camouflaged under the name of sacred music we, as discerning Christians, should discard it as unworthy for use in the house of God.

More than three-fourths of the books of the Bible make reference to music. We read of cymbals, harps and trumpets, also of those who sang duets or in choirs. But again and again the musicians are reminded to "praise ye the Lord."

God can be praised through any instrument if the musician is willing to consecrate his talent intelligently to the Lord. We need well-trained musicians, who will not seek to be sensational, or imitators of secular entertainers. St. Paul made a comment that is worthy of notice in this day : "I will sing with the spirit and I will sing with the mind also" (R.S.V.).

"Let the Church be the Church" is a phrase that has become almost a slogan for concerned twentieth-century Christians.

I'll add "Let sacred music be sacred music."

THE CHURCH HERALD.


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# ELIM CHURCH PROGRESS

## PASTOR AND MRS. G. S. DUNK VISIT THE CHANNEL ISLANDS

Pastor and Mrs. Gilbert S. Dunk were recently welcomed back to Guernsey, thirteen years after leaving the pastorate of the Eldad Elim Church, St. Peter Port, to superintend the Elim churches in New Zealand. There was a crowd to greet them at the quayside and throughout their stay they were kept busy visiting the homes of their former members, renewing friendships, many of which had been formed during the difficult years of the German occupation.

Mr. Dunk's ministry of the Word of God was greatly appreciated on several occasions, together with that of Mrs. Dunk, who used her ability to recite most acceptably. A special " at home " meeting was arranged at which our guests told us something of their life and work in New Zealand, illustrated by colour transparencies. Refreshments were served, enabling Mr. and Mrs. Dunk to speak informally with many of those present.

While in Guernsey Pastor Dunk also ministered at the Delancey and Vazon Elim churches, whose members supported a farewell rally. All too quickly it was time to part once again, with many bidding our friends farewell on the quayside as they left Guernsey to engage in an itinerant tour before returning to New Zealand.

OWEN E. BOURGAIZE.

**ROMSEY** **Pastor : P. R. Angold**

Much prayer had gone up for this campaign, conducted from September 21st to 26th. We are a small assembly of about thirty, but from the very first Sunshine Corner meeting, under Pastor A. Biddle, the blessing of God was evident. The second meeting from 7.30 was particularly encouraging when our few young people went out and brought in teenagers from the streets to the meeting. After the service coffee was given and personal witness was carried on among the young people by our own young people. Each night the meeting followed a similar pattern, with a great rally on Saturday and the gospel service on the Sunday. What of the blessings ? We saw the Holy Spirit moving on the lives of some who had been in trouble with the law, and at the end of the week we registered twelve teenage decisions for Christ, between fifteen and nineteen years of age.

Our first Wednesday has come since the campaign and the Sunshine Corner had about thirty-five plus, and the youth meeting saw eight new teenagers present. God is moving in a small church and in a small town. We thank God for His blessing, and Pastor Biddle for his work and labour in the Lord.

We believe this is only the beginning of greater things, the battle is on in earnest, and we invite all to pray with us in this work.


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# Women's column

## THE THOUGHTFUL HUSBAND

By GLADYS GORTON

MRS. —— was telling me about her first husband, who invariably commented upon her appearance when she dressed for a special occasion. "Darling, you look marvellous," he would say. Her second husband is not expressive in this way at all, but nevertheless he shows his love in other thoughtful ways. I happened to read a letter in a Scottish periodical. The writer relates that she was visiting a friend who was about to start on a huge stack of ironing, and when she brought out her iron from the cupboard there was a packet of chocolate tied to it. Another time she would find a bag of sweets in her work-basket. These gifts were from her husband.

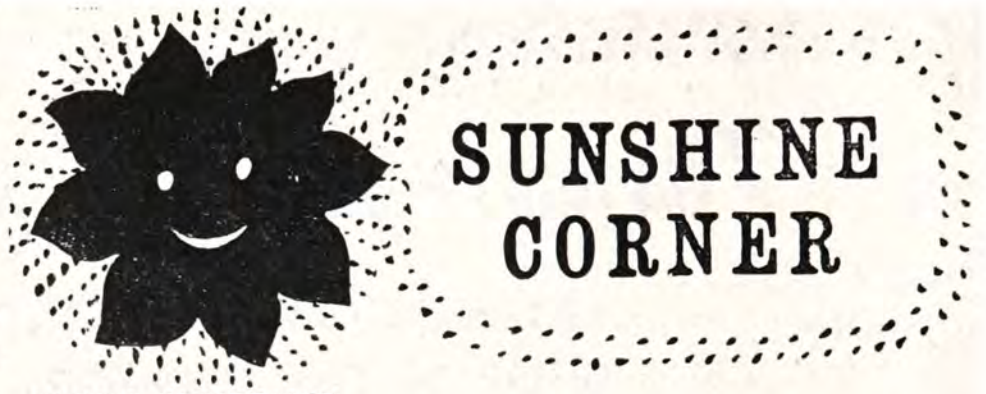
My object in writing this is not to suggest that your husband or mine should start doing this kind of thing if it is not in his nature to do so, but it is the thoughtfulness that impresses me. A wife may not be very emotional or able to show her love and encouragement—it works both ways. We do know, however, that a happy marriage does not depend on or consist of giving gifts, etc., but thoughtfulness shown in various ways is a certain component in the building of a stable marriage.

Generally, I feel, a woman shows more thoughtfulness and consideration to her husband than he does to her. Why? Because she is made that way. The Scriptures support this thought. "Neither was the man created for the woman; but the woman for the man" (1 Corinthians 11 : 9).

It is natural for some people to be considerate and kind; their childhood days may have well contributed to these virtues. Others have had an entirely different background and these virtues have not been developed in their personality. But for those who are followers of the Lord Jesus Christ it is of paramount importance that these characteristics be developed and evidenced. These are treacherous days and the old standards of courtesy are fast disappearing.

*"Tis the human touch in this world that counts,*
*The touch of your hand and mine,*
*Which means far more to the fainting heart*
*Than shelter and bread and wine;*
*For shelter is gone when the night is o'er,*
*And bread lasts only a day,*
*But the touch of the hand and the sound of the voice*
*Sing on in the soul away."*

(*continued on facing page*)




HELLO SUNBEAMS.

"There's a cabbage in the church," said David as I met him on my way to the evening service. There were lots of other things as well, but David only seemed to be concerned with the cabbage. He had never been to a harvest thanksgiving before so perhaps we can understand his surprise. I had to listen to the account of the special service because I hadn't been at Sunday school that afternoon. I gather that Aunty Kate had told a story about a tramp and a boy called Austin. Everyone seemed to have enjoyed it, but David couldn't forget the cabbage. "There's a cabbage in the church," he said again, lest I should forget.

Only a week or two before this incident I remembered that Uncle Ray had visited another Sunday school. Just before he went to the service he went into the garden and picked a bunch of rather strange-looking plants. He placed them carefully in a polythene bag and took them with him. He told me that they were things you would never find at a harvest thanksgiving. They were weeds! I expect little David would have been more surprised than ever.

Can you guess why we never take weeds to a harvest service? I am sure that daddy isn't pleased when he finds weeds in his garden. We aren't thankful when weeds come because they spoil and mar the garden. You will remember in the story of the sower that some of the seeds fell among thorns and the thorns choked the plants so that they would not grow.

In Matthew 13, verse 22, it tells of the cares of this world and the deceitfulness of riches, which are like thorns. They choke the seed so that it will not grow. Weeds need sunshine and rain and the goodness of the earth, but they use all these good things for themselves. You can't use weeds at all, they are not helpful or good. Other plants can be useful for food. Cabbages are good to eat. You don't find weeds served for dinner and I am sure they wouldn't taste very nice anyway.

Our lives can be like a garden full of good things, or they can be like a garden overgrown with weeds. Selfishness is a very nasty weed and greed is another. All weeds are both selfish and greedy. I would like

(*continued on facing page*)

# COMING EVENTS

**ANDOVER.** October 30. Elim Church, South Street. First of eight monthly rallies, conducted by J. G. Patterson. At 7.30. Local guests will participate. Subject: "What is the Elim Church and what do we believe?" November 13. United rally at 7.30. Convener: G. Hopkins. Preacher: J. G. Patterson. Musical items.

**BARNSLEY.** Now in progress. Elim Church, Nelson Street, off Pitt Street. Revival and divine healing crusade by Ron Jones, George Lancaster and Alan Caple. Weeknights at 7.30. Sundays at 6.30 and 8.15. Continuing until November 11.

**BASILDON.** October 29—November 1. Elim Pentecostal Church, High Road. Campaign by H. Shave. Saturday at 3.30 and 6.30. Free buffet tea. Sunday at 11 and 6.30. Friday and Monday at 7.30.

**BIRMINGHAM, Selly Oak.** October 31. Elim Church, Alton Road. Branch Sunday school anniversary. Special speaker. 6.30. November 7. Breaking of bread at 11 and at 6.30 evangelistic and divine healing service. Preacher: A. Tee. Convener: F. Shadlock.

**CATERHAM.** October 30. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Visit of Caterham Salvation Army Group.

**GREAT YARMOUTH.** October 30. Town Hall. Annual convention at 3.30 and 6.30. Evening: evangelistic rally conducted by Salvation Army Band, convened by F. Brown, Norwich. October 31. Elim Church, Albion Road, at 11 and 6.30. Preacher: P. E. Stormont (Leigh-on-Sea).

**GREENOCK.** November 13. Elim Church, Belville Street. At 7.30. Scottish camp reunion. All welcome. Preacher: T. Jacobs, Portadown. Convener: P. Smith, Alloa.

**HASTINGS.** November 20. Elim Church, Station Road. At 7. Visit of W. J. Maybin and party.

**HIGH WYCOMBE.** November 14. Elim Church, Buckingham Drive. At 6.30. London Crusader Choir.

**ILFORD.** October 30—November 1. Elim Church, Clements Road. Annual building fund thanksgiving weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. Lancaster (Eastbourne).

**ILFORD.** November 12. Elim Church, Clements Road. At 8. Jubilee year Men's Fellowship meeting. Preacher: George H. Forester (formerly vicar of St. Paul's, Beckenham). Chairman: Charles Pendrill. Music items arranged by George Canty. November 13 at 7.30. Visit of Miss Margaret Hayes, missionary nurse released from the Congo rebels.

**MACCLESFIELD.** November 4. Elim Church, Mill Lane. At 8. Teenage outreach, supper. Preacher: J. E. G. Cooper, Hanley. November 13, 14. Church anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. W. Fardell.

**NEWQUAY.** November 13-17. Elim Church, Marcus Hill. Annual autumn convention for the deepening of spiritual life. Saturday at 7.30. Sunday at 11 and 6. Monday to Wednesday at 7.30. Preacher: R. D. Bradley, Smethwick. Convener: David Holmes.

**NORWICH.** November 6 and 7. Elim Church, Trory Street. Church anniversary services. Saturday at 7. Sunday at 6.30 and 8.15. Preacher: Donald Gee, supported by the Gospel Rhythm Group.

**PALMERS GREEN, N.13.** November 6. Elim Church, Russell Road. North London District Presbytery Youth Rally. Family night conducted by L. C. Quest, P. Quest and P. Brewer.

**SALISBURY.** October 26-31. Elim Church, Milford Street. Jubilee services for deepening of spiritual life. Theme: "The triumphant life in Christ." Preacher: W. G. Hathaway. Weeknights at 7.30 (except Friday). Sunday at 11 and 6.30. Convener: James F. Hardman.

**SHEFFIELD.** October 26-31. Elim Church, Lee Croft, Campo Lane. Crusader week. Weeknights at 7.30. Sunday at 6.30. November 6, at 7. Jean Ayling describes her visits to Elim mission stations.

**SHEFFIELD.** November 13-18. Elim Church, Lee Croft, Campo Lane. Teaching mission by Joseph Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30.

**WIGAN.** October 30. Elim Church, Station Road. Grand missionary conference. Lancashire and District Presbytery. At 3.30, open forum; at 7, missionary rally. Speakers expected: R. Gull and O. Garbutt (Africa), F. Newey and Miss C. Paint (India), G. Ladlow and L. Wigglesworth (Missionary Council members).


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**Women's column** (*continued*)

"I am the only person who matters; everybody and everything just revolves around me" is the attitude of many these days, but the Christian faith teaches that the other person does matter. "For none of us liveth to himself, and no man dieth to himself" (Romans 14: 7).

*Thought.* "No man is so poor as to have nothing worth giving: as well might the mountain streamlets say they have nothing to give the sea because they are not rivers. Give what you have: to someone it may be better than you dare to think" (Longfellow).

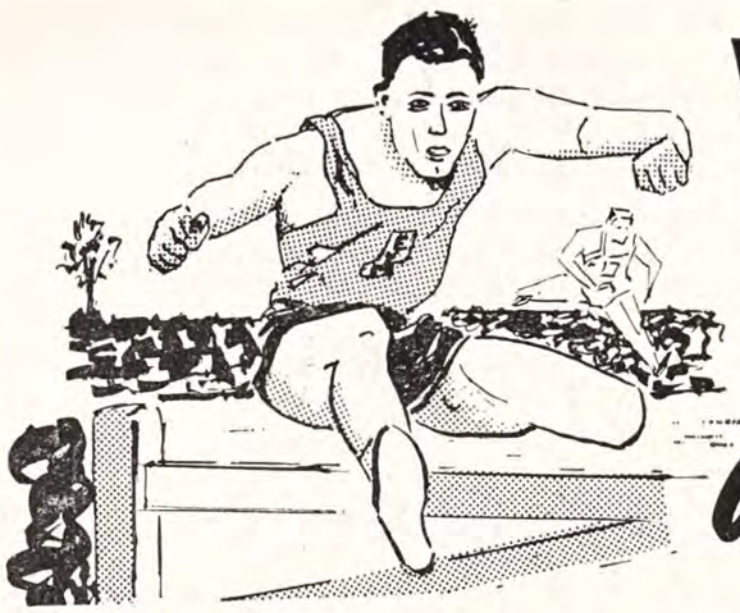
**Sunshine corner** (*continued*)

my life to bring forth good things that would make others happy. A good gardener doesn't let weeds grow; he pulls them up so that they won't harm his plants. Jesus is the good gardener in our lives. He can remove the weeds of sin and self if we ask His help.

'Bye now, sunbeams, God bless you all.

Lots of love,

AUNTY DOROTHY.



# YOUTH in action!

# Disturbed Youth

by REV. RONALD REID
(TRENTON, ONTARIO)

THE other night I must have been sleeping rather lightly, because whatever woke me did so with a start. It sounded like a terrific car smash just outside the bedroom window. At about five o'clock in the morning I must confess I am not at my best, but quicker than it takes to tell you I realised what had happened.

Almost in front of our house there is a large manhole with a loose cover. When the traffic hits it you know it, when an empty dump truck hits it you know it for sure. And that is what happened. It jarred me out of my sleep and for the next hour I mused on manholes and empty dump trucks. I concluded that one was a misfit and the other was a noisy nuisance . . . at a very awkward time!

I was disturbed. I convinced myself that I was disturbed unnecessarily. If the town engineer would arrange to have the manhole cover replaced or repaired and the owner of the rattling dump truck would trade it in for a new one, or a quieter one, then my pre-dawn disturbances would be over. It is as simple as that.

As I reconsider the incident today there come to mind the two Bible stories about a rich young religious ruler and a young son of a prosperous farmer. Bible readers will recognise them as the rich young ruler in Matthew 20 and the prodigal son in Luke 15.

Both had different backgrounds and experience, yet both were disturbed. It is not uncommon for young people to be disturbed in these days. The rich young ruler was genuinely interested in eternal matters, and when Jesus told him that his good works and religious observances were not enough to get him into the kingdom of God he became visibly disturbed. When Jesus challenged him to sell all and give to the poor he was more disturbed and went away sorrowful. He was disturbed by the challenge of Jesus Christ for a full surrender and dedication of his life.

The story of the prodigal is the story of a young man on skid row. Having squandered all that he had, he was reduced to desiring the food prepared for the pigs. He said to himself, "How many hired servants of my father's have bread enough and to spare and I perish with hunger. I will arise and go to my father." He was deeply disturbed by the cruel contamination of sin.

The challenge of Jesus comes to the heart of every man and is intended to disturb us to the point of surrender of ourselves to His will, in order that He might enrich us with His glorious salvation. When the power of sin disturbs and seeks to destroy our souls, the power of God is the only sure remedy.

We are living in a disturbed society. From the international level to the domestic scene there is one constant ferment of disturbance. Young people without Christ as their Saviour are confused, agitated and perplexed by the world around them. There is a continual restlessness and risque manner of living that indicates without question the obvious deception of sin. Yet there is a glorious remedy for cruel, disturbing sin.

In Jesus Christ there is deliverance, peace, contentment and assurance. "Wherewithal shall a young man cleanse his way?" By taking heed to the Word of God. God's word is "a lamp unto our feet and a light unto our path." To follow the Lord wholeheartedly and without reservation is to know the joy of real living. In Jesus Christ there is personal salvation and with that salvation there is the abiding peace of God.

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK "CATCH THE FLAME"**

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# FAMILY ALTAR

**Scripture Union Portions** — **Notes by the Editor**

**Monday, November 1st** — Exodus 19:1-15

" Now therefore, if ye will obey My voice " (v. 5).

This verse contains a principle repeated in the New Testament: " therefore whosoever heareth these sayings of Mine and doeth them . . ." (Matthew 7:24); " And be ye doers of the word, and not hearers only " (James 1:22). It has been well said that much of our Christianity lies merely in agreeing with the sentiments expressed by the preacher rather than in putting them into practice. Agreement, however, is being " hearers only." We must do what we have heard. " Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth . . ." (Matthew 7:21). Not everyone who says to the preacher " Amen, Amen," but he who does what God says is God's estimate of a true believer.

**Tuesday, November 2nd** — Exodus 19:16-25

" Thunders and lightnings," " the voice of a trumpet," " and the whole mount quaked greatly " (vv. 16, 18).

These words remind us of several verses in Revelation (4:5, 8:5, 11:19, 16:18). The last three of these references occur at the end of the seven seals, the seven trumpets and the seven vials respectively and are associated with our Lord's second advent.

So great and terrible was this sight that Moses himself said " I exceedingly fear and quake." But we are come by grace not to mount Sinai but to mount Sion; because the blood of Jesus has been shed we may now approach God without fear but with joyfulness.

But the day draws near when God will manifest Himself in Christ to the world in the terrors of His judgment (see 2 Thessalonians 1:7-10). Happy are those who have been " caught up " before that, " to meet the Lord in the air."

**Wednesday, November 3rd** — Exodus 20:1-17

" God spake all these words " (v. 1).

Men seek to detract from the divine authority of the ten commandments. They are not prepared to believe that God has spoken at all. But these are not man's words or man's laws, they are God's word and God's law. They are not the product of an increasing sense of justice developed in the course of evolution, they are a divine revelation to fallen men of divine requirement. Breaking the ten commandments is not merely an offence against our fellow men; it is a sin against God. Men may seek to simplify, adapt, modify or modernise these ancient laws, but they do this not because the laws are faulty but because the fault, the sin, is in ourselves. When our hearts have been made right, then do we delight in God's laws. " I delight to do Thy will, O my God: yea, Thy law is within my heart " (Psalm 40:8). We must not alter the divine commandment to conform to our conduct, we must alter our conduct to conform to the commandment.

**Thursday, November 4th** — Exodus 20:18—21:6

" If the servant shall plainly say . . . I will not go out free " (v. 5).

Here is the ideal motive for service: " I love my master." No duties are onerous, no relationships are strained when love enters into the contract of service. Such is our service for our Lord Jesus Christ. We go beyond the concepts of leadership, though He is our Leader; of mastership, though He is our Master; we say " My beloved is mine, and I am His."

" I will not go out free." Blessed paradox: perfect freedom is found in perfect bondage. Jesus was the freest man this world has known, but He said " I came not to do Mine own will, but the will of Him who sent Me." Paul preached and wrote more about liberty than any other, yet he gloried in his status as " Paul, a slave of Jesus Christ." They had found the secret of perfect freedom. " My freedom is Thy grand control " (Tersteegen).

**Friday, November 5th** — Exodus 23:1-19

" Also thou shalt not oppress a stranger " (v. 9).

A command appropriate to the days and circumstances in which we live. Whatever our nationality the Holy Spirit teaches us that we are all of one blood and descendants of one forefather, Adam (see Acts 17:26). It behoves us therefore to give heed to this word. Of course, in Christ Jesus this demolition of barriers of colour, class or nationality is taken for granted. Or is it? The New Testament makes plain that it is so: " There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus " (Galatians 3:28).

This may require some adjustment of our thinking, for convention, prejudice and custom are strong and often prevent the Holy Spirit applying the word to our hearts.

But for the Christian the universal law of love requires that we oppress not a stranger, whoever he may be, simply because he is a stranger.

**Saturday, November 6th** — Exodus 23:20-33

" Thou shalt not bow down to their gods " (v. 24).

Separation has always been required by God of His people. The subtleties of evil influences are well known to Him and well exemplified in the Bible. The repeated warnings are indicative of the danger of our failing in separation, of the dangers of the world, the flesh and the Devil, and of the dangers of the subtleties by which they seek to ensnare us. But worldliness presents itself so often in the guise of a friend to prevent our being or seeming too aloof from those we are trying to win. Yet the Church has always been most powerful and her witness most effective when she has been most separated. The command " Come ye out from among them and be ye separate " stands as good today as ever it did. " Be not conformed to this world, but be ye transformed " (Romans 12:2).

**Sunday, November 7th** — Exodus 24:1-18

" All the Lord hath said will we do, and be obedient " (v. 7).

The children of Israel little knew their own hearts. Maybe overwhelmed with terror or their faith having been strengthened by God's mighty works on their behalf, or maybe the sight of such a demonstration of God's presence to them the chosen people, encouraged them to make this promise. Alas, before ever Moses came down from the mount with the law of God in his hands Israel had gone back on their promise and had broken the very first commandment.

We realise that the law must be written not only on tables of stone but on the tables of our hearts. This is what Jesus Christ does when He comes into our hearts (see Hebrews 8:8-10).

Obedience to the will of God and to His word is the very food of the Christian's life as it was that of the Lord Jesus. " My meat is to do the will of Him that sent Me, and to finish His work " (John 4:34).

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**NEXT WEEK. Double number.** Interesting photographs of Elim triumphs of the 1920s to 1965, with pictures of the Royal Albert Hall Jubilee rallies, the demolition of Elim Woodlands, etc., and articles on the present and future of the Elim movement.

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## ITINERARIES

**London Crusader Choir:**

October 30, 31, Maidenhead and Marlow.
November 6, 7, Bristol (City Temple); 14, High Wycombe (Elim);
20, 21, Bournemouth (Winter Gardens and Elim Springbourne Church);
27, Welling; 28, Kensington Temple (ATV broadcast) and Broadmoor hospital.

## BIRTH

CHATTERTON. On Sunday, October 10th, to Jack and Pat Chatterton, of the Mosborough Elim Church, near Sheffield, the gift of a son, Andrew John.

## MARRIAGES

BUTLER—DAWSON. On October 2nd, at Elim Central Church, Clapham, London, John Gerald Butler to Constance May Elizabeth Dawson. Officiating ministers: F. H. Birkett and T. W. Walker.

GREENWAY—EVANS. On October 9th, at Elim Central Church, Clapham, London, Michael Edwin Greenway to Peggy Rose Evans. Officiating ministers: J. Hywel Davies and H. W. Greenway.

THOMAS—BYFORD. On September 4th, at Elim Church, Selly Oak, Robert Sidney Thomas to Dawn Josephine Byford. Officiating minister: Frank Shadlock.

COVENTRY—CLAYTON. On September 25th, at Elim Church, Selly Oak, Keith Bernard Coventry to Barbara Florence Clayton. Officiating minister: Frank Shadlock.

DAVIES—BROWN. On October 2nd, at the Methodist Church, London Road, Barking, John Alun Davies to Rosemary Anne Brown (L.C.C. member). Officiating ministers: D. B. Gray and D. Sixsmith, of Leeds (brother-in-law of the bridegroom).

## WITH CHRIST

STANNARD. On October 8th, Miss Mary Stannard, aged 70 years, faithful and beloved member of Elim Church, Croydon. Officiating minister at funeral: W. J. D. Maybin. "At home with the Lord."

WARWICK. On October 1st, very suddenly, Elsie May Warwick, of Westcliff Elim Church. Officiating minister at funeral: George Backhouse. "Safe in the arms of Jesus."

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## RECORD REVIEW

### CITY TEMPLE DISC IS A HIT

Thirteen years ago two evangelists took over Bristol's Colston Hall for a series of revival services.

As the City Temple's minister, Rev. Ron Jones, starts his fourteenth year there, the Teledisc Evangelical Record Co. has issued a long-play record of a typical evening service there: "Revival time at the City Temple." Reaction to it has already been striking. On the first day it was on sale more than seventy copies were sold.

Indeed, on hearing a magnificently enthusiastic version of "Years I spent in vanity and pride" it is hardly surprising to learn that almost every Sunday evening extra seating has to be found for all those "who want to hear the old-time gospel proclaimed to a modern generation."—*Bristol Evening Post*.

We have heard this record and can recommend it to our readers. Its message, inspiration and atmosphere will inspire and bless you.—J.T.B.

From Teledisc Evangelical Records Ltd., 139 Walter Road, Swansea, 33/9 post free, or from your bookstall.


Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

*Vol. XLVI No. 45* **NOVEMBER 6th, 1965** **Sixpence**




**Jubilee celebration, Royal Albert Hall, October 23rd, 1965**

## JUBILEE DOUBLE NUMBER

# FOR

IT would be a major tragedy if, having chosen a slogan for 1965, our Elim Jubilee year, we failed to accept the challenge it presents. "Forward in faith" looks ahead. This is the way we are going; this is the main consideration that must affect us even as we look into the past and consider the road over which we have travelled thus far. We are compelled on a jubilee occasion to look back, for this is our history, and history is essential to our concept of human behaviour, but this glance over the shoulder of 1965 must serve to help us with our forward plans and stimulate our faith in the great arm of God. History must be accepted, for it cannot be changed—its mistakes must not be repeated, its lessons must be applied, and though we are unable to alter what is now laid away in the archives of the past it is certainly true that we can determine how we shall act in days to come.

As a unit of witness Elim is fifty years of age.

After fifty years of activities both at home and overseas it is incumbent on a church with world-wide interests to overhaul its work and methods and make some assessment of its influence to date. Moreover, there is urgent need to plan, under the guidance of the Holy Spirit, for the days immediately ahead. Lessons must be learned. The rebuke which comes as a result of unsatisfactory events must be accepted as the goad to increased endeavour. Moreover, the circumstances evolving out of the present world malaise call for deeper dedication and absolute sincerity.

We live in a changing and degenerating society. Our observation of the past leads to the conclusion that perhaps one of the most subtle perils to which we are prone is that of insincerity. This is one of the dangers besetting Pentecost in general. There is an aptitude to put on an act, to blow the trumpet of self-conceit, because subconsciously we are sensitive to criticisms, particularly those exposing our lack of rapid expansion, or which point to a bankruptcy of supernatural evidences: we survey the lands across the sea where the development of the pentecostal testimony has accelerated at a phenomenal speed. Not that our main task is one of self-depreciation such as was expressed in the words of a rather sorry hymn: "I'm only a worm blowing a gospel trumpet." While it is true that pride is the sin of angels, it is equally true that abjection is the sin of worms.

We must be neither bombastic nor pessimistic. Where we have failed it is our duty to adjust our methods to avoid the pitfalls of the past.

As we take up, therefore, the challenge of the future, can I suggest three aspects of our forward encounter with the powers of darkness that must be emphasised?

1. A determination to uphold the supremacy of and need to propagate by all means available to us the Word of God.

2. A need for daily consecration to the service of the Lord—we must be a spiritual people.

3. A passion to maintain our evangelical witness in a period when doctrines concerning the sovereignty of God are becoming a cloak for ineffective gospel preaching.

No preparations for the future, be they worked out with the most meticulous care, can serve with any success the cause of the kingdom of God if we depart from the teachings of holy writ. The Bible must be our guide and final authority in all matters of faith and practice.

Having said this, we would be foolish indeed were we to imagine that we have become, on account of our adherence to Pentecostal doctrine, the sole depositories of divine truth. Like a mine of precious stones this Book contains unexplored depths of almighty wisdom, and the adventure of discovery is always with us, new unveilings of the divine purposes illuminate the mind as we study day by day.

*"Oh limit not the truth of God*
*To your poor reach of mind,*
*By notions of your day and sect,*
*Crude, partial and confined.*
*No, let a new and better hope*
*Within your heart be stirred,*
*The Lord has yet more light and truth*
*To break forth from His Word."*

It is the theology of this Book that will demand personal incarnation in fellowship and witness, "charging us with the sacred trust of presenting Christ to a hostile world," setting us aflame with holy zeal and guiding our steps continually in a path of rectitude.

A word from the pen of the famous Dr. Joseph

# RD IN FAITH

## by H. W. Greenway

SECRETARY-GENERAL



**H. W. Greenway**

Parker is apposite here: "Inspired reading gives us a Bible which cannot be taken from us; not a mechanical Bible, which cunning hands can disjoint; not an artificial Bible, which relies on scattered proof texts—but a living revelation: a voice which awakens faithful echoes in the heart; a self-attesting book; its own mystery and its own lamp; without beginning or end; an infinite surprise; an infinite benediction. Have no fear that the ark of the testimony will be taken. We lose our inspiration when we lose our faith, and then we are subjects of irrational panic. . . . Theories and dogmas, propositions and controversies, orthodoxies and heterodoxies come and go, but the Word of the Lord abideth for ever."

Orthodoxy itself, however, is not enough. We can be as rigid as a ramrod, and just as unyielding. Our Saviour intended that affection for Himself should be the foundation of our advance to true discipleship. He knew that principles alone were not enough to carry us along to perfection—personal devotion to Christ is essential to growth in grace and the development of a useful personality.

The secular pressures of the society in which we live are becoming more forceful in their material refrigeration of the human soul. It is easy to become occupied with things belonging to an ungodly world, hence our Lord's repeated warning, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6:25, 53). "Where your

(*continued on page 732*)



**The massed Jubilee choirs, Royal Albert Hall, October 23rd, 1965**

# I REMEMBER

## Pioneers and veterans recall the early days of Elim

### by JOSEPH SMITH

I REMEMBER the first drops of Pentecostal blessing in Northern Ireland back there in 1907, in the farmhouse where I first saw the light of day. It was on the occasion of the visit of an Irish-American evangelist to our home. He afterwards became my brother-in-law. Whenever preachers visited our home, my mother, who was an out-and-out Christian, would send us boys out to invite all the Protestant neighbours to come together for a meeting in our home. It was at such a meeting that I first heard speaking in tongues accompanied with the gift of interpretation. I never questioned it as a genuine manifestation of the Spirit of God.

A few weeks after the above, this same evangelist, accompanied by my sister, who was also home on a visit from America, conducted some gospel meetings in Belfast. It was in those meetings that my cousin, William Gillespie, found Christ as his Saviour.

Some years afterwards my cousin William and his brother George, who was now converted, invited a young Welshman by the name of George Jeffreys to share their home in Belfast. The Gillespie brothers, who were more like members of our family than cousins, looked upon my home in Ireland, being a farmhouse, as an ideal place for a quiet time of rest and recuperation, hence George Jeffreys soon found his way to the old homestead in Co. Tyrone.

On page 37 of the book entitled *A Ministry of the Miraculous* there is a picture of the Gillespie brothers, with the words underneath:

> " A WORTHY HOUSE
>
> " The brothers George and William Gillespie of Belfast were instrumental in bringing Principal George Jeffreys to Ireland. They not only invited the revivalist to spend a time of rest at their home—they also enclosed his passage money. While staying with them he first came into contact with the brethren from Monaghan, the town which eventually proved to be the birthplace of Elim. Our leader speaks in terms which reveal the greatest admiration for the Gillespie brothers, who provided the ' prophet's chamber ' in their home in Pine Street for the God-sent stranger to their land."

To this day I keep up regular correspondence with my cousin William, who is now living in South Africa. I am very happy to say that he is still on fire for God and souls. Although I had been in correspondence with George Jeffreys while I was living in America it was not until 1920 that I found myself actually in the Elim ministry.

In those days we were known as the " Elim Evangelistic Band." We were composed of seventeen brothers (two of whom were married) and three sisters. Our objective was to reach men and women with the gospel and get them filled with the Holy Spirit. I well remember Mr. Jeffreys calling some of us together in 1920 to tell us he could not promise to find churches for every one of us, and that we must go out and find our own churches. The thought of a salary was just out of the question. No one dreamt of such a thing. In fact salaries were first introduced following the larger campaigns, when our headquarters took on heavy financial commitments concerning church property, and the balance of the offerings, which in those days was considerable, was required to meet the cost of the buildings.

On coming into the Elim work I decided to launch my first mission in Omagh, Co. Tyrone. Being a Tyrone man, I felt that was my Jerusalem (Acts 1 : 8). Having searched diligently through the town I eventually heard of a hall in the Back Market, which I rented for a month. Mr. T. J. Jones was sent along to be my co-worker. The weather was cold and wet for the first few nights, and the attendance was not encouraging. We decided not to take up any offerings, but put a box at the door and told the people to drop their offerings in the box as they left the hall. The first night there was fourpence in the box, the next night there was nothing in it, and likewise the third night. Of course, we had our board to pay, and the rent of the hall and advertising expenses, but we were not in the least discouraged. In fact I had very little urge even to pray for money. The Lord dropped a little word into my heart: " Seek ye first the kingdom of God, and His righteousness;

and all these things shall be added unto you." He seemed to say to me: "Get on with My work and leave the finance to Me." On the last night of the campaign there was four pounds in the box, and we had ample to meet every need.

I might also add that when we decided to take this hall there were no seats in it, but a simple matter like that is easily overcome. I went along to a woodyard, and the manager gave me the loan of a load of planks. Then I went around some of the shops in the town and they gave me some strong boxes, and so we had detachable forms all ready to hand. The Y.M.C.A. gave us a loan of thirty chairs, and these we put at the front—the dress circle, you know. Anyhow, God richly blessed those meetings and precious souls were saved.

My first pastorate was in Ballymoney. In addition to the meetings in Ballymoney on Sunday, Tuesday and Saturday I conducted a weekly meeting every Monday night in Resharkin, a village about eight miles away. On Wednesday I conducted another meeting in the village of Stranocum, about six miles away, and on Thursday a meeting in Ballynamore, which was about two miles away. For some months I also conducted a Bible study on Friday night. Thank God for a good one-man-power push-bike. Happy? Of course, there is no fun like work.



**Joseph Smith and William Gillespie.**

## *Elim Evangelistic Band*



THE ELIM
EVANGEL

# EDITORIAL



**George Jeffreys, founder of Elim**

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THE record of George Jeffreys's pioneering of the Elim Foursquare Gospel Alliance, and the conservation and consolidation of his work by the then Secretary-General, E. J. Phillips, and his associates, is found in the ELIM EVANGEL, in brochures and in books. This editorial can do no more than pay tribute to those early pioneers who, with George Jeffreys and E. J. Phillips, sold themselves to extend the new revelation of Pentecost throughout the British Isles.

Our own experience in the city of Carlisle, as we have written elsewhere, is typical of the success of George Jeffreys in the British Isles and in other countries too.

Commencing in an ill-lighted basement with a congregation of less than a score, within five weeks the campaign built up until the Military Riding School was packed and 1,200 decisions were registered for Christ; George Jeffreys announced that there was no seating in the Military Riding School and that only a limited number of chairs could be afforded, "so if you want to make sure of a seat you had better bring one." To see folk bringing their own seating accommodation was a never-to-be-forgotten sight.

Today a live Elim church, owning its own building and manse free of debt, bears testimony to the character of the work of the church members and of the pastors who have pastored the church for thirty-nine years.

This kind of thing was repeated in scores of centres in the British Isles and elsewhere.

The photographs in this double number of the ELIM EVANGEL bear eloquent testimony to the movement of the Holy Spirit then and now, but especially when it is borne in mind that the attitude of the historic churches then was one of determined opposition.

However, in 1935 the pioneering work ceased and in 1939 George Jeffreys, to our intense regret, resigned from the movement.

The writer well recollects returning home from the conference at which George Jeffreys announced his resignation and meditating on the situation with the thought "This is the end of my ministry in Elim, for the congregations will rally to a man to George Jeffreys, and you will now find a secular job." Doubtless every Elim minister who stood with Elim thought the same.

But it did not turn out like that at all. The congregations almost everywhere proved loyal to the principles for which they stood. Under the guidance of the Executive Council and their colleagues in the ministry our churches survived the crisis and today the progressive Elim movement bears testimony to the work done by ministers and members at that time and since. Truly God was with us.

(*continued on page 734*)

# Looking ahead

By LESLIE WIGGLESWORTH

ELIM MISSIONARY SOCIETY SECRETARY

MANY of us have been privileged to experience gracious visitations of God's power during the last fifty years, not once but often, and these experiences sent us out preaching and teaching with a confidence backed by miracle. We expected the impossible to happen and astonishing events caused communities to fear the Lord. Many were saved, cripples were healed, cancers were dried up, the deaf had their ears unstopped and we revelled in supernatural visitation. Can we be admonished for surveying bygone times or oft repeating the glories of another day?

Our young people remind us almost brutally that what we observed in other decades is not evidenced today, and we must admit that this is true. Have we become strangers to the supernatural? Have we become a part of the national dearth and apathy? This is a serious consideration, for all the dreaming in the world will not bring us back the sublimities of the past.

Dreaming will not, but faith will. Faith as a grain of mustard seed will move mountains. We who have seen the miraculous know that it can happen again, and our faith must help the new generation. Are we passing on to our children the faith that prevails, and if not should not our concern be for ourselves as well as for them?

I have little doubt that relating the stories of revival which we have witnessed in Great Britain and overseas will encourage believers to seek God for similar experiences. But a present-day manifestation of heaven's authority will accomplish far more than all the recountings of previous decades. It is the expectation of God's people and a deep soul cry that will help to move the arm of the Lord.

Now in our Jubilee year we must band together. Men and women of maturer years can share the enthusiasms of the young people. Youth in its turn can seek the wisdom of its elders. There is a point where we can all leave dead facts to tackle the living questions of the day. All our shared efforts must bring down the strongholds of Satan and restore the walls of faith and righteousness.

I have seen the activities of secret societies against the Christian community. I have felt the curse as a sorcerer attacked me with evil words and profane utterances. I have sensed the magnitude of Satan's power as sin expressed its magnetic but horrible domination in African villages. The realisation has forced me to call my colleagues and the national believers into prayer and action, young men and women with children joining in with their older friends to seek protection and power against a terrible enemy. I have seen the tide turn and witnessed the shock of divine impact as prayer has prevailed and sin's progress has been arrested. It is wonderful to know that God's Word is true and that "sin shall not have dominion over you." If we regard sin complacently its insidious advances will encroach on every department of our lives, and stop the blessing that we need. There is that within us which cries out against this possibility. We do not want to be affected by the appalling deterioration around us.

A serious reappraisal of our attitude might be of great profit in this splendid year, because the majority of our ranks are very conscious of a need for some power beyond ourselves to aid us. Able organisers in all departments are frustrated because brilliant schemes produce only sparse result. Age looks at youth and questions the modern trends, but suggestions of past activity do not help. Youth regards age as decrepit and "not with it." Both approaches to our problem are wrong, because we must have an answer for the present situation and not for a need of long ago. Being "with it" can be equally dangerous lest we be conformed to the spirit of 1965.

**Elim Executive Council 1934, with George Jeffreys signing the deed poll.**



# ELIM BIBLE COLLEGE AND MISSIONARY TRAINING INSTITUTE

**by G. WESLEY GILPIN**
(PRINCIPAL)



**The current year's student body with G. W. and Mrs. Gilpin and W. G. Hathaway.**

IT IS NOT without significance that in January of Jubilee year for the Elim Church its training college should have moved to the delightful and commodious premises at Capel, Surrey. This well-appointed building has all the dignity and conservative furnishing that should characterise such an establishment. Sitting as it is in sixteen acres of the most delightful countryside, the new college is all that could be desired for a centre of study and fellowship.

Already the 1965-6 session in the theological school has settled in to work, with some fifty students in residence (thirty-eight British and twelve overseas). These students will follow a course of training that is both thorough and practical. Bible-centred and Bible-based, it is a course of instruction on the contents and great themes of the Bible by experienced and qualified tutors from the ranks of Elim ministers. Facilities are provided and encouragement is given to competent students to qualify in external examinations.

Constant emphasis is placed on the experience and teaching of the baptism of the Holy Spirit. Young men and women are encouraged to see that the great blessing of the Spirit's fulness is not the preserve of any denomination. They go from Elim Bible College to take their place among the ever-increasing number of those who work and plan to see the fulfilment of the promise of God to pour out His Spirit upon all flesh.

Elim Bible College students are labouring for God in almost every part of the globe. Not least among them are those who minister today in war-threatened India and stricken Vietnam. The ministry of the Elim Church is supplied almost entirely by men who have trained at its college. The ever-widening circle of influence is evidenced by the fact that a large proportion of the leaders of the Pentecostal movement in such places as Switzerland are ex-E.B.C. students ; this happy tradition is carried on today.

A pressing need with many young Christians on the mainland of Europe and in Scandinavia has been for a Christian school where they could perfect their knowledge of the English language (the passport to many missionary languages). The Elim Bible College has developed its English school for overseas nationals and couched its invitation in the words " Study the English language in the atmosphere of a Christian college." The response from Norway, Sweden, Switzerland, Italy, Finland and France has been good, and this department is bursting at its seams already.

Expansion is the only answer, and during the next twelve months plans will be implemented to add about twenty rooms to the present accommodation. The additional functions of holiday and conference centre are closely integrated with the work of the college, and in vacation periods Grenehurst Park continues to echo with laughter and prayer as young and old rendezvous to this one-time squire's mansion and estate for weekend conferences and spiritual retreats.

Glad and generous service is given in the domestic and administrative quarters by a willing band of helpers from Britain and overseas. Christopher Smith serves in the capacity of secretary of the correspondence school and housemaster, and I and Mrs. Wesley Gilpin lead and oversee the fraternity in the respective capacities of principal and matron.

# END OF AN ERA

THE Elim occupation of the building which affectionately became known as "The Woodlands" has been packed with interest. As a Bible college it served to provide ministers and missionaries who have preached the unsearchable riches of Christ in this and other lands. As a home it has provided shelter for residents working in the London districts. As a holiday centre it has catered for friends from many parts visiting the great metropolis who seek to enjoy the open spaces and historic buildings of the world's most famous city.

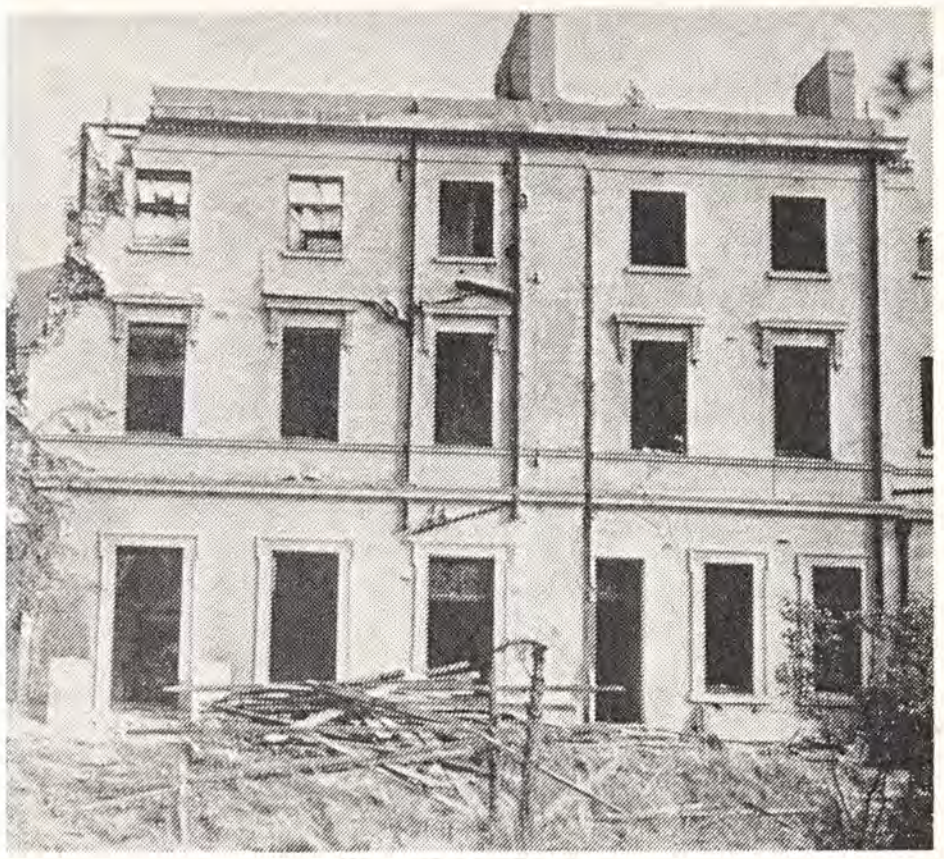
It is a record of which we can be justly proud and for which we thank God. Many stories could be told of adventures in this place, of interesting lectures, of conferences where important decisions were made, of unique characters, of narrow escapes from death during the terrible blitz on London, of direct meetings with God. Friends have received the baptism in the Holy Spirit and souls have been saved in this converted convent.

The building has been both a sanctuary and a seminary; indeed, both functions are closely interrelated. If the walls could have whispered their secrets what tales they could have told! But these are treasures of memory locked up in individual minds all over the world, where stories will be told to the rising generations for many years to come.

Within recent years it became evident by certain information which had filtered through to us and the advancing tide of municipal development in the Clarence Avenue district that the sprawl of new buildings would eventually encroach on the land surrounding "The Woodlands." And so it proved when a compulsory purchase order was issued claiming land up to within thirty feet of the college building. It became evident that our occupation of the college was becoming untenable, as studies in an atmosphere created by this development must be seriously interrupted. Thus the decision to sell became an imperative.

The opening of the new Elim Bible College at Capel, 1965





**Demolition begins**

Obviously the attachment to the place of so many sacred memories made the sale of the building somewhat difficult, and there was a strong feeling of nostalgia as the demolition gang brought their equipment to tear the building apart and reduce what was once a home of healing to a pile of disfiguring rubble. The sound of the bulldozer, the thud of falling masonry, the clouds of dust and the burning timbers are all now things of the past. The building is down. An era has come to its end. A new phase of Elim's academic enterprise has begun, a training that has as its objective the outreach for the souls of men and the creation of an active worshipping church.

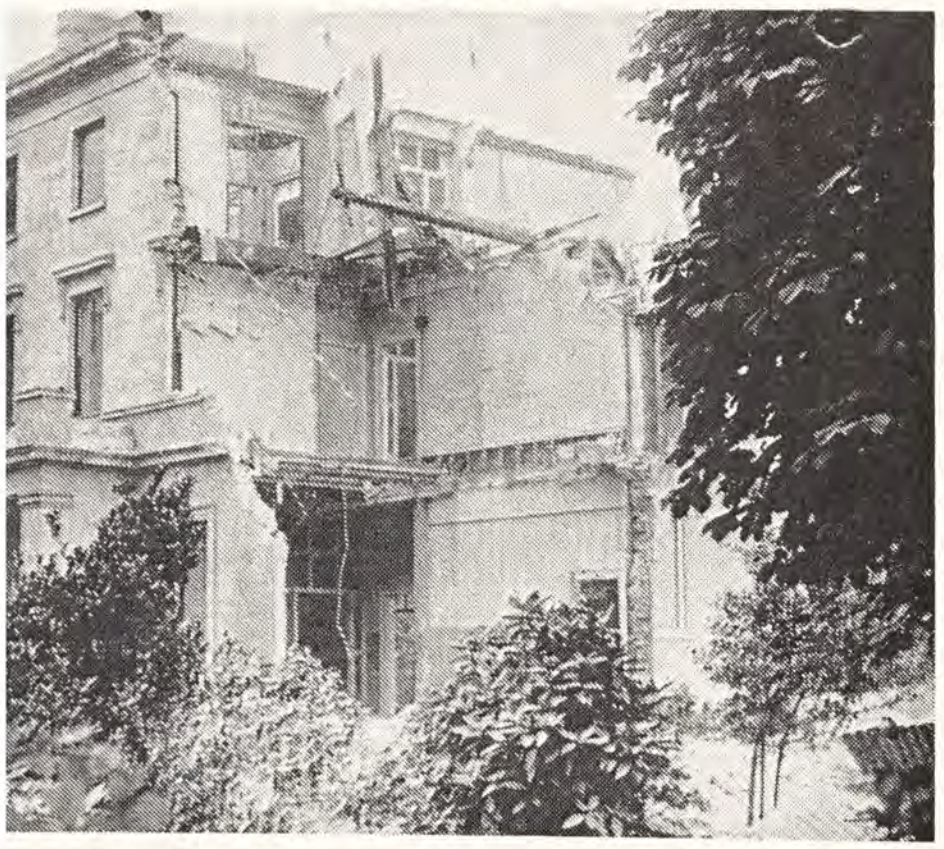
The story has been told in previous issues of the ELIM EVANGEL of the provision in the good plan of God of another building for our Bible College. Already it is serving as a useful part of Elim's witness. To quote the Principal of the college, Pastor G. W. Gilpin, "it was a step of faith to purchase this massive property, but then the facilities are all that could be desired for such a project. The large, airy bedrooms look out on panoramic views of unspoilt countryside. The lecture hall can accommodate up to 100 people and the library, common rooms, dining rooms and domestic quarters are comparably adequate. When the annex has been developed there will be sleeping accommodation for up to 100 persons."

Wonderful blessing has already been reported by friends who have spent time on holidays or in conference at the new college, and interest is becoming evident from many parts of the continent of Europe. We feel sure that the blessings of the past will be multiplied in days to come in the beautiful home God has so graciously provided for us.

It would be very helpful to us in preparing our records if friends who have had some vital experience in the old college would write and tell us how God met them. We could also pass on this information to other readers.

H.W.G.

**Demolition proceeds**



**The final stage**



# I REMEMBER

BY MISS ADELAIDE HENDERSON

A few outstanding events mark God's wonderful break-through in revival power during the years of World War I. In a strange way Northern Ireland was in the grip of a deep spiritual drought. Prayer meetings, once so prevalent, had given way to debating societies and other worldly associations in many of the churches, and the fervour following the 1859 revival was only a memory rarely spoken of. These were the conditions in which God by His Spirit roused five young men into action in the town of Monaghan in Ulster.

They had been meeting together for prayer for revival in a dingy old loft over the bottling store of a public-house. The fact that brandy and whisky bottles, etc., were stored beneath them only added keenness to their intercession. It was there in that loft in Northern Ireland that the Elim Pentecostal movement was born.

Over in Sunderland at this very time a Church of England vicar, the Rev. A. A. Boddy, and many of his church members were enjoying a rare experience. They too had been praying for revival and God had in an amazingly lovely way granted them this very thing by an outpouring of Pentecostal power exactly in accordance with that marvellous chapter Acts 2. Into the midst of this spiritually awakened church went one of

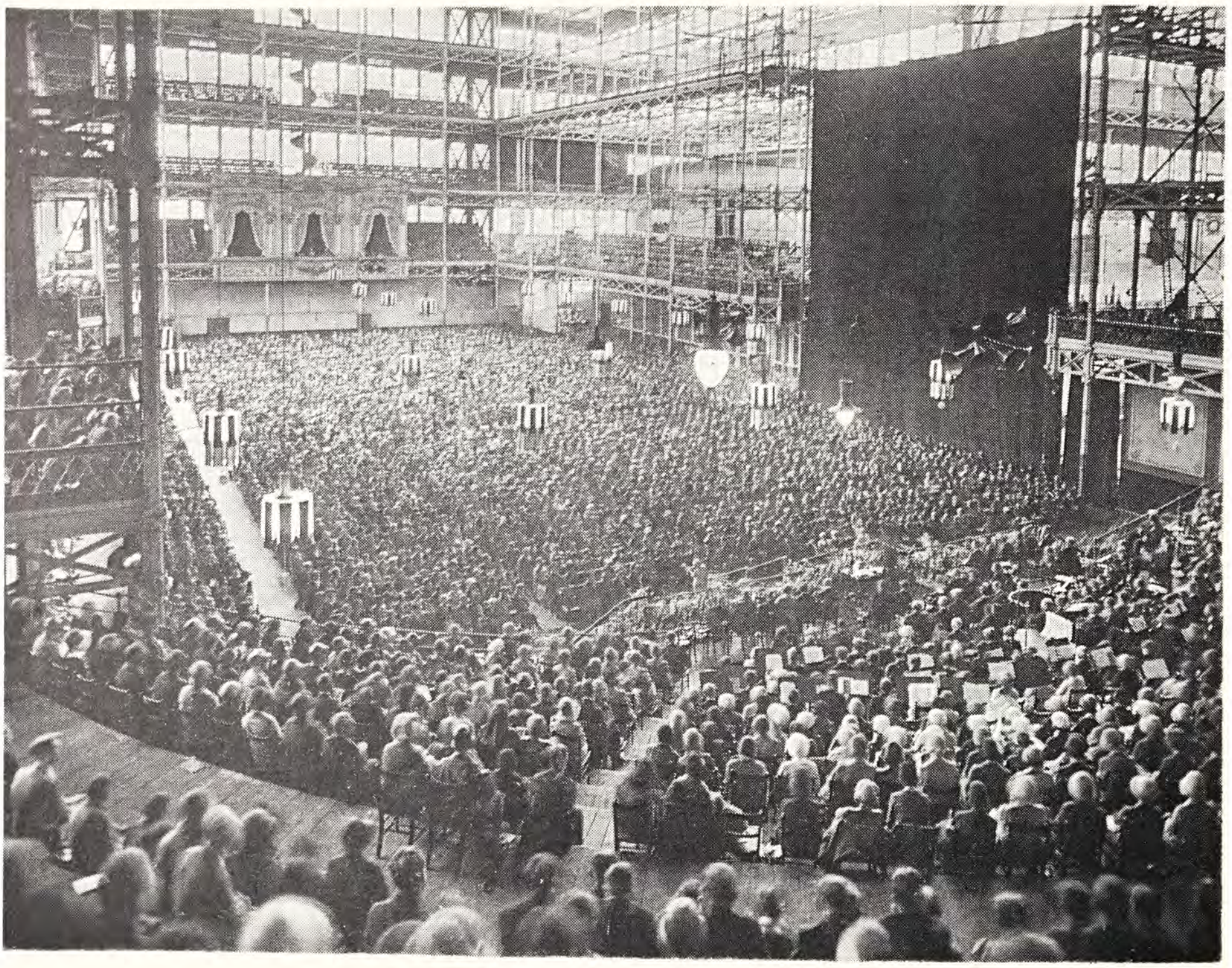
**The vast Breaking of Bread Service, Royal Albert Hall, 1931**



the five young prayer warriors from Monaghan. He saw and heard wonderful things. People under great conviction of sin were being converted, others were being healed of outstanding diseases before his very eyes, and the air was filled with praises to God in other tongues. Great was the rejoicing in that Sunderland church.

Back to Monaghan he went, and there into the ears of his prayer companions he poured out the story of the never-to-be-forgotten scenes he witnessed of genuine revival blessing in Sunderland. A certain young Welsh preacher whose messages had added great blessing to the Sunderland meetings had impressed him greatly. He appealed to my brother to write a letter to this young man (who was none other in later years than the famous revivalist Principal George Jeffreys, the founder of Elim) asking him to come to Monaghan. Pastor Jeffreys, as he was then, came to Monaghan at once in response to my brother's letter, and under the faithful preaching of the truths of Pentecost he won over not only the young men but hundreds of people in and around Monaghan. Led by God, and after much prayer, three of the young men joined Mr. Jeffreys with some others, myself included, and together, with Mr. Jeffreys as leader, we formed the early " Elim Evangelistic Band." This group of pioneer preachers was signally used of God in those early days, and not only was the spiritual drought in Northern Ireland broken but rich and permanent waves of revival were destined of God to reach north, south, east and west of the British Isles in the years to come. In the earlier part of those succeeding years, and amid great scenes of enthusiasm, the first Elim church in England was formed in Clapham, London. Thus the fast-growing revival movement of Elim, drenched by the power of the Holy Ghost, got under way.

## The Crystal Palace, 1931



# RETHINKING EVANGELISM

by F. LAVENDER
*Newcastle-on-Tyne*

ONE of the most significant of recent happenings in the Elim Church was the appointment last year of a committee on progress. After fifty years of existence as a separate movement within the Christian Church it has clearly become necessary to take stock ; we must carefully examine long-established customs and methods in order to ensure that we are operating efficiently and meeting the challenge of our age. Every department of our work has to be closely scrutinised, and undoubtedly one result of this examination will be a new, tremendous, exciting forward drive in the whole of the Elim work.

In the present mood of inquiry it is inevitable that our work of evangelism should also be called in question. Many are asking whether our evangelistic efforts are really effective, and I for one believe it is right that such questions should be asked, because we can so easily settle into a groove and our vision of reaching men and women for Christ be thwarted as a consequence. Evidently we have reached the point where we must subject our evangelistic endeavour to a searching examination, with a deep and sympathetic desire to make it totally efficient ; discarding what is useless, retaining what is good, and introducing new, progressive ideas.

## The purpose of evangelism

We find that there are certain points of virtually complete agreement among the ministers and members of our churches, and it is good to state these first, as they are fundamental. First there is acceptance of Christ's commission to seek the lost. So many of us have ourselves been brought to Christ as a consequence of evangelistic enterprise that we know that the command of Christ to " preach the gospel to every creature " is as certainly for our ears as for the ears of the first disciples. The principles which should inspire us in reaching out for lost men and women are also generally accepted ; first, as in everything else, we desire to do this work because we believe it brings glory to God—His glory must always be our first motive ; further, we do the work to express our love for Christ our Saviour by obedience to His command ; also, we have a love for the souls of our fellows, so we desire to evangelise in order to give to them the opportunity of salvation ; finally, we want to take the gospel to people so that we can see the churches increasing and becoming more and more effective ; as in the days of the Acts we would see a daily increase in the numbers of the believers. Having stated these general areas of agreement we can see that what is being queried is not the *work* of evangelism but rather the effectiveness of the methods we use. What we have to ask, therefore, is how, by the enabling of the Holy Spirit, we can cause our evangelistic endeavour to make an impact upon this age. In this connection I would put to you ideas which are in my heart, some old and some more novel. Perhaps they will at least form a basis for discussion.

## The need for a new approach

I believe that the time is past when a major crusade consists in the main of meetings each evening and an occasional afternoon service ; we should now think in terms of saturation crusades. Such a crusade would commence with an intense literature drive in a town, possibly beginning with the distribution of a newspaper like the *Elim News* and following this with the giving out of other material at regular intervals, leading up to the actual crusade period. Then the evangelist would have his own literature and invitations distributed in the few

days prior to the crusade.

The result, of course, would be that the evangelist would be going to a town that had been prepared for the message ; normally our evangelist goes to a place where neither he nor the Elim Church is very well known, and on a very small budget is expected to do as well as evangelists who have the support of many churches and a large amount of money to use. We must see that the ground is well prepared so that the evangelist has the best possible opportunity to reach the area with the gospel. Then, in addition to the actual crusade meetings in a public hall or tent, many different forms of evangelism should be used to reach particular groups of people.

## Going to the people

It would be a good thing to organise a festival of praise immediately prior to the crusade and invite the evangelist to be the speaker. It could be arranged for members of the crusade party to address meetings both inside and outside factories in order to contact the ordinary working people. Plan to address a meeting of local business men where possible—perhaps at a lunch hour meeting. Seek opportunities to speak to students in universities, colleges and schools. Ask local nurses' Christian fellowships to allow a member of the party to address them ; these groups are generally sympathetic toward crusade activities. Plan to hold meetings in hospital wards, and to visit sick folk in the hospitals. There may be branches of the Police Christian Fellowship, Post Office Christian Association and other groups that would be willing to have a member of the team address them. Visit prisons if this can be arranged ; some of our ministers have made such contacts. Hold late-night "coffee-bar specials" in order to reach that type of teenager. Hold an "on-the-knocker" campaign during the course of the crusade, also open-air services if suitable places are available, and car rallies and processions of witness. Arrange a children's crusade to run during the crusade period, as this could prove the basis of the future Sunday school and children's work. Send out thousands of letters to local people, working from the electoral roll, giving personal invitations to the crusade meetings. Hold a telephone campaign and invite people in this way. Speak at old people's homes and senior citizens' groups. Ask sympathetic local people to open their homes to neighbours in the mornings so that they can hear the message over coffee. In short, hit the area with everything we can give, in order to make the maximum impact for Jesus Christ.

## New types of ministry

This scheme of evangelism would, of course, call for two new types of ministry. First, for men of ability to act as crusade managers working under the evangelist ; their job would be to organise and plan all the details of the crusade so that the evangelist can be free to concentrate upon his ministry. I believe there are men in our work who could find a new, thrilling ministry—men who have excellent organising capacity and who could make a tremendous impact upon our crusading work.

Second, we should need voluntary workers to do plenty of visitation work and to follow up the converts ; perhaps some would be willing to give part of their holidays to do this work, and others would be willing to help at weekends or during school holidays. Here is an opportunity for Christians to share in the hard work of a crusade and also in the joy of the reaping.

I believe also that every Elim church should adopt a plan of evangelism, not something haphazard and occasional but a carefully prepared and consistently executed scheme aimed at reaching the maximum number of people with the gospel. It may be that churches would consider adopting some of the ideas mentioned in the above paragraph and developing them as permanent projects in their plan of evangelism. It would be a good thing if there were a central office where ideas for church evangelism could be received and then sent out to interested people ; there are folk in our churches who have tried and proved plans which may be of real benefit to other groups of believers.

There are also men with a measure of both evangelistic and teaching ability who could be encouraged to go to a town and hold a crusade, then stay on to build up and establish a church. Another similar idea is to send a man to a town and support him financially for a period while he endeavours to establish a church by a consistent personal evan-

gelistic endeavour. These schemes could provide unique opportunities for men with certain types of ministry.

## Teaching evangelism

Another idea which has been in my mind for a long time is the holding of camps for evangelism. I believe there are folk in the Elim churches, and outside them, who have a real desire to do something to help in the work of evangelism, and who would willingly give up their holiday to do such work. Why not hold camps of this nature during the holiday periods, and perhaps even on occasional weekends ? Part of the day could be taken up with prayer and instruction in evangelism, part in visitation and other forms of activity, followed by evening evangelistic meetings. I think that the folk who went to such camps would return to their churches so enthusiastic and keen that the churches would feel great benefit as a consequence.

## Literature

One cannot speak of evangelism without bringing in the question of literature, and there are two suggestions I would make. First, there must be in our churches folk with the ability to write first-class tracts, letters and articles which can be used in our evangelistic efforts, while others must certainly be able to plan attractive, tasteful layouts that will cause the literature to have a real appeal to those who receive it. Incidentally, there are many of our churches which have excellent duplicating and printing machines, so that, with careful planning, it should be possible to produce much of the literature at little more than the cost of materials. Second, we could encourage a colportage campaign in our churches, people going from door to door with a stock of suitable literature for sale and seeking opportunities to speak for Christ to those whom they contact. There are groups that have had great experience with schemes of this nature, and it may be possible to work out a plan in conjunction with them.

## The call to the ministry

One thing that is proving a considerable hindrance to our work of evangelism at the moment is a shortage of young men entering the Elim ministry, but as the spirit of evangelism spreads through our churches many keen young men will find no relief in their hearts until they come right into the full-time ministry of the Word. There may be some who would like to come into this work but are hindered by not having sufficient money to get them through the Bible College. I would, therefore, make the suggestion that other folk in our churches who have no call to the ministry but who are enjoying the benefits of this affluent society should seriously consider making regular donations to the Elim Bible College for the sole purpose of enabling young men to be trained for the Elim ministry—the donation should be in addition to the normal offerings to the local church.

I realise that such plans as these are going to call for an all-out effort, demanding the utmost sacrifice of time, ability, strength and money ; but our Jubilee year moto is " Forward in faith," and such a motto is pointless unless we intend to put it into practice. Let us be willing to launch out in faith in our faithful God, and this Jubilee year can prove to be the beginning of the most exciting and dramatic period in the history of the Elim Churches.


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# THE PAST? –

*George Canty, who became an active m forty-one years ago, summarises the Elim has known it and as he interprets it t Jubilee year.*

"PLAYED out?" growled William Booth. "Christianity has not even been in to bat yet." In his way he said what Dr. C. S. Lewis meant—"We are still the early Christians." This seems to me a more sensible and realistic view than the normal historical outlook. By this criterion, has Elim had an innings yet? In the past? What past? Our past has not even started.

Can you say that Elim is fifty years old because one tiny assembly existed in 1915? Was Elim really Elim then, or for some years after? That was its conception, not its birth. Today it is still in its period of gestation. The 1936 "coming-of-age" celebrations were most unfortunately named, as a false comparison is drawn between human growth and denominational growth. Everything does not mature at twenty-one. A mayfly lives only a day. A giant redwood grows for 1,000 years. Has any church yet matured? Nobody knows. The peak years may still have to come.

Elim was scarcely in embryo form fifty years ago. Its general shape did not become apparent until the developments which took place about 1940. Elim as we know it now only became what it is at that time. What opportunity has it really had for growth and establishment in these few years? Examine the facts.

Stephen and George Jeffreys campaigned together only until 1924, when Stephen began to work outside Elim. About that year the major Pentecostal campaigns began, and continued for ten years until 1934. George Jeffreys then turned his energies in other directions, and presently withdrew from Elim.

The loss of this God-used man was a violent blow, and the shock of it was felt just as the first bombs began to rain down from Nazi bombers. Thousands were lost to our organisation through this double setback. Populations were evacuated. The blackout paralysed evening activity, men were swallowed up in the war effort, and restrictions checked us at every point. Many large churches almost disappeared.

The tide of success had swept in briefly, but circumstances changed so rapidly that its waters receded before they were of any advantage to us. Further, the chief evangelistic thrust, creating considerable memberships, took place during the world economic depression, when 100 people might contribute only a few shillings to the offering. So Elim gained no reserves from this membership increase. This scattering and shattering went on until the war was well over. No campaigning was possible for many years.

So in 1946 we had to begin again, without our old leadership, with a new constitution, in a world that war had completely changed and with a new generation. The difficulties were staggering to our faith. Britain itself had been bled almost to death. Rationing continued until 1953. We needed permits for vital requirements, such as building materials, paint and fuel. The shortage of newsprint meant that we were allowed only tiny advertisements in the press. Transport was severely curtailed.


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# WHAT PAST?

## by George Canty



*Elim as he Elim's*

Ministers who had once held very large pastorates now struggled, with a few dozen supporters, in drab, war-weary premises. My own first churches had all been bombed. I took over two churches where the congregations had been totally lost and the work closed. And there was no money.

However, a cloud as big as a man's hand appeared. Percy S. Brewster, with only £70, pioneered a fine new church in Wigan. I knew then that it would be all right. We are, of course, still pioneering. Nineteen years is too short a span in which to conquer the modern age, and it should be remembered that pioneering holds a most peculiar dilemma. It is like starting a war but having to capture the enemy's weapons before you can fight. We buy a church to put new converts in, but we have to have the converts in order to buy it. That is exactly what we are doing. We are in fact solving the problem of which comes first—the chicken or the egg? New churches need new ministers, but until we get new churches we have no new ministers. Meanwhile how do we support the situation?

Other orthodox bodies have had centuries to get on top of the situation. With the present population explosion they ought to be making vast strides daily. I think Elim could do better than it does, but certainly not on the grounds of our natural resources. On those grounds it is a miracle that Elim survives.

An idea of the difficulties of small resources may be gained by comparison. One campaign I conducted this year began a new Elim assembly. It was done on a budget of £120.

Well, we have been down, but not, as some thought, out. But we are going on, up, and in the best sense out—out and out. When I hear Elim folk castigated for their loss of vision I cannot murmur an " Amen " even for courtesy. Sometimes they are reproached by those who probably did not join our ranks until the post-war years, and they can never know how wonderful it was that Elim people bore wounds and bitter discouragement and yet started again.

I would say that in the " old days " our vision consisted only of getting a big evangelist to our town. Local responsibility and personal initiative, now taken for granted, were not very pronounced in those times of reliance upon the boost of great campaigns. Our enthusiasm was founded on rapid expansion.

We pray rightly for revival, but I like to remember that Elim has had a post-war revival. Its resurgence is phenomenal. It astonishes me that so little is said about it. We ought to compare the terrible loss of members experienced by other denominations since the war and thank God for our increase. It is a joy to me to see the hundreds of 1946 growing into the packed thousands of 1965 in our Easter rallies, especially in London.

We are sometimes criticised because we have have not grown like American and continental Pentecostal groups. This criticism often comes from people who should be in Elim helping to make it grow but have preferred the prestige of belonging to an accepted denomination. They are an important reason why we have not done what they say we ought to have done. They are like the theologians who complain of our lack of theology. They themselves are culprits, for God meant them to be our theologians, and they failed us and God.

A new factor has further emphasised our " vicious circle " type of problem. Elim is not yet established in every area, and the population shift is now a rapidly increasing feature of the modern social pattern. Hundreds of Elim folk have to move to areas

where no Elim exists. Baptist and evangelical bodies flourish through these accretions from Elim. We must plant Elim in every locality. If not we shall shrink. Therefore we must grow, and grow soon, and grow quickly, or we shall be gripped in an irresistible downward spiral. Pioneer evangelism is urgent.

Until we are everywhere we shall get nowhere. Until we are nation-wide we cannot begin. Elim will be born only when we arrive, and in thousands of areas we have not arrived. But we shall get there—and so to work, to war, to watch.

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### "PROGRESSIVE EDUCATION"

We are now at the end of the third decade of the national insanity known as "progressive education." This was the education where everybody passed, where the report cards were non-committal lest the failure be faced with the fact of his failure, where all moved at a snail pace like a transatlantic convoy so that the slowest need not be left behind, and all proceeded toward adulthood in the lockstep of "togetherness." Thus the competition that breeds excellence was to be sacrificed for the benefit of something called "life adjustment."

But on the football field they never put in a one-legged half-back on the theory that, considering his disability, he is a great half-back. They put in the best half-back they have. The ungifted sit on the bench or back in the stands even though they, too, might thirst for glory. If our schools were as anxious to turn out brains as they are to turn out winning football teams this strange contradiction would not exist.

The funny thing about "progressive educators" is that theory vanishes when the referee's whistle blows for the kick-off. In the classroom they pretend to grade subjectively, against the student's supposed capacity, lest he be humiliated by natural inadequacy.

**JENKIN LLOYD JONES,**
Editor of *Tulsa Tribune*.

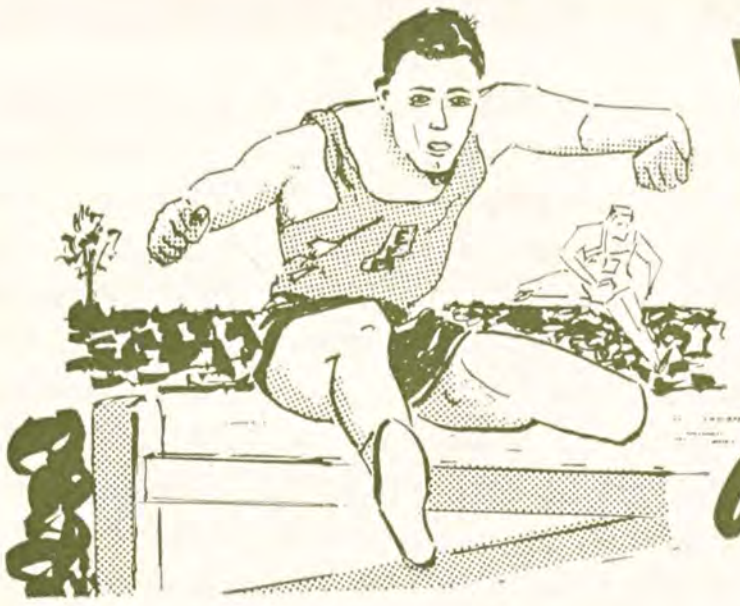
From *Church of God Evangel*.

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*The 1935 Ministerial Conference outside the lecture hall of Elim Bible College, Clapham*



# The highlight of my life



## YOUTH in action!

By ALEXANDER TEE
(NATIONAL YOUTH DIRECTOR)

GLISTENING like a morning star when all others have been dimmed there stands out in my Christian life an experience the very telling of which inspires me like nothing else I know in all the world. Like you, I have been in some very wonderful rallies and crusades. In the work of the ministry it has been a joy to see souls saved and miracles of healing, even blind eyes being opened, and yet what I am going to tell you is something which moves me now to the very depths of my soul.

It took place on a Sunday night in the small mining town of Kilsyth. The Westport Hall there is known to thousands of people throughout the world as the place where the fire of the Holy Spirit fell in 1908. Well, in that same building an after-meeting was in progress. There was something supernatural about that meeting. There seemed to be something holding back the blessing, something spiritual that could only be compared to the clammy stillness that precedes a thunderstorm. For the most part people were silent under an unusual sense of pressure. Two women were quietly speaking in tongues in the back seat. Then with a burden which was uncanny a young man spoke out in tongues. It was the first time in his life that he had ever given a message in tongues. The interpretations were usually given by my father, who was the pastor, but this time it was my mother who gave the interpretation. I had never heard her give an interpretation before. The burden on the meeting continued and people did not know just what to think or say.

The meeting drew to a close and the people filed out into the cloakrooms at the rear of the building. Suddenly a strong middle-aged man broke out in a loud voice and just at that time he lifted his arm up and took hold of one of the coat pegs. Tears were streaming from his eyes. A few more words with muffled sobs drew the attention of every man in that room. Suddenly something happened. This brother broke out with a somewhat loud voice, saying that he felt God was near. Each few words were intermingled with sobs and tears, which from such a strong Scottish coal-mine worker was most unusual. It is not possible for me to put into writing what happened in that small side-room. All I can say is that God broke in. One after another, these men were suddenly in the grip of God. It was supernatural to say the least. One after the other would suddenly feel the Spirit of God coming upon him and there would be a breaking down in his spirit. There was not a lot of noise, but there were many tears. I do not think I have ever seen so many men weep at one time. Almost every man in the room broke down. Who could ever describe the atmosphere? You would hear one man groan out "Oh God"; another would say in tones beyond description just one word, "Jesus."

Soon some sisters came to see what was happening. They could hear the sobs, and they recognised the voices of their relatives. Within about two minutes almost every sister was enveloped by this sense of God, and they too began to feel the very grip of God coming upon their souls. "Let's go back into the church," said someone. Friends, believe me, no sooner had the people re-entered the church than they were struck by a new wave of power from heaven. Most of the people could scarcely walk more than a dozen steps before they fell prostrate on the floor or slumped over the seat in front of them. This was the first time I had ever seen anyone fall under what was purely and simply the power of the Holy Spirit. There was nothing of man-made psychology here; this was God coming down in power and meeting His people with an overwhelming experience of Himself. The place seemed to be electrified by the power of the unseen Holy Spirit. Some

who were lying there received visions of the Lord, others received a glorious baptism in the Holy Ghost. Some of the older members were trying their best to help the young people to get right through to God, for some of them were new to the things of the Spirit. These older workers remembered the initial outpouring of the Holy Spirit in 1908.

There was no special speaker, no visiting team, there was simply a hungry people being filled with God. The result was exciting. The church was opened every night that week for prayer from shortly after six o'clock. Some of the young people were so eager that they scarcely took time to eat their evening meal. They were anxious to get down to the church for more of God. The meetings each night that week were different from each other, but they were all dynamic. There were no opening hymn and prayer, no opening remarks, no sermon, no offering, no announcements, no items on any programme. The people were simply coming into the church and waiting before God. Most of the people began on their knees, although others sat with their heads bowed. These were truly waiting meetings ! Believers who had been baptised in the Spirit were waiting upon God as well as those who had never received their personal baptism in the Holy Spirit. God would work in His own sovereign way. Some nights there would be much joy and praise, while on other nights there would be a deep hush mingled only with groaning or a sudden burst of joy from someone as he or she broke out speaking in new tongues for the first time. Others were receiving amazing visions as they sat there. I remember particularly the Wednesday meeting. It seemed as though it was void of the atmosphere of power, somewhat stiff, and nothing seemed to be happening, but still the people were holding on to God. It would be about half past nine or more when suddenly there came a breaking through like the inrushing of a tidal wave. It swept everything before it. For the next two or three hours the glory of the Lord came over the whole gathering in wave after wave of tremendous power. I can remember one young man having to be helped home, he was so overcome by the Spirit of God. I watched two workers, one on either side, take him by his arms and help him up the manse road where we were living at that time. " These men are not drunk with wine as ye suppose." If the onlookers saw anything like what I witnessed on that occasion they would have good reason to think that the young men were drunk.

Almost every meeting during that never-to-be-forgotten week finished at about midnight. There were about fifty young people who received the baptism in the Holy Spirit during that week, mostly within the first two or three nights.

The sequel to this glorious outpouring is most interesting. The young people of the church had been somewhat restless for some time, and in some cases there was a definite spiritual lapse. Some were even beginning to read Communist literature. However, there were a number of other young folk who were anxious that God should do something which would meet the need. One Saturday night one of them made his way up into the Kilsyth hills to spend the night alone with God. After jumping over a stone dyke to be in a solitary place he was startled by a voice groaning somewhere. He immediately felt that there had been some foul play, as drunken men would often come over the hills from a public-house situated some four miles away. The groaning continued and he realised that it was coming from among a small cluster of trees out in the middle of the field where he was. Slowly he tiptoed over to the trees, and standing behind one of them he peeped round to see the poor victim, who continued to groan. The sight that met his eyes did something to him, and no wonder. He saw kneeling there in the middle of that cluster of trees his own chum, who was agonising with God in prayer. What a sight ! Unknown to each other these two young men felt the urge to go alone up into the hills to seek God. The first young man slipped quietly away to kneel down, and together these two men held on to God.

We all want to see God moving again in power, but have I got the burden upon me, have you got the burden upon you, to the extent that these two young men had ? There is no easy way to a real move of God ! There is no substitute for it either.

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In one of its issues *Komsomolskaya Pravda* complained that some Pentecostal leaders in Russia were taking over good old atheist songs and putting religious lyrics to the tunes to attract young people at revival meetings.

" The God Almighty bestowed no musical talent on members of the Pentecostal sect," the paper said, " and that is why they have to glorify their God with the tunes borrowed from the atheists."

# WOMEN'S FEATURE

## by Gladys Gorton (Author of "Polish your silver" and "From the kitchen window")

## UNNAMED WOMEN OF THE BIBLE

ELIM'S first jubilee! Fifty years seems a very long time, far longer than most of us can remember. During these years there have been many conventions, meetings and anniversaries, but to come to fifty years happens only once in a lifetime. Like the happily married couple who reach their golden wedding and to whom the congratulations pour in for their momentous, joyous anniversary, so for Elim it is the time for thanksgiving, reminiscence and gratitude, and for these the Elim movement has ample cause. "Let us rejoice and give thanks"; the Bible commands us so to do.

The jubilee celebration under the Jewish economy was proclaimed through all the nation by the sound of trumpets. This "joyful sound" meant the cancellation of all debts, the liberation of slaves and the release of prisoners; all estates that had been sold were restored to their owners (Leviticus 23 : 27). Although this occurred every fifty years, the first jubilee surely was that which could never be repeated in exactly the same way again. So it will be with Elim—this golden year will become history. Fifty years ahead? No one can conjecture. We look for the second coming of the Lord.

This brings me to remember those who, faithful to their Lord in this life, have gone to their reward, and those who, today unknown and unpublished, are working for Him. They have their counterpart in the Scriptures. As this is our first jubilee let us take particular interest in the women who served their God and could have been rejoicing in Israel's jubilee celebrations. There were the wise-hearted women who spun "both of blue, and of purple, and of scarlet, and of fine linen" for the tabernacle, and "all the women whose heart stirred them up in wisdom spun goats' hair" (Exodus 35:25, 26). In Moses' day women worked, as they do now, with their hands, and there are those who have served in this way; they have crocheted communion cloths, embroidered hangings, made curtains and baptismal gowns, and sewn and knitted for our missionaries and their work.

In the tabernacle, near the altar, was a laver made from the brazen looking-glasses of the women (Exodus 38 : 8). This short phrase holds a wealth of romance. In all likelihood these hand-mirrors were bought in the Egyptian bazaars. They were highly polished, with a fine surface, and made with a convenient handle ornamented with choice filigree work. Every young Israelite wanted to buy one for his



sweetheart. In a sequestered place by the Nile, under a midnight-blue velvety sky, with the moon riding high and the stars twinkling merrily, some Jacob would propose to his Sarah and give her a mirror. Under the glare of the eastern sun, with the lash of the whip of the taskmaster smarting his perspiring body as he laboured for Pharaoh, the young man dreamed and worked for the moment of deliverance. And when the whole nation was commanded to keep the passover and prepare for the journey through the Red Sea to escape from the Egyptians every maiden who possessed such a treasure carried it with her. Copper was a mineral used for much of the tabernacle furniture, and when the women were challenged to give their mirrors they willingly responded.

I remember in the Portsmouth assembly some thousands of pounds had to be raised by the members in a few months for their new church building. Many women gave their jewellery. Romance and sentiment merged into sacrificial giving. This has happened in other churches I know, and even in recent years many of you sent me your jewellery and the money realised has been greatly appreciated by our missionaries.

The seemingly trifling, inconsequential incidents in one's life often affect and influence the lives of others about whom we know so little. Saul's father's asses were lost, and he and and one of his father's servants went seeking them. They met young maidens and he questioned them. They directed them to Samuel, telling them to hurry. This all seemed so insignifi- and thus found the way to God (1 Samuel 9 : 27). There was the loyal, inconspicuous woman who hid Jonathan and Ahimaaz in a well. She simply spread a covering over the well's mouth and spread ground corn over it. By this act David and his men, and eventually the nation, were strengthened. We could not leave out the little maid who was not ashamed or afraid to speak of her faith. She knew that something could be done for her master, Naaman the leper. She was instrumental in his being miraculously healed of leprosy. Truly great results can often be traced from apparently irrelevant experiences of many staunch members of our movement.

Mention must be made of the Shunammite, who no doubt was a woman of wealth and held in great esteem. Her home, which she willingly opened to the prophet Elisha, was comfortable and inviting. She prepared a special room, where the weary prophet was greatly refreshed. Praise must be given to women who open their homes and minister to God's servants.

There are so many unnamed women I could mention. The Bible contains over 400 references to such women from all classes of society, but I will finally mention those in the New Testament who ministered to Jesus of their substance ; some are named but others are not. They followed Jesus to the cross, these women who had been blessed, delivered and healed by Him. Their love for Him is evidenced by their unfailing loyalty and courage in standing by the cross in His long, lonely hours of suffering (Luke 8:2 ; Matthew 27:55, 56 ; 28:1, 2). They were with Him in His death and early at the tomb on His resurrection day.

It is my privilege and honour to give thanks to our God for such women in this year of jubilee who have identified themselves with Christ in His crucifixion and resurrection and, like their sisters long ago, are transmitters of His mighty salvation.

**THE WEAVER**

*My life is but a weaving*
*Between my Lord and me.*
*I cannot choose the colours ;*
*He worketh steadily.*

*Oft-times He weaveth sorrow,*
*And I in foolish pride*
*Forget He sees the upper*
*And I the under side.*

*Not till the loom is silent*
*And the shuttles cease to fly*
*Shall God unroll the canvas*
*And explain the reason why*

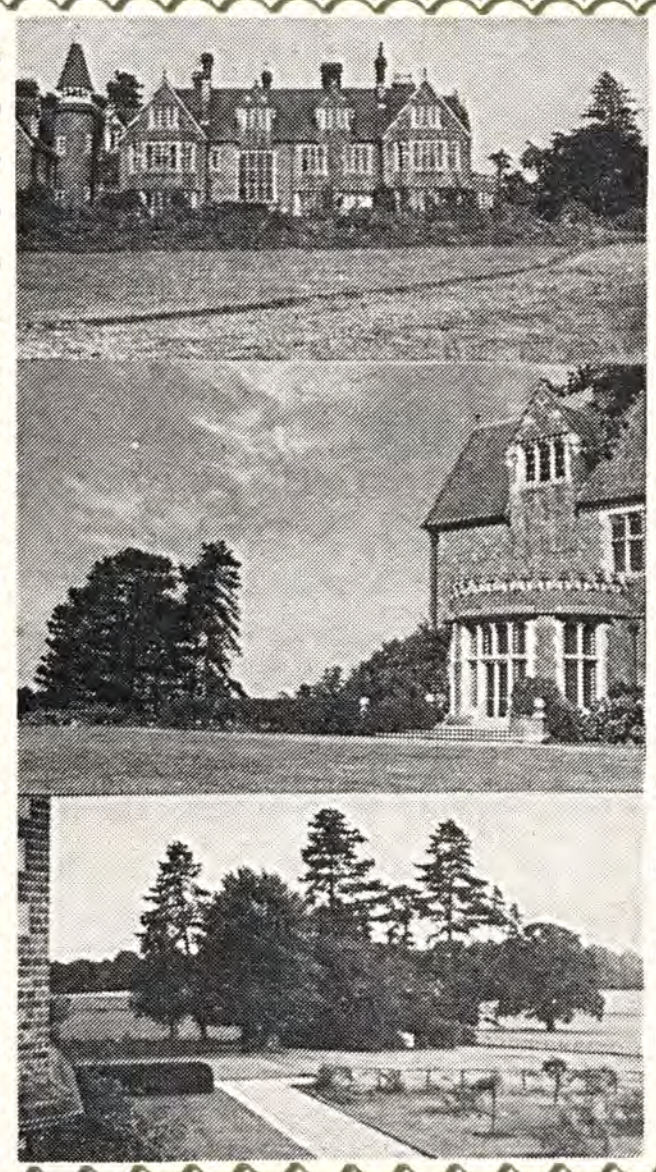
*The dark threads are as needful*
*In the Weaver's skilful hand*
*As the threads of gold and silver*
*In the pattern He has planned.*

*He knows, He loves, He cares ;*
*Nothing this truth can dim.*
*He gives the very best to those*
*Who leave the choice with Him.*

AUTHOR UNKNOWN.



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# Sunshine Corner
## by Auntie Dorothy



HELLO SUNBEAMS.

It was a very large letter, quite clearly addressed to the teachers and scholars of the Elim Sunday school. "How did it have such a big stamp on it?" one little boy wanted to know. "How did it come through the letter box?" asked a little girl. Uncle Ray looked very mysterious, but he didn't tell them. He obviously knew something about the big letter, but he just wasn't saying anything.

The Sunday school superintendent was asked to open the big letter. The children waited eagerly to see what was inside. We gasped with surprise as he drew it out of the big envelope. It was beautifully decorated and written in gold letters. An invitation, and to a banquet too. At the top of the invitation it said "The new Jerusalem," and we were told that we were invited to a banquet on the occasion of the marriage of the Prince of Peace. We were asked to reply to the invitation and were told that the form of dress for the occasion was "wedding garments."

It was quite a thrilling Sunday school lesson. We all wanted to go to this wonderful banquet. It meant that we must make sure we had a wedding garment to wear. We did not want to be like the man in the Bible who came in without his wedding garment. We could come to the Lord Jesus to be cleansed from our sin and He would give us a new garment to wear.

There was no date on the invitation, but we knew from the Bible that the preparations were being made in the heavenly kingdom and when all was ready we should be called. That meant that we must take care to keep ourselves clean and ready. Saying our prayers, reading the Word of God each day and meeting together each week at church helped to keep us ready.

We are all waiting for the call to go to the great banquet, and our Sunday school superintendent wants us all to be there. Some of the boys and girls are writing replies to the great invitation. I am looking forward to seeing these letters in reply to the heavenly invitation.

Did you know, sunbeams, that the invitation is to you? I wonder if you will be present at the marriage supper of the Lamb. The Lord Jesus has gone to prepare a place for you. We only wait to hear Him say "Come, for all things are now ready." Have you received your wedding garment? You can receive it by coming to Jesus now and asking Him to wash you in His precious blood. You can read about these lovely garments in Revelation 7, verses 13 and 14.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.


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# THE EVANGELISTIC DRIVE

by J. J. MORGAN
FIELD SUPERINTENDENT



DEAR FELLOW WORKER,

Greetings in our Saviour's name!

During the month of October each year we make an appeal for your help to enable us to fulfil the Master's great commission to preach the gospel to every creature.

You must realise how desperately the world needs the gospel today, yet our resources are very limited. We long to back our evangelists on the "home mission" front, but can only do so according to the resources available to us. You will appreciate that our evangelists are eager and anxious to launch out in a greater measure for the advancement of the kingdom of God. Their hearts are burning with the fire of God and the passion for souls; their vision is one of reaching the masses.

We have pioneered new churches by means of these campaigns through the medium of our Evangelistic Fund, and many churches have been helped with special campaigns in order to advance the work of God in their own districts. We are anxious to press forward in our evangelism, but the hiring of halls, the use of tents, advertising costs, etc., take toll of our slender resources.

Our Evangelistic Fund is a reservoir from which we wish to draw from time to time to promote this

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to preach the gospel to every creature.

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**ELIM EVANGELISTIC FUND**
**20 CLARENCE AVENUE**
**LONDON, S.W.4**



*Baptismal service, Royal Albert Hall, 1931*

great work of soul-winning, but the reservoir needs continuous inflow to meet this outflow. The help of all our members and friends in our churches is needed, and we would urge you to give a donation as a thanksgiving to God in this year of Jubilee—a thankoffering that the Pentecostal message has come to you and that you desire that it should reach others through the medium of our evangelists.

We have several teams of evangelists on the field at the moment. Pastor Tee is having a very successful tent campaign in Clapham (at the time of writing), and this follows a very successful campaign in Birmingham Town Hall. Pastor Wynne Lewis is campaigning in Macclesfield in a tent. Pastor Ron Jones is hoping to go to Liverpool. Mr. Chuter is going into Felixstowe and Pastor George Canty is campaigning in Leicester and Thornton Heath in the coming months. Earlier this year Pastor P. S. Brewster had a very successful campaign in the Hove Town Hall. Many places are listed for campaigns, and calls are coming in to us regularly from towns not yet reached with the Pentecostal message. We would like to see new churches opened, smaller churches increased and the Pentecostal message spread abroad throughout the length and breadth of our beloved land. Your help is urgently required before the day of opportunity closes. Will you help us to give the gospel to the British Isles? Gifts may be sent through your minister or direct to myself at Elim Headquarters, 20 Clarence Avenue, London, S.W.4.

Thank you for reading this appeal and thank you for your kind response.

Yours on behalf of the Elim Evangelistic Committee,

J. J. MORGAN,
*Secretary.*

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Probably one of the finest sacred records ever made, this album contains fourteen items for your listening pleasure.
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**FORWARD IN FAITH** (*continued*)

treasure is, there will your heart be also" (Luke 12:34).

And what of present-day evangelism? Great care must be taken to avoid the siren calls that would distract us from the main task we have to perform. From its beginnings in 1915 Elim has been recognised as an evangelistic movement. Large-scale campaigns were the order of the day, where, beginning with a handful of people attending the opening meetings, the most famous halls in our principal cities soon became too small to accommodate the vast crowds seeking admission to hear the Foursquare Gospel message. The revival tide was at the flood under the ministry of Principal George Jeffreys.

But a war and other factors changed the scene. A secularised society with its gadgets and gimmicks no longer finds interest in the Christian crusade, and the modern evangelist struggles with a type of soul-winning which is increasingly difficult. Elim has faced the challenge with a determination not to yield in the face of Satan's attacks, but is intensifying its efforts on a broader front by calling upon all members to share in the noble battle. To every member evangelism has now become a "must" if we are to defeat the apathy of the age, for, though in the realm of social improvement we as a nation are conquering slums and poverty, the tragedy of human waywardness is as acute as ever. This is the year of the Salvation Army centenary celebrations and a word from the pen of its founder, William Booth, will not be out of place. He writes in his book, *In Darkest England and the Way Out*: "There are many vices and seven deadly sins. But of late years many of the seven have contrived to pass themselves off as virtues. Avarice, for instance, and pride, when rebaptised thrift and self-respect, have become guardian angels of Christian civilisation; and as for envy, it is the corner-stone upon which much of our competitive system is founded." The wretched conditions of fifty years ago have been banished; the drunkenness of the working population is not as apparent as it once was; prostitution has been driven underground; but as the general reminds us, sin takes on a new garb and is as vicious as in former years.

Our Lord must have envisaged the whole of church history when He said "The harvest truly is plenteous, but the labourers are few" (Matthew 9:37). This problem of labourers has been a permanent problem, but it is one that has been accentuated within recent years by the amazing population explosion which has created a situation where the masses of people untouched by the glorious gospel are increasing at a far greater rate than those who are under the influence of Christian missions. It is a problem that can only be resolved by the surrender of every member of the Church to the task of winning men for Christ. We cannot transfer responsibility to other shoulders by a donation to a campaign fund. The evangelist has a God-given task to perform, and it is certainly our duty to help by providing financial support, but it is also a solemn duty to share our experience with our unenlightened neighbours. The principle of responsibility is set forth in Proverbs 24:11, 12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth He not know it? and shall not He render to every man according to his works?"

There can be little use in crying to God for revival if we ourselves are unwilling to be revived. Let us examine our hearts. Let us brace ourselves for the days ahead, and fulfil our mission in the plan of Almighty God. Let us go "forward in faith."


**JUBILEE YEAR**
**MEN'S FELLOWSHIP MEETING**

**ELIM CHURCH, CLEMENTS RD., ILFORD**

**Friday, November 12th**

**at 8 p.m.**

Special speaker: **GEORGE H. FORESTER**
(formerly vicar of St. Paul's, Beckenham)

Chairman: CHARLES PENDRILL

**Musical and singing items arranged by George Canty**

Meeting organised by North London District Presbytery of Elim Churches

**All men welcome!**

D.1131

# LONDON CRUSADER CHOIR

FOURTEEN years after the founding of Elim the London Crusader Choir was formed from the ranks of the Elim Crusader movement. Its founder-conductor, Pastor Douglas B. Gray, has directed this team of musical evangelists for thirty-six years and moulded them into a widely acknowledged leading British gospel choir.

The choir undertakes a nation-wide ministry in British prisons, to which nearly 1,000 visits have been made. Its living sound and song festivals of Christian music in the finest concert halls attract a large following. Its crusade of musical evangelism has taken it to every part of the British Isles, to many European countries and to Canada and the U.S.A.

Radio and television ministry and constant recording for gramophone record companies make great demands on the choir's time and talent. Co-operation with ministers and missions of all denominations is an outstanding aspect of the London Crusader Choir's great inter-church ministry.

From the ranks of the choir fourteen of its members have left for full-time missionary work and



**Douglas B. Gray.**

several others for other full-time Christian ministry.

The year 1966 presents to the choir an immense challenge. Ever-increasing calls pour in almost daily. In the great forward move of Elim ("Forward in faith") it can only accept the challenge and maintain such a standard by the co-operation of Elim youth as in the beginning. It needs now dedicated young men and women from the ranks of Elim to offer their time and talent for such a vocation for God. The call is for sacrificial service in a ministry for consecrated youth.

## COMING EVENTS

**ANDOVER.** November 13. Elim Church, South Street. United rally at 7.30. Convener: G. Hopkins. Preacher: J. G. Patterson. Musical items.

**BIRMINGHAM, Selly Oak.** November 7. Elim Church, Alton Road. Breaking of bread at 11 and at 6.30 evangelistic and divine healing service. Preacher: A. Tee. Convener: F. Shadlock.

**BROOKEBOROUGH, Co. Fermanagh.** November 20-26. Elim Church, Skeog. Convention. Saturday at 3.30 and 7.30 (refreshments provided). Preachers: T. W. Jacobs and W. H. Holohan. Sunday at 11.30 and 7.30. "This is life" campaign continues each night at 8, conducted by W. H. Holohan.

**CAERPHILLY.** November 6, 7. Elim Church, St. Fagan's Street. Saturday at 7.15, "Fifty years of faith afire" (Jubilee programme). Sunday at 6.30, family night. November 14, at 6.30, "Junior Crusaders take over." Preacher: Arthur Bowring.

**HASTINGS.** November 20. Elim Church, Station Road. At 7. Visit of W. J. Maybin and party.

**HIGH WYCOMBE.** November 14. Elim Church, Buckingham Drive. At 6.30. London Crusader Choir.

**ILFORD.** November 12. Elim Church, Clements Road. At 8. Jubilee year Men's Fellowship meeting. Preacher: George H. Forester (formerly vicar of St. St. Paul's, Beckenham). Chairman: Charles Pendrill. Music items arranged by George Canty. November 13 at 7.30. Visit of Miss Margaret Hayes, missionary nurse released from the Congo rebels.

**MACCLESFIELD.** November 13, 14. Elim Church, Mill Lane. Church anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. W. Fardell.

**NEWHAVEN.** November 13-21. Elim Church, Meeching Rise. First anniversary of the opening of the new church. Saturday at 7, G. Wesley Gilpin and Elim Bible College students. Convener: H. W. Holdstock. Sunday at 11 and 6.30 and weeknights (except Friday) at 7.30. Preacher: John Woodhead (York).

**NEWQUAY.** November 13-17. Elim Church, Marcus Hill. Annual autumn convention for the deepening of spiritual life. Saturday at 7.30. Sunday at 11 and 6. Monday to Wednesday at 7.30. Preacher: R. D. Bradley, Smethwick. Convener: David Holmes.

**RATHFRILAND, Co. Down.** November 13-18. Elim Church, Newry Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 12, 3.30 and 7.30. Preachers: A. Wilson (Irish superintendent) and Tom O'Grady (evangelist). Refreshments provided on both days. Continuing Monday to Thursday at 8. Convener: W. H. Holohan.

**SHEFFIELD.** November 13-18. Elim Church, Lee Croft, Campo Lane. Teaching mission by Joseph Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30.

**THORNTON HEATH.** November 13-25. Elim Church, Mersham Road. Jubilee crusade, conducted by G. Canty. District Presbytery rally, Saturday at 7.30. Weeknights (except Friday) at 7.30. Wednesdays at 3. Sundays at 6.30. Prayer for divine healing each night.

**EDITORIAL** (continued)

The photographs in this issue of the opening of the new Bible College and of the Jubilee services in the Royal Albert Hall on October 23rd testify to the dynamism of the Elim Church today.

Furthermore, an early issue of the ELIM EVANGEL this year records the opening last November of a new Elim church building at Newhaven. Then this year a new Sunday school building was opened at the Kingstanding, Birmingham, Elim church; a new Sunday school was commenced near Reading, the President laid the foundation stone of a new Elim church in Jersey and a new church was opened at Ilkeston. The EVANGEL records the opening of the new Elim Bible College at Capel, Surrey; Kensington Temple was reopened as an Elim church, a new church building was opened by Pastor R. B. Chapman at Loughborough, the Sparkbrook Elim church front was restyled at a cost of about £7,000, and a new church building has been opened at High Wycombe. A new Elim church building was opened by J. J. Morgan at Winson Green, Birmingham, another church building at Swadlincote and another at Nottingham. The Winton, Bournemouth, Elim church built and opened a fine new minor hall and kitchen, and a new Sunday school building was built at Merriott, Somerset. At Newquay work has been commenced on a new church building. Record crowds at Easter at the Royal Albert Hall since the war confirm the testimony of these events.

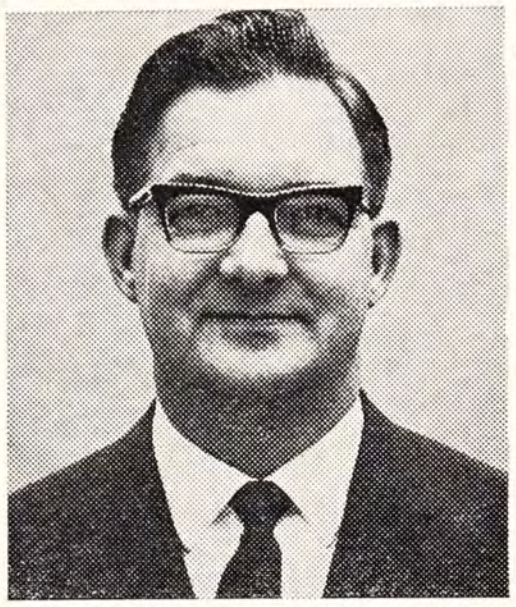
All this development has not been determined beforehand to correspond with our Jubilee year, but is a spontaneous exhibition of a movement which by God's blessing is moving forward in faith.

The Elim Missionary Society's progress reflects that in the home field. The society's income has increased between fivefold and sixfold during the past twenty years.

Elim in New Zealand prospers under the superintendency of Gilbert T. Dunk and his colleagues.

In Ghana negotiations are in progress for an Elim work there, L. Wigglesworth and W. G. Hathaway being currently there for these negotiations.

All this results from the faithful service rendered by Elim ministers, church officers and members week by week at home and abroad in so many different ways—service unsung and unpublished, but without which no church or organisation could go on, and which will receive acknowledgment by our Lord at His coming.

JOHN FRIDAY

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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by the Editor**

**Monday, November 8th** — Exodus 25:1-22

" And they shall make an ark of shittim wood " (v 10).

The ark in the Holy of Holies is a type of the reality in heaven, the dwelling place of God. The Shekinah, the cherubim, the blood-sprinkled mercy seat or throne of grace, the tables of the law, the shewbread and Aaron's rod that budded, all in the ark and beneath the mercy seat, are to the spiritually discerning shadows that reveal substance. The tables of the law in the ark under the golden, blood-sprinkled mercy seat symbolise that the law has been kept in Christ and therefore for the Christian who trusts in the blood of Christ there is no condemnation. When the men of Beth-shemesh looked into the ark, having removed mercy, they feli dead before the law (1 Samuel 6 : 19). If we remove mercy, wrath must inevitably result.

**Tuesday, November 9th** — Exodus 25:23-40

" And thou shalt make a candlestick of pure gold " (v. 31).

The six-branched candlestick stood in the holy place and was the only source of light therein. It is a type of the Church of Jesus Christ. It was of one talent (v. 30), speaking of the Church's unity; of beaten work (v. 31), symbolising the ministry of suffering through which the Church has passed; beautifully ornamented (vv. 33-36), a sign of the Church's perfections in Christ.

It was to serve as a light, telling of the Church's function as a light in the world (Matthew 5:14-16, Philippians 2:15), and the lamps were to be trimmed and replenished with oil day by day (Matthew 25:1-8, Ephesians 5:18).

The need therefore that we remove sin from our lives and seek the replenishment of the Holy Spirit continually is set before us in type.

**Wednesday, November 10th** — Exodus 26:30-37

" And thou shalt make a veil . . ." (v. 31).

The veil speaks of Christ (Hebrews 10:20), the blue speaking of His heavenly origin, the purple of His royal dignity, the scarlet of His sacrificial death and the fine-twined linen of the interweaving of the divine and human natures into perfect Man. The veil was interwoven with cherubim. The emphasis upon cherabim in the tabernacle speaks to us of the importance of their office, associated as they appear to be with God's administration of His whole creation. As the unrent veil served only to prevent admission to the Holy of Holies, so an uncrucified Redeemer, by His very perfections, serves only to reveal our inability to come to God. The rent veil gave access; Christ crucified gives access; hence our stand: " we preach Christ crucified."

**Thursday, November 11th** — Exodus 28:1-14

" And thou shalt take two onyx stones " (v. 9).

All the garments to be made for Aaron have a message in type. In the onyx stones were engraved the names of the children of Israel. These were put upon the shoulders of the ephod: " and Aaron shall bear upon his shoulders the names of the chiidren of Israel before the Lord for a memorial." The shoulders, of course, symbolise strength as does the heart affection. As our great High Priest now appears in God's presence for us we know He has power to keep us true to Himself in this life and eventually to present us faultless before His Father with exceeding joy.

**Friday, November 12th** — Exodus 28:29-43

" And Aaron shall bear the judgment . . . upon his heart before the Lord continually " (v. 30).

Yesterday's reading showed Aaron bearing upon **his shoulders** the names of the children of Israel; here they are borne upon **his heart.** The whole of our lesson today signifies our great High Priest's intercession for His people. As the high priest went into the Holy of Holies once a year with the blood of the sacrifice, the people standing without would hear the sound of the golden bells depending from the hem of the ephod and would know that all was well. Then having performed his office he returned to the expectant people. So our Lord has sent among other tokens of His presence in glory the exercise of the gifts of the Spirit, and to them that expect Him He shall appear the second time without a sin-offering unto deliverance (Hebrews 9:28).

**Saturday, November 13th** — Exodus 29:38-46

" And I will dwell among the children of Israel " (v. 45).

God has always shown Himself desirous of dwelling among men. In the garden of Eden He walked in the cool of the day. He descended to converse with many of the patriarchs. In His incarnation He sought out those with whom He might have fellowship, particularly Peter, James and John. His message to us today is " Draw nigh to Me, and I will draw nigh to you " (James 4:8). God still dwells among His people, not only when we gather in His house but at all times in every place and circumstance God is with us and in us. May His presence cheer us today wherever we are and whatever may be our circumstances.

**Sunday, November 14th** — Exodus 30:1-10

" Thou shalt make an altar to burn incense upon " (v. 1).

The altar of incense stood immediately before the veil separating the Holy of Holies from the Holy Place. It symbolises the place of intercession. It was the place nearest the Holy of Holies, symbolising that when we are in prayer and intercession in the Spirit we are nearer to heaven than at any other time. Incense was to be offered upon it morning and evening (vv. 7, 8), teaching us an obvious lesson in regard to our prayer life. In verse 6 Moses was instructed to place the altar of incense " before the mercy seat that is over the testimony." Doubtless the Holy Spirit refers to this in Hebrews, " Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need " (4:16). May we offer the spiritual incense of prayer as often as Israel offered incense upon that golden altar !

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## ITINERARIES

**London Crusader Choir:**

November 6, 7, Bristol (City Temple); 14, High Wycombe (Elim);
20, 21, Bournemouth (Winter Gardens and Elim Springbourne Church);
27, Welling; 28, Kensington Temple (ATV broadcast) and Broadmoor hospital.

**Joseph Smith:**

November 6-11, Rotherham;
November 13-18, Sheffield;
November 20-25, Beeston.

## MARRIAGES

EADE—STANTON. On October 9th, at Elim Church, Kingstanding, John Hamilton Eade to Margaret Ann Stanton. Officiating minister: R. J. Morrison.

TAPPENDEN—HYDE. On October 16th, at Elim Church, Rochester, Michael John Tappenden to Sheila Hyde, eldest daughter of Pastor and Mrs. John Hyde. Officiating minister: J. Hyde.

## WITH CHRIST

ARTHURS. On October 10th, suddenly, while walking to church, Robert Arthurs ("the sweet man"), beloved member of Tamworth Elim Church. "Very pleasant hast thou been." Officiating minister at funeral: Raymond Jobling.

BROADLEY. On October 14th, Mrs. N. Broadley, aged 66, a beloved member of Halifax Elim Church. Called to be with the Lord after a long illness patiently borne. Officiating ministers at funeral: W. J. Hilliard and T. W. Kendall.

EVANS. On October 19th, Mrs. Jane Harriet Evans, aged 89 years. Officiating ministers at funeral: W. M. E. Plowright and T. W. Walker.

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 46 NOVEMBER 13th, 1965 6d





**A. A. Biddle presenting the Birmingham District Presbytery award. Youth Commissioner F. Shadlock is on the left (see page 747).**

# The Elim Fundamentals

## DIVINE HEALING

### by Joseph Smith

DIVINE HEALING is not a new doctrine. We read of it in the days of Abraham, in the time of Moses and right down during the days of the prophets to the time of Christ, when it shone forth as never before.

God the Father is represented in the Old Testament as Jehovah-ropheca (the Lord that healeth thee). God the Son, coming in His Father's name, is seen in the gospels as One who "went about doing good, and healing all that were oppressed of the devil: for God was with Him." In the epistles the Holy Spirit is revealed as manifesting Himself in the gifts of healing and in the gift of miracles.

The basis of divine healing is the same as that of salvation, as it is of every blessing that comes down from the Father of lights; it is Christ, and His grand and complete work of redemption. The blood of Jesus removes every hindrance from before the face of a merciful and gracious God which could prevent Him from blessing us, a thing which by the very laws of His nature He delights to do. There is only one way by which we can approach God—through Calvary (Hebrews 10 : 19, 20).

We should come to God for the healing of our bodies very much in the same manner as we come to God for the healing of our souls. Jesus Christ has purchased for us a complete redemption for both soul and body. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Corinthians 6 : 19, 20).

Peter tells us that the price paid for our redemption was the precious blood of Christ. At Calvary Christ purchased our salvation for body, soul and spirit, as it is written: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2 : 24). To whom does "our" refer here? Matthew 8 : 17 says: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." To whom does "our" refer? Someone has said that Jesus only bore our sins sympathetically. To this I reply: "Sympathy without relief is like mustard without beef." Jesus once said to the scribes: "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" Of course, one was just as easy as the other, and He demonstrated the fact of its being so by doing both for the man sick of the palsy. He is the same yesterday, and today, and for ever.

The victory of Jesus Christ was complete in two realms, the spiritual and the physical. "His soul was not left in hell, neither His flesh did see corruption" (Acts 2 : 31). When Jesus rose from the dead He said to His disciples: "All power is given unto Me in heaven and in earth." The scope of His victory is further emphasised by the fulness of the great commission which He gave to His disciples: "Go ye into all the world, and preach the gospel to every creature" (see Mark 16 : 15-20). The gospel must have included divine healing, otherwise how would the converts know anything about laying hands on the sick that they might recover, seeing that the New Testament was not then written? And the signs were to follow their converts.

We read in Acts 14 : 7-10 how Paul preached the gospel at a place called Lystra. What kind of a gospel did he preach? He must have preached about healing through Jesus Christ, because he so inspired the faith of one man in his audience who had never walked that he jumped to his feet when Paul, "perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked." We know that, according to the Scriptures, faith comes by hearing the word of God. Paul did not lay hands on this man, neither did he pray for him or even command him to rise in the name of the Lord. We know that what Paul did he did in the name of the Lord, but he did not use those actual words. How can a man exercise faith to receive something from God if that thing has not been provided for him? And who provided it?

On Easter Monday when I was preaching in the Elim church in St. Peter Port, Guernsey, I emphasised this portion of Scripture in Acts 14 : 7-10. At the close of the service a young man came rushing into the vestry, where were Pastors W. J. Martin and S. Penney, a couple of deacons and myself. He told us that as he was sitting in his seat he was healed. I did not question him to find out the



*Pastor and Mrs. A. W. Leavesley on the occasion of their wedding, and J. J. Morgan, who officiated*

**BECONTREE** **Pastor: F. A. Hodge**

**Mrs. M. E. Woods reports**

September 11th was a very special day for Pastor and Mrs. F. A. Hodge, the great occasion being the marriage of their daughter Beryl to Pastor A. W. Leavesley, minister of the Romford Elim church. J. J. Morgan, the Field Superintendent, officiated at the ceremony.

On the Sunday following the blessing of the Lord was felt when many friends and members gathered to celebrate Pastor Hodge's thirty years of faithful ministry in Elim.

J. J. Morgan conducted the evening service and Pastor Hodge recalled many incidents and blessings during the years of his ministry. Afterwards refreshments were served and a real time of fellowship was enjoyed.

**News flash.** Five decisions were made last Sunday evening at Becontree.

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particulars, but I was told that he had had a row of ulcers right down his arm, and suddenly in the service they disappeared. I remember him saying "Now I can go home and sleep soundly tonight."

To omit the body of man in the work of redemption is only half the gospel. Jesus Christ must have redeemed the body as well as the soul, otherwise how could there be a resurrection from the dead? To admit a resurrection from the dead and to question the power of God to heal a sick body is like straining at a gnat and swallowing a camel. Surely the greater includes the lesser.

There is no doubt but that Jesus Christ in the days of His flesh regarded sickness as an enemy, because He rebuked it, and sometimes spoke of it as the work of Satan. Furthermore, sickness is sometimes aimed at your life—something which we can hardly regard as the act of a friend. How do we regard sickness? Do we take a stand against it in the name of the Lord or do we just simply accept it? Surely if you send for your pastor to rebuke it, and to pray for your deliverance from it, you should also stand with him on the side of the great Deliverer and claim His authoritative power to deliver you. Our wholehearted stand on the side of Christ in any matter means much to us.

Someone may raise the question of death. There is no promise in the Bible concerning exemption from death until the glorious trumpet of the resurrection sounds, but there are several promises regarding the healing of the body.

The big condition for divine healing is *faith*. While there have been times when God has taken the initiative in the healing of the sick, I am persuaded that it is not the mind of God to continue taking the initiative. God is as much interested in the development of His children as you are in the development of your children. If you are a parent you will for some months be happy to carry your baby, but you do not want to have to carry him always. He may cry "Carry, mummy," but you may say "Come on, son, I will hold your hand; just find your legs." The Bible says "We walk by faith." If unbelief in the people of Nazareth hindered Christ in the healing of the sick, surely it can prove a hindrance today. One of the greatest hindrances to faith is failure to put God first. Jesus said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44).

I know you do believe in God, but are you pre-

pared to trust Him? A gentleman and his wife were being shown round a large manufacturing plant where were certain vessels containing quantities of molten metal. The guide told them that if they dipped their hands up to the wrist in cold water they could safely dip them in the molten metal. The husband smiled, and courteously told the guide that although he did not question his word he would rather not try it. His wife said she would try it and, suiting the action to the word, pulled off her glove and dipped her hand first into the water and then into the molten metal, and felt no harm. The guide smiled, and said to the husband: "I do not question what you said to me in that you believed me, but your wife trusted me."

### THE SWEET MAN

**The home-call of a Tamworth Elim veteran**

IN the Scriptures there was a woman who brought to Jesus an alabaster box of ointment. Jesus said of her that "she hath done what she could." In the Tamworth Elim church there was a man with a novel and distinctive ministry. His kind old grandfatherly face could be seen on most Sundays and some weekdays as he walked the 100 or so yards from his home to church. At church his duties were twofold, one official, one unofficial. In his official capacity he was the chief usher. Unofficially he was "the sweet man." We all loved him.

When the strains of the last hymn had died away and the minister had pronounced the benediction he would take from his pocket a large packet of sweets. Every member of the congregation would receive one, or on some occasions two. How many the children had was a secret between him and themselves.

Eternity alone will reveal the value of his humble but distinctive work for the Lord. Yes, it was a ministry. After a particularly blessed time in the Lord's presence the distribution of the sweets seemed like an extra benediction to seal the blessings already received, not because of the sweets but because of the manner in which it was done.

There came a Sunday evening when the pastor, arriving at the church, was met by a white-faced and anxious young girl. With trembling voice she told him that Mr. Arthurs had "had an accident." The pastor hurried to the house where they had carried him after his sudden collapse, but he was by then beyond the need of prayer or doctors. "The sweet man" had gone to that place where the angels sing and there is no more sickness, sadness or sorrow. There were no sweets at the evening service, only tears. He had done what he could. R. JOBLING.

## A TEACHER'S DREAM

A SUNDAY school teacher was dreaming. You say there is nothing strange about that. Teachers dream often and sometimes their dreams are nightmares. But this dream was different in that it contained the Lord Jesus. He was standing before this dreaming teacher with His arms outstretched, and an eager look in His eyes.

"Where are the souls of my children?" He asked the teacher.

"Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly."

Jesus took their bodies in His hands, and lo, they turned to dust before the teacher's eyes.

"Where are the *souls* of my children?" Christ insisted.

"Here are their manners," faltered the teacher. "They are quiet and very respectful; they listen very carefully. Indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in His hands.

Again the Lord repeated His question, "Where are the *souls* of my children?"

"I can give you their brains," the teacher answered. "They can name all the books of the Bible, forward and backward; they can repeat the list of the Hebrew kings. They know in order the seventy events in your life here on earth; and they can recite the Sermon on the Mount from beginning to end. Really they are excellent scholars."

Jesus took their brains, and lo, they dissolved into vapour and a puff of wind blew them away.

"But where are the *souls* of my children?" urged the Master, with sorrowful longing.

Then the teacher was filled with an agony that broke the bonds of slumber. "Alas," cried the teacher, "I have done much for my children; but it is all as nothing, because I have not done the *one thing needful*. Henceforth my teaching, though it traverse many ways, shall have *the one goal*, and perhaps it will be given me to dream that dream again."

AMOS R. WELLS.

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The Holy Spirit inspires the Church to sing. Singing is the great method of expressing the soul. God's people sang in Old Testament times. Jesus Christ and His apostles sang. Paul and Silas sang in prison. The apostle wrote of singing "with the spirit"; this singing is of a very high spiritual order when the anointing of God comes upon human lips.—P.S.B.

## Clacton-on-Sea children's crusade

### D. J. Green with H. Burton-Haynes and helpers



Sunshine Corner meetings in the Clacton Elim church, conducted by Derek Green, of Pontypridd, South Wales, attracted large audiences of children each night.

The missioner, assisted by the resident minister, H. Burton-Haynes, and workers from the church, visited schools in the district and distributed invitation cards prior to the crusade. The response was most encouraging.

A varied programme of Christian instruction, Bible competitions, action choruses and illustrated talks held the attenion of all.

This mission was arranged in connection with the twenty-ninth anniversary of the local church, and adult services were conducted each night and during the weekend.

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### LETTER TO THE EDITOR

Recently Rev. T. H. Stevenson in his "From my diary" commented on a "city-wide crusade" and described it as "our chief way of seeking to save the lost." I would remind Mr. Stevenson that for every public address given by our Lord there are seven personal contacts recorded in the gospels. I do not wish to detract from the value of "mass evangelism," but hasten to point out that personal evangelism is and always has been the chief way of seeking to save the lost. It costs nothing except dedication, and the rewards are eternal.

R. HUGHES.

Macclesfield.

THE ELIM
# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council:** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 34/- for one year or 17/6 for 6 months, post free to any address. Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

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# EDITORIAL

THE subject of the non-churchgoer's image of the Church rarely appears for discussion on the agendas of our conferences on evangelism. Methods of prayer, of financing campaigns, ways of "getting in" or "getting to" the non-churchgoer are the usual items on such agendas. It may be that discussion of the Church's image would be too searching, but refusal to face the results of such discussion may be indicative of that smugness which is part of the image the non-churchgoer has of the Church. It may also be that we are reluctant to change our image, but conversation with the non-churchgoer reveals that it needs to be changed.

Our own experience among non-churchgoers about the effect of the Church's doctrines of sin upon their thinking, for example, must surely be shared by every Christian worker. Their attitude may be summarised along three broad lines:

1. "According to the Church's doctrine I was born a sinner, so I can't help being a sinner."

2. "The Church teaches that no man is able to keep God's laws, so it teaches that when I lie, steal or commit fornication I can't help myself."

3. "The Church teaches that some are elect, so if I am not elect there's nothing I can do about it."

As touching the first two there is no doubt that the Church's doctrine of man's innate helplessness before the law of God and in face of temptation has created much laxity about keeping God's laws and has much weakened the sense of personal responsibility in regard to right and wrong. How often have we heard it said regarding a circumstance in a person's life beyond his control, "Oh, well, it's like inbred sin, it's something you have, you can't help it, you have to live with it."

We theologians have our sophisticated replies to these propositions, but they do not satisfy the thinking non-churchgoer. The great lawyer-revivalist Chas. G. Finney, about whose interpretation of and approach to these extremely important matters we should hear more, sought to emphasise human responsibility. To what extent his doctrinal approach resulted in the immense revivals he pioneered might well form an interesting talking point at conferences on evangelism.

The Church's image! Alas, only about three years ago a leading Christian industrialist stated, in a crusade preparation meeting for business men and ministers, that we need a revival in Britain to bring a sense of discipline to the workers. He reflected exactly what the non-churchgoer said of the Church nearly half a century ago in reply to our own personal witness; alas that the non-churchgoer should have cause for saying it today.

The Church's mission is to save souls—the Church's interpretation of its mission may well nullify that mission. It must therefore declare its Founder's message, not its interpretation of that message, lest it lead souls astray.

# A minister's quiet hour with his books

By A. S. F. HORNE, MINISTER OF HASTINGS ELIM CHURCH

WE are living today in a dress-conscious society, so much so that one Christian lady was heard to say "I just could not afford to buy a new bathing costume because it would be out of fashion next year." Teenage girls in Britain spend an estimated £260,000,000 a year on clothes. So often we are told we are "with it" or we are not "with it"—this I believe applies to music, dress and many other so-called modern things and ways.

I read the following in a church magazine dated 1848. A young lady, about twenty, had been born to a rich inheritance and was the only child of parents who were dotingly fond of her. In a fashionable education nothing was spared to make it complete, but dress was the idol of the mother's heart.

The daughter was gay and answered all the mother's hopes in making a display in the fashionable world. But the hour of sickness came ; it was a dreadful hour, for it was the termination of all her earthly hopes. The minister was called ; he talked of death, judgment and eternity. She had never heard such language applied to her, and she trembled. In the dying hour she called for some fine clothes, and when they were brought she looked up to her mother and said: "These have ruined me ! You never told me I must die. You taught me that my errand in this world was to be gay and dressy, and to enjoy the vanities of life. How could you be so mean ? You knew I must die and go to judgment ; you never told me to read the Bible, or to go to church, unless to make a display of some new finery. Mother, you have ruined me. Take these away, and keep them as a remembrance of your sin and my sad end." She died a few moments after.

May God help all Christian parents to realise that their duty is to set their children an example in church behaviour, church attendance, prayer, and Bible study. God expects us not to claim to understand the Bible from cover to cover, but to obey it and live it.

Many are the stories that could be told of Billy Bray the Cornish miner. Billy died in 1868, and as he lay dying a friend called to see him and asked if he was afraid to die. Billy sat bolt upright in bed and shouted: Glory ! Me fear death ? Me lost ? Why, my Saviour conquered death. If I were to go down to hell I would shout 'Glory, glory' to my blessed Jesus until I made the bottomless pit ring again, and that miserable old Satan would say 'Billy Bray, this is no place for thee ; get thee back.' Then up to heaven I would go, shouting 'Glory, glory, praise the Lord.'"

God help us so to live, and so to die.

---

## AN AID TO MEMORY

The Korean not only memorises Scripture ; he puts it into practice. One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings he was asked the purpose of his visit. His reply was: "I have been memorising some verses in the Bible and have come to recite them to you." He lived 100 miles away and had walked all that distance, travelling four nights, a long stroll to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount. He was told that if he simply memorised it it would be a feat of memory and nothing more ; he must practise its teachings. His face lighted up with a smile as he promptly replied: "That is the way I learned it. I tried to memorise it, but it wouldn't stick, so I hit on this plan. I would memorise a verse, and then find a heathen neighbour of mine and practise the verse on him. Then I found it would stick."

JAMES S. GALE.

## PROPORTIONATE GIVING

As long as a man thinks that he owns what he has the Church will always appear to him as a beggar, appealing to him to part with enough to meet her needs. The Church is everlastingly depending upon his good will and impulses of generosity. But once a man realises that he owns nothing, but owes everything, that he is a temporary steward of all that he is and has, and that his very life is given in trust, the proper proportion of his gifts to the Lord's cause will be forthcoming. Many people are not giving in proportion to their income. They have been in the habit of spending for their own comfort and convenience and giving God a little of what happened to be left. Since many of them live right up to the limit of their income, there is, from their standpoint, some logic in their claim that they cannot raise their contribution.

# TOWA

IT IS an exciting scene brought to us in the lovely language of the Canticles. Who is not thrilled to see a royal procession? And this is the majestic retinue of a king, king Solomon, and his bride travelling to Jerusalem, and as this splendid cavalcade nears the city the streets are agog. The surging throng is eager and wondering; the sight is beautiful, thrilling and arresting. The people crowd to see, they clamour with delight. "Who is this that comes?" they cry.

A king and his bride, and the multitude is stirred. The Church is often referred to as the bride and Jesus is indeed a King. He is the King of kings. Do we as believers collectively and individually cause a stir among our fellows? Does our living raise a sense of inquiry among the crowd? Is our walk through this evil world upright and pure, even to the amazement of many? The early Church had more than a "Sunday-go-to-meeting" experience; it had a living, vital, everyday Christ-given power and this "brought multitudes together, and they were confounded and amazed, and they marvelled." Day after day it went on. "The people ran together, greatly wondering." "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them, that they had been with Jesus." They certainly captivated the minds and hearts of men, and then came that classic of all admissions: "These that have turned the world upside down are come hither also" (Acts 2:6, 7; 3:11; 4:13; 17:6). God had given them something that could not be kept in a corner. And we too have been given the same grace, and the same wonderful salvation.

We were once talking about the lowering of Christian standards, the acceptance of things which only a few short years ago we would have shunned, when someone said to me "We have just got to go along with these things." But have we? Why must we conform to this world when He, our wonderful Lord, wants us to be transformed and hold up His image to the world? "They are *not* of the world" said the Master, and He surely meant it to apply for all time.

Who am I to show forth the beauty of a King? Perhaps that bride of long ago trembled a little as she sat by her groom and shared the dignity of his chariot and all the brilliance of that day. "What

*"Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant?"* (Solomon's Song 3:6).

does he see in me, to love me, and give me all this?" "I am black, but comely." She had had to perform the menial and unpopular tasks, but Solomon had looked beyond the work-scarred hands, the complexion that was roughened and darkened by the sun; he saw only a heart that would be devoted and true to him alone. "Who is this?" May our peace, joy and happy trust be noted by others—those others who need Him so and for whom He died. For His dear sake and theirs let us so live in all circumstances.

And he was conducting her, proudly I do believe, towards the city, where all might admire her unusual comeliness and the grace with which he had endowed her. From "out of the wilderness" they came—away from the barren, the bleak, the desolate, the wild, where no springs are, no growth, no beauty. In what wilderness has your Lord found you? Bless God, you wander there no more. "For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye" (Deuteronomy 32:9, 10).

When the late President John Kennedy visited Britain with his lovely wife they were invited to meet the Queen. This was front-page news in the American newspapers. One picture published had the bold caption "When two queens meet"—and this was true; Mrs. Jacqueline Kennedy was then the first lady in their land. But to some conservative British thinking and to the devoted royalist only one lady had royal blood. King Solomon was of royal stock, his bride was a commoner, yet he made her his queen. And we, the least and lowest, have been taken from our sinfulness and shame to become His own, His favoured and adored ones for always.

The spectacle was "like pillars of smoke." Anything can burn, and the smoke may be offensive, acrid, spoiling the clear and white. But this smoke

# THE CITY

## *by Madaline Coull*

BEESTON

was " perfumed." A sweet and pleasant odour filled the atmosphere. One hundred swinging incense containers, borne by one hundred brilliantly clad couriers, exuded a fragrance exquisite and rare. They could see and feel the king's incense, and the crowd was enthralled. Oh that from these lives of ours should pour out such a perfume, an inimitable sweetness, a noble unction, a permeating holiness !

Smoke without and fire within ! It was " burning incense." Let them see the outward sign of our hearts' pure and selfless devotion to our Lord, " pillars of smoke perfumed."

*" . . . Fire is bright,*
*Let temple burn, or flax ! An equal light*
*Leaps in the flames from cedar plant or weed,*
***And love is fire."***

The perfume was defined as that of myrrh and frankincense. The priest of old was anointed with holy oil, fragrant with myrrh, cinnamon and other spices. Esther had to undergo a long, tedious preparation with " oil of myrrh and sweet odours " ere she was ready to go before king Ahasuerus. God the Holy Spirit anoints us with holy oil, makes us and prepares us to be like the One whose " garments smell of myrrh, and aloes, and cassia, out of the ivory palaces " (Psalm 45 : 8).

*" And every virtue we possess,*
*And every conquest won,*
*And every thought of holiness*
*Are His alone."*

" With all powders of the merchant." And these added further to the delectable, scent-laden air. These also belonged not to her but to the king. They were not products of that land, which was their familiar scene, but from a land afar, from Arabia, Persia, the Orient, brought over dangerous waters in the ships of Solomon. And the " powders of the divine Merchant " which can beautify our lives are brought by One from afar, One who ploughed through deeps of anguish and gave His life to obtain them, one who is divine, the eternal Son of God and our Saviour. Are your garments fragrant with the heavenly powders of Jesus? Are they blood-cleansed garments ?

Amid the colour and the fragrance of that moving column are the flashes of polished steel. The sun has caught the gleam of sword. " Threescore valiant men are about it. . . . They all hold swords, being expert in war : every man hath his sword upon his thigh because of fear in the night " (vv. 7, 8). While the Church of Jesus Christ is an influence for God and for good upon the hearts of unregenerate men, it should also be a militant Church, " terrible as an army with banners." Let us as a united force advance, and may the beauty of our God be upon us. Let us march on fearlessly to meet the evils of this benighted age, with our sword, " the sword of the Spirit, which is the word of God."

It seems that before this magnificent panorama ended the perfume faded, the martial tread was silenced, the treasures were forgotten ; yes, all must bow to the glory which climaxed that wonderful day. It is a shout which supersedes all other thrills (and eyes gaze no longer upon the bride) ; all hear and respond, " Behold king Solomon." See only a king " with the crown . . . and in the day of the gladness of his heart " (v. 11).

We are heading home, we are nearing the heavenly city, and as we journey may we reveal to hungry hearts around the true source of our bliss. " Behold King Jesus ! " Happy, glad day when a goodly host won through our testimony will lift up their eyes to see no man but Jesus. This will be His day of victory and He, adorned with many crowns, shall " see of the travail of His soul, and shall be satisfied " (Isaiah 53 : 11).

### " SECRET SERVICE "

*If the shut-ins all united*
*In one voice of common prayer,*
*What a ceaseless shower of blessing*
*Would be falling everywhere.*
*Though so weak, and oft-times helpless,*
*They can wield a mighty power,*
*Lifting up their souls' petitions*
*To the Saviour hour by hour.*
*They can importune the Father*
*From the " secret place " and then*
*In the quiet and the stillness*
*They can hear Him speak to them.*
*Never soldier in fierce conflict*
*Could a higher honour bring*
*Than the shut-in who's performing*
*" Secret service " for the King.*

GERTRUDE ROBINSON DUGAN.

# ELIM CHURCH PROGRESS




*Photograph by I. Alderson.*

**PONTYPRIDD** **Pastor: D. J. Green**

Harvest in Pontypridd was displayed in many ways this year. The unusual setting of a farm field provided the background and the abundance of produce revealed God's goodness. The guest speaker was Brian Edwards and everyone was glad to have him back again. In the afternoon he addressed the Sunday school, now almost 200 strong after more than doubling its numbers in a year.

**ANDOVER** **Pastor: J. Patterson**

J. Patterson reports that since his induction to the church in Andover numbers and offerings have increased, with last Sunday's offerings at £16. The church building has been painted and renovated, and hopes are high for blessing and revival. Mr. Patterson writes that he would value the prayers of readers for the church in Andover as they seek to begin a Sunday school.

**WHITEHAVEN** **Pastor: W. J. Allen**

Our church anniversary services, held in October, were a time of rich blessing from the Lord under the ministry of Pastors S. Beresford and T. W. Walker. The emphasis of their ministry was upon the authority of the Word, the glory of Christ and the work of the Holy Spirit.

The services attracted many from Whitehaven and the surrounding district of west Cumberland, including many from other denominations who testified "We have never heard it after this fashion."

Pastor R. Hunstan (Swansea), who called in on his way to Scotland, ministered very acceptably in song. Pastor W. J. Allen convened throughout the week-end.

H. POSTLETHWAITE (secretary).

**LINCOLN** **Pastor: B. J. Epton**

In the past few weeks the Lord has been blessing in the youth departments. We were able by His grace to take fifty-nine children and thirty adults on a Sunday school outing. This is really wonderful when we think that only six months ago there was no Sunday school at all.

On one Sunday evening Pastor Epton accepted twenty-one new members into fellowship, and souls are being saved every week; to God be all the glory.

Pastor J. McAvoy, from Grimsby, came to Lincoln for four days. A great blessing was received by all and the Saviour moved to the salvation of one soul. At our Sunday school anniversary three adults and six teenagers were saved.

Personal work is reaping a great harvest of souls. People in the works, shops and offices and on the streets are being brought in and are finding the Lord as their Saviour. We feel that we are on the verge of greater things for Him.

Please pray for us as this work progresses for His glory.

M. EPTON.

**HUDDERSFIELD CRUSADE REPORT** **Pastor: D. Byatt**

At this season when so many Christians are acclaiming with praise and thanksgiving the bounty of God in providence and creation the assembly in Huddersfield has particular cause for rejoicing.

During a crusade conducted for two weeks by Pastor E. J. Thomas, of Belfast, forty-five decisions were recorded and there was evidence of the power of God in healing the sick and recovery from blindness. Ministry of the Scriptures both preached and sung brought uplift and blessing to all who gathered in a church which was filled to capacity for practically every meeting.

Attendance at the children's services which preceded the gospel meetings rose to over fifty, and many children signified their desire to serve Jesus. This has resulted in an increase in Sunday school attendance.

We praise God for His goodness and mercy and

*(continued on facing page)*




*The banner display*

for the spirit of revival that has been manifested here, and we are sincerely grateful to Pastor Thomas for the great effort and sacrifices he made to make this crusade such a wonderful success.

J. D. J. ELLIOTT.

**PAUSE FOR A MOMENT OF PRAYER**

*Heavy and worn in the battle of life,*
*Driven and beaten by sorrow and strife ;*
*Turn to your Saviour your burden to share,*
*Pause at His feet for a moment of prayer.*

*Pause at His feet for a moment of prayer,*
*Honour the dear blessed name that we bear,*
*Pause in your hurry, worry and care,*
*Pause at His feet in a moment of prayer.*

*Pray for His strength lest you fall by the way ;*
*Plead for His grace to sustain you today,*
*Safely through evil His armour to wear ;*
*Pause at His feet for a moment of prayer.*

*Pause to partake of the sweet living bread,*
*Drink of His life at the great Fountain Head ;*
*Christ will restore you from sin and despair ;*
*Pause at His feet for a moment of prayer.*

**BIRMINGHAM PRESBYTERY SUNDAY SCHOOL RALLY**

**F. W. Jones reports**

Over 600 children and their teachers rallied at Graham Street Elim church on a Saturday afternoon for the first presbytery Sunday school rally in Birmingham. The contingents last in arriving circled the gallery as lusty children's voices sang praises to the Saviour.

Many of the Sunday schools represented took part with items building the programme in song and verse to the introduction of Pastor (Uncle Archie) Biddle, who never fails to captivate and charm the children.

True to form, he delighted and challenged by turn his youthful audience and their adult friends. The rally was closed by a display of Sunday school banners. The shield offered for the banner adjudged best was finally awarded to the Erdington branch despite many extremely fine efforts presented in that colourful parade.

It was an occasion to be remembered, and Pastor Frank Shadlock, the presbytery youth commissioner, who devised and led the rally and service, must surely have been thrilled and encouraged to view such a well-supported gathering. With him we thank God for the blessings He bestowed and look forward to many another such uniting of our district Sunday schools. May this be but the first of many annual rallies.

# Women's column

## "ARE YOU FASHION CONSCIOUS?"

By GLADYS GORTON

WE looked around as we sat drinking coffee in an open-air cafe overlooking the sea, and particularly noticed four young women whose hair-styles were very unconventional, which, of course, appears to be the fashion. Their hair was long and one had fair hair that hung gracefully around her shoulders and down her back.

"How strange fashion is," I remarked to my husband. "When I was young and growing my 'bobbed' hair people would have laughed at me if I had had my hair hanging like hers. I used to tuck it up under my hat to give the impression that it was bobbed and would have been scared to have it long like she has." I remember that the young fellows in the office would come up behind me with a pair of scissors and pretend to snip it off. Flesh-coloured stockings were all the vogue then; black or dark thick stockings were "out," and those who clung to the old style were ridiculed. On my wedding day my mother wore a beautiful green dress with leg-of-mutton sleeves. This was the latest in the thirties and I remember her saying that fashion had repeated itself, that it was "in" thirty years before when she was a girl.

Today's fashion or "way of life" is supposed to be very unconventional. In our day we were more restricted and more conformed to so-called "respectability." The trend in fashion today portrays the spirit of this careless, apathetic age. Everyone is a law unto himself, with the "I couldn't care less" manner or "It's nobody's business, I can please myself" attitude. The two generations before my young days were breaking from the rigid Victorian era, and now many of this generation have utterly abandoned all that conforms, restricts or disciplines life. I would not dream of attempting to give any definite opinion on the rights and wrongs of the past and the present generations, but I would stress the fact of the Christian's attitude to *right living before God*. It is so easy to succumb to "the fashion of this present world," and by this I do not mean the kind of clothes we wear, but that which goes far deeper.

"Be not conformed . . . but be ye transformed" (Romans 12:2). "Do not fashion in the same way

(*continued on facing page*)




HELLO SUNBEAMS.

This week I have some very sad news for you. I am sure you will remember the swans and the two baby cygnets I wrote about a few weeks ago. A very terrible thing happened to them all quite unexpectedly.

It was during the summer holidays, when all the school children were away enjoying themselves. The school was locked and deserted and the caretaker was away too. A leak appeared in the oil-storage tank in the school grounds and oil began to flow across the school fields and on to some waste ground. It flowed on and on and no one noticed, until eventually it flowed into the river where the little family of swans were living. The swans found themselves covered with thick black oil.

The swans were rescued by some students and other helpers, but for our little family it was too late. We were all very sad when we heard what had happened. Some of the other swans were cleaned up and returned to the river. For some weeks afterward we saw swans that had refused to be caught. Their once-white feathers were stained with black oil. We watched them as they tried to clean themselves, and we felt so very sorry that such a dreadful thing could have happened.

When I visited dear Aunt Emma, who lives in a little flat overlooking the river, she said that she had thought of a verse of Scripture as she watched the swans in their plight. You will find it in Luke 21, verse 36. "Watch and pray" the verse begins. If someone had been watching the tragedy would not have happened. All were away enjoying themselves and so the oil crept up unawares.

Everything is restored to normal now. There are a new family of swans and some little ones. Every time I look at them I am reminded of those other little ones that will never grow into the beautiful creatures that they should have been. I am reminded that "an enemy hath done this." That is just how Satan works. When we are not watching he comes along to destroy.

It is very important to watch, and more important still to pray. Jesus was often in prayer. In John chapter 17 it tells of His prayer for His own. You

(*continued on facing page*)

**YOUTH PAGE** (*continued*)

We then speak of wonderful movable houses (our bodies); coloured windows (eyes) with spring blinds (eye-lids) having dark fringes (eye-lashes); Red Lane (the throat), guarded by a pearl army (teeth), various gates, and a wonderful key—"the will." Someone seeks admission. He has bought the house. The hand that knocks is pierced; will you unlock the door? Then He will come in and put up a new notice:

**UNDER ENTIRELY NEW MANAGEMENT**

*Now the appeal.*

When appealing for the children to receive Christ as their Saviour we never ask for hands to be raised, for the simple reason that probably almost all will readily respond. Rather do we consider it a better way to get all those who will kneel at their bedsides and ask the Lord Jesus to come into their hearts as Saviour to write a letter and tell us just what they have done. Some such letters have been really lovely, naturally simple but simply natural. Special decision cards for children are available from the National Youth Director at Headquarters.

Having closed the meeting with prayer (repeated aloud by the children), ushers should be at various parts of the building while the young folk march out a row at a time to the singing of the signature tune, "Sunshine Corner."

Give every child a "Sunshine Corner" flag to wear. Tell them to go home in groups singing "Sunshine Corner." What an advertisement for your church!

**3. HOW TO KEEP THE CHILDREN**

The campaign should be followed by letters to the parents. Visitation is vital if we are to enrol children who do not attend a Sunday school. Names and addresses are readily given. The schools should be revisited with a further set of "free admission tickets" on the day of the first regular meeting following the campaign.

"Mighty undertaking here,
Souls are in the making here,
UP—and ON."

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**WOMEN'S COLUMN** (*continued*)

as the world" (Young's Literal Translation). "And those who deal with this world—over-using the enjoyments of this life—let them live as though they were not absorbed by it, and as if they had no dealings with it. For the outward form of this world—the present world order—is passing away (1 Corinthians 7 : 31 A.N.T.).

# COMING EVENTS

**ANDOVER.** November 27. Elim Church, South Street. United monthly rally at 7.30. Subject: divine healing. Preacher: J. G. Patterson. Testimony by Christine Patterson, healed of malignant cancer in 1962. Supporting items.

**BOLTON.** November 22-24. Elim Church, Platt Street, off Bridgeman Street. Convention for the deepening of spiritual life. Preacher: T. W. Walker. Convener: K. Smith. Each evening at 7.30.

**BROOKEBOROUGH, Co. Fermanagh.** November 20-26. Elim Church, Skeog. Convention. Saturday at 3.30 and 7.30 (refreshments provided). Preachers: T. W. Jacobs and W. H. Holohan. Sunday at 11.30 and 7.30. "This is life" campaign continues each night at 8, conducted by W. H. Holohan.

**CATERHAM.** November 27. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Pastor A. Howick and party.

**CHELMSFORD.** November 20, 21. Elim Church, Mildmay Road. Saturday at 7, grand youth rally. Preacher: A. Tee. Supporting items, with Peniel Chapel choir. Sunday at 6.30. Youth service.

**HASTINGS.** November 20. Elim Church, Station Road. At 7. Visit of W. J. Maybin and party.

**HIGH WYCOMBE.** November 14. Elim Church, Buckingham Drive. At 6.30. London Crusader Choir.

**NEWHAVEN.** November 13-21. Elim Church, Meeching Rise. First anniversary of the opening of the new church. Saturday at 7, G. Wesley Gilpin and Elim Bible College students. Convener: H. W. Holdstock. Sunday at 11 and 6.30 and weeknights (except Friday) at 7.30. Preacher: John Woodhead (York).

**NEWQUAY.** November 13-17. Elim Church, Marcus Hill. Annual autumn convention for the deepening of spiritual life. Saturday at 7.30. Sunday at 11 and 6. Monday to Wednesday at 7.30. Preacher: R. D. Bradley, Smethwick. Convener: David Holmes.

**RATHFRILAND, Co. Down.** November 13-18. Elim Church, Newry Road. Annual convention. Saturday at 3.30 and 6.30. Sunday at 12, 3.30 and 7.30. Preachers: A. Wilson (Irish superintendent) and Tom O'Grady (evangelist). Refreshments provided on both days. Continuing Monday to Thursday at 8. Convener: W. H. Holohan.

**ROMSEY.** November 20. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. G. Weare (Southampton).

**SHEFFIELD.** November 13-18. Elim Church, Lee Croft, Campo Lane. Teaching mission by Joseph Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30.

**THORNTON HEATH.** November 13-25. Elim Church, Mersham Road. Jubilee crusade, conducted by G. Canty. District Presbytery rally, Saturday at 7.30. Weeknights (except Friday) at 7.30. Wednesdays at 3. Sundays at 6.30. Prayer for divine healing each night.

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**SUNSHINE CORNER** (*continued*)

will find it in verse 15. Jesus wants us to pray for others too. He tells us to watch and pray. I am sure that the caretaker was very sad. If he had realised the danger he would have watched, but he was too late. Do pray for other boys and girls, won't you, and do make sure that you are safe too. We need Jesus to protect us and keep us from evil.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

YOUTH PAGE

*Conducted by the National Youth Director*

# HELPS ON "SUNSHINE CORNER" CAMPAIGNS

By PASTOR L. W. GREEN
(MINISTER OF ELIM CHURCH, PAISLEY)

WHAT a thrill it is these days to meet young people out-and-out for Christ, and to hear them tell of their conversion to Christ years ago in our "Sunshine Corner" campaigns!

It is the object of this article to give some practical suggestions for young people's services under three heads:

**1. HOW TO CAPTURE THE CHILDREN**
**2. HOW TO CAPTIVATE THE CHILDREN**
**3. HOW TO KEEP THE CHILDREN**

We fully realise, while we are considering the practical methods, that without the power of God's Spirit our labour will be in vain. Let us pray as if everything depended upon God and work as if everything depended upon us.

As it has been my privilege during twenty years to conduct children's campaigns, I want to mention the methods found most successful in this sphere of service, in the hope that you may glean something of practical use to apply to your particular department of the work.

**1. HOW TO CAPTURE THE CHILDREN FOR CHRIST**

First have your

**FREE ADMISSION TICKET**
**TO**
**SUNSHINE CORNER**

These are usually distributed to the children as they come out of day school on the day the campaign is due to commence (not before). Be sure your special services do not clash with any school holidays. The autumn has proved the best time for a campaign.

Having captured the children, now let us study

**2. HOW TO CAPTIVATE THEM**

Secure a large "Sunshine Corner" banner for the platform. Have reliable ushers to regulate the queue without and the crowd within, to avoid the possibility of accidents. Let the children talk while the church is filling up, but do not let them run about. There is, of course, a hubbub of conversation but no disorderly movement. The pianist plays a few choruses and the chatter subsides as the children begin to join in the singing.

When it is time to commence, the leader announces "The meeting has now begun" and gets everybody to sing the signature tune, "Sunshine Corner." From now on there should be no need for shouting "quiet" or "silence" and no need for threatening. Attention should be gained and kept not through force or fear but through interest. We must reach the young people through their curiosity, imagination, activity, and love of story. Here is a specimen service.

After singing "Sunshine Corner" we sing the chorus "Running over." Repeat with humming and actions; repeat again with music and actions only; repeat with actions only. Now there should be absolute silence and perfect control.

The leader now says in military style: "Everybody watch, and do as I do."

Hands together
Eyes closed
(Softly) Heads bowed

Repeat words together, "There is a green hill," and then sing them softly. Then all repeat a prayer after the leader. We never begin with "Our Father," because if we did all the children would continue with the Lord's Prayer; the "Amen" is immediately followed by another action chorus. We never use hymn-books in large gatherings; they cause confusion. A "detective" can be appointed to watch for the best-behaved boy and girl, who will receive a prize each. All boys and girls are asked to listen to the talk, then go home and write out all they can remember (putting name and age at the top of the paper) and bring the essays the next evening, and rewards are given for best results.

To hold attention, give the children something to say and do at frequent intervals during the message. Have a catch sentence for them to repeat every time you come to it. Attention is riveted waiting for *that* sentence.

Supposing we wish to speak on "Christ dwelling in our hearts by faith," we simplify this profound truth by displaying a notice:

**HOUSE**
**TO BE SOLD**
**(Vacant possession)**

(*continued on previous page*)

# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, November 15th** — Exodus 31:1-18

" I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship " (v. 3).

There was a job to be done, so God prepared the man He had chosen to do it by filling him with the Holy Spirit. His God-given gifts were not of a spiritual nature only. Examining the Scriptures that tell of the awakening of dormant powers in men by the filling of the Holy Spirit makes interesting and enlightening reading. The filling of the Holy Spirit can influence every department of life. It can make us better workmen as well as better preachers; it will help us to repair the church building as well as pray for souls; it will inspire us to do good works such as visiting the fatherless and widows in their affliction (James 1:27) as well as to preach in the open air or give a message in tongues; it will help us to light the boiler to heat the church in time for the morning service as well as to worship.

**Tuesday, November 16th** — Exodus 32:1-14

" And Moses besought the Lord his God " (v. 11).

The quality of our life is seen in life's supreme tests. What an admirable character was Moses! How devoted to the people he was serving! What zeal for the honour of God's name! He would rather pray for the forgiveness of a sinning people than accept an honour for himself made possible by their failure. This great-heartedness is a splendid example for us. Whatever our sphere of service, there are times when we are severely tempted to criticise those we serve and even to abandon our service altogether. Pray for the wayward, pray for the awkward, pray for the rebellious, says Moses. Never lose faith in the possibility of the transformation of men. Believe that at any moment a transforming response will be made to the entreaties of God, and pray to this end.

**Wednesday, November 17th** — Exodus 32:15-35

" Who is on the Lord's side? let him come unto me " (v. 26).

It is incredible that a people so blessed and favoured of God could turn away from Him so quickly. Israel's sin serves as a solemn warning to us of the fickleness of the human heart. " Wherefore let him that thinketh he standeth take heed lest he fail " (1 Corinthians 10:12). The response to Moses' challenge was most encouraging, for judging by appearances it seemed that the whole nation had turned to idolatry. But all the sons of Levi stood with Moses. In the darkest day of declension God never leaves Himself without a witness. Moses liked people to be fully committed, and he set the example himself. There was no doubting where he stood. " Take up thy cross and follow Me " said the Lord Jesus. It is the same decisive note. It is the attitude of heart that God requires: " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind " (Matthew 22:37).

**Thursday, November 18th** — Exodus 33:1-11

" And the Lord spake unto Moses face to face, as a man speaketh unto his friend " (v. 11).

Why was Moses so favoured? Even today there are Christians who know God in a deeper way than the majority, who seem to understand His purposes and to know His ways, who can readily discern His hand in the circumstances of life. Why have they such a deep spiritual experience? Why have they what appears to be a super spiritual sensitivity? Because they are leading the normal Christian life, while the rest are leading a sub-normal Christian life. God wants to treat us as friends (John 15:14). He wants to take us into His confidence. But this does not mean we shall all have the same experience as Moses or be used in a similar way; we shall have our own individual experience that will help forward the accomplishment of God's purposes.

**Friday, November 19th** — Exodus 33:12-23

" My presence shall go with thee, and I will give thee rest " (v. 14).

Could anybody receive a more inspiring and encouraging word than that? The assignment was a difficult one; the people were fickle and rebellious, there were many hardships and hazards, many disappointments and discouragements, many frustrations and setbacks, but God's presence would be more than sufficient. We are never called to serve alone, we are co-workers together with God. " Go ye therefore and teach all nations," said Jesus, then added, " and, lo, I am with you alway " (Matthew 28:19, 20). Whatever strain the service imposed, His presence would give rest, that indefinable spiritual experience that gives calm in turmoil, a rest in the depths of the soul though the surface waters are raging.

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last.

**Saturday, November 20th** — Exodus 34:1-17

" And no man shall come up with thee " (v. 3).

There are some tasks God requires us to do without consultation with others. The work can be impeded, perhaps even prevented, by the presence of another, particularly if what God has laid upon our hearts to do is contrary to accepted procedure or method. We are to **serve in secret.** " When thou prayest," said Jesus, " enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret " (Matthew 6:6). We must learn to pray without the assistance of the stimulation provided by the presence of others. Our spiritual life will be greatly strengthened by it. We are to **pray in secret.** Jesus gave us a similar word in reference to our giving: " Take heed that ye do not your alms before men, to be seen of them " (Matthew 6:1). What we give is a matter between God and us alone. We are to **give in secret.**

**Sunday, November 21st** — Exodus 34:18-35

" And the children of Israel saw the face of Moses, that the skin of Moses' face shone " (v. 35).

This was a unique experience, probably given by God for the purpose recognised by Paul: that we may appreciate the glory of God manifested in the Lord Jesus (read 2 Corinthians 3). Moses had been in the presence of God, and the rest were soon aware of it. The radiant countenance was a reflection of the glory within. He had had a deep experience of God that showed in his contact with others. The glory was the consequence of Moses having been in the presence of God. We cannot spend time in God's presence without partaking of His glory, but let us avoid interpreting this as a natural brightness of personality. God revealed to Moses that His glory was His goodness (Exodus 33:18-23). That is the glory we are to manifest. Others will then feel the impact of our communion with God.

# CLASSIFIED ADVERTISEMENTS

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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. C1074

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SURREY, Grenehurst Park, Capel (new home of Elim Bible College). Pastor and Mrs. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Phone Capel 3238. C.973

## BOOK SEARCH

HAVE any readers the following books in their possession ? If so, would they kindly let us know ? Please do not send the books. Write the Editor, 20 Clarence Avenue, London, S.W.4. *The Gift of Tongues*, by Dawson Walker, published 1903 ; *Pentecost in the Churches*, by Reader Harris, published 1897 ; *The Laying on of Hands*, by A. A. Boddy, published 1895. C.1140

## MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, combs, brushes, etc., gold-stamped with church or personal name. Raise funds quickly, easily. Repeat orders guaranteed. Details Northern Novelties, Bradford, 2. Cv.928d

## ITINERARIES

**London Crusader Choir :**
November 14, High Wycombe (Elim) ;
20, 21, Bournemouth (Winter Gardens and Elim Springbourne Church) ;
27, Welling ; 28, Kensington Temple (ATV broadcast) and Broadmoor hospital.

**Joseph Smith :**
November 13-18, Sheffield ;
November 20-25, Beeston.

## BIRTH

WYARD. On September 9th, to Sheilagh and Meyrick Wyard, of Reading, God's gift of a son, Adrian Mark.

## MARRIAGE

JOHNSTON—HAGGERTY. On October 23rd, at the Halifax Elim Church, James Johnston (Crusader secretary) to Anne Haggerty (Elim Crusader). Officiating minister: W. J. Hilliard.

**HAVE YOU A FRIEND OR RELATIVE IN THE BOLTON AREA ?**

**A letter to Pastor K. Smith will mean a personal invitation to them. Write NOW to "Elim," 82 Ellesmere Road, Daubhill, Bolton, Lancs (phone Bolton 62344), giving details, address, etc.**

**ELIM CHURCH, Platt Street (off Bridgeman Street), Bolton**
D.1132

## NEWS FLASH

**BARNSLEY CAMPAIGN—450 present and twenty decisions.**

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in the

## Winter Gardens, Bournemouth

**SATURDAY, NOVEMBER 20th, 1965, at 7 p.m.**

presented by the

**LONDON CRUSADER CHOIR**

and the

Boscombe S.A. Citadel Band

Massed Elim Choirs from Bournemouth and district

Bournemouth "Youth for Christ" Choir

The Malden Trio

REV. DOUGLAS B. GRAY (Director of Music)

Chairman : Don S. House

Speaker : REV. LAURIE LAMBERT

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D.1137L

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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI No. 47 NOVEMBER 20th, 1965 Sixpence




**Opening the new Elim church, High Wycombe.**
**Pastor : B. R. J. Garrard.**

# ELIM CHURCH CELEBRATES ITS GOLDEN JUBILEE

By F. H. COLEMAN MINISTER OF THE ELIM CHURCH, ISLINGTON, AND NORTH LONDON DISTRICT SUPERINTENDENT

THE theme of the afternoon meeting was "Now thank we all our God," and young and old met in the Royal Albert Hall, a place which has witnessed such memorable events as year after year Elim has demonstrated to the world the truth of the four-square gospel.

Hymns of praise poured from grateful hearts. "Now thank we all our God." Surely the Lord has been good.

The Elim Church had come into being because God had poured out His Spirit and hungry Christians had been filled and had received power to work for the Master. From a small beginning in Monaghan, in Ireland, in the year of grace 1915, the fire soon spread to Belfast and other towns. How fitting therefore that Pastor A. Wilson, Irish Superintendent, should lead in prayer!

Soon the fire leapt the Irish Sea and God was saving, healing and baptising in the Holy Spirit in England, Scotland and Wales. The Elim President for this Jubilee year is the minister of the City Temple, Cardiff. How wonderful it was to have a choir from Scotland with their kilts and tartan, and the delightful Elim children's choir from Wales looking so quaint in their national costume! From all parts of England come evidences of the work of God by the Holy Spirit. The rich and the poor, the immoral and the moral have had the gospel preached to them. Prison walls cannot bar this great gospel, taken there by the London Crusader Choir for at least 1,000 times. Does God save prisoners? Yes! Can we really believe it? A voice comes echoing through the great building; it is the testimony of one present who had been reclaimed in one of her Majesty's institutions under the ministry of the choir.

We are reminded as the programme unfolds that Elim has a fine youth movement, that thousands attend Sunday schools taught by a band of consecrated teachers and that Elim penetrates the dark regions of the earth, bringing the light of the glorious gospel to those who sit in darkness. Two Elim missionaries on furlough are present, and recorded voices from Hong Kong, Formosa, India, South America and Africa give greetings and assure us that they will be rejoicing with us.

Now time is given to tell of the expansion of the work under the anointed ministry of George Jeffreys, who, supported by his band of young evangelists, moved from city to city with the message of salvation, divine healing and the baptism of the Spirit. Church buildings were bought to become spiritual homes for the new converts. This meant a call for church leaders to be trained to use the Word of God and pastor these new assemblies of Christians. A college was needed, and one was purchased at Clapham. Through its doors have passed hundreds of young men from almost every country under the sun.

The massed choirs sing. Lights are dimmed, and now two powerful spotlights pick out fourteen young men, each carrying a flag representing a country where Elim missionaries are working for God. The flags are carried right through the auditorium and are placed in sockets on either side of the choirs.

Heaven seems to be bending low, and one thinks of the founder of Elim, in company with the warriors who have gone on before, William Henderson, Dr. Cyril Taylor, E. C. W. Boulton, John Dyke and George Kingston, with that great company of Elim believers praising God around the throne.

Perhaps the only one present who has come so far to be with us for this time of rejoicing is Pastor Gilbert Dunk, the superintendent of the Elim churches in New Zealand. How delighted we are to have our brother with us today. Mr. Dunk is a former student of Elim Bible College and was a minister in the Elim church in the Channel Islands when they were overrun by the Germans, and so was held there during the occupation.

The narrator, Pastor T. W. Walker, reminds us that the Elim Church is part of the world-wide Pentecostal Church. In South America one Pentecostal church alone seats 25,000, and it is not only filled but has 112 daughter churches.

More singing by the massed choirs under the able conducting of Pastor D. B. Gray, and the Word of God is ministered by Elim's President, Pastor P. S. Brewster.

" This is a very exciting year," said the President, " an exciting year for the people of Elim, and we are here to give thanks to God." Basing his sermon on the ten lepers who were healed by Jesus and yet only one returned to give thanks, the President went on to say that we all needed to rediscover the anointing of the Spirit and in this age of unthankfulness to rediscover also the spirit of thankfulness. Then, reminding us that we have so much for which to thank God, he asked those who had been healed to stand, then those who who had been filled with the Spirit and lastly those who were saved. The thousands on their feet began to sing praise to God, and when this ceased a great volume of praise went up to God. Heaven was wonderfully near now. Only Pentecostals know what it is to feel the lovely presence of the Spirit of God as He draws near. This is the blessing of Pentecost, the heritage of the Pentecostal people. Elim has enjoyed this for fifty years and we cannot lose this sweet, lovely blessing of the Lord. It makes us thankful to God that we are people who enjoy the fulness of the Spirit. Let men deride, let them come with us, whether for us or against us ; we have an experience, and this is not only a blessed thing but most vital to us as a movement.

An appeal to the unsaved brought a response, with three people indicating their desire to be saved.

Every spiritual revival has been characterised by its singing, for the gospel brings joy and gladness. Thanks must be expressed to the massed choirs for their singing, also to the choirs from Scotland and Wales. Thanks to the London Crusader Choir and to Lee Robbins for his delightful solo ; all made it a great afternoon of praise and thanksgiving. This was a family occasion, and a big " thank you " to the ushers, organist, pianists, those in the programme room for their help, and to Pastor J. H. Davies, the producer of the programme.

It is soon time for tea and the expectation of a great night service. Yes, it is " forward in faith " for the future.

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# Knottingley Jubilee Celebration

A GREAT sense of expectancy preceded our Jubilee celebrations, and how the members worked and prayed that God would pour out His blessing in a mighty way on all the activities ! And He did, praise His wonderful name.

A special celebration brochure was sent to all those who have had connections with our church.

We were privileged to have with us for ministry Pastor and Mrs. A. Anstey and Christine from Edinburgh, and Pastor and Mrs. L. Morris from Middlesbrough. Both of these brethren had been ministers in the Knottingley church.

During the week greetings on tape were received from all the ministers who once laboured for the Lord at Knottingley.

On the Monday evening about 150 sat down to tea served by the sisters of the church and then spent an evening of wonderful fellowship, during which greetings, with slides, from our very own missionaries, Pastor and Mrs. Don Norton and their children, were given.

God blessed the ministry of our two visiting ministers and their families and also the singing of one of our own " exiles " living in Hull, Mrs. Bertha Coward, and of the two brethren from the Wrenthorpe assembly.

W. R. H. R. SEMPLE.



*Pastor L. Morris in the centre with, on the left, Pastor J. J. B. Hounsome of the Knottingley Elim Church and, on the right, Pastor A. Anstey*

# I REMEMBER

## Pioneers and veterans recall the early days of Elim

### by Mrs. J. S. Strachan

**Mrs. J. S. Strachan, better known to most Elim people under her maiden name of Dougherty, entered the Elim ministry in 1921. During thirty-four years of ministry Mrs. Strachan pastored many Elim churches, including Moneyslane, Ballymoney, Vazon, Grimsby, Tamworth, Ashbourne, Andover and Leicester, and was assistant minister at Sheffield, Cardiff, East Ham, Carlisle and Hull. Mrs. Strachan retired from full-time ministry in 1955.**

So it is fifty years since the beginning of the Elim Church! Like many more, I only know about the birth of the movement by hearsay: how a few young men in Monaghan got to know of present-day Pentecost, received the blessing, and banded themselves together to proclaim the message; how, in their anxiety that others should share the blessing, they invited Pastor George Jeffreys to come over from Wales to help them spread the good tidings. Like the men outside the camp in 2 Kings 7 : 9, they decided that " this is a day of good tidings " and that they had a message worth sharing. By 1916 the message had reached Ballymena, a tent mission had been held, resulting in much blessing, and a church had been established.

I lived four miles from Ballymena, out in the country; there were not the facilities for travel as today, but faithful friends testified everywhere, and we who were not privileged to attend the tent mission were made hungry by the testimony of those who recorded their experiences and told what God had done in their midst. The work spread greatly by the efforts of local people and local preachers who gave of their time, talents and strength to minister in homes far out in the country, or in villages wherever an opening could be found.

How well I remember the prayer meetings held weekly in brother James Turtle's sitting room, kindly put at our disposal for that purpose, and I am told that at one time brother Edward Harris had seventy people meeting at the breaking-of-bread service held every Lord's day morning in his farm kitchen. His home was about seven miles from Ballymena.

The meetings in Ballymena were held in the old Orange Hall, and the Christmas conventions were held in what was then known as the Protestant Hall. At the very beginning they had been held in the Town Hall in the town centre. A full week's convention meetings were held there one Christmas, when the people sang heartily " Send the fire," and the week following the hall was burned down! As you can imagine, people commented on the fact, but I am sure they did not believe for a moment that there was any connection between the convention and the fire.

The speakers in those early days were from England. I remember names like Tetchner, Saxby, Howard and John Carter. I remember particularly one Christmas service in the Townsend Street church when the whole congregation sang in other tongues; John Carter's seemed to be the leading voice and there was not a discordant note.

I remember the afternoon when I received the experience I had sought so long, when a few believers met in the home of the Richardson family about two miles out of Lurgan. Miss Morrell and Miss Graves, Assemblies of God workers, were there; both are now with the Lord. Miss Graves died in China in the early days of Communist take-over, after many years of service as a missionary. The Spirit filled my soul to overflowing, loosened my tongue and gave me an Acts 2 : 4 experience. Whatever the enemy has tried to do all down the years he was never been able to rob me of that experience. That was in August 1920, and in May of the following year I came into the Elim ministry.

I wonder sometimes if the experiences of workers in those early days could not in some small way compare with the experiences we read of missionaries having in other fields. The work began during the time of " the troubles " in Northern Ireland, when to be out after the 11 p.m. curfew was to risk being arrested, fined, or even shot.

Some of the churches were and still are in country places. I well remember walking through storm and sunshine along country roads and lanes to visit the people. Some of the town churches had branch churches in the village and one had to cycle six or seven miles on winter nights as well as summer nights to minister. And how eerie it seemed sometimes cycling late at night in the darkness with no light but that of a bicycle lamp, and perhaps not meeting a single person for miles.

Were there compensations? Yes! One sometimes longs for the compensations of those days, when Pentecost was ignored or despised. The hungry responded to the gospel: every mission brought a harvest of souls; even in the mid-week services sinners would seek the Saviour; in the visitation people were won for Christ; fellowship was precious; it cost to come out on the side of Pentecost.

It was wonderful how God met every need. Each worker stepped out trusting God for all supplies. There was no college in which to train; we must all be taught of God. And the ear that God opens and the heart that God teaches is indeed well spoken to and well taught. For eight years I served in the ministry without salary, and every need was supplied and not one hour's care had I for finance.

I remember the first great loss the work suffered by the sudden home-call of one of the first fine pioneers. The work had spread and was prospering in England. Elim Woodlands had been purchased and a training college established. All seemed fair sailing, but when Pastor Wm. Henderson was suddenly called to higher service it seemed as if a pillar had collapsed and left the building so much weaker.

So much for the past. Fifty years are behind us, and many a hard blow the work has endured (perhaps it was to demonstrate that there are things that cannot be shaken), shaken at times to the foundations, but the foundations cannot be shaken. "The Lord knoweth them that are His." In it all and through it all God has never for one moment forsaken us. He has been at the helm and brought us thus far, and He goes before (John 10 : 4). We can raise our Ebenezer and cry "Hitherto hath the Lord helped us." "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13 : 8).

# Pastor's twenty-five years in the Elim ministry celebrated

*From left to right, Pastor and Mrs. L. Botham, Pastor and Mrs. R. R. Taylor, and Pastor and Mrs. E. F. Cole*



ON Thursday, October 21st, Pastor R. R. Taylor completed twenty-five years in the Elim ministry, and to mark the occasion he and Mrs. Taylor entertained to tea the members and friends of the Leicester Elim church. About 135 people were present, including the district superintendent, Pastor Wynne Lewis, Pastor and Mrs. E. F. Cole, of Birmingham, and Pastor and Mrs. Botham, of Leicester Assemblies of God. The church secretary, Mr. George, thanked Mr. Taylor for his work in the Leicester church during the years of his ministry and made mention of the many improvements made in the church building during the last two years. He then presented a gold watch and a cheque to Mr. Taylor from the assembly, and a tea service to Mrs. Taylor. Bouquets of flowers were also given to Mrs. Taylor. In reply Mr. Taylor thanked the people for the happy fellowship that he had enjoyed at Leicester and for their gifts to himself and his wife on this occasion. Mrs. Taylor sang, accompanied by her two daughters, Audrey and Irene, on guitars. The photograph is of Pastor and Mrs. Taylor cutting the twenty-fifth anniversary cake.


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# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

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**Editor :** J. T. Bradley.

**Editorial Board :** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms : 34/- for one year or 17/6 for 6 months, post free to any address.**

**Quantities :** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office :** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos :** Headquarters and Publishing Dept. : Tulse Hill 2227. Editorial Office : Tulse Hill 2227.

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

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# EDITORIAL

DR. STEPHEN BLACK recently carried out a research project, sponsored by the Harry Ferguson Research Organisation, on what makes motorists tick. As people under hypnotism are believed to reveal their motives in depth more readily than in their normal mental condition, Dr. Black employed this on a few subjects. His discovery gives another shattering blow to the social reformers' and liberal theologians' belief in the fundamental decency of human nature, and that only adjustments of environment are needed to make that decency all-pervasive.

Dr. Black's discovery flashes with revelation. We quote : "On the evidence of this small sample, at least, it would seem that the root of all our trouble on the roads is the muddled, greedy and, above all, wildly aggressive subconscious mind of men."

This editorial is not, of course, concerned with motoring. But to have the truth about basic human nature in a context of research about something else makes impressive reading ; we would enlarge this almost apocalyptic language to state that the root of all our troubles is our muddled, greedy and, above all, wildly aggressive subconscious mind. Substitute "heart" for subconscious mind and we are given almost Bible language.

We are therefore, according to Dr. Black, not basically decent, but basically muddled, greedy and, above all, wildly aggressive.

The words used are interesting. "Muddled" reminds us of the youngsters who say "I'm an all-mixed-up kind of kid"; "greedy" takes us to the consistent Bible description of us as being innately selfish ; "wildly aggressive" gives us one cause at least for the multiplicity of wars.

Readers will not need to be reminded of the Holy Spirit's description of what we are basically : "the heart is deceitful above all things, and desperately wicked," or of our Lord's description of the evils that spring from our basic nature, or of the question in James's epistle, "Whence come wars and fightings among you ?"

Men who have seen God have always realised the wickedness of human nature. For example, Job's words were "I have heard of Thee . . . but now mine eye seeth Thee, and I abhor myself."

Because of what we are we need to pursue a policy of self-distrust and of dependence upon and guidance by a source other than ourselves. We need Jesus to be our Saviour moment by moment, the Holy Spirit to be the searcher of our hearts and the Word of God to be our guide, also moment by moment.

# from my diary

By T. H. STEVENSON

SEEMINGLY England will have some county cricket on Sundays next year. The whole question of how Sundays should be observed is increasingly brought before us. I do not favour Sunday games, but neither do I agree with the argument that such will keep people away from church who already attend. It might give many men an excuse, though, to leave their Sunday gardening or decorating and repairing, which seem to occupy them now. It almost appears to be a matter of the lesser of two evils : how they spend it now and how they would prefer to do so.

☆ ☆ ☆

An advocate of Sunday cricket notes that such first-class games are scheduled to begin at one o'clock, and that with this late start " churchgoers would not be tempted to creep out half-way through the sermon." I am inclined to think that where people are tempted to creep out during a sermon this desire is more likely to be created by the sermon itself, though it would seem to require a rather dull sermon to be duller than cricket and other national sports are reported to be, with their annually decreasing attendances.

☆ ☆ ☆

The same writer remarked : " The attitude of the Roman Catholic Church towards Sunday observance seems to me the most sensible. You *must* go to church, but *afterwards you can enjoy yourself* " (my italics). Many of us would consider such an attitude the most nonsensical, not the most sensible. If the worship and fellowship of God's house are as they ought to be, the people who attend will find their full enjoyment then, not afterwards. Their attendance will be a *voluntary* must—of choice, not of compulsion.

☆ ☆ ☆

What is the chief interest behind the promotion of sports and entertainments on Sunday ? It is not so much that of the public or players as that of the promoters. It is more a matter of money than of morals. A few years ago in a Scottish city a big Sunday entertainment show was arranged in aid of charity. The proceeds amounted to several hundred pounds, but when the organisers and the entertainers received their " expenses " the balance for the charity was a paltry few pounds. The " love of money " reigns over " lovers of pleasure." If men were " lovers of God " there would be a quick solution to the question of how to occupy the Lord's day.

☆ ☆ ☆

On his return to Rhodesia after his talks with Mr. Harold Wilson, Mr. Ian Smith said that his cabinet and he " must talk, talk and talk until we are convinced we are making the right decision in every respect." Politics aside, not everyone would agree that to talk, talk and talk is the best way to reach right decisions. Such procedure has often produced the very opposite effect. There is, of course, a particularly American technique used by politicians, whereby one can keep on talking in a debate until the bill being debated is " talked out " in the allotted time, so that no decision can be reached. Come to think of it, even preachers can talk beyond the point where there may be neither time nor inclination left for anyone to make the decision the preacher had aimed for.

☆ ☆ ☆

The subject of giving crops up frequently, and today may do so more in the Anglican Church than in most churches. Christian stewardship has attained the proportion of a crusade. A neighbouring village parish has had in its news sheet this little titbit on the " levels of giving " : " There is the ' tip ' level—my small change to God ; the ' entertainment ' level —I pay when I go to church ; the ' emotional ' level—I give when I feel like it ; the ' good-intention ' level—I will do better when I've more to spare and it won't interfere with anything else ; the ' Christian ' level—I will make my giving an act of worship by giving back to the utmost of my ability in gratitude for all He has given me." The article continues on the theme of " . . . opportunities for giving, both in service and in money. Volunteers are wanted to care for the elderly, sick and lonely folk, to sing in the choir, to transport the elderly and infirm to church, etc." In Elim we are grateful for the generous giving of many of our people, but I feel that systematic giving by all our members can result only from giving instruction rather than depending upon appeal.

# THE LAST

THE evening of Saturday, October 23rd, was the fourth and final service of Elim's thanksgiving in the Royal Albert Hall in this great Jubilee year. It was possibly the greatest day of all. We met to render our thanks to God and to dedicate ourselves afresh to the work He has entrusted to our care.

Like the Israelites of old travelling to their appointed feasts, so from Scotland, Ireland, Wales, the Channel Islands and the towns and cities of England they came in thousands to this final national rally.

The flags of countries where Elim missionaries have carried the gospel flanked the massed choirs. For thirty minutes we listened to the choirs, under their conductor, Pastor D. B. Gray, rendering " Onward, soldiers of the cross "; then the Scottish choir, in national costume, sang " Within my heart," and Lee Robbins, our American guest singer, thrilled us with his song " There is no greater love."

A colourful addition to the choir was the junior choir from Wales, in national costume, who sang " I am so glad that our Father in heaven tells of His love in the Book He has given."

The ministers' choral group in quick tempo reminded us that " When morning comes " earth's sorrows will flee away and " We shall understand it better by and by." The song service ended wih a great burst of praise and thanks from the united choirs, " Ten thousand thanks to Jesus, our Saviour and our King," echoing the praise of all our hearts. The opening congregational hymn was convened by our Secretary-General, Pastor H. W. Greenway, then Pastor J. T. Bradley led us in prayer, after reminding us that despite the passing of the years " God is just the same today." Sick and absent friends were also remembered before God.

The massed choirs followed the prayer time with the hymn " Sing the praises of the Lord," and Pastor G. W. Gilpin, Principal of Elim Bible College, read to us the Scripture lesson, Luke 14 : 15-24.

Lee Robbins joined the London Crusader Choir in a beautiful rendering of the words from Psalm 24, " Lift up your heads, O ye gates, . . . Who is this King of glory ? The Lord strong and mighty." By way of contrast he sang a solo item with a lovely chorus which was a testimony in itself, " O how I love Him, how I adore Him."

Next came the congregational singing of the hymn " Years I spent in vanity and pride," and we rejoiced afresh in the love that drew salvation's plan, the grace that brought it down to man and spanned the mighty gulf at Calvary.

The junior choir sang to us in Welsh, to the tune *Rachie ;* though the language was unfamiliar to English ears we caught the spirit of their song, and the entire congregation, swept by the ecstasy they felt, applauded their contribution to the sum total of our praise to God.

Our indefatigable Youth Director, Alex Tee, then led us during our chorus time. He directed us heavenwards as we sang " How great Thou Art," backwards as we sang " I love Jesus, Hallelujah, I love Jesus, yes I do," and forward as we sang " The Lion of Judah." He assured us that victory lay ahead, for we had One with us who could break every chain. And it augurs well for the future if we may judge by the terrific response of the congregation to this chorus.

Tribute was paid at this juncture to Pastor E.



# OF THE FEAST

## *by Pastor J. J. Morgan*

FIELD SUPERINTENDENT

J. Phillips, our former Secretary-General, who organised so many of the Royal Albert Hall services in the past ; to D. B. Gray for his ministry through the medium of song ; and to Ronald Cooper, who has presided at the organ for so many years.

The Scottish choir, conduced by Hugh Clark, of Motherwell, treated us to a selection of musical items woven together in the music of the land of the heather. We were transported to the highlands of pleasure and delight by their contribution.

" I wish we had a Jubilee celebration every year," J. C. Smyth, our Administrative Secretary, told us in making the announcements. To this we all said " Amen ! " The offering was announced as a " thank-offering to God " and we believe our people nobly responded. Mr. Smyth informed us that this day was recorded in the Bible in 2 Chronicles 7 : 10, the twenty-third day of the seventh month being the final day of the dedication of the temple of Solomon.

In imagination we were carried away to the glory-land as we listened to the male-voice presentation of " I have heard of a land on a far-away strand, where nothing shall ever grow old "; the London Crusader Choir followed with " When He shall come resplendent in His glory."

Our President, Pastor P. S. Brewster, then addressed us in his forthright manner and the burden

(*continued on page 763*)

**Jubilee thanksgiving service, Royal Albert Hall.**



# ELIM CHURCH PROGRESS

## *The "Clapham Observer" reports on Mr. Ted Taylor's miraculous healing during the Barking crusade*

MANY people are sceptical about divine healing. Mr. Ted Taylor, Wandsworth Road, Clapham, was one of them until Saturday. But on Saturday he attended a divine healing service—and was able to walk unaided for the first time in many months.

Mr. Taylor, a 48-year-old grandfather, was suffering from ataxia, a disorder of the nervous system which made him unable to walk without help, unable to move his fingers, to remember things from one hour to the next, to see well enough to read.

"If I wanted to go up the stairs I had to crawl on my hands and knees," he said. "I could hardly speak. I used to fall about, and if I wanted to pick up a cup I had to concentrate on what I was doing and work my hand to it."

He had been an agnostic all his life, and naturally was sceptical when his brother-in-law, Mr. Harry Bayford, suggested that he went to one of the Elim Church's healing services.

**Insisted**

But Mr. Bayford insisted, and one Saturday evening took him to a service at Barking Assembly Hall.

"This chap—Rev. Alexander Tee—put his hand on my head and said 'You can walk. Would you like to show the congregation how you can walk?'

"He put some oil on my forehead and I pushed my brother-in-law aside and walked the whole distance of the hall, about 200 yards, and back, without anyone holding me.

"There were over 500 people there and I spoke to them—something I would never normally do because I am too self-conscious—and told them what had happened to me.

**Speaking**

"Normally, if I went out for a drink and there were a lot of people in the pub I wouldn't dare go in. But there I was, speaking to all those people."

Now Mr. Taylor feels some pain in his legs—which he thinks occurs because he has not used the muscles for so long—but otherwise is quite well and hopes to return to his work as a compositor and reader within a few weeks.

A doctor who saw him on Wednesday described his improvement as remarkable.



**Mr. Ted Taylor with Alex Tee.**

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**CARLISLE** **PASTOR: H. PALLISER**

SUNDAY, October 24th, 1965, may turn out to be a red-letter day in the history of the Elim church, Carlisle, and for two exciting reasons.

In the first place it was harvest thanksgiving, and the pattern of the two preceding years was repeated in that the thanksgiving was expressed in a financial thankoffering instead of the usual gifts of fruit, flowers, etc., the money given to be sent to our own Elim missionaries for them to use in the relief of hunger. Thus in our services of the day we not only thanked the Lord for His goodness to us but remembered those living in hunger. This year we

felt directed to help Pastor Henry Jeffery and his colleagues in Brazil, for his letters to us only too sadly revealed the appalling needs out there. Once again our members took up the challenge with enthusiasm and prayerful sympathy.

But what would the amount of the offering be? In 1963 the total was £250, in 1964 it was £320. The joy and excitement may be imagined when this year's total was announced: £350. Then, as if that were not enough, we had our second wonderful piece of news—that the missionary box income for the six months ending September 30th totalled £284, a new record for Carlisle.

In fact we are informed by the treasurer that during the past twelve years the missionary giving has amounted to something in the region of £6,000, a proud record for the border city. "To God be the glory!"

H. PALLISER.

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### PASTOR L. D. V. TILLER FAREWELLS FROM WELLS ELIM CHURCH

THE farewell of our pastor, L. D. V. Tiller, on Sunday, October 24th, was a sad occasion for the Wells Elim church and hearts were full as we listened to the gospel message being proclaimed, for Pastor Tiller and his wife had been our helps and guides for the past six years.

The church secretary spoke in appreciation of what had been done and, on behalf of the diaconate and church, presented Pastor Tiller with a small cash gift. Other gifts were presented to Pastor Tiller and his wife by the Sunshine Corner group, the Sunday school and the Crusaders. Mrs. Tiller also received a gift from the Women's Fellowship. We believe the loss to Wells Elim church will be gain to Colchester. May the Lord continue to bless and use Pastor Tiller and his wife to the glory of His name.

R. THORNE,
*Church secretary.*

---

### THE LAST DAY OF THE FEAST (*continued*)

of his message was evangelism: "We must endeavour to compel them to come in." And men and women all over the building responded to the appeal to come to Christ.

With bowed heads we dedicated our lives afresh to God, and Pastor Charles Kingston commended us to God in prayer. Slowly we took our leave of one another, and passed into the night to labour for God until we gather at last to celebrate the glorious eternal jubilee of the people of God in heaven, in the eternal morning which will never have an end.

To Him be the glory for ever. Amen.




JOHN FRIDAY

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E.E.1

# Women's column

By GLADYS GORTON

### WASHING-UP

"WHO is going to do the washing-up?" This question must be asked in millions of homes. Washing-up is considered a very disagreeable task and the bane of a woman's life.

Standing by the kitchen sink washing the dishes, I thought of you and others, and wondered what were your thoughts as you did the washing-up. Were they full of problems? Did they continually feed upon something hurtful which was said or done to you? Were you fretting or worrying about your circumstances? Did the Lord occupy your thoughts? "My meditation of him shall be sweet" (Psalm 104:34). Were you counting your blessings?

I heard a woman say the other day that she thought out mighty sermons at the kitchen sink but had never been able to preach them. But to get back to washing-up. I have a friend who has a washing-up machine. It is interesting to watch her stack of dishes and saucepans. She usually leaves all the dishes until the evening and then uses the machine. There are only four in the family. Personally, I would rather get on and get them done and out of the way; dishes piled up in the kitchen would fidget me. It's a good thing we are not all made alike, isn't it?

This past summer friends from the north called on their way home from holiday in Guernsey and stayed a couple of days. Bob handed me a cutting from a newspaper. A housewife had composed the following poem after thinking about the world's starving multitudes and seeing pictures of emaciated children.

*"Thank God for dirty dishes,*
*They have a tale to tell;*
*We're eating very well.*
*With home and health and happiness,*
*I shouldn't want to fuss,*
*For by a stack of evidence*
*God's been good to us."*

If we had nothing to eat we would have no washing-up to do.

Give me dishes to wash! Who is going to wash the dishes in your home?

---

**JUBILEE DOUBLE NUMBER. We have to report that in spite of the additional number printed the Jubilee double number of "Elim Evangel" is completely sold out.—Editor.**

# Sunshine Corner



HELLO SUNBEAMS.

It was Uncle Ray who introduced the rather puzzling word. He was the quiz-master and the question was "Which of these is not mentioned in the Bible: wagon, chariot, boat, ship, litter?" The answer was "litter," because it is not mentioned in the Bible. Then he asked "What is a litter?" and nobody seemed to know. There were some very strange answers to his question. It was ages before we discovered that a litter is a kind of stretcher.

Perhaps you didn't know that a litter was a stretcher, but I am quite sure you would have known a strange object called a litter bin. You will find them in all sorts of places, especially in parks and at beauty spots. You will probably find a big notice to remind you to place your litter here. It doesn't mean a stretcher this time. Litter is anything useless or unwanted. Old tins, bottles and wrappers can all be litter.

Lots of people are careless and leave litter around to spoil and mar. There is a law now that is designed to stop litter louts. It says that people who throw litter about can be fined heavily, but in some places litter is still left lying around. Perhaps you have seen a lovely place spoit by careless people who leave rubbish behind.

Jesus told the disciples in John 6, verse 12, to "gather up the fragments that remain." He set a wonderful example Himself and although there had been such a great multitude there was no litter. We read that they filled twelve baskets with the fragments.

There were those who brought "litter" into the temple. They turned the temple into a market place instead of the house of God. When Jesus saw it He was very angry, and drove them all out and overturned their tables. "My Father's house should be a house of prayer," He said, "but ye have made it a den of thieves."

There are little sins that can mar our lives. They can be like litter. We need to watch and pray if we would keep our lives beautiful. You will often see a wise gardener with a garden bonfire. He gathers up all the rubbish and burns it so that the garden can be kept beautiful. The Holy Spirit can come

(*continued on facing page*)

# COMING EVENTS

**ANDOVER.** November 27. Elim Church, South Street. United monthly rally at 7.30. Subject: divine healing. Preacher: J. G. Patterson. Testimony by Christine Patterson, healed of malignant cancer in 1962. Supporting items.

**BOLTON.** November 22-24. Elim Church, Platt Street, off Bridgeman Street. Convention for the deepening of spiritual life. Preacher: T. W. Walker. Convener: K. Smith. Each evening at 7.30.

**BROOKEBOROUGH, Co. Fermanagh.** November 20-26. Elim Church, Skeog. Convention. Saturday at 3.30 and 7.30 (refreshments provided). Preachers: T. W. Jacobs and W. H. Holohan. Sunday at 11.30 and 7.30. "This is life" campaign continues each night at 8, conducted by W. H. Holohan.

**CAERPHILLY.** November 20, 21. Elim Church, St. Fagan's Street. Saturday at 7.15. Visit of Eddie Lamb. Sunday at 6.30. "Amazing predictions and their fulfilment. The city that vanished." Film-strip and commentary.

**CATERHAM.** November 27. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Pastor A. Howick and party.

**ILFORD.** December 4. Elim Church, Clements Road. At 10.30, district presbytery meeting. Discussion on evangelism. At 2, business meeting, At 7, rally conducted by the Hathaway family.

**LIVERPOOL.** November 26. Elim Church, Jubilee Drive. At 7.45, visit of Ron Jones to discuss the 1966 Liverpool crusade. All Christians invited.

**MACCLESFIELD.** November 27. Elim Church, Mill Lane. At 7. Preacher: Wynne Lewis. December 4. At 7, visit of Potteries Bethel Church group.

**SILVERDALE.** November 28—December 5. Elim Church, Albert Street. Jubilee convention. Weeknights (except Friday) at 7.30. Sundays at 11, 6.30 and 8.15. Preacher: Joseph Smith. Convener: Tony Williams.

**THORNTON HEATH.** November 13-25. Elim Church, Mersham Road. Jubilee crusade, conducted by G. Canty. District Presbytery rally, Saturday at 7.30. Weeknights (except Friday) at 7.30. Wednesdays at 3. Sundays at 6.30. Prayer for divine healing each night.


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**Musical director: PASTOR DOUGLAS B. GRAY**

D.1148h



**ELIM CHURCH, EAST HAM**
(Corner Central Park Road, Kimberley Avenue)
**Sunday, November 28th:**
**8 a.m. to 9 a.m., Breaking of Bread**
**6.30 p.m., service taken by a team of North American business men and ministers**
**8.15 p.m., after-church rally, supported by other churches in the area**
Plan to attend meetings Convener: the minister
D.1146


**YOUTH PAGE** *(continued from page 766)*

leader to lead them to Christ, "We don't want to be talked into anything" they pleaded.

It is weird and horrible—young people so conditioned by propaganda and psychology that they fear being brainwashed into being Christians; so confused and bemused that they will reject that which is wholesome and pure and accept that which is less desirable. They will scream at the pop stars, rock to the beat, pep themselves with alcohol or pills and be scared of the gospel lest it should change them. Pray for them.

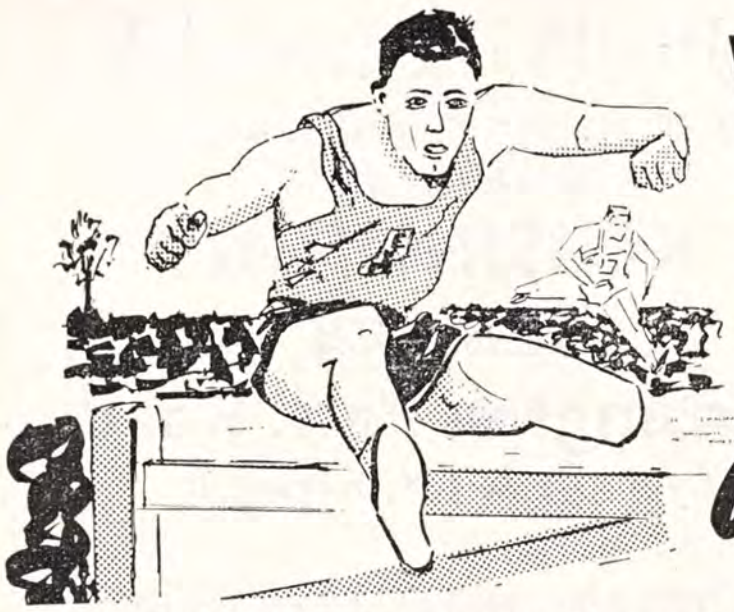
**SUNSHINE CORNER** *(continued)*

into our lives so that we can be clean and pure Christians. We need to pray often and to ask for this cleansing. If we are careless we can forget that there are these little sins. They can be left like litter and they can spoil our lives. I don't want to be a litter lout, do you?

'Bye now sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.



# YOUTH in action!

# Beware of the Gospel!

## by RAY JOBLING

(MINISTER OF THE ELIM CHURCH, TAMWORTH)

AS far as publicity was concerned it was laid on with a trowel: posters, window bills, handbills, press announcements—the lot! The items and programme left nothing to chance. There was a choir with a strong representation of attractive young people, and there was a gospel group with guitars, drums, etc.—the beat with a gospel sound! The speakers were the tops: Tom Walker, a National Youth Committee member; Dr. Claude Scott, a brilliant young scientist; and Pastors F. A. Shadlock and E. F. Cole, experienced workers in the field of youth. There were testimonies from young people of every walk of life, including one of healing from a lethal disease. Nothing more could have been done to shout from the housetops, or rather from the centre of Tamworth, that Jesus can meet the need of young people.

A reaction of some kind was expected when the first meeting opened, especially as the rendezvous of the local rocker and beat types had been taken over for the occasion, so the doors were left wide open for the first twenty minutes.

Apart from the appearance of a couple of police officers, who had looked in to see that all was in order, nothing happened—at first! Then half-way through the first rally there was a slight scuffle in the foyer and the door was surreptitiously opened to admit two teenagers, who sat cautiously on the two chairs close by the door where they could make a quick getaway. The door closed again, but was soon stealthily and quietly opened. No one came in and it remained ajar for the remainder of the meeting. Ghosts? No, a group of local teenagers!

After the closing prayer I made my way to the foyer and found them there. There was an atmosphere of defiant bravado, with feeble attempts to "take the micky." I asked for introductions. A long-haired blonde girl giggled and declared that she had not got a name. A truculent youth, obviously the gang leader, barked out a command: "Tell 'im yer name." She told me—promptly.

Tough guys? Well, maybe! These were the type who would rocket along the main roads, flirting with death or maiming for life at 100 miles per hour. They might even juggle with sin that could wreck their lives, but they were scared stiff of Jesus. Had there been a placard outside Tamworth's Assembly Hall bearing the words "Beware of the gospel" they could scarcely have been more cautious.

Why? Because it was all cissy, this religious stuff? No, I don't think so. Merely formal Christianity they would jeer at, but they were able to recognise the potent stuff of the real gospel. The bravado and truculence were but symptoms of the malady within. They had "got the message" all right; what they feared was the power of the gospel to change them. Those who went in there, they thought, would catch it, and they would become goody-goody, read Bibles, go to church and all that. Jesus would get them, and He would change them, and they did not want to be changed. Maybe when they had hit rock bottom they would see Jesus not as one who would rob them of their personality and individuality but as a friend who would enrich their lives. They reminded me of hungry youngsters wanting to enjoy the party but scared to go in.

Two young girls did decide for Christ; not rocker types. Two young men, intelligent and likeable, resisted the combined efforts of the young scientist preacher and the young electrical engineer youth

(*continued on page 765*)

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK "CATCH THE FLAME"**

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# FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, November 22nd** — Exodus 35: 20-29

" The children of Israel brought a willing offering unto the Lord " (v. 29).

We must never lose faith in people. God is able to perfect that which concerns every one of us. This makes such pleasant reading, coming as it does so soon after the record of their idolatry. They were not bludgeoned into giving by Moses, they gave willingly. " The Lord loveth a cheerful giver." Their giving was of a sacrificial nature: they gave their treasures. They gave liberally that they might have a place where God could manifest Himself to them. We must think of our giving and plan our giving in relation to the **needs** of God's work. The need at one time may be for a building, at another time for an evangelistic campaign. **Whatever the need,** let us give willingly.

**Tuesday, November 23rd** — Exodus 35:30-35; 36:1-7

" And He hath put in his heart that he may teach " (v. 34).

The Spirit of God not only made Bezaleel dexterous in craftsmanship for the work of the tabernacle but gave him the ability to teach the necessary crafts to others. The task could not be accomplished by one man. It was necessary for many to work together under the guidance of Bezaleel and Aholiab. Each had to know his allotted task and faithfully perform it. We must not hesitate to share the work of God with others. I think it was D. L. Moody who said that he would rather set ten men to work than do the work of ten men! " And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also " wrote Paul (2 Timothy 2:2).

**Wednesday, November 24th** — Exodus 40:1-15

" And thou shalt anoint them, as thou didst anoint their father, that they minister unto Me in the priest's office " (v. 15).

At that time just Aaron and his sons were chosen to be priests to God—only a small part of the nation, but now every Christian is chosen to be a priest to God (Revelation 1:6). We have been chosen in Christ to offer up spiritual sacrifices (1 Peter 2:5). We have been called to be intercessors, to stand before God for the people. Let us not stand idle in the market place when such an important work has been allotted to us. We have been anointed to pray for one another.

" I like to feel in all the work
Thou hast to do
That I by lifting hands of prayer
May help thee, too.

" I love to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee ! "

**Thursday, November 25th** — Exodus 40:16-38

" The glory of the Lord filled the tabernacle " (v. 34).

What a wonderful climax to their sacrificial giving, their diligent workmanship and their implicit obedience. Could you imagine a greater reward ? Everything had been done " as the Lord commanded Moses." How frequently that phrase recurs. Little wonder that the glory of the God fell upon the completed task. For God's blessing to rest upon our work is the greatest reward we ask. It tells us that God has accepted our work, that all the effort has not been in vain. There need be no " wood, hay and stubble, only gold, silver and precious stones." The onus is on us. God asks for obedience to the heavenly vision, then the glory will shine forth.

" Make me a blessing,
Out of my life
May Jesus shine."

**Friday, November 26th** — Psalm 25:1-22

" The troubles of my heart are enlarged: O bring me out of my distresses " (v. 17).

The godly are not immune to trouble, not even to severe trouble. It is important to emphasise this because so many become bewildered when troubles overtake them. The slightest acquaintance with the life of the Lord Jesus should convince us of this. The difference between the godly and the ungodly is this: in the time of trouble the godly have Someone with whom to share their trouble, Someone who understands and whose sympathy is sincere and practical, Someone who will take their troubles and use them to mould their character, who will give " grace to help in every time of need," who will give patience, who will develop through them a sympathy for others in need that incorporates the desire and will to help, Someone who can and will bring them through their troubles triumphant.

" Let not your heart then troubled be,
Believe in God, and so in Me,
Where you now tread I too have trod,
Be still, and know that I am God"

**Saturday, November 27th** — Psalm 26:1-12

" I will wash my hands in innocency: so will I compass thine altar, O Lord " (v. 6).

David knew that God requires holiness in His people, that attention must be given to our manner of life, that it is not only what we believe but what we are that is important, that it is futile coming to God in prayer without first confessing our sin. God has made provision for our continual cleansing: " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness " (1 John 1:9). This is not intended to release us from making a serious attempt at living a sanctified life, but to meet our deficiency. How gracious a provision ! It reminds us that " He knoweth our frame; He remembereth that we are dust " (Psalm 103:14). Let us not neglect this provision as we come before God in prayer. " If we say that we have no sin, we deceive ourselves, and the truth is not in us " (1 John 1:8). " For this is the will of God, even your sanctification " (1 Thessalonians 4:3).

**Sunday, November 28th** — 2 Thessalonians 1:1-12

" We are bound to thank God always for you " (v. 3).

Their standard of life was so high that Paul was **compelled** to thank God for them, not only now and again but **always.** They were living such a splendidly consistent life that they were an honour to the Lord and an example to others. Their faith grew like a healthy plant in the tropics and their love for one another like a valley of lilies, not because all their circumstances were congenial—far from it. They experienced persecution, even tribulation, thorns and thistles were around them, but they were rooted in Christ and drew nourishment from His love (cf. Ephesians 3:17). The seed of the gospel had fallen into good ground, and the sower rejoiced. Their life is a challenge to us. Are others compelled to thank God for our " work of faith, and labour of love, and patience of hope " (1 Thessalonians 1:3) ?

---

**NEWS FLASH. Barnsley. Sixty decisions in the first week. Healings. One lady with broken wrist healed immediately, a teenager saved and healed of severe ear pains, man with displaced bone in his arm healed immediately.**

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## BIRTH

DICK. To Gordon and Enid (*née* Richardson), both Elim Crusaders, Plymouth, the gift of a daughter, Vanessa Ann, born September 6th.

## WITH CHRIST

COTTRELL. On October 15th, Alfred Cottrell, aged 77, of Elim Church, Salisbury. Officiating ministers at funeral: D. J. Creamer and James F. Hardman.

SHERGOLD. On October 24th, Charles Shergold, aged 72, member of Elim Church, Salisbury. Officiating minister at funeral: James F. Hardman.

DAVIES. On October 26th, Richard D. Davies, aged 59 years, of Nelson, Glam, passed to be with his Lord. Officiating minister at funeral: J. B. Coleman.

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C.1151




D.613

## ITINERARIES

**London Crusader Choir :**
November 20, 21, Bournemouth (Winter Gardens and Elim Springbourne Church) ;
November 27, Welling ; 28, Kensington Temple (ATV broadcast) and Broadmoor hospital.

**Joseph Smith :**
November 20-25, Beeston ; 28—December 5, Silverdale.

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# THE ELIM EVANGEL

Vol. XLVI No. 48 NOVEMBER 27th, 1965 6d




**Pastor Derek J. Green conducting children's campaign at Ealing Elim church with the resident minister, A. J. K. Magee.**

# The Elim Youth Committ

# ALL SAVE

## test

## J. W. Walker

### Minister of Elim Central Church, Clapham, and member of the Executive Council

**SAVED AT SIX YEARS OF AGE**

I HAVE before me a decision card signed when I was six years old. God has been outstandingly good to me in that I was born of Christian parents. My mother and father were converted together in a Methodist church, and from very earliest years I can remember only a Christian atmosphere and environment at home. The gospel, church and Sunday school have always been part of my life. My parents' ministry of song in local hospitals was a great help to me, as I was put to learn the piano at six years of age and hence was able to play the small and (very) collapsible harmonium on many of these visits. The friends of Hull City Temple who joined in this work—for our family joined Elim when I was about twelve—played a great part in helping me along the spiritual way.

Though I decided for Christ so young, I always date my conversion from the time when I was almost fourteen. Our pastor, H. W. Greenway, was taking a series of studies on the second coming of Christ. They were tremendous messages. As my father and I cycled home from one of these Thursday night Bible studies I remarked that it was wonderful that the Church would be caught up at the second coming, away from the many problems and troubles of the world. My father simply replied by asking me if I was sure about my own position. That night by my bedside I entered into the full assurance of salvation. Whatever the previous years had meant, I knew then—and thank God that I know still—that the coming King is my Saviour! Interestingly, my brother was brought to Christ later when Pastor Greenway returned to my home church to speak at a Sunday school anniversary!

May I add a sincere tribute to the faithful work of the Hull City Temple leaders? Some of them are now in the glory, many still faithfully serve. I thank God for them all. I would also thank God for men who were my pastors: H. W. Fardell, John Woodhead, J. Tetchner and F. Shadlock, as well as Mr. Greenway. I warmly appreciate all their grand encouragement and help.

## Eldin R. Corsie

### Minister of Kensington Temple

**SAVED AT THIRTEEN YEARS OF AGE**

IN 1928 a revival campaign came to the city of Birmingham. These meetings were destined to become the means of the salvation of over 10,000 people in ten weeks. Two of this number were my parents. Their experience with God brought His presence into the home. It was in this atmosphere that I was born and brought up.

I cannot speak too highly of the example and influence of godly parents. I was taught to pray, read the Bible and love the house of God. My sister and I would be present with mother at the prayer meeting, Bible study, breaking of bread and gospel service. Each convention meeting was faithfully attended whether it was Christmas, Easter or Whitsun; there was never any thought of holidays or excursions at these seasons.

An important part of my spiritual education was the Sunday school at the Elim church, Sparkbrook, Birmingham. One cannot speak too highly of men like Mr. A. Paynter, Mr. James Ennis and Mr. Albert Curtis, teachers who faithfully and clearly taught the Scriptures week after week.

The latter gave a series of talks on the second coming of Christ which made a deep impression on my mind. At the age of thirteen I found myself participating in a Sunday school anniversary. The special speaker was Pastor Jack Newman. It was during this service that I made a decision for Jesus Christ. However, at the age of eighteen, while serving in H.M. Services, I had an experience which strengthened my life and prepared the ground for the call of God to the ministry.

In 1949 I entered the Elim ministry, and now have the opportunity of endeavouring to influence young people to love and serve the Lord, remembering with gratitude those who have influenced me.

# N THEIR CHILDHOOD

## *the reality of child conversion*



*Left to right: standing, John Lancaster and Eldin R. Corsie; seated, T. W. Walker, A. Tee, and W. R. Jones*

## *Alex Tee*
## *National Youth Director*

**SAVED AT SIX YEARS OF AGE**

THE speaker at the children's service failed to turn up, so the leader had to speak himself. A good job too, for the wonderful truth of the second coming of Jesus Christ was made so plain and vivid that a little lad went right home and asked his mother if it was really true that Jesus Christ would come back to this world again. That wise woman did not frighten her son with the truth, but made it so clear that he could easily ask the Lord Jesus to come into his heart, and then he would be ready for the coming of the Lord. He was only six years old, but he understood what he was doing as he gladly knelt at his mother's knee and surrendered his life to the Lord.

In a wonderful missionary rally when only some fourteen years of age the same lad felt that he would like to stand up along with many others in an act of dedication. At eighteen he was running a branch church with two adult services and a thriving Sunday school. By the age of twenty-one he was in the Elim ministry. While still a probationer he had opened three pioneer crusades, all of which have thriving congregations today, two of them with lovely new buildings. Now he is the National Youth Director. Does child conversion last? Mine has!

## *Ron Jones*
## *Minister of the City Temple, Bristol*

**SAVED AT FIFTEEN YEARS OF AGE**

IT was in the bedroom of a Swansea terrace house that a man lay dying. His relatives gathered around his bed. For eight long, weary years he had been almost completely housefast—paralysed. In a very short time this man would enter heaven, but he would enter with a prayer on his lips that would come from the very depth of his soul: "Lord Jesus, bless my boy, fill him with the Holy Spirit and make him a servant of Thine." Within hours of that prayer that man had gone to his eternal reward.

What of the fifteen-year-old boy for whom he prayed? During the next twelve months he found Christ in a very definite way. After, he felt a call to the work of the Lord and ere long commenced his studies for the Methodist ministry. God was certainly answering that dying man's prayer.

At the age of twenty-two God led the young

fellow into a small Pentecostal meeting. In a matter of weeks he was seeking his personal Pentecostal experience and the Lord graciously filled him with the Holy Spirit. This new experience in the things of God brought a crisis in his life. Which direction was he now to take as far as the ministry was concerned?

God directed. In October 1940 he left college and took charge of his first church, a Pentecostal assembly in the Potteries. Prayer had certainly been answered. But it did not seem all that wonderful on that October Sunday those twenty-five years ago: the morning congregation, two; the evening congregation, four; the first week's salary, 3/8½.

Yet from that day God has been gracious in the extreme to that young man. The prayer of that dying man that rang out to God through weak, frail, almost lifeless lips had been answered.

I know. I was that fifteen-year-old lad. That dying man was my father.

## *John Lancaster*
## *Minister of Elim Church, Eastbourne*

**SAVED AT EIGHT YEARS OF AGE**

AT eight I was hardly what you could call a prodigal, but there was an elder brother in my life—not, however, the kind of elder brother who looked on cynically at his younger brother's reconciliation, but one who assisted my return to God. My brother was led to Christ during a Church Army caravan mission in our home town, and it was not long before he talked to me about my need to receive Christ as Saviour and Lord.

Some people do not believe in child conversion; they say a boy of eight is not old enough to understand what he is doing. But I believe in child conversion because Jesus Christ became real to me at that early age. And the thing that still amazes me is the clarity with which I saw my need of a Saviour. I suppose I understand the deeper implications of Christian faith much more now, but the need of being saved is no more real to me now than it was then. The thing was crystal clear. As my brother talked to me I saw that being brought up in a Christian home, going to church and Sunday school and reading the Bible were not enough. I saw that if I was to enter heaven my sin must be cleansed, and I understood clearly that only by receiving Christ could I be accepted before God. In my bedroom that night I knelt and asked Christ to come into my heart, and He came. From that day to this, through schooldays, years as an apprentice, service at home and overseas in the R.A.F. and nineteen years as an Elim minister, I have known His saving and keeping power and His glorious companionship.

To those of you who are engaged in Sunday school and youth work I would say "Carry on, whatever the disappointments and difficulties." God does save boys and girls. And to the young people of Elim in this Jubilee year I would say "Follow on to know the Lord." As we face a new era let us recognise that our strength lies not in cleverness but in godliness, not in the slickness of our techniques of Christian service but in the hidden depths of a personal walk with God.


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# EAST LONDON CRUSADE *by Alex Tee*



*The Barking Assembly Hall during the Crusade*

IN the East London crusade we have seen again the liberating power of the Lord Jesus Christ at work. In the first fortnight some eighty persons registered decisions and each one was counselled. The power of the Lord has been " present to heal " and many are giving testimony of divine healing. The saints in the eastern part of metropolitan London have been moved to great rejoicing as they have listened to the testimony of Mr. Ted Taylor, of Clapham, who had to be assisted into the first meeting by his wife and a friend and went away praising the Lord for having saved his soul, restored his sight, and liberated him from a disease which had made it impossible for him to walk unaided and which had kept him from his employment for several years. This man so bound with sickness stated that he had walked unaided a distance of two miles, and had now received from his doctor full permission to recommence his work. Praise the Lord. He is " this same Jesus."

Pastor Alex Tee, who has preached under the anointing of the Holy Spirit night after night, has been ably supported by a number of choirs and soloists, including the London Crusader Choir, Peniel Chapel choir, Chelmsford Elim choir and Barking Salvation Army songsters, together with Mr. Hugh Davidson, the Scottish tenor, and Mrs. Marie Hamilton, of East Ham.

The crusade was actively supported by our Elim churches in Ilford, East Ham, Becontree, Romford and Barking, and in each of these areas souls have been saved, doubtless due to the efforts of our own people to bring the unsaved to the crusade meetings.

The prayer of the crusade organising committee is that this demonstration of the power of God to save, to heal and to empower may inspire all our London churches to even greater effort in the days to come.

F.J.T.

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## BOOK REVIEW

**FROM THE KITCHEN WINDOW,** by Mrs. G. Gorton

" The present volume is issued in answer to many requests and, like its predecessor, is wrought out of Mrs. Gorton's own experiences among the everyday happenings of life. The message goes out with a prayer that all who look out through kitchen windows will obtain help, encouragement and blessing "
(The publishers).

We heartily recommend Mrs. Gorton's book to our readers. You will find help, inspiration and encouragement in it.—J.T.B.

Price 5/- (postage on three copies 1/-, 12 copies 3/6). Published by Henry E. Walter Ltd., 26 Grafton Road, Worthing.

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**Executive Council:** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

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# EDITORIAL

## "PRETTY IMPENETRABLE DARKNESS"

THE phrase is Malcolm Muggeridge's and is his tentative description of the wide and confused scene of the American way of morality. In the context of his giving his personal views of the American way of morality he states: "I should . . . only propound certain general conclusions in the hope that they may serve to lighten just a little what must often seem, especially to the young, pretty impenetrable darkness."

Mr. Muggeridge startlingly describes the American way of morality as a reversal of the Pauline way of morality. Here is one quote: "We are to die," it teaches, "in the spirit, to be reborn in the flesh, instead of the other way round."

After briefly developing the theme, "Sex, as I see it, is the mysticism of materialism, and therefore provides the only possible religion in a materialistic society," he concludes with the statement quoted in our opening paragraph.

In fairness to our American friends, Mr. Muggeridge does state that the American way of morality is spread to a greater or lesser degree "throughout what we fondly refer to as the 'free world.'"

However, the phrase "impenetrable darkness" is that which catches our attention, reminding us of the words "In Him was light, and the light was the light of men, and the light shineth in darkness, and the darkness comprehendeth it not."

The "priests," "prophets," "evangelists" and "illumati" of the modern way of morality are indeed priests, etc., of impenetrable darkness, bringing the "free world" into a confusion, chaos and degradation like that of Sodom and Gomorrha.

The apparently spontaneous description of the modern way of morality as "pretty impenetrable darkness" is impressive. If the reversal of the Pauline and puritan way of morality is "pretty impenetrable darkness," may we not infer that the Pauline way of morality is light?

This spontaneous support for the view that our Christian way of morality is light and not impenetrable darkness from an impartial observer is encouraging indeed.

The Christian way of morality is a reflection of the true light, Christ, "who lighteth every man that cometh into the world." As the Spirit of God states regarding the rejection of God, so may it be stated regarding the rejection of the light of divine truth: that when they knew the truth they did not accept it as such, but became conceited in their thinking, their unintelligent hearts were darkened; professing themselves wise, they became morons, and became the victims of every base and degrading imagination. That such is the state of civilisation today is indeed clear to all. The rejection of it is that to which every follower of Christ is called. "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8 : 12).

# CHRIST CAME TO CAPERNAUM

*" And at even, when the sun did set, they brought unto Him all that were diseased . . . and all the city was gathered together at the door "* (Mark 1 : 32, 33).

*" Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him : and He laid His hands on every one of them, and healed them "* (Luke 4 : 40).

**by**

**Evelyn E. Green**

### 1. THE TIME

" When the sun did set " (Mark 1 : 32).

This incident which occurred early in the earthly ministry of the Lord Jesus seems to have impressed itself strongly upon the minds of His disciples, for three of the four evangelists placed it on record, their joint account presenting a picture both poignant and, in a sense, symbolic, as we shall see.

It was the close of the day on which Christ the Lord had healed Simon Peter's wife's mother. It seems that the news had spread like wildfire throughout the city of Capernaum, for as the sun sank behind the encircling hills all the city was gathered together at the door of that house, a vast crowd of sick and afflicted folk, many of whom were in desperate need of deliverance.

They came " when the sun did set." Does it not strike you as strange that they should come to Him at that particular hour ? He was available before that time ; why, then, did they not seek Him earlier ? True, Nicodemus soon after this was to come to Jesus by night ; the timing of his coming, in the circumstances, being understandable even if it did not redound to his credit. But on this occasion, as the sun went down, apparently the entire population of that place, with all their various and grievous ills, presented themselves *en masse* to the Healer divine.

" When the sun did set." We mentioned just now that there is a certain symbolism in this incident. In respect of the Jews as a nation the sands were fast running out. They were being given their last chance to seek and find their long-rejected God. For many decades they had ignored His warnings and entreaties ; had spurned and, in some instances, slaughtered His servants, the prophets of the Lord. Now, finally, He had sent to them His well-beloved and only-begotten Son. The living Word of God was God's " last word " to His wayward people. Divine light, life and liberty were within their reach.

Later historical records depict the sheer tragedy that befell the Jewish nation who had trifled with the proffered gift and had refused to recognise " the time " (Luke 19 : 44), but at the time we are considering they had not finally rushed upon disaster ; for them this period of Christ's earthly ministry was the time of the setting sun.

But the sunset hour is symbolic of something else. Jesus once said, " The night cometh when no man can work " (John 9 : 4). Nightfall, therefore, represents the end of man's day, the end of opportunity and human endeavour. And did not the blessed Redeemer come to this world of sinners when the " sun " of human hope was sinking from their firmament, and the frightening shadows of night were falling over the scene ? And how this occasion in Capernaum illustrates most beautifully the fact that in spite of the time Christ was blessedly available to those who really sought Him, the " present help in trouble " (Psalm 46 : 1).

" The sun was setting." The sun speaks of hope ; the night suggests hopelessness. Yet even when man's " day " has run its course, when human effort and ingenuity have been exhausted, when man's skill and industry can go no farther, and the dark shadows of a fearsome finality threaten to envelop and blot out everything, He can reveal Himself in His sovereign power. How different for those in Capernaum was that day's ending from its sad beginning !

### 2. THE THRONE

" All the city was gathered together at the door " (Mark 1 : 33).

Capernaum was a city of cosmopolitans, the Galilee of the Gentiles. The Galileans, with their heritage of mixed blood, were regarded with some contempt by the pure-bred, religiously orthodox Jews of Jerusalem, who, had they been questioned, would doubtless unhesitatingly have said that if the God of their fathers had any blessings currently to bestow they would be earmarked for the true sons of Abraham.

How far out they would have been in their reckoning is clearly shown in this beautiful narrative.

Now, though its doom had not as yet been pronounced by the Lord Jesus (Luke 10 : 15), Capernaum was a doomed city. Eventually the Saviour was to cry out against the people of Capernaum because they, in the pride and the hardness of their hearts, refused to repent of their sins.

But for a while divine mercy and the tender persuasions of the love of God as demonstrated in and through His Son were being displayed toward these people. " All the city " ! It mattered not whether the sufferers could claim a clear descent from Abraham or even David king of Israel, or whether their parentage included the alien blood of the neighbouring pagan peoples, or whether they were slaves or the socially elite, the simple or scholarly ; all who gathered at the door where Jesus was were the candidates for His loving kindness. Nor did any sense of personal unworthiness deter them ; boldly they came seeking the desired boon.

How many honest seekers after God have, through a deep consciousness of their lack of merit, been held back from laying claim to all the rivers of His grace. But, say we, in the hymn-writer's words,

*" Let not conscience make you linger,*
*Nor of fitness fondly dream ;*
*All the fitness He requireth*
*Is to feel your need of Him."*

### 3. THE TOUCH OF THE MASTER

" And He laid His hands on every one of them " (Luke 4 : 40).

God sent His Son into the world not only to expound the truth of God, not only to pour forth that matchless eloquence of His which awed even His enemies, but to make intimate contact with needy mankind. The first step in this direction, on the earthly plane, was His taking upon Himself our mortal flesh. " For verily He took not upon Him the nature of angels ; but He took on Him the seed of Abraham " (Hebrews 2 : 16). Christ was " made of a woman, made under the law " (Galatians 4 : 4). Yet—and this we say with all reverence—this tremendous step taken by the eternal Son of God would have failed in its objective had it not been carried to the ultimate length.

Occasionally in these modern times a monarch or head of state, wishing to demonstrate his truly democratic sentiments, has defied protocol and, to a degree, scrapped formality, and made certain gestures designed to convey the idea that he was one with his subjects. But that really was all that it amounted to, a charming gesture, honest enough maybe, but abortive and unrealistic because there had been in the first place no renunciation of royal rank and privilege, and secondly no real readiness to occupy the same plane as the common man.

But not so was Christ, for " being in the form of God . . . equal with God . . . [He] made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross " (Philippians 2 : 6-8).

" And He laid His hands on every one of them." How beautifully that gracious act demonstrates the truth of the Scriptures. " This man receiveth sinners, and eateth with them " (Luke 15 : 2) complained His enemies, who were so blind that they could not see that this loving, unpretentious contact with His suffering fellow men was part of the glory and grace of Immanuel.

Farther on in his record (5 : 12, 13) Luke briefly outlines an incident which no doubt was a duplicate of many on that earlier occasion in Capernaum. When Jesus was in a certain city a man full of leprosy, seeing Jesus, besought Him, saying, " Lord, if Thou wilt, Thou canst make me clean." And Jesus put forth His hand and touched him, saying " I will : be thou clean." And immediately the leprosy departed from him.

Now, did you notice the wording of our text ? " He laid hands on *every one* of them." None was excluded. The Son of the Highest showed no repugnance when confronted with the loathsome ills which in so many instances were the fruit of the lowest forms of vice. He who in His pre-incarnation existence had known only the sublime society of His Father and the Holy Spirit, and the honourable company of angelic beings, humbled Himself to the extent of identifying Himself with those lost creatures whose social diseases made them unacceptable to decent living people. He who in every aspect of His person and personality was fairer than the sons of men, He in whom was no distortion of soul, no physical imperfection, identified Himself with those whose minds and souls were as warped and twisted as were the bodies of the crippled and maimed.

And if He made no exceptions then, will He not today touch in love and power every honest, seeking soul ? Most assuredly, for He is the same yesterday, and today, and for ever (Hebrews 13 : 8).

### 4. THE TRIUMPHS OF HIS GRACE

" And He . . . healed *all* " (Matthew 8 : 16).

What a huge cross-section of humanity met that

evening at the door of that house, and what a ghastly collection of human sicknesses, what horrific sights, must have met the Saviour's eyes! What a challenge these represented to His ability, His compassion and His justice.

Whereas we doubtless would have looked upon certain cases with intense distaste and declared that they were only reaping the awful harvest of what they had sown, He healed them. Whereas we almost certainly would have shuddered at and turned away in horror from the mutilated limbs and face of the leper or the misshapen body of the deformed, He healed them.

The Mosaic law had declared that sufferers from certain diseases must live apart from their fellows. " He is unclean : he shall dwell alone ; without the camp shall his habitation be " (Leviticus 13 : 46). " She shall be put apart . . . and whosoever toucheth her shall be unclean " (Leviticus 15 : 19-25). Social outcasts, they dwelt alone. But the Christ of God came and touched men and healed them, and fitted them into the society of their fellow creatures, to play their part in the realm of human affairs. The law could only condemn the frail, sinful sons of Adam who could not conform to its sublime standards ; the grace of God in Christ cleanses, changes and creates anew. The law thunderously testified against the transgressor ; Christ in loving-kindness triumphantly " breaks the power of cancelled sin, and sets the prisoner free." Hallelujah !

# THERE WERE NINETY AND NINE

A TOMBSTONE in the graveyard of St. Andrew's church, Fergus, Ontario, bears this inscription :

In Memory of
George
Oldest Son of
Andrew Clephane, Esq.
Late sheriff of
Fifeshire, Scotland
OB 2 May 1851
AE 32

George Clephane, having failed to make good in his native Scottish town, decided to go to Canada, where so many of his fellow countrymen had succeeded. He was known as a " remittance man." This meant that he was without means and depended on a monthly allowance from home until such time as he could support himself. He soon fell in with evil companions, with the result that his monthly allowance from Scotland was spent in riotous living. One night he was so intoxicated that he could not walk home, and fell down in the road. There he remained in the cold air until he was picked up by the roadside next morning. He was carried into the home of Dr. Mutch, but that night's drunken carousal proved fatal, for he contracted a disease from which he never recovered. He died in the home of the good doctor and was buried in the village churchyard.

When the news of his death reached his Scottish home, the whole family felt the shame and tragedy of the circumstances connected with his entrance into another world. None felt his death more keenly and deeply than his youngest sister, a true Christian girl of twenty-one. She went up to her room, closed the door and sobbed bitterly. As she became calmer she took up a sheet of paper. She loved her prodigal brother and she felt that God must do so too. She had faith that her Redeemer had answered her prayers. Perhaps in his dying hours her dear brother had looked, with the eye of faith, at the cross and found pardon and peace. Slowly her fingers closed round her pen and she began to trace on the paper the deep, innermost thoughts of her soul. These were the first lines she wrote :

" There were ninety and nine that safely lay
In the shelter of the fold ;
But one was out on the hills away,
Far off from the gates of gold ;
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

She was half ashamed of her poem when finished, and locked it away in her desk so that no other eye should see it. The writing of it had relieved her feelings and she felt more resigned and peaceful. The years passed on. Elizabeth Clephane died ; but the grave in Canada and the song in Scotland were yet to produce through the power and operation of the Holy Spirit a golden harvest of precious souls. When her loved ones went through her desk they discovered the poem, and were so impressed with it that they sent it to a Scottish editor, who thought it worthy of publication.

One afternoon in 1874 two gentlemen stood on a station platform in Glasgow. They were Moody and

Sankey, who were to open a big evangelistic campaign in Edinburgh that night. Just boarding the train Sankey bought a weekly newspaper for a penny. He hoped to find some American news in it, but the only thing to remind him of his native land was a sermon by Henry Ward Beecher. He cast the paper aside, but shortly before arriving in Edinburgh he picked it up again to peruse the advertisements. This time he caught sight of a piece of poetry in a corner of the paper and, reading it carefully, concluded it would make a splendid gospel song. He called Mr. Moody's attention to it, but he was so absorbed in his correspondence that he took no notice. Mr. Sankey cut the poem out and placed it in his music scrapbook for future reference.

At the noonday service in the Free Assembly Hall both Mr. Moody and Dr. Bonar spoke on the subject of "The Good Shepherd." After the latter speaker had thrilled the immense audience with his earnest and eloquent message, Mr. Moody turned to his colleague and said: "Have you a solo appropriate for this subject with which to close the service?" He was greatly troubled because he could think of nothing suitable. Then a voice said: "Sing the hymn you found on the train." But this was impossible, for he had no tune for it. The impression came strongly on him that he must sing it and that God would provide the music. Placing the little newspaper slip before him, he lifted his heart to God for inspiration. He struck a chord in A flat and began to sing. Note by note was given to the singer, and when he had finished a great sigh seemed to go up from the meeting. Mr. Moody left the pulpit and, looking at the cutting, said: "Mr. Sankey, where did you get that hymn? I never heard the like of it in my life." Sankey, who was in tears, replied: "Mr. Moody, that's the hymn I read to you in the train, but you did not hear." Then Mr. Moody raised his hand, pronounced the benediction, and the meeting closed. Thus Moody's great work in Scotland had begun. Only God saw the hidden link between that far-off grave in Fergus and that harvest of souls in Scotland. Perhaps one of the joys of heaven will be to have revealed to us the amazing results which followed some inspired word and writing which to us seemed of little consequence.


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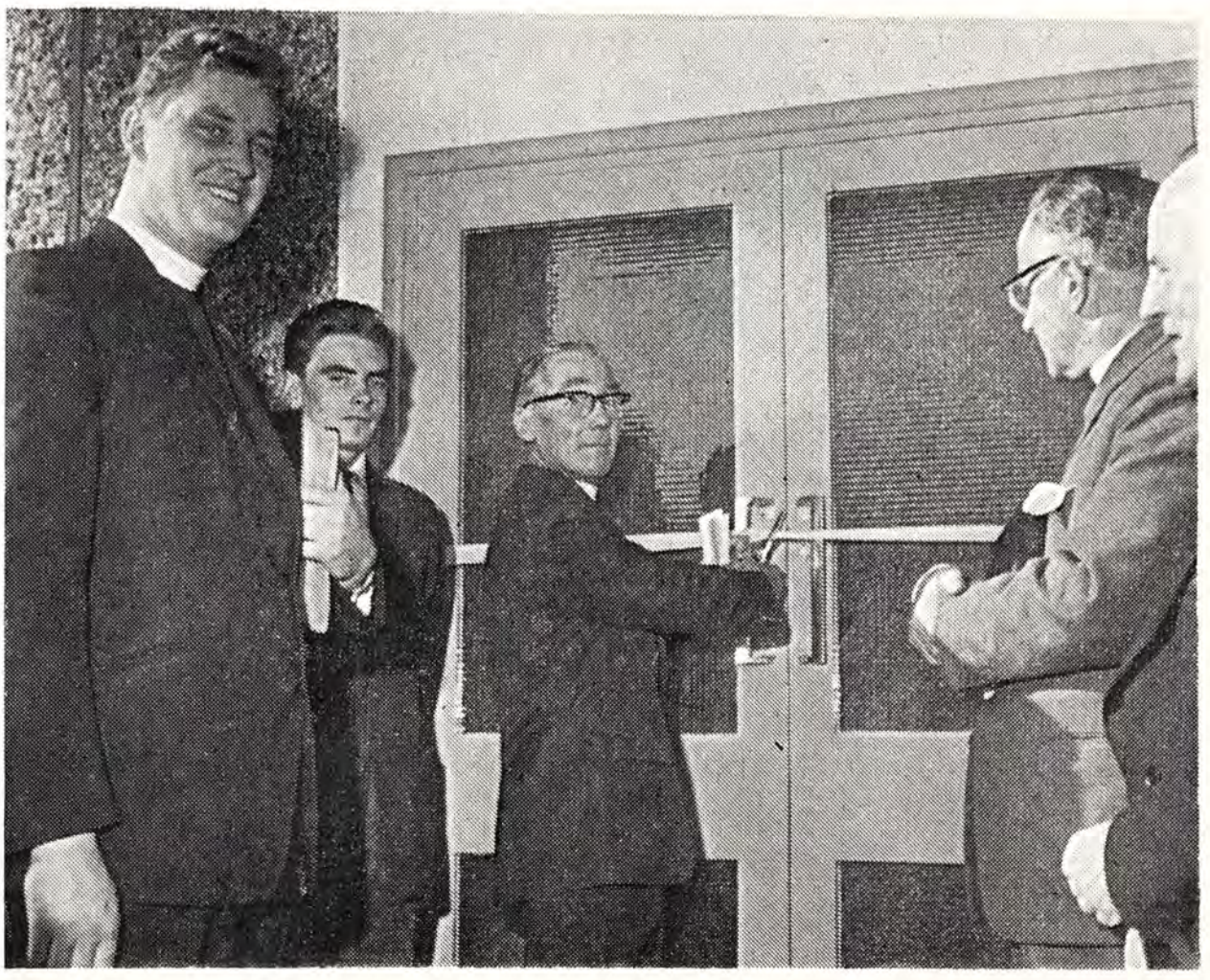
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***HIGH WYCOMBE***

***F. J. Slemming, the superintendent minister of the Oxford and district Elim churches, about to declare the new church open. Brian R. J. Garrard, the minister of the church, is on the extreme left.***

**COPY OF LETTER SENT BY F. E. CROKER, SECRETARY OF NORTH LONDON PRESBYTERY, ON BEHALF OF THE PRESBYTERY, TO THE SECRETARY OF SURREY COUNTY CRICKET CLUB.**

" At a meeting of ministers and lay representatives of this presbytery held last Saturday, a motion was passed deploring the proposed arrangements to play first-class cricket at the Oval on Sundays next year.

Already too-deep inroads have been made into this day, which is the Lord's day, and we would respectfully ask you to reconsider this arrangement. We feel it would be but a further step away from the high Christian standard which has in the past been the strength of this country, and will alienate cricket-loving Christians. I personally am not only the secretary of this presbytery, but chairman and treasurer of a Christian cricket club, and have therefore a close personal connection with the game. The plans you are making will give offence to large numbers of Christians throughout London — and throughout the country—and we trust you will be able to change the proposed Sunday play."

**COPY OF LETTER SENT TO THE SECRETARY OF M.C.C.**

" I attach a copy of a letter which has been sent to the secretary of the Surrey C.C.C. and would solicit your support in asking that reconsideration be given to the playing of first-class cricket on Sundays.

It is the feeling of this presbytery that playing on the Lord's day could but lead to further spiritual decline, with all the problems it brings in its train, and trust therefore you will exercise your position to the end of preventing Sunday play."

**COPY OF LETTER RECEIVED FROM THE SECRETARY OF SURREY C.C.C.**

" I acknowledge receipt of your letter of October 7th with regard to Sunday cricket at the Oval, which I will place before my committee when they next meet."

**COPY OF LETTER RECEIVED FROM MR. S. C. GRIFFITH, SECRETARY OF M.C.C.**

" Thank you for your letter of October 7th concerning the playing of first-class cricket on Sundays.

Your views will be passed to the M.C.C. committtee at the earliest opportunity."


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REDUCED TERMS FOR MINISTERS

D.1143

# Women's column

By GLADYS GORTON

## FULL OF EXPECTATION

THE door-bell rang. I opened the door and there stood wee Gregory with his father, who had called to see my husband about a little matter.

"What have you for me?" Gregory asked, his eager face alight with expectation.

"Come on in and see," I invited.

"Where are the toys?" he asked happily.

"We haven't any toys here, but let me show you the gee-gee and elephant," I said, and led him to them. We were getting along famously. "I'll tell you what I *have,*" I continued.

He looked at me full of expectation. "What?"

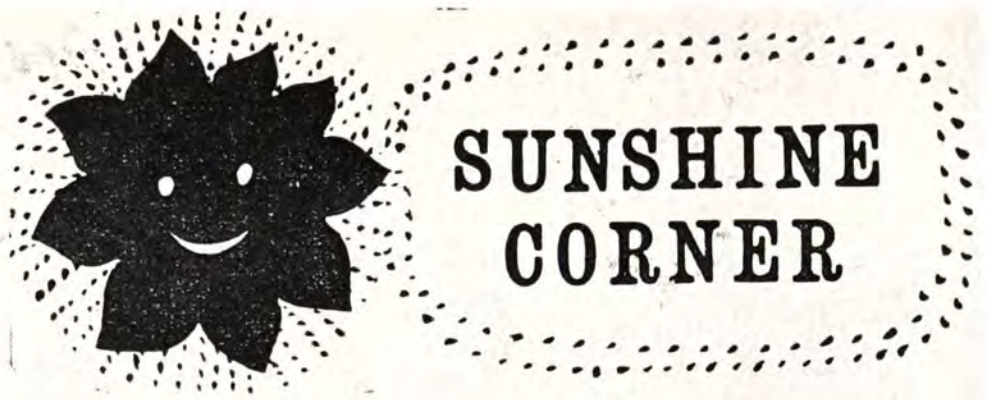
"A drum of Smarties," I told him, and took him to the cupboard, took from it the sweets and handed them to him. Gregory is a happy, sweet-natured little boy, and all that he asked and said showed this, not the demanding attitude that is so evident with some small children.

As God's children, this is how we should be when we come to Him in prayer—full of expectation. "Thine expectation shall not be cut off" (Proverbs 23:18). Think of the promises of God—one for every day of the year, and more. There are promises for every mood or phase in life, for every circumstance and experience, for every environment, condition and situation. Yes, God has all you need. He is able. As one has written: "The promises of God are not enclosures to be the private property of this saint or that, but they are an open common for all the dwellers in the parish of Holy Faith."

Are you expecting healing, or the baptism of the Holy Spirit, or guidance, or release? Come to Him full of expectation. "If ye ask . . . I will do" (John 14:13). When I was a little girl I was always full of expectation if I was taken somewhere special, or when going on holiday, and often I was very disappointed; things didn't come up to my expectations. But He is not a disappointment.

Often when we pray we do not expect God to answer prayer in the way He does. This was so when God miraculously released Peter from prison. Read Acts 12. It was an immediate and direct answer to prayer. While they were still on their knees praying for Peter the miracle had been accomplished, and before they arose he came knocking at the door.

(*continued on facing page*)




HELLO SUNBEAMS.

The innkeeper's son was in trouble. He had spent a very uncomfortable few minutes with his father and was still sore at the remembrance of it. He was quite sure his father didn't really care about him; he was much too busy with his rich friends. He had heard him sending some people away. "No room," he had said in stern tones. "He has no room for me either," he thought sadly.

Reuben was not at home when he called at his house. He had been in trouble too. With all the turmoil in the city they felt neglected, except when errand boys were wanted, and that happened much too often these days. He found Reuben busy with the sheep. He had to spend the night on the hills with them. He grumbled about it. Of course grandfather was old, but why should he have to be the one to go with him. They did nothing else but grumble these days.

The innkeeper's son said goodbye, and wandered aimlessly back to his home. He didn't want to go in just yet. He kept out of the way of his father's guests. "Let them run their own errands," he thought. He wandered toward the stables. The animals didn't mind him coming; they had time for him if no one else had.

He was quite surprised when he opened the stable door. There were visitors there too. He was just going to leave when the man invited him in. "Do you want to see the child?" he asked.

He had never seen a newborn child before, and he marvelled at the tiny face and the little hands. "What will you call Him?" he asked.

The mother smiled a sweet smile and said "We will call Him Jesus."

He stayed with her while Joseph went for some more water. It was good to feel wanted and useful. It was so peaceful here and he felt reluctant to go.

There was the sound of footsteps outside the door and the shepherds came in, breathless from their running. They knelt before the manger and told of the wonderful things they had seen. Reuben was with them, his eyes shining with happiness. He told of the choir of angels and of the message of peace

(*continued on facing page*)

# COMING EVENTS

**ANDOVER.** November 27. Elim Church, South Street. United monthly rally at 7.30. Subject: divine healing. Preacher: J. G. Patterson. Testimony by Christine Patterson, healed of malignant cancer in 1962. Supporting items.

**BELFAST.** December 25-28. The Ulster Temple, Ravenhill Road. Christmas convention. Christmas Day at 10. Sunday at 11.30 and 7. Monday at 3 (baptismal service) and 6.30 (refreshments between the services). Tuesday at 8. Preachers: Joseph Smith and John Gardiner.

**CAERPHILLY.** November 27, 28. Elim Church, St. Fagan's Street. Saturday at 7.15. "Spotlight on Scripture." Film-strip with commentary. "There is no difference" and "Focus on Nigeria." Sunday at 6.30. "Men with a message."

**CATERHAM.** November 27. Elim Church, Holmesdale Road, off London Road. Monthly rally at 7.30. Pastor A. Howick and party.

**CHELMSFORD.** December 11. Elim Church, Mildmay Road. At 7. Fifth Christmas music festival presented by the Chelmsford choir. Chairman: H. W. Greenway.

**COLCHESTER.** December 4, 5. Gospel Band Mission Hall, Abbeyate Street. Saturday at 7, Youth for Christ rally. Sunday. Elim Church, Stanwell Street, at 11 and 6.30. Preacher: A. Tee. Convener: L. V. D. Tiller.

**ILFORD.** December 4. Elim Church, Clements Road. At 10.30, district presbytery meeting. Discussion on evangelism. At 2, business meeting. At 7, rally conducted by the Hathaway family.

**MACCLESFIELD.** November 27. Elim Church, Mill Lane. At 7. Preacher: Wynne Lewis. December 4. At 7, visit of Potteries Bethel Church group.

**SILVERDALE.** November 28—December 5. Elim Church, Albert Street. Jubilee convention. Weeknights (except Friday) at 7.30. Sundays at 11, 6.30 and 8.15. Preacher: Joseph Smith. Convener: Tony Williams.

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**8.15 p.m., after-church rally, supported by other churches in the area**
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**Women's column** (*continued*)

They were so slow to believe. They did not expect God to answer so dramatically.

"*Expect a miracle when you pray,*
*Expect a miracle every day.*
*If you expect it, God will find a way*
*To perform a miracle for you each day.*


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**Sunshine corner** (*continued*)

and hope. "The angel told us of the baby and where we should find Him."

Reuben's grandfather turned to the two boys. He reminded them of the scripture they had learned at school, "For unto us a child is born, unto us a Son is given." This was the promised Messiah. Reuben remembered that he had been cross because he had to be on the hills that night. "To think that I might have missed this moment!" His friend thought of his father's words, "No room." He had missed a great opportunity because he was so busy. Some day he would try to tell him. As he looked at the baby he knew that though men had no room for God He had room for them. He knelt to give thanks for such a wonderful gift. "Thank you, God, for caring," he said. Then he quietly closed the stable door.

God bless you all, sunbeams. Lots of love,

AUNTY DOROTHY.

# Youth page

## LETTER TO THE EDITOR

**This remarkable case of child conversion told by Mrs. A. Withey has the confirmation of the minister of our Pontypridd church.**

I have always believed in child conversion, yet it is always good to have one's faith proved.

I would like to tell you about Paul, aged nine, a problem child. We had fostered him for five years and found him to be without a spark of affection for anyone. He lived by a motto: "Don't do it; but if they make you, then do it wrong." The result of this was that an educational psychiatrist found him unteachable, and none of the teachers bothered about him. They had enough to do with the other children, and so Paul was allowed to sit with a reading book through every lesson. I had tried and tried to help him, but could find no way to reach his heart.

One Saturday night, feeling very depressed, I questioned God about the use of the years in front of me; my husband had died about nine months previously.

On the Sunday afternoon a friend called for no apparent reason, something very unusual, and left three shillings to buy sweets for the three children. I decided to use the money to go to church.

During the appeal I opened my eyes to see Paul with his hand up. I was shocked. Going home, I asked him why, and this is the conversation:

"I thought I better had."

"But why?"

"Well, I love God; right? And I love Jesus; right? And I love the people in the Bible; right? And I don't like the Devil; right? So I thought I better had."

My heart was filled to overflowing. Only the night before I had questioned the use of the years before me, and here was the answer. A friend had turned up with the bus fare, I had for a reason unknown to me opened my eyes during the appeal, and Paul had decided for Christ.

The change in a lad so young is amazing. In three weeks he moved from the corner where no one bothered him to the middle of the "A" block in his class; he worked hard at school, asked innumerable questions at home, did sums by the dozen; but greater even than that, he began to love, to show that his little heart had softened in the Lord's hands.

A few weeks after his conversion he said "I was dreaming about school last night." I thought that was going too far, school day and night, but he went on to say: "I dreamed that you knew how I was not trying; well, in my dream I knew that if I hadn't put my hand up for Jesus I would still be like that now."

Wonderful, wonderful, child conversion, and more wonderful still is Jesus, who said "Suffer the little children to come unto Me."

Yours in Jesus,

AMELIA WITHEY,
*Elim Church, Pontypridd.*


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D.1148h

# FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, November 29th** — 2 Thessalonians 2:1-12

" And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming " (v. 8).

Whatever prophetic view we hold of the Antichrist, this passage is most encouraging. His diabolical reign will be terminated by the coming of the Lord Jesus. If Jesus is the conqueror of the Antichrist He is the conqueror of all evil. Thus this prophetic pronouncement has a bearing on our lives: evil can be conquered in us by the mighty Saviour. We can experience His power daily. Our faith in His ultimate triumph, if rightly directed, can mean victory for us, now. Is not this the best way of showing our faith in things to come? The pronouncement suggests to me that the Lord will destroy him with such ease. On the appearance of the glory of the Lord Jesus this arrogant monster will crumple up like a tin soldier in the fire. Jesus is the mighty Victor.

**Tuesday, November 30th** — 2 Thessalonians 2:13-17; 3:1-5

" But we are bound to give thanks alway to God for you " (v. 13).

What a contrast these verses are with those of yesterday! The glory of God that blasts the Antichrist (v. 8) blesses the Christian (v. 14). The unrighteous are to perish (v. 10), but the Christians have been chosen to salvation (v. 13). The second advent is a fearful judgment for the wicked (vv. 8-12), but " everlasting consolation and good hope " to believers (v. 16). The wicked are to be damned (v. 12), but Christians are " beloved of the Lord " (v. 13). Sinners have " pleasure in unrighteousness " (v. 12), but the saved are sanctified by the Spirit (v. 13). This is why Paul gave thanks for them, not because of what they were of themselves but because of what God had done for them. The key word is grace (v. 16). When we think of the grace of God in relation to any Christian or group of Christians we are constrained to give thanks to God for them.

**Wednesday, December 1st** — 2 Thessalonians 3:6-18

" Be not weary in well doing " (v. 13).

Well-doing is the hall-mark of Christians. It is love in action (John 13:35). Our Lord exhorted us to well-doing at the close of His parable on the good Samaritan: " Go and do thou likewise," He said. He encouraged us by the promise that the giving of a cup of water would not go unrewarded, and He set us an example Himself. Preaching in the house of Cornelius, Peter said of Jesus " who went about **doing good.**" Unfortunately, some of the Christians at Thessalonica were falling short of the mark. Instead of helping others they were sponging on others. They were meddling in other people's affairs rather than helping them to sort out their problems. Rather than sit in judgment on them, we should examine our own way of life. Paul was well aware of the human tendency to slacken once the initial enthusiasm has cooled. The temptation to slacken is particularly strong when those helped do not appear to be grateful, when we ourselves are plunged into trial, or when other people, who should act differently, pass by on the other side.

**Thursday, December 2nd** — Philippians 1:1-11

" I have you in my heart " (v. 7).

The marginal reading of this clause is " You have me in your heart." Taking the two together, we are moved by the affection that bound together Paul and the Philippians. The secret of this unity of heart was their common experience of the gospel: " Ye are all partakers of my grace," or as the margin renders it, " partakers with me of grace." This experience is stronger than the ties of blood, it is an eternal bond. " Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother " (Matthew 12:50). What a glorious relationship—the relationship of love, divine love. This unity of heart will manifest itself in various ways. Paul mentions several here: regular prayer for one another (v. 4), confidence in the continuation of the work of grace (v. 6), a sincere desire to be together (v. 8), prayer for their spiritual growth (vv. 9-11).

**Friday, December 3rd** — Philippians 1:12-21

" The things which happened unto me have fallen out rather unto the furtherance of the gospel " (v. 12).

Unbelievable! How could such severe restrictions on the apostle to the Gentiles advance the cause of Christ? Surely the curtailing of his activities would jeopardise the spread of the gospel. That was the reasoning of the enemies of the cross, that was the fear of those weak in the faith, but the reasoning was false and the fear groundless because God had a hand in the affairs of man. Paul became the topic of conversation in the palace, and he could not be talked about without his message being discussed, so Christ was being preached because of Paul without Paul saying a word. The Devil can silence the messenger, but he cannot prevent the spread of the message. Everybody was not in sympathy with the message, far from it, but Christ was talked about everywhere, and that meant that Christ was discussed in circles inaccessible to Paul. " This is the Lord's doing, and it is marvellous in our eyes."

**Saturday, December 4th** — Philippians 1:22-30

" For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better " (v. 23).

Paul's sufferings for the gospel do not account for his desire to depart and be with Christ. This is no escapism. It is not the irresponsible utterance of a disappointed, frustrated, tired weakling, but the conviction of a man of courage, vision and faith, of a robust, resolute, determined warrior of the cross. There is no hint here that he wished to escape from his present circumstances, just the reverse; knowing that it was far better to depart and be with Christ, he expressed his wish to remain because his presence here would be beneficial to the Church. The sting of death had been taken from Paul's life. It no longer terrified him; Christ had conquered the grave, and Paul shared that victory, so real and vital was his experience of God.

**Sunday, December 5th** — Philippians 2:1-11

" Let this mind be in you, which was also in Christ Jesus " (v. 5).

When contemplating the cross we should bear in mind His deity: " God was in Christ, reconciling the world unto Himself " (2 Corinthians 5:19). Man's creator had become man's Saviour. Let us catch a glimpse of the eternal glory that was His with the Father (John 17:5) before we gaze at the hideous spectacle of the cross. While it is true that " the Father sent the Son to be the Saviour of the world," it is equally true that the Son came of His own will: He **made Himself** of no reputation, He **took upon Him** the form of a servant. He did not come reluctantly to be our Saviour, He gladly acquiesced in the will of the Father. There was no turning aside from the death of the cross (v. 8). Having become man for this purpose, He set His face as a flint toward Jerusalem. There was no harking back to the eternal glory, no resentment at having been sent by the Father, no regret at having come of His own free will. He accepted His humble status as man and became obedient to the cross. Shall we ever cease to wonder at our Saviour's condescension?

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MR. and Mrs. Eric Dainton would like to thank the many friends who prayed and sent wishes for a speedy recovery from a major operation undergone by Mr. Dainton in University College Hospital, London.

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## ITINERARIES

**London Crusader Choir :**
November 27, Welling ; 28, Kensington Temple (ATV broadcast) and Broadmoor hospital.

**Joseph Smith :**
November 28—December 5, Silverdale.

**F. Newey (India) :**
December 1, Andover ; 2, Romsey ; 4, Eastleigh ; 5, Southampton ; 6, Canada ; 7, Sholing ; 8, Ryde ; 9, 11, Portsmouth ; 12, Gosport ; 13, Petersfield.

## BIRTH

VARNEY. To Dorothy and Roy, of Kingston-upon-Thames, on November 1st, God's gift of a daughter, Sarah Louise, a sister for David, Colin and Janice.

## MARRIAGE

FARMER—NEWMAN. On August 21st at Elim Church, Coventry, Roy Farmer to Joy Newman, only daughter of Rev. and Mrs. Jack Newman. Officiating minister: J. Newman, Th.M.

## WITH CHRIST

BOWLER. On October 27th, Herbert James Bowler, aged 84, faithful founder-member of High Wycombe Elim Church, called to his reward after illness. Long remembered for years of evangelical witness in the public-houses and streets of High Wycombe. Officiating minister at funeral: Brian R. J. Garrard.

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# THE ELIM EVANGEL

Vol. XLVI No. 49 DECEMBER 4th, 1965 6d




*INYANGA, RHODESIA*

## SPECIAL MISSIONARY NUMBER

# into REALITY

# WITH BOOKS ON WHEELS

## by RON GULL

AS I explained to Betty, it was pretty tiring standing there in the market place under a hot sun, with several thousand people jostling from one stall to another all around you. You laboured to gain their attention, then when they pressed about you in a tight, sweaty circle you almost wished you hadn't! It was killing trying to get your voice above the hubbub of eloquent market vendors, braying donkeys, revving buses and quarrelling drunkards. The battered old gramophone told gospel stories in many different tribal languages and afforded an occasional rest for throats that burned and ached.

The pall of dust that hung over the scene must have cloaked its arrival, for I hadn't seen the big yellow van arrive, but there it was. "SURF," it read. "Try New Surf. Makes old clothes seem new again! Goes farther, costs less!" The loudspeaker with its rich, musical voice drowned the tiny whine of our gramophone. The crowd melted away and fresh air, sweet with the smell of mango blossom, came as though to console us as we stood alone. We never did get the crowd again, and each of us bought a packet of Surf!

I hadn't even finished unpacking my literature display before school was out and I was surrounded by jostling, squabbling, khaki-clad figures. "Sir! How much is this one?" "Sir! Have you got a hymn-book?" "Sir, please sir! I had that one first; he snatched it from me!" "Sir! Have you any more Bibles?" "Sir . . ." The bell saved me. Dazedly I stared at my stocks—finished in that; only one left of this.

No, I didn't mind, I explained to the African headmaster, but it wasn't quite new. Couldn't he wait until I came again rather than buy my Bible?

These word pictures from modern missionary life will illustrate the fact that the Africa of Livingstone and the India of Carey have long since disappeared.

There is a great need today in all our missionary planning and thinking for us to realise that we are dealing with a modern world. Commerce is conditioning the primitive mind with contemporary advertising techniques. Ideologies seek to convince with their conflicting claims presented by television, radio and literature. Modern methods for a modern world is the policy they all adopt. No one would disagree that the Christian Church must be a contemporary Church, no less in touch with modern peoples. It must wrestle with the problem of communicating the message of the Lord Jesus Christ to the peoples of the world.

Elim overseas is grappling with this problem by turning increasingly to modern methods to fulfil this ageless task. Mobile evangelistic units equipped with audio-visual aids and stocked with sound evangelical literature are planned. The mobility afforded by such a unit on each field would enable us to contact more people more often. The impact would be far greater than that of present evangelistic effort, and the literature would help to sustain this contact over a far longer period.

The "books on wheels" appeal launched recently seeks to obtain and equip such a mobile unit for the Transvaal before the end of 1965. It is envisaged that the Transvaal mobile unit will operate from the Emmanuel Press, serving the whole of the Transvaal field. It is planned that it will act as a mobile centre for wholesale literature distribution to town and village shopkeepers as well as a retail shop in the bush areas. It will be staffed as a mobile evangelistic unit, using a team of national workers. The vehicle felt at present to be the most suitable for this venture is the Volkswagen Kombi 1500, which together with equipment and literature stocks will cost something in the region of £1,000.

Only your gifts, however small, will enable us to turn this vision into reality. We would thank those who have already given so well, and would welcome the gifts of others who share in the conviction that the Holy Spirit desires to work through all Christ-centred modern media.

# I REMEMBER

## *Pioneers and veterans recall the early days of Elim*



**by Hubert C. and Jean Phillips**
**(Elim missionaries, Transvaal)**

LOOKING right back for a change, as there is little time now for such luxuries, makes it quite clear to me that we are living today in a very different world from forty years ago. Back in 1928 in Nelspruit in the Eastern Transvaal there was a concrete church to be built and a small mission house nearby. Not knowing how to speak Zulu, we had to make all kinds of signs to show what was to be done. Taking a shovel one day to show the men the right way to mix concrete, I strained the muscles of my stomach, and incidentally learned not to expect too much from the black labourers. After finishing the church we started to erect the walls of the mission house. The poles were placed in position and then the spaces between them were filled with reeds which we had pulled across the Crocodile River, dragging them as we swam. One of the boys was yelling at the top of his voice. I asked why. " To frighten the crocodiles away," he said. When the mud was ready to plaster over the reeds I told the men to get on with it. " Us? We can't do that! Only women know how to plaster walls." I said " All right, I'll do it," and began throwing the mud right through the reeds till they were all doubled up with laughter at my vain efforts. Eventually, out of pity, someone showed me how it should be done. Just what I wanted. They had no excuse now and finished mudding the house quite well—for men.

When the house was built, our bedroom, which was fourteen feet by nine, contained all our earthly possessions (it gave one quite a nice " light " feeling). The perforated corrugated-iron roof called loudly for mackintoshes and buckets every time it rained. The floor was of mud smeared with cow-dung in true native fashion. Incidentally, this treatment keeps the insects away. What few came in were greedily devoured by frogs.

Those were the days of malaria too. Through the constant spraying of all standing water year after year by the powers that be, the mosquitoes have been killed off now and we are quite free from malaria fever in these parts.

In those days, too, we carried a hurricane lamp about with us, drank polluted water from a stream and contracted dysentery, and did practically everything for ourselves (real " do-it-yourself " days)—building and making our own furniture, cooking on an outside fire, preaching, teaching, lighting the church lamps, etc. When an electric cable was brought past our mission station a European called at the door to talk about wiring the house (that Jack built). I was shocked! How can one have lights and switches in a mission house? Eventually good sense got the better of us, and now we have a wireless to listen to the astronauts—and we can plug in for a cup of tea!

In the local assembly, meeting in the concrete church (since enlarged), what a change too! We used to do all the preaching and all the leading of the singing, and we taught the people how to read and write five nights a week. Sometimes we slipped up badly with the language as we stumbled along with it, such as when we told them that Moses had to put a bee made of brass on the top of a pole and then tell the people to look at it! On another occasion the people were solemnly told that there were elephants in Hades. Now the Africans manage their own affairs. There is the local African pastor (a very fine man), with elders and deacons. They plan the services, keep the church accounts and pay out by cheque. They arrange conventions, feed the hundreds of visitors (and make a profit), run a choir or two and send out revival parties in hired lorries or buses.

It is not quite like this in the smaller assemblies, but some are self-supporting and manage their own affairs under an evangelist who is responsible for that particular district.

In those far-off days we ran a Bible school. The

Bible studies had to be well sprinkled with the three Rs. The standard of education was very low. We had schools with teachers of the standard three grade! You can guess what wonderful scholars they turned out. We are reaping the benefits of the Bible school to this very day in the lives of faithful men of God who are doing the work of pastors and evangelists.

When we started printing the gospel we had to close the Bible school for lack of helpers (soon afterwards another school was opened at Witbank). In the press we had a part-time evangelist as our "staff." We thought at that time that heavy, slow, simple machines would be all that could be managed. We know differently today. There is a staff of about twenty Africans in the press and some of the men can handle the most intricate machines and do a job that no one need be ashamed of!

For all that God has done we praise Him! For every godly life we give Him thanks. Civilising influences have brought comfort, money and education—and with all these more crime and more difficulties in preaching the gospel.

After all is said, the small difficulties that we encountered in our daily lives were as nothing compared with those experienced by earlier generations of missionaries.



*Junior girls' section of Hope High School, Manila, playing on hand-bells*


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# *Farewell to Coralie Paint*

DURING Pastor Alex Tee's Barking crusade we bade Miss Coralie Paint farewell on her departure for a further term of missionary service in India. The Missionary Secretary, L. Wigglesworth, expressed the sincere appreciation of the society for the years of faithful service rendered by Miss Paint and her colleagues to Elim's missionary work for the cause of Christ in the Far East. Miss Paint made a brief response and spoke of her hopes for the future of the work, then the ministers and congregation commended her into the gracious hands of the Master for her further period of service. This solemn moment clearly made an impact upon many, including those who had been newly introduced to our movement through the campaign.

R. B. CHAPMAN.

### I SHALL BE SATISFIED

Not with my life-work finished, past,
Shall I be " satisfied " at last ;
Not with the gifts I brought my Lord,
Nor with my knowledge of His Word ;
Not with the witness these lips gave
Unto the One who died to save ;
Not with my service, nor my love,
Shall I be " satisfied " above.

Faulty and weak is my poor " best,"
Needing cleansing with all the rest.
Only from Christ comes grace and power,
Sure " sufficiency " every hour.
He is my glory and my song—
He, who has led me all along ;
And, in the light no cloud can dim,
I shall be " SATISFIED " with Him.

FLORENCE L. BOND.

## BOOK REVIEWS

*A Table in the Wilderness.* Daily meditations from the ministry of Watchman Nee (Victory Press, Lottbridge Road, Eastbourne, 15/-, by post 16/-).

*Looking for a Christmas present ?* Here is one that offers a fresh gift for every day throughout the whole year.

Watchman Nee, one of China's noblest saints, cannot minister to us from his place of incarceration, unfortunately, but this book, compiled from his pre-restriction ministry, conveys to us his message in daily meditations.

Written in the unique and inimitable style of the " Watchman," the readings are simple, crisp, terse and intensely practical, having a clear application for our day-to-day living. Furthermore, the meditations reveal the close intimacy of the writer's soul with God, and to share these precious unfoldings inspires the reader to desire like fellowship with the heart of God. The crumbs from the table in the wilderness will prove to be a real daily meal for your inner man.

R.B.C.

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*Some Light on Divine Healing,* by David R. Smith. Published by Rushworth Literature Enterprise Ltd., 14 Green End, Braughing, near Ware, Herts.

The author states in his preface that he has been working since 1954 on a major book on divine healing. He might well have done better not to have issued this fifty-four-page booklet on the subject, but to have concentrated on publishing the larger work. The booklet deals altogether too cursorily with the subject. It is sane and sound mostly, though its Calvinism will deter some and its comments on evangelistic methods will offend others. There are some memorable statements, e.g. " It is impossible to be healed by God, the living Lord, and remain unchanged " and " Divine healing . . . does not have the *final* intention of making men well . . . but of adding to the glory of God." That the subject needs vastly deeper treatment is obviously seen, however, when it is realised that James 5 : 13-16 is dealt with in nine lines (though it is hinted at elsewhere) and then only to say that oil need not be used every time the sick are prayed for. This is a well-intentioned attempt, but we must await the treatise on the whole subject.

T. W. WALKER.

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*Tell Me the Answer,* by Rev. D. Prime (3/6 plus 5d. postage).

There are four books in this series, all of which should find their way into the hands of young people. The approach gives guidance and is clear, and being paperbacks the price is attractive at 3/6 each.

The first book tells the answer about God, the second about the Lord Jesus Christ, the third about the Holy Spirit and the fourth about the Church.

Bible class leaders would do well to give these books to their scholars.

A. TEE.

THE ELIM
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**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 36/- for one year or 18/6 for 6 months, post free to any address.**

**Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

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*COVER PHOTOGRAPH by courtesy of Rhodesia House, London, W.C.2*

# EDITORIAL

IN spite of our continual longing for the spectacular ("Lord, send a spiritual earthquake"), churches are very rarely carried on by what is spectacular. Recently in one of our churches we were asked for the highlights of our ministry. The first thing that came to mind, though we had often thought of it, was the setting of the Lord's table Sunday by Sunday, unfailingly and unobtrusively. How many ministers can testify that in the course of years of ministry they are unable to recollect any Sunday when the Lord's table was not beautifully laid. But the folk who did it went about their work quietly, unobtrusively, with no publicity—they did not want it. Our thoughts turned next to a head usher who for nearly forty years arrived at church at 9.30 every Sunday morning, except holidays, and who told me during the winter of 1961, when a blizzard prevented his coming to the house of the Lord, that though in his eighties it was the first time he had ever missed, holidays apart. Our thoughts went to the Sunday school workers, who must often feel like having an afternoon off on Sunday but week after week gladly pursue their calling.

In Pentecost in particular a minister's dependence upon his organist or pianist is great. We have had musicians with whom it was a delight to work; they knew every mood, sensed every change in atmosphere, anticipated your intentions, and by their sensitivity to the Spirit added immensely to the service. Many such—deacons, officers, ushers, caretakers, musicians and a host of others—have served the Lord in our assemblies for years, delighted to do it as a contribution to the work of God.

While spectacular gifts attract our attenion and receive publicity, it is always, in our judgment, salutary to remember that the work of the church is not carried on by such gifts, but by the regular weekly giving of all our members, which receives little publicity, nor do they expect publicity. This list of the unpublicised could be extended. We are approaching the end of Elim's Jubilee year. This editorial has not been "inspired" from any other source than the Crusaders' request for "highlights." These, with others of a similar nature, were those I mentioned. Nevertheless, we are sure that our Executive Council would join on this Jubilee occasion on behalf of all Elim in expressing our sense of dependence on, and our thanks to, all such as we have mentioned, by whose loyal, consistent, unpublicised labours the work of God in Elim has gone on in the past and will continue to go **forward in faith.**

# God does answer your prayer

## by M. HOPPER, S.R.N., S.C.M., Ilford

(*Sister-in-charge, private ward, King George's Hospital, Ilford*)

DURING the very early hours of Sunday morning, December 13th, 1964, I awoke from sleep and was alert instantly, extremely conscious of a great burden on my heart for which there seemed no explanation. I tried to forget it and go to sleep, but this was impossible. An inner voice was saying to me "Pray for Margaret." "Pray for Margaret." Margaret Hayes is the missionary nurse who was delivered miraculously from the hands of the rebels in the Congo in June of this year, but way back in December it was believed that she had been martyred at Banalia with many other missionaries.

I rose from bed and prayed very definitely for Margaret, though I did not know really how to pray under the circumstances. After ten or fifteen minutes' prayer I tried again to settle down to sleep, but the burden became more intense and I could resist no longer the deep conviction that, in spite of all that had been said, Margaret was still alive.

I rose again and prayed through in the Spirit, claiming Romans 8:26: "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us." It was almost 5 a.m. before the burden lifted. I was quite unconscious of time and surroundings during this experience, but I was assured that prayer had been answered. Every day after that I prayed for Margaret in spite of the official report that she had been called to pay the supreme price for her faith. Little did I think, at that time, that I would ever know the reason for this experience in prayer.

News was received finally that Margaret was *alive*, praise God! Since she has been home I have heard the full details of her experience. Margaret had been taken to Banalia on orders from the rebel authorities, but the entire population of the village of Bopepe had campaigned constantly for her release so that she might care for their sick. On November 23rd, 1964, she was allowed to return to Bopepe to fulfil this ministry and thus escaped the massacre at Banalia.

One of the national pastors had been warned later of the approach of a party of Simba, so he took Margaret into the forest and built her a little shack, which he carefully camouflaged with leaves and undergrowth, and the national Christians supplied her with food daily. While isolated in the forest Margaret knew the rebels were searching for her and many times heard their manœuvres. She recalls that one weekend in mid-December she felt desperate, and in her despair cried to the Lord to burden the hearts of those who she knew were concerned. She just breathed a few names in prayer, and among them my own was uttered. I was thousands of miles away, but the heart of God was moved to answer Margaret's prayer and burden my heart at 12.30 that Sunday morning. Praise God that was no coincidence. The Lord Jehovah reigns!

This is only one instance of the many deliverances that were wrought during that time of great trial and persecution. What a stimulus to our faith; may we continue to intercede fervently for those who go to introduce Jesus Christ to the heathen in other lands.

"I believe God answers prayer,
I am sure God answers prayer,
I have *proved* God answers prayer;
Glory to His name!

(MISS) MAISIE HOPPER.

---

### JOHN WESLEY ON FASTING

There is something remarkable about the way in which God revived His work in these parts. A few months ago the generality of the people in this circuit were exceeding lifeless; perceiving this, Samuel Meggot advised the society at Barnard Castle to observe every Friday with fasting and prayer. The very first Friday they met together God broke in upon them in a wonderful manner, and His work has been increasing among them ever since.

The neighbouring societies heard of this, agreed to follow the same rule, and soon experienced the same blessing. Is not the neglect of this plain duty—I mean fasting—ranked by our Lord with almsgiving and prayer, one general occasion of deadness among Christians? Can anyone willingly neglect it and be guiltless?—Wesley's Journal, 1763.

REV. Timothy Kumau, African radio pastor in Kenya and associated with the African Inland Mission, is a living testimony to the value of missionary work. In his youth he was drawn into the vortex of African politics, hated the white man, missionaries or traders, and was instrumental in boycotting non-African stores and similar agencies.

Then he became converted and, according to his own testimony, he " loved all people," and had peace in his heart and purpose for his life.

Today he preaches over the radio, part of a great outreach in seven languages. He spoke of Jomo Kenyatta, Kenya's President and one-time political firebrand. Mr. Kumau asked prayer for the President, who listens regularly to the gospel broadcasts.

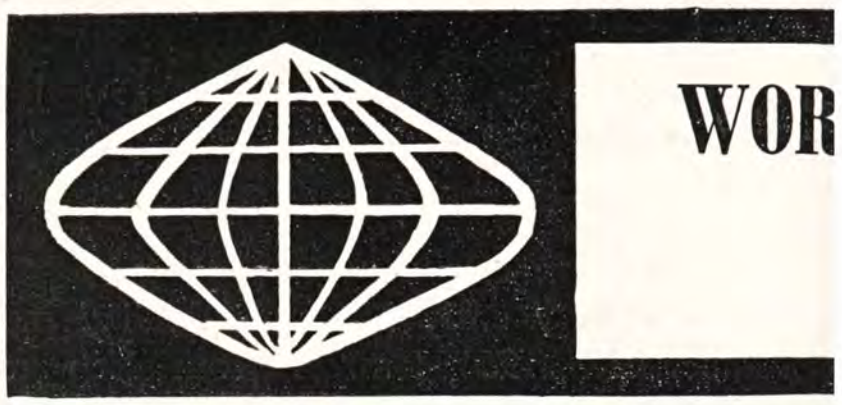
Among other things the radio pastor spoke of the 100,000 believers in the A.I.M. churches and the great need for missionaries among the 10,000,000 people.

**Liberia.** Radio station ELWA has announced the setting up of an effort to reach Muslims in Africa for Christ. The first step in the new saturation strategy will be the installation of a 250,000-watt short-wave station, including transmitter, power-generating plant, antennae systems and buildings. ELWA has been broadcasting to the Muslim people a few hours a day for several years over its 50,000-watt transmitter, but radio missionaries at ELWA have seen three major factors which have challenged them to step up their gospel outreach to the followers of Mohammed. One is that Muslims make up forty-five per cent of the population of Africa, and more than 114,000,000 Muslims live north of the Equator in Africa.

A second challenge is in the great number of transistor radios which have poured into Africa. A radio has become the status symbol of the Arab world. The Gio people say " There is a voice under every palm tree ; all you need is a box to catch it," and every African wants to own such a box.

The third factor is that the Supreme Islamic Council, one of the world's most energetic missionary forces, is working closely with President Gamal Abdal Nasser of the United Arab Republic in propagating his projected pan-Islamic political empire. This organisation is operating a well-planned Islamic missionary strategy, including the use of a high-powered radio station, the Voice of Islam, which broadcasts the message of the Koran in eight major languages twelve hours a day. This 100,000-watt voice is one of the strongest signals on the dial.

The people at ELWA have accepted the challenge




to intensify the broadcasting of the gospel of Christ to Africa's Muslims. They ask for the prayers of God's people everywhere for His blessing on this effort.

**Nigeria.** *New Life for All.* During the campaign there were at least 70,000 Nigerian Christians on their knees every morning at daybreak. They met in small groups of about ten people in 7,000 homes.

Through prayer many in hospitals, prisons and market places were brought to the Lord. A deaf-and-dumb man, treated more like an animal than a human, also found the Saviour. Believers went everywhere preaching the gospel. In one area 2,000 new converts have been formed into thirty-five new groups where no witness for Christ existed. In the capital of the Muslim north 10,000 Christians paraded through the city to the stadium for an evangelistic meeting, and 600 people, Muslim and pagan, came to the Lord that day.

A week of evangelism was scheduled in each of the 1,560 participating churches. Almost one-third of the population of one city came to the evangelistic meetings, and 1,900 made their first-time decisions for Christ there. During this campaign over 15,000 Nigerians came to the Lord. Praise His name ! Pray on—there is much left to be done as New Life for All continues in other areas.

## LATIN AMERICA

**Bolivia.** Ten mission organisations are co-operating in the highlands of Bolivia in a literacy programme to teach 800,000 Aymara Indians to read. The missions are Assemblies of God, Bolivian Holiness Mission, Bolivian Indian Mission, Canadian Baptists, Church of the Nazarene, Methodists, Oregon Friends, Seminary Friends, World Mission Prayer League (Lutheran) and Wycliffe Bible Translators.

Using techniques developed by the Summer Institute of Linguistics and primers prepared by its technical personnel, C.A.L.L. (Committee for Aymara

# SSIONARY ITINERARY

G. H. THOMAS

OF ELIM CHURCH, CATERHAM



G. H. THOMAS

Literacy and Literature) is training Aymara pastors and laymen in the technique of reading their own language. C.A.L.L. plans include a tremendous expansion of the programme through government agencies, including the Peace Corps, which has asked the Summer Institute of Linguistics to train personnel to conduct a similar programme using C.A.L.L. primers.

**Argentina.** The Pocket Testament League is praising the Lord for the wonderful opportunities its teams are having in Argentina. Nearly 15,000 people have enrolled in the correspondence course in the gospel of John.

## ISRAEL

After five consecutive years of drought, ample rains made last year's tree-planting season in Israel one of the most successful in a long time. Six million trees were planted by the Jewish National Fund afforestation division.

The state of Israel, now seventeen years old, reports growth along various lines. Between 1949 and 1963 its population increased from 750,000 to 2,430,000 ; the number of students in school from 137,000 to 690,000 ; the number of vehicles from 34,000 to 117,000. Exports are over eleven times what they were in 1949 ; imports about two and a half times. The average growth rate of Israel's gross national product is eleven per cent annually.

## THE BIBLE STILL THE BEST SELLER

According to UNESCO there were 70,000,000 Scriptures sold during the year 1964.

" Scripture distribution in Vietnam, Cambodia and Laos continues to bear fruit, despite the handicaps of war. Where one avenue has closed another has opened, permitting us to fulfil our mission. The Bible society is an organisation whose purpose is to be a servant of the servants of God, to aid the Church in building mature Christians and in evangelising those who do not know the gospel message. The Bible societies have assumed the responsibility of making the Word of God available to every man in his own language at a price he can afford. To do this the Bible societies work with missionary organisations and local churches in the task of translation. They usually bear the entire cost of printing and shipping and also subsidise the distribution of the Scriptures " (Bible Society report). By the end of December 1964, Bible translation throughout the world had reached the following totals : the whole Bible had been translated into 235 languages ; the whole New Testament into 290 languages ; a complete gospel or other book into 707 languages ; total 1,232.

## INDEPENDENCE INCREASES DEMAND FOR BIBLES

There has been a great demand for Bibles since independence, reports Rev. J. T. Mpaayei, secretary of the Bible Society of East Africa.

Mr. Mpaayei disclosed that the society has been working round the clock in recent months to reach the many tribes of Kenya, Tanzania and Uganda with the Scripture portions.

The Bible Society of East Africa works hand in hand with the British and Foreign Bible Society, with headquarters in London. The twenty-three societies world-wide are at present producing and distributing 50,000,000 Bibles annually, notwithstanding other scripture portions.

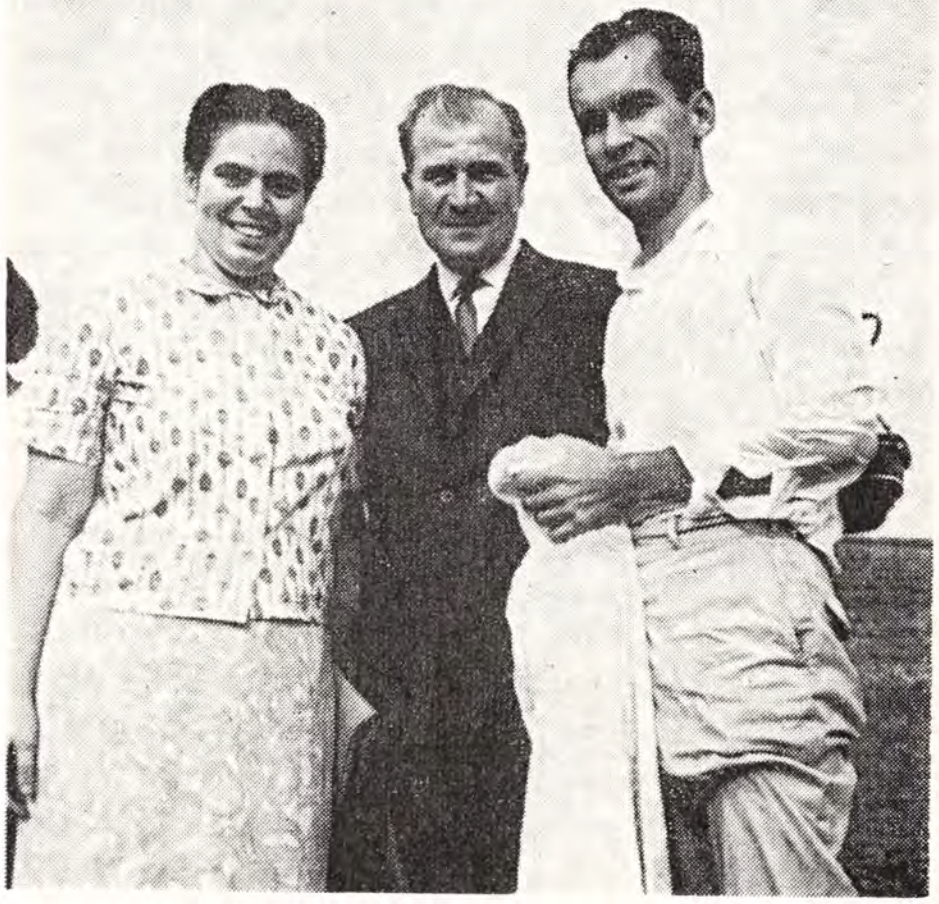
(*continued on page 797*)

# DRUG ADDICTION AND THE POWER OF THE CHURCH

## *by P. S. Brewster*

BECAUSE of his book *The Cross and the Switchblade*, the name of David Wilkerson has become well known in Christian circles. David Wilkerson is a





Pentecostal minister who unmistakably felt the call of God to take the gospel to those who are regarded in common language as hang-abouts and thugs. Few have a kind word for these people, and they are often spoken of in contemptuous terms. They have no excuse, for their conduct has encouraged this. However, in spite of all this, David Wilkerson went to the worst spot in New York and day by day began to speak to these young people and present the gospel to them. Often in great danger of his life because of the gangs, who thought nothing of using a knife, this young minister persisted until he had some of the most outstanding converts in this generation.

Accompanied by my wife, I went around the area where the drug addicts gathered and where homosexuals seemed to find their partners. It was a sight I shall never forget as long as I live; it seemed like the gateway of hell. Hundreds of boys and girls aged thirteen to seventeen gathered at all hours of the day and night simply to participate in the taking of drugs, getting deeper and deeper into the clutches of sin and vice. Of course, there are various grades of drug-taking, and once they reach the stage of intravenous injection it is absolutely the end as far as they are concerned. It seems as though there is no earthly cure for some of these people, and yet David Wilkerson knew that the gospel of Jesus Christ has the power to break every known type of sin and vice. The Scriptures say that Christ came to destroy the works of the Devil, and we know that there is no chain forged by Satan which Jesus cannot break.

**Top: saved drug addicts being baptised.**
**Bottom: the minister who baptised them.**

I heard a man who for seventeen years had been a drug addict, but who was now saved, delivered, and baptised with the Holy Ghost. His testimony was glowing, his face radiant with joy, and his voice loud with exhilaration. With tears and emotion and very deep sincerity, and obviously with deep gratitude to God, this man gave his testimony, stating how the Lord had saved him and delivered him from the terrible desire for drugs. I saw this man being baptised in water. I also heard a woman who was the wife of a drug addict giving her testimony. She married him not knowing his condition. Her story was pathetic.

This out-reach is to the teenager and is something which very few have undertaken in this generation. The methods are not simply spontaneous, or impul-

sive, but a large property has been purchased so that any drug addict who shows an interest in the gospel goes to this house and is "prayed through" until deliverance comes, and until he receives the gift of the Holy Spirit. A group of psychiatrists in New York called David Wilkerson to their office and asked him how it was that he was getting a higher percentage of results than they were with all their skill of drugs and science. He simply said that it was the name of Jesus Christ, the power of prayer, and the baptism in the Holy Spirit.

He has rented a hall right in the centre of this drug addicts' area and also, because of the generosity of Christian businessmen, he has purchased a large farm 200 miles from New York, where those who are saved and delivered work for a period, and many are now entering Bible college as ministers. This is something fantastic and has to be seen to be believed or understood.

I preached one morning to a group of about forty young men and women who had come under the influence of the gospel of Jesus Christ after being confirmed drug addicts. Their shouts of praise to God and their obvious animation at being delivered from the gates of hell were an inspiration.

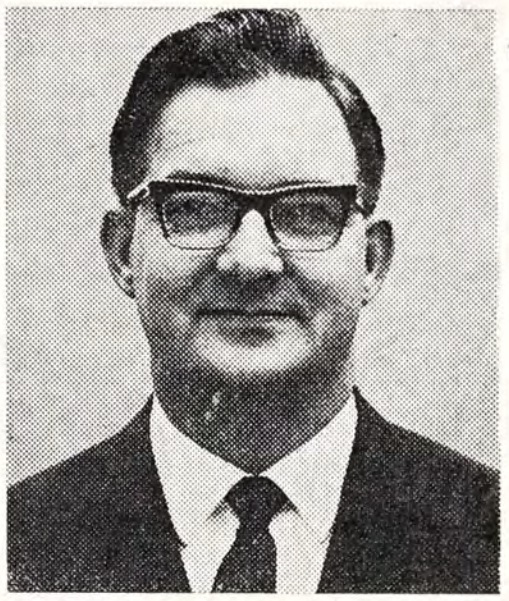
## HOME-CALL OF A FAITHFUL VETERAN OF THE WHITEHAVEN ELIM CHURCH

THE home-call of our oldest member, brother Isaac Mossop, at the age of eighty-six brought a note of sadness into the celebration of the fourth anniversary of the opening of the Whitehaven Elim church. Mr. Mossop had been associated with Pentecost since its early days in this district and became a member of the Elim church when it commenced in 1957.

Being of a quiet and retiring nature, he never sought publicity; he never engaged in public speaking, yet his faithfulness to the work and to his Lord has left a marked impression.

Until his illness his presence in church could always be relied upon despite adverse weather conditions. One of his favourite hymns was "We love the place, O God, wherein Thine honour dwells." This truly was characteristic of the man, for his lament during his illness was that he could not get to the house of God. We thank God for the memory of him and the privilege of fellowship with him, and pray that his devotion may be an inspiration to all who knew him.

H. POSTLETHWAITE (secretary).

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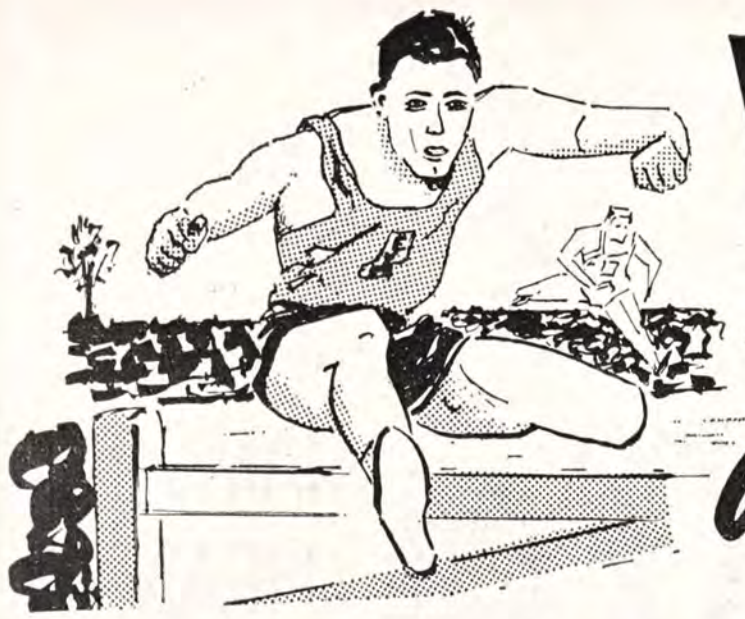
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# YOUTH *in action!*

# FAREWELL TO A GOOD FRIEND

**M. O. THOMAS**
**(Tanzania)**

I WAS born in Birmingham in 1956, almost a ton in weight and 109 inches at birth. They called me lend-a-hand Land-Rover. Within a few days of my being born I was taken to Africa, where I have been living ever since. I have travelled almost 150,000 miles, and even though I am getting rather old now I must say that I still look pretty fit and trim. How's that for a little pride?

However, I'm jumping ahead a bit. Let's go back and I'll tell you how I got here. I was bought by the youth of the Elim churches in the U.K. for their "Lend-a-hand" scheme. One day I was taken to the Royal Hall in Harrogate, where the Elim Conference was being held, and presented to the missionary who was to take me to Africa, to Kikilo in Tanzania to be exact. My, didn't I look posh! Shining like a pin! Just like a film star! You would have thought I was one because they called me "she," and they treated me so gently that they were even afraid to stratch my paint. Little did they know that I was a little elephant—and a male one at that! Later I went to many churches to meet the children who had helped to buy me. They would gather round me, touch me, talk to me and treat me like a baby. Ever felt important?

Then I was taken on a big ship and put down in a dark place, and after many weeks I emerged into the brilliant sunshine of Mombasa port in East Africa. Guess what. For the first time in my life I saw coloured people—and they didn't wear shoes! I was then taken off the ship and made ready for my journey up-country. Guess it was a good job no one told me what was ahead of me. I might even have thought of coming back home on the next ship. (Don't tell my makers that, though. They would disown me!)

You should have seen me a few hours later. I was being driven over "roads" (pardon the expression) the like of which I had never seen before. Miles and endless miles of corrugations, dust, then mud, then dust and heat, and more heat. I hit holes, went through rivers and over ditches. Then I saw it. Away ahead of me was a large notice, "Welcome to Tanganyika." I had my photograph taken right there and then.

After a few days we arrived at Kikilo. These coloured folk just "whooped and hollered" with delight. They touched me all over, climbed inside me, banged me, patted me, smoothed me and did so many nice things to me. They just jumped with joy when they were able to see themselves in my wing mirrors. One said "It's better than the Land-Rover that the District Commissioner has!" Did I blush!

Well, for the next eight years I worked like a Trojan. I carried people, equipment, sand and cement. I became ambulance, bookmobile, road-maker, mobile office, caravan, grocery van, camper, bush clearer, pulpit, film van and many other things. I went over all kinds of roads—tarmac, dirt and sand, muddy ones, wide ones, narrow ones, paths, tracks—and over rivers (yes, I learnt to swim at an early age), and where there was no road—well, I did what I'm supposed to do: I just went ahead and made my own road. Clever me!

Although I've never done the "ton," one day I almost did—with some help, of course. I was just jogging along when a great big lorry hit me in my rear end. I went off the road and plunged down an embankment. The missionary and his children and helpers inside me were badly shaken up, especially when on the way down I hit a tree head on and my front bumper curled round it. However, I got over that experience, and was soon back on the road with a repaired chassis and new paint.

I've helped many people in my lifetime, both Africans and Europeans. When they were sick I carried them to hospital. When they needed help I helped them. I carried the stones, sand and cement for their churches and houses. I carried equipment,

(*continued on page 798*)

# COMING EVENTS

**BELFAST.** December 25-28. The Ulster Temple, Ravenhill Road. Christmas convention. Christmas Day at 10. Sunday at 11.30 and 7. Monday at 3 (baptismal service) and 6.30 (refreshments between the services). Tuesday at 8. Preachers: Joseph Smith and John Gardiner.

**CHELMSFORD.** December 11. Elim Church, Mildmay Road. At 7, fifth Christmas music festival presented by the Chelmsford choir. Chairman: H. W. Greenway.

**COLCHESTER.** December 4, 5. Gospel Band Mission Hall, Abbeyate Street. Saturday at 7, Youth for Christ rally. Sunday. Elim Church, Stanwell Street, at 11 and 6.30. Preacher: A. Tee. Convener: L. V. D. Tiller.

**HASTINGS.** December 18. Elim Church, Station Road. Monthly rally at 7. Preacher and soloist: W. M. E. Plowright (Camberwell).

**ILFORD.** December 4. Elim Church, Clements Road. At 10.30, district presbytery meeting. Discussion on evangelism. At 2, business meeting. At 7, rally conducted by the Hathaway family.

**MACCLESFIELD.** December 4. Elim Church, Mill Lane. At 7, visit of Potteries Bethel Church group.

**NEWHAVEN.** December 11. Elim Church, Meeching Rise. Sussex Presbytery Meetings. At 3.30, spiritual instruction followed by a waiting meeting. At 7, evangelistic rally. Cups of tea provided between the meetings. Continuing Sunday at 11 and 6.30. Preacher at all services: A. Tee (Youth Director). December 19, at 11 and 6.30, visit of Secretary-General, H. W. Greenway. Carol service with items from the departments of the church. Convener: H. W. Holdstock.

**NEWQUAY.** December 11. Elim Church, Seymour Avenue. OPENING SERVICE OF THE DEDICATION OF THE NEW CHURCH AT 3.30. Thanksgiving service at 6.30. Preacher: John Woodhead (York). Buffet tea between the services. December 12-19. Evangelistic and divine healing crusade conducted by John Woodhead. Sundays at 11 and 6. Weeknights at 7.30. No service Friday. Convener: D. Holmes.

**ROMSEY.** December 18. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. Smith (Eastleigh).

**SILVERDALE.** November 28—December 5. Elim Church, Albert Street. Jubilee convention. Weeknights (except Friday) at 7.30. Sundays at 11, 6.30 and 8.15. Preacher: Joseph Smith. Convener: Tony Williams.


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**Missionaries arriving for furlough:**
December 7, at Liverpool, Miss E. Wriglesworth, from India.
December 10, at London Airport, Miss J. Caudell, Mr. and Mrs. P. Griffiths and baby, from Rhodesia.

**NEWS FLASH. L. Wigglesworth and W. G. Hathaway report from Ghana that doors are wide open to the gospel. In three main services, so far, some 400 decisions have been noted. Village chief acknowledged himself a believer and publicly welcomed the "Elim Church" to his village.**

**World missionary itinerary** (*continued*)

It is the aim of the societies to treble this production in the months ahead to 150,000,000 to meet the growing demand for Bibles all over the world. Bible society branches in Africa are calling on their people to rise to the financial need and to match the sacrificial giving of Christians overseas. Last year East Africa contributed £600 to the East Africa branch.

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D.1065e

## FAREWELL TO A GOOD FRIEND

(*continued from page 796*)

books and workers to tell them about the Lord Jesus. You should have been with me on my safaris—my friends seemed to be always talking about this Man, although I never did meet Him. Whether it was in the bush, in the town, in the villages, in the markets, at the wells or anywhere, I heard the same message being told, because they used my battery for their amplifier. Yes, I could fill a book about my experiences here.

I had my bad times though—like the time my chassis broke, and the time when my exhaust system fell off and I was stuck in the deep mud up to my door bottoms. Worse was when I had no tyres and there was no more money to buy any. I just sat there for weeks doing nothing. The missionaries really missed me—they walked everywhere, as there were no buses to reach the places where they used to go. Other times I just sank in the sand or the deep mud, and I just didn't have the energy to get out. You should have seen my friends, pulling, sweating, digging—if only they had been able to buy me a front winch I'd have been out in a jiffy.

A few times I had to be attended to. My friends looked after me so well. They oiled and greased me regularly, but because of the lack of water I sometimes had to wait for my weekly wash. I was "opened up" a few times and they put some new parts in me. On the whole, though, I kept pretty healthy, because I was looked after so well.

I've had my funny moments too. You know, these missionaries had me out all hours of the day and night. One day, at three in the morning, they took me to help a person in need. The lady missionary didn't know that by the left-hand door where she was getting in was a mass of red biting ants. I didn't tell her either. Even a Land-Rover has to have a sense of humour on the mission field. Soon she was covered from head to foot! Ever seen a lady run fast? She did! She ran home so quickly. It took me some time to start my engine. I just coughed and spluttered for some time with mirth. She came out later, and in the half light of the African night I could see she was none the worse for her experience.

Well, I mustn't take up your time. The sad day has come and I must say bye-bye. After seeing most of my friends leave Tanganyika (I even went to the modern airport at Nairobi to see them off on the 'plane) I came down here to Tanga. Phew, isn't it hot here! But today I set off again to live in the cool of the country near Arusha. It's a sad day for me, for I'm leaving the Elim Missionary Society. But I'm still going to work for missions, for some missionary friends from the Baptist mission have bought me. I'm now too old for the exacting work that Elim demands of me, so I'll be doing a job more suited to my condition now. So I say "Farewell." Thank you for buying me. Thank you for sending me here. As I go into semi-retirement I take with me a thousand memories of working on your behalf out here in Tanganyika (now Tanzania).

Maybe, because of my help, there are those who now know Jesus as their Saviour. Had I not come, many villages and valleys would still be waiting for the gospel. I trust my successors will follow the paths I trod and, in their time, prove worthy of the investment of the gifts of Elim youth. Once again thank you, all you fine boys and girls from Elim Sunday schools and youth branches—your pennies and shillings were not given in vain.

(Signed) ELIM LEND-A-HAND LAND-ROVER.

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## YOUTH MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending November 8th, 1965. We appreciate the generous giving of our young people.

| | £ | s. | d. |
|---|---|---|---|
| Lee Croft, Sheffield | 28 | 6 | 4 |
| Pontypridd ... ... | 25 | 0 | 0 |
| Greenock, ship halfpennies ... | 20 | 0 | 0 |
| Larne, Pathfinders | 18 | 0 | 0 |
| Barry, ship halfpennies ... ... | 15 | 0 | 0 |
| Ipswich: Sunday school £11/16/10, ship halfpennies £2/2/- ... ... ... | 13 | 18 | 10 |
| Swinegate, York ... | 11 | 0 | 0 |
| Southampton (three branches) ... ... | 10 | 16 | 0 |
| Kingstanding, Pathfinders ... ... | 10 | 9 | 2 |
| Weoley Castle ... | 10 | 0 | 0 |
| Mansfield ... ... | 10 | 0 | 0 |
| Bradford ... ... | 9 | 16 | 11 |
| Croydon: Sunday school £5/18/-, ship halfpennies £3/1/- ... ... | 8 | 19 | 0 |
| Leigh-on-Sea, ship halfpennies ... | 8 | 12 | 7 |
| Huddersfield, Pathfinders £4, Sunday school £4 ... ... | 8 | 0 | 0 |
| Yeovil ... ... | 7 | 2 | 6 |
| Meopham ... ... | 7 | 0 | 0 |
| Alexandra Park Avenue, Sunshine Corner ship halfpennies ... ... | 7 | 0 | 0 |
| Jubilee Drive, Liverpool, ship halfpennies ... ... | 5 | 3 | 3 |
| South Road, Erdington ... ... ... | 5 | 0 | 0 |
| Palmers Green ... | 5 | 0 | 0 |
| Tithe Farm Pentecostal, Dunstable | 4 | 10 | 0 |
| Portsmouth ... ... | 4 | 7 | 3 |
| Llanelly, ship halfpennies ... ... | 3 | 10 | 0 |
| Lowestoft, ship halfpennies ... ... | 3 | 9 | 6 |
| Woodcock Hill branch, Weoley Castle ... ... | 3 | 0 | 0 |
| Chelmsford ... ... | 2 | 19 | 5 |
| Grimsby ... ... | 2 | 17 | 1 |
| Brecon ... ... ... | 2 | 11 | 9 |
| Ballysillan, Sunshine Corner, ship halfpennies ... ... | 2 | 10 | 0 |
| Loughborough, ship halfpennies ... | 2 | 8 | 6 |
| Ilford ... ... ... | 2 | 8 | 2 |
| Mason Street, Hull, junior church ... | 2 | 3 | 0 |
| Carshalton ... ... | 2 | 0 | 0 |
| Vazon ... ... ... | 1 | 13 | 8 |
| Mountain Ash ... | 1 | 10 | 0 |
| Accrington ... ... | 1 | 1 | 11 |
| Driffield, ship halfpennies ... ... | | 14 | 0 |
| Salford ... ... ... | | 5 | 9 |
| Sussex Road branch, Clapham ... ... | | 4 | 7 |
| Malton ... ... ... | | 3 | 0 |



# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, December 6th** — Philippians 2:12-18

" For it is God which worketh in you both to will and to do of His good pleasure " (v. 13).

This does not mean that everything that happens to us is God's will, for many of our circumstances are of the Devil. It does mean, however, that God in His infinite wisdom will use these adverse situations to accomplish His purposes in and through us. Though the experiences themselves are not God's will for us, there are reactions that are in accordance with God's will for us and reactions that are contrary to God's will for us. God uses these situations as tools to mould our character, but the quality of the moulding is dependent not only on God's skill but on our reactions, so even while we are being assailed by the adversary God is working out His purposes in us. It is a continual process from the time of conversion to when we shall see the Lord. Whatever is happening to us at this moment, God is working out His purposes in our lives. What a wonderful attitude to adopt towards our experiences ! It cannot but result in peace of mind, in hope, in contentment, in consolation and in praise to God for His infinite love and wisdom.

**Tuesday, December 7th** — Philippians 2:19-30

" For all seek their own, not the things which are Jesus Christ's " (v. 21).

What an indictment against the servants of Christ of those days ! It being Paul's indictment we do not feel like questioning it. Sadly enough, we know that enthusiasm can cool even in the most ardent of souls. Alas, this is true of many of us in these affluent days. Prosperity does not fan the flames of revival—not that we ask for hardship, but for victory over the deadliness of materialism. There was one bright exception then—Timothy, the pride and joy of Paul's heart. There are bright exceptions now. Are we among them ?

**Wednesday, December 8th** — Philippians 3:1-11

" That I may know Him . . . and the fellowship of His sufferings " (v. 10).

Suffering is unavoidable to the true Christian, for devotion to Christ brings us into conflict (2 Timothy 3:12). If we are to be really devoted to Him in this time of His rejection we must willingly share in His suffering. The degree of our devotion can be measured by the degree of our willingness to suffer for Him. Paul was called upon to " suffer great things for Christ (Acts 9:16), and he courageously accepted that calling. If ever we are tempted to think that the cost of following Christ is too high for us, let us thoughtfully read through Paul's enumeration of his sufferings in his service for Christ (2 Corinthians 11:23-28).

**Thursday, December 9th** — Philippians 3:12-21

" We by contrast are citizens of heaven, and from heaven we expect our deliverer to come, the Lord Jesus Christ " (v. 21, N.E.B.).

Here we have no continuing city, but, like Abraham, we seek a city whose builder and maker is God, a heavenly city. Faith can see that city and rejoices in the reality of citizenship. Citizens of heaven ! Then we belong there. Heaven is our home. We have an eternal dwelling place where no sin is. Let us dwell much upon this glorious truth as we journey through this wilderness with all its sorrows and heartbreaks. Our Lord has gone to prepare a place for us, and Paul reminds us here of our Lord's own promise to come again and to receive us to Himself. Citizens of heaven ! What a challenge that status presents to us now ! We must live as citizens of heaven: a life of holiness, a life characterised by fervent praise and worship, a life of devotion to the Lord we love, a life dedicated to doing the will of God on earth as it is done in heaven.

**Friday, December 10th** — Philippians 4:1-9

" Be careful for nothing " (v. 6).

When the Authorised Version of the Bible was first printed careful meant full of care. We no longer use it in this sense, so there is the danger of gravely misunderstanding this verse. This is where the New English Bible helps us with its modern equivalent: " have no anxiety." Anxiety is a killer. It is responsible for so much unhappiness and even ill-health. As Dr. Charles H. Mayo, co-founder of Mayo's Clinic, is reported to have said, " worry affects the circulation, the heart, the glands, the whole nervous system and profoundly affects health." Paul shows us the way to victory over our nagging fears: " but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He had given full consideration to the teaching of our Lord (Matthew 6:25-34). If we are subject to anxiety we should frequently meditate on this passage and follow out Paul's instructions.

**Saturday, December 11th** — Philippians 4:10-23

" I have learned, in whatsoever state I am, therewith to be content " (v. 11).

How grand a Christian was the apostle Paul ! What spiritual achievement ! What a victory for the grace of God ! The more we honestly assess our own discontentment the more we marvel at Paul's victory over the flesh. The causes of discontentment are endless. Let us go slowly over all our circumstances and contacts—our home, our work, our friends' attitudes to us, our church, our income, our expenses, our taxes—and coldly assess our discontentment. However did Paul achieve it ? Abased, hungry, suffering need, afflicted (vv. 12, 14), **yet contented.** Certainly not by self-effort, but by faith in Christ: " I can do all things through Christ which strengtheneth me " (v. 13). There need be no more discontentment. There is victory in Christ.

**Sunday, December 12th** — Philemon 1-14

" The bowels of the saints are refreshed by thee, brother " (v. 7).

What a lovely tribute to be able to pay to a fellow Christian ! He lived to help others. His Christianity was of the practical type, an expression used occasionally to describe the " good Samaritan " type of Christian, an expression which is altogether confusing to me because the practical type of Christianity is the only genuine type; Christianity is **love in action.** Of course there must be contemplation and meditation, time given to quietly waiting upon God for the enrichment of our souls, though not as an end in themselves but as a prerequisite of service. Consider the life of the Lord Jesus. There is no limit to Christian service if we want to be a blessing to others. So many need a word of cheer, of exhortation, of encouragement; so many need a helping hand with their daily chores; so many could be refreshed by a visit, especially the sick and lonely. Will others be able to pay us this tribute that Paul paid to Philemon ?

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**Joseph Smith :**

December 5, Silverdale.

**F. Newey (India) :**

December 4, Eastleigh ; 5, Southampton ; 6, Canada ; 7, Sholing ; 8, Ryde ; 9, 11, Portsmouth ; 12, Gosport ; 13, Petersfield.

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# THE ELIM EVANGEL

Vol. XLVI No. 50 DECEMBER 11th, 1965 6d




THE OPENING SERVICE OF THE NEW NOTTINGHAM CHURCH BUILDING

(see page 810)

# A WORD

## by O. W. Polen

*"A word fitly spoken is like apples of gold in pictures of silver"* (Proverbs 25 : 11).

HAVE YOU ever stopped to think just how important and powerful a word is? A word has immense value. It can crush; it can be so sharp as to pierce and cut; it can be so bright that it does away with a dark situation. A word can console and bring comfort; can cheer and bring happiness; it can discourage. A word can mean the difference between spiritual life and death, and that word is "believe."

It has been said that "kind words cost little," but that is not always the case. Kind words cost time, care, consideration and sympathy on the part of the person who speaks them. Everyone in trouble or in doubt likes to hear words that show him which way to go. We like to hear words that comfort us when we are in sorrow, that strengthen us when we are weak in faith or sick in body, that calm us when we are troubled and upset, that help us when we are disappointed, and that give us hope, even in the face of death.

### Fitly spoken words

*How can we learn to speak fitly spoken words?* Fitly spoken words can come only from a person with a special kind of heart. They come from a person with a true heart—true and loyal to God. Before our words can be fitly spoken the heart from which they come must be right with God. Fitly spoken words must also come from a kind heart. When our hearts are filled with God's love, pity and sympathy the right words cannot help but issue from our mouths.

### An idle word

*The Bible also speaks of an "idle word."* "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

We think in words. We cannot think without them. Even though we do not always speak them we think them. You and I can build up people spiritually with our words, or we can hinder them. If steam is skilfully used it will set a factory in motion, but if that steam is mismanaged it can wreck a factory. The same is true of the words we speak. *Words can build people up or wreck them.*

The scripture says "by thy words thou shalt be condemned." Words will pass in review at the judgment—words forgotten, words said in secret, and words that we think no one knows about.

What are idle words? Words that do not glorify Jesus Christ. Say nothing that you cannot say in the presence of Christ. Do you know that we say much that we have not really thought? We often speak first and think later. These could be called "idle words," and although they do not express our real selves they often cause real damage. Have you ever heard someone say, in an effort to excuse someone, "He did not really mean that; he is not feeling well," or "This has been an unusually hard day for that person"? But then we also hear the expression "Well, whether he meant it or not he said it, and it hurt me." The damage was done. Words often pass from our lips forgotten the moment after they are spoken, but sometimes they are like scorpion stings to those who hear them; and these words, unless forgiven, will meet us in the judgment.

### A word spoken in due season

*The Bible tells us of "a word spoken in due season."* "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!" (Proverbs 15:23).

What is a "word spoken in due season"? It is the right word spoken at the right time. It may not always be the word that is sought and asked for. It might well be an unwelcome word, a word of rebuke or correction, though the person does not expect to hear the word, and for the moment does not accept it with favour.

The greatest requirement of "a word spoken in due season" is that the word should be suitable for the occasion. This has special bearing on the gospel of Jesus Christ. We should be on the lookout for suitable moments in sorrow, when a person's heart is softened; during those times when the Holy Ghost

is dealing with a soul; after mistakes have been made when people realise they have made mistakes or when doubts and fears have been expressed.

*There is a time to speak, and there is a time to be quiet!*

The condition the person to whom we talk is in will determine what words he will best receive. We do not give words of sympathy to one who is happy and cheerful, nor do we give cheerful and happy words to someone who is in bereavement. We cannot speak wisely to people until we have learned to put ourselves in their place.

### A good word

*"A good word maketh the heart glad"* (Proverbs 12:25). Sometimes the hearts of our brothers and sisters in Christ are bowed down with heaviness. What is the cure? The cure is a lot of brotherly kindness expressed in good words. Christians could make the communities in which they live, the places where they work and the highways they travel brighter and more glad if they did what this scripture says.

I have followed a certain policy ever since I have been in the ministry. It has worked wonders. I have always made a point not to tell a person anything bad I hear about him. I keep that to myself or forget about it. But if I hear something good or complimentary about someone I always make a point to pass that compliment along. No good is accomplished by telling someone something unkind you heard someone say about him.

### A pleasant word

*The Bible also refers to a "pleasant word."* "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Proverbs 16:24).

*We cannot frown people into the church.* If we make the gospel of Christ attractive to sinners and to newborn babes in Christ by our pleasant and kind words we are helping Christ in His mission to save lost souls. I have seen new converts discouraged at the very beginning of their Christian experience by the unpleasant and unkind words of Christians who have been serving God for a long time.

Jesus Christ preached so that "the common people heard Him gladly." If He had been unkind they would not have listened. Men wondered at the "gracious words" that fell from His lips. The words of the gospel are pleasant; they tell of God's love; they portray Christ as the Saviour of lost mankind; they invite men and women to salvation—not drive them away.

In James 3:2 we read: "If any man offend not in word, the same is a perfect man." A rider cannot control the horse he is riding without a bit in the horse's mouth. Without a bridle on our tongues none of us can steer our lives in the right direction. Moses, the meekest of men, was shut out of the promised land because he "spoke unadvisedly with his lips." The bridle on a horse is a very little thing, yet the rider cannot get along without it. The rudder on a boat may be very small, but the rudder is what makes it possible for the captain to steer his vessel. A tiny spark may set a forest on fire. The tongue is a very little member; but if a person has victory over it, it will save his life.

Words have been spoken that have done irreparable damage to other people. I knew a woman who would tell things about another person, and then she would always excuse herself by saying "Well, it is the truth, and the truth never hurt anyone." But the truth about people does hurt and damage. What you say about a person may be true, but this does not mean that what you say about them will not hurt their feelings or their influence with others.


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by ULRICH HUYSSEN

# MIRACLE IN GERMANY

IT was the evening of April 29th, 1960, in Remscheid, Germany, when the motor-cycle on which I was riding was struck from the rear by a speeding car operated by a drunken driver. I was catapulted head first against an iron railing and sustained crushing head injuries.

I had been joyfully on my way home to visit my parents after being away at school for several weeks. When they heard of the accident they committed me, their only child, to God's care. The peace of God settled over them, for they knew that whatever the outcome "He doeth all things well."

What happened the next two weeks was told me later by my parents, for I was unconscious or semi-conscious during that time. The doctor's examination revealed a skull fracture extending from ear to ear, up over the back of my head. The right side of my skull was so deeply crushed that a man's hand could have been placed in the depression. My left side was paralysed.

My sufferings were so intense that my father said at times I howled like an animal. After five days epileptic seizures began, and increased until they occurred every ten minutes, day and night.

During the few conscious moments I evidenced the mentality of a child. Because the visual and speech centres of my brain were affected I saw double and spoke backwards.

Many prayed for me, for my father is an evangelist well known in Germany and word of the accident spread rapidly.

After ten days I was transferred to a larger hospital specialising in brain injuries. My injuries were so severe that they could not understand why I was still living.

Now God began to answer the prayers of His children. While my father kept anguished vigil at my bedside he heard me pray and praise the Lord between the times of pain. Twice, he said, I exclaimed rapturously "O Jesus, how beautifully you are looking at me." Another time, during a rational moment, I looked into my father's face and said "I am not going to die."

Doctors scheduled an operation to try to reshape my skull, although they were not sure of the outcome. Then, providentially, one of the doctors suggested a delay of three days. The head surgeon agreed, but said there would be no medical benefit in waiting.

It was during this three-day waiting period that the Lord Himself reshaped the skull into its normal contour, making the operation unnecessary.

I also gave evidence that my injured brain was healed. Full intelligence returned; my paralysed left side became mobile; my vision and speech became normal.

The astounded doctors could offer no explanation, but the Christian nurse said "Undoubtedly it is a great miracle in answer to prayer."

Reluctant to concede total healing, the doctors warned that the epileptic seizures would continue, and that it would be at least a year before I could return to school. "You will never be able to work at your occupation," they said. But it was five years in May 1965 since I had an epileptic attack.

After only five months' convalescence I returned to school and completed my course in business and trade management. I then worked as an office manager. Today, at twenty-one, I am in perfect mental and physical health.

Feeling the call of the Lord, I determined to improve my knowledge of the English language. The Lord led me to America, where I am now living with relatives in Chicago. Nothing would make me happier than to have the Lord open the doors for me to fulfil my call into foreign service.

When I consider His great mercy to me I can only say

*"Love so amazing, so divine,*
*Demands my soul, my life, my all."*

*The Pentecostal Evangel.*


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# AS I KNEW HIM

## A tribute to Rev. Selwyn Homer

### BY J. TETCHNER (North-west District Superintendent)

I FIRST met Pastor S. Homer away back in 1938 in Grimsby. I wondered who this dapper little man, so full of humour and so likeable, was. I was to find out intimately in the years that followed. We worked closely together in Hull during the early days of the war ; he would turn up sometimes at the City Temple and, looking at the crowds of homeless people, was so concerned lest we were overtiring ourselves. I stood on his doorstep at 5.30 a.m. when his house was bombed, and was with him when his church was shattered, but he never let things get on top of him.

He was a good pastor ; no matter what type of church he ministered in—whether it was at Mason Street, Hull, during the difficult war days ; among the sturdy north-easterners at Bishop Auckland or the southerners at Winton, Bournemouth ; or at Stafford, Coventry and Erdington among the hard-working Midland folk ; or at Southport, again with a different type of congregation—he could adapt himself, and I know every church would testify that he was a good pastor. His preaching ability was well known, a man truly of the Word. A look at his bookshelf revealed how studious he was ; he had a quick, lively brain which, in spite of much physical disability which was his portion in his latter years, remained lively right until the end. Men like the late John Dyke revelled in his company when dealing with prophetic truth. He added the spice of humour in spiritual conferences, yet so often he unearthed some hidden truth. He was popular as a convention speaker, and I was happy to share ministry with him several times ; he was unique in that though often so humorous he would bring up some spiritual gem from the Word. I always thought he did not write enough, for he could have a powerful pen. Only recently I heard about one of our senior ministers who was going through a difficult time, and was wading through some papers, when he came across an article written in the ELIM EVANGEL in 1942 called, I believe, " Oh, for the wings of a dove," and the thoughts expressed gave this minister fresh inspiration. Yes, he was a good pastor and a fine preacher, but above all he was a godly man. What fragrance came from his life, especially in his latter years, when he was so frail ! I saw a lot of him, and never did he complain, except that he so wanted to do something for the Master. We talked and read the Word together right up to the end. When his eyesight was badly affected he appreciated my reading to him. How I recall recently reading to him Colossians 2 and the time we spent together going over verses 6 and 7 : " And now, just as you trusted Christ to save you, trust Him now for each day's problems, live in vital union with Him. Let your roots grow down into Him, and draw up nourishment from Him." He certainly had problems, but here was the answer. Even five days before he died, although his speech was badly affected, when I read the Word he said " Thanks for the Word."

His influence was felt even in the closing hours of his life. The deputy matron of the hospital where he died told me that when she visited the ward men in it said that they had never seen or heard anything like the wonderful death of that minister. They were amazed at the composure of his dear wife, and their two sons, Gerrard and Conrad, during the ordeal. It was so touching to hear the eldest boy, standing by the bedside a short time after his father's death, say " Absent from the body, present with the Lord." I am sure his testimony must have sounded like this during the last years of his illness :

*" I do not ask my cross to understand,*
*My way to see—*
*Better in darkness just to feel Thy hand,*
*And follow Thee."*

I feel sure that the whole Elim family will uphold dear Mrs. Grace Homer and her two sons in sincere prayer during these days and the days that lie ahead.

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### JOHN WESLEY ON PERSECUTION

" WHO can hurt us if God is on our side? Trials may come, but they are all good. I have not been so tried for many years. Every week and almost every day I am bespattered in the public papers. Many are in tears on the occasion ; many terribly frightened and crying out ' Oh, what will the end be?' What will it be? Why, glory to God in the highest, and peace and good will to men."

THE ELIM
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**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

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# EDITORIAL

## A problem of communication, or the apartheid of age groups

"THE egocentricity of the characters had made communication finally impossible." The sentence is Penelope Gilliatt's. Self-centredness destroying communication! This incisive sentence, though written in another context, almost wholly explains the failure in communication between the generations today. Readers are aware that we reject the general condemnation of youth as such; youth has been condemned by age since the race began.

But teenagery is huge business in commerce, politics and entertainment, and the barons thereof have made youth more egocentric than human nature normally is by their manipulation of teenage thought processes.

We were asked by a group of young people for our frank assessment of youth and, while making the point that youth today is innately no different from youth at any time, we stated our impression, which found general confirmation, that youth today is too conscious of itself and of what it does than youth normally has been. Youth is not to blame for this—it is due to the teenagery industry's manipulation of youth by big business in commerce, politics and entertainment over radio, television and what have you.

But because egocentricity by its very nature makes communication impossible, this "side effect" of big business mental manipulation is one of the causes of the breakdown of communication between the generations. Self-centredness is a failing of all, but psychological manipulation of teenage thought processes on a nation-wide, and even race-wide, scale is producing results destructive of spontaneity in youth.

Christians both old and young can be saved from this assault on the mind by the teaching of the Bible that whether old or young we are to love our neighbour as ourselves, that we are to consider "every one, not his own interests, but the interests of others also." The Bible is, if its teaching be acted upon, the preserver of the mind against the attacks made upon it, and a guide to conduct. As Christians, no matter what the climate of opinion may be, and no matter how it is created, we must accept the Word of God as our guide if we are to stand against the wiles of the Devil.

The apartheid of age is as destructive of fellowship as is the apartheid of colour, is as contrary to the teaching of the Bible and is to be rejected at any price.

# from my diary

By T. H. STEVENSON

THE Jewish new year recently begun is also their sabbatical year—*Shemmitah,* the "year of release." One observation is the resting of the land, interpreted by some as being fulfilled in practising the rotation of crops, which seems to imply that "a change is as good as a rest." Others have interpreted that any piece of land must remain fallow in any one of seven years, which seems another way of obeying the law by "getting round it." But in Israel today the Orthodox minority has imposed its firm view that all land must be rested in the same seventh year, including all publicly owned land. This demand is being met rigidly—but raggedly.

☆ ☆ ☆

The most common procedure to observe the sabbatical law is by a deed of sale. The land is sold to a non-Jew in return for a promissory note. The Arab Sheik Abdullah agreed to the price of 500,000 Israeli pounds, and paid a token sum of this amount, to become legal owner of more than 1,000,000 acres of soil. After the year is over he will be confronted with a revised bill of sale demanding several million more pounds than previously agreed upon. He will protest his inability to pay, demand release from the bargain and return the deeds of ownership. He will receive his token payment gracefully and the Israeli once more will own their land. And during the year of rest the Jewish farmer will happily work as in any other year.

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According to *Time* magazine there are other even more ingenious ways of fulfilling the sabbatical law. One Orthodox *kibbutz* or communal farm turns this year to hydroponic farming: seeds are planted in ninety-foot-long gravel-filled concrete plots, where there are chemically treated until the year is out. It is an expensive method, but at least the plants are larger than usual. Less scrupulous communal farms get round the prohibition of the rest-year by covering their tractors with canopies, as one rabbinical view is that planting is legal if it is done inside an enclosure.

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The year of *Shemmitah* requires also the cancellation of debts at the end of the year. For centuries Jews have surmounted this by turning the debts owed them over to a religious court. According to the rabbis it is lawful for courts to collect debts even though individuals cannot. In their problems of *Shemmitah,* so fraught with sham, one officer of the rabbinate has said "We really have no solution. Maybe it's best to be quiet about it and wait for the Messiah to come and put things right." Messiah will come, but has already come, and when on earth said "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And a great Jew of old said "The letter killeth, but the spirit giveth life."

☆ ☆ ☆

In the splendid Jubilee double number of the EVANGEL I was stirred and blessed by the contributors' articles. Many ministers and members must have re-echoed the titles "I Remember." Joseph Smith wrote of his first days: "We had our board to pay, and the rent of the hall and advertising expenses, but we were not the least discouraged. In fact I had very little urge even to pray for money." That caused me to remember my first church, on "faith lines." I was then in what was termed a "B" section church. Pastor E. J. Phillips asked me once how I came to be in that section. I replied that I was more interested in how I got out of it. It was, nevertheless, a first-rate experience. There was the time when my total income for four weeks was seventeen shillings and tenpence. I did not tell the congregation, or even my good landlady, and I had no treasurer to tell. Maybe two factors told in this attitude: a measure of faith and a lack of experience. On the fifth week I received *seventeen pounds ten shillings.* Like the widow of Elisha's day, I was able to pay off my debt and live on the rest.

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**THE FUNDAMENTALS** (*continued*)

Then in the privacy of my bedroom, while quietly praying, I began to obey a prompting to praise God audibly. The Spirit of God was upon me, and I began, just as quietly, to speak in other tongues. The first person I ever heard speak in tongues was in that moment when I began to do so. It was wonderful, but I do not live in the memory of that time. The greatest wonder is that the indwelling Holy Spirit becomes more real, more precious and, I would pray, more effective as days and years go by. Do not be content willingly to live your life of devotion and service for Christ without the witness in your heart that you have received, or are willing to receive, the promised Holy Spirit baptism.

# THE ELIM FUNDAMEN

# JESUS TH

WHEN visiting France recently, I attended a Sunday morning service in a large cathedral-like building of the Reformed Church of France. To me, a stranger, the form of service was as sober as the appearance of the building, and the fact that I was not very conversant with the language did not make the service any more helpful to me. But I was nevertheless richly blessed by the very manner of the preacher and an evident anointing of the Spirit of God upon his preaching. (He was so taken up with his ministry that the service was concluded before it was realised the collection had been omitted—a matter that was put right!) As we left the church I was introduced to the preacher as a "Pentecostal minister from England." Immediately, with a beaming countenance, he took my hand and said in English: "I have good news to tell you; two weeks ago I received the baptism with the Holy Spirit at a retreat." As he told me more of this Pentecostal experience I quickly realised why I had been impressed by his preaching, though I could not grasp the substance of it. Here was a minister who had become aflame for God.

## a baptism of fire

What is this wonderful thing that God is doing throughout His Church, and not least among so many ministers and preachers? What is this glorious experience that knows no denominational barriers, national barriers, barriers of age or sex, or any other barriers? It is the awakening of Christians and churches to realise in personal experience the fulfilment of the promise "He shall baptise you with the Holy Ghost and with fire." It is certainly a burning topic for today. For some it is a subject of heated discussion; for others it is an occasion to throw fiery darts of criticism; many others seem to be undergoing a searching of "His fiery glance"; but for millions of believers throughout the world it is a present-day experience that has brought energy, warmth, colour, cleansing—all that fire is known to effect—into their witness, work and worship.

## the point of conflict

The point of difference between Pentecostals and others lies chiefly not in the admission of a certain doctrine but in the acceptance of a certain experience. That there is such an experience as being filled with the Holy Spirit is agreed upon by all the Church of Christ. That this experience is to be received by those who already are Christians is basically accepted by all sections of the Church. That it is in addition to regeneration, separate from and subsequent to it, is a formal acceptance by most, as evidenced by the teaching of the ordinance of confirmation as practised by Catholic, Episcopal, Orthodox, Lutheran and some Reformed churches. Early leading teachers of the Brethren like J. N. Darby and W. Kelly taught in their writings that receiving the Holy Spirit is subsequent to conversion. Methodists, and many evangelicals, have taught a "second blessing," "entire sanctification," a "clean heart," as being the fulness of the Spirit and received following commitment to Christ.

Pentecostal churches believe and proclaim that receiving the baptism of the Holy Spirit is more than a tacit admission or statement of faith, and more than an act of the will and heart in dedication and consecration. We believe it is an individual and very personal experience for Christians today, and in the manner of the early Church of apostolic and New Testament days.

Throughout the world the Pentecostal movement has steadfastly proclaimed this message, often with the result that many Christians have made the great mistake of looking at the "movement" as just "another denomination," and have failed to look beyond the movement and search the Scriptures to see whether "these things be so." Now a great change is before our eyes. Churches and leaders are awake to a move of a Pentecostal nature within their own ranks. Even at this stage many are quick to criticise and condemn their brethren who are rejoicing in a New Testament experience of the baptism of the Holy Spirit with signs following. We would entreat such brethren to look beyond the Pentecostal movement, or the move of Pentecostal manifestations among them, and look to our Lord to inquire whether He is the mover of it all.

## the coming of the Spirit and the coming of Christ

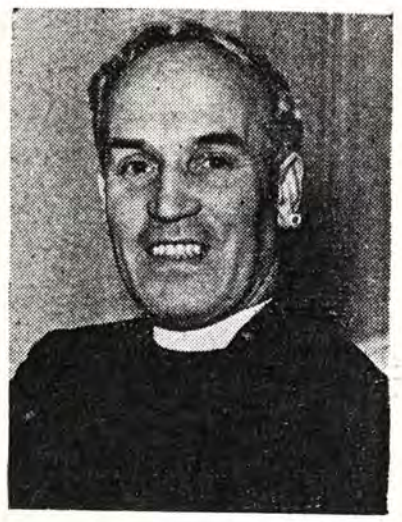
The word Pentecost, so closely connected with the subject of the Holy Spirit baptism, can almost be misleading in that so many are inclined to look back to the beginning of the Church age, and to see the similarity and significance of what is taking place today with what happened when Jesus Christ sent the Holy Spirit at Pentecost. There must be a forward look also. The increasing outpouring of the Holy Spirit today is as prophetic as it is historic.

# APTISER IN THE HOLY SPIRIT

**The significance of Pentecost today**


## by T. H. STEVENSON

MINISTER OF WORCESTER ELIM CHURCH

T. H. STEVENSON

The soul is stirred when we consider the soon coming of Christ as much as we might think of the distant, past ascension of Christ. The ascension of Christ marked the coming of the Holy Spirit " not many days hence," and though the Holy Spirit has never been withdrawn the Pentecostal outpouring of today is surely an indication of the near return of Christ. We are living in momentous times. Theologians of varied background and outlook sense these days as a time of climax, and the Church of Christ is compelled to look beyond the chaos of man to the coming of Christ.

It is in the light of this expectation of the return of Christ that the Pentecostal manifestations of today take on a yet deeper significance whether relating to the Church or to Christ. The Church began with the coming of the Spirit of God and His attendant blessings, and the closing days of the Church age are surely witnessing such blessing again. What began in Jerusalem is increasingly being poured " upon all flesh." In the beginning the gathered Church was endued with power before being scattered among the nations. Today the Church scattered throughout the world is being endued before being scattered from among the nations.

## a double fulfilment of prophecy

On the day of Pentecost, when Peter, endued with the Holy Spirit, began to preach he interpreted the coming of the Holy Spirit as being the fulfilment of Joel's prophecy. In quoting Joel he did not only declare " This is that," and link his own day with Joel's day ; in the words of Joel he spoke also of " that great and notable day of the Lord." Peter referred also to words spoken by David concerning the resurrection and ascension of Christ, of whom he said : " He being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Quoting David, Peter declared the prophetic word : " The Lord said unto my Lord, Sit thou on My right hand, until I make thine enemies thy footstool." Peter associated the outpouring of the Spirit not only as related to the day of Pentecost but as relevant to the glorious return of our Lord. Dr. F. E. Marsh, a Baptist theologian, has rightly written : " The outpouring of the Holy Spirit on the day of Pentecost was a *filment* of the prophecy in Joel, but it did not exhaust it, hence we look for its *fulfilment* in the " afterwards " of which the prophet speaks.

Christians who eagerly concern themselves with the " blessed hope " of Christ's second advent would do well not only to look around the world for " signs of the times " but to consider carefully the ever-increasing manifestation of the Holy Spirit baptism today, as God in this way is confirming His word with " signs following." This day of atomic power as harnessed by man can be outclassed by God mightily pouring out the " dunamis " of the Holy Spirit.

## "the promise is unto you"

This glorious baptism given by Christ to His Church, and being given so freely throughout the world today, is being given to individuals—to you, to me. God is waiting for you to be willing. Let God have His way in your life. Multitudes today are testifying to the blessing of a Pentecostal baptism of the Holy Spirit. There are also many among us who received this experience many years ago, and whose lives are still ablaze for God and for souls. Their lives through the years have impressed us as an unassailable testimony to the truth of Pentecost.

The writer received the baptism of the Holy Spirit more than thirty-four years ago. In a public prayer service I experienced a mighty anointing resting upon me, though until that moment I was completely ignorant that such an experience might exist.

(*continued on page 807*)

# ELIM CHURCH PROGRESS

## NEW CHURCH BUILDING OPENED AT NOTTINGHAM



**J. T. Bradley, with J. C. Smyth, declaring the church open.**

THANK God for a faithful and prayerful nucleus of believers, and a courageous pastor and his wife whose fortitude and selfless dedication have been our inspiration and example these last years.

Now it was the last service. Eyes were justifiably filled with tears. The City Temple had been the spiritual birthplace of many souls. The once magnificent building had rung with the praises of many newly redeemed believers in Christ; now it was derelict.

It was hard to leave a place after more than thirty years of worship, but the time for departure had come; God had opened new doors. It was time to say goodbye to what was virtually the mother church of the many established Pentecostal churches in the city. If sadness filled the hearts of some it very soon gave way to gladness.

Our new church, centrally situated and most delightfully designed and decorated, is a worthy building in which to carry on the good work of God.

The opening ceremony and service surpassed all our expectations. At 6 p.m., after a short ceremony outside the church, our achitect, Mr. Dara Variava, handed the key to Rev. J. T. Bradley, who, unlocking the doors, pronounced the building open for the worship of God and the proclamation of the gospel. The large crowd thronged in through a spacious heated entrance hall to the main church. It looked splendid. The hall, seating approximately 200, was packed to capacity, many standing in the entrance hall. From the very commencement the blessing of God descended, to thrill our hearts throughout the whole service.

Our first speaker, Rev. J. C. Smyth, was happy to announce that our opening date coincided with the opening date of Solomon's temple, and went on to give both pastor and people some sound counsel with regard to God's work in the new building. A former pastor of the Nottingham church, Rev. J. T. Bradley, was our second speaker, and he asked us "What is a church for?" and then gave us some clear answers to this question. The ministry of both these brethren was given with an evident anointing of God's Spirit.

To add to the blessing of the evening, Rev. Alan Caple sang two solos. The meeting closed as the district superintendent, Rev. Wynne Lewis, who had led part of the service, called the congregation to stand to sing those great words "How great Thou art."

A new era had begun in the life of the Elim church in Nottingham. Truly, as a young girl said, it was fab—in every sense.

L. COLEBOURNE (*treasurer*).

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## REPORT OF THE OPENING OF THE NEW HIGH WYCOMBE CHURCH

"THE miracle church" is how the new building for the High Wycombe Elim church has been described, and the regular news items in the EVANGEL bear eloquent testimony to the truth of the description.

Saturday, October 9th, was an exciting day as some 250 persons gathered outside the building with its imposing front—modern block lettering proclaiming to all that this is an Elim Pentecostal church—and the illuminated cross leaving no one in any doubt as to the message of the Elim Church. After a short service F. Slemming, district superintendent for the Oxford district, cut the ribbon across the doors of the church, declaring it to be open in the name of God and of the Elim Church as a place for the proclamation of the gospel of the Lord Jesus Christ and the worship of God.

If the outside of the church had impressed us, how much more so the interior, with the modern barrel roof proving to be almost perfect for acoustics; but that which dominated the whole was the immense platform with a beautifully worked text behind reminding us that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." We looked around at some of the "miracles": the £1,100 Hammond organ, 300 chairs, gifts from local members, and the hand-carved wooden lettering, a gift from

Pentecostal friends in Switzerland. We remembered how God had answered prayer and in a matter of months some £8,000 had been raised, and we said a quiet "Amen" as Pastor Slemming reminded us that this was the beginning and that God had promised to do better for us than at our beginnings.

At six-thirty the whole building was packed not only with local friends but with parties from many local churches, Oxford City Temple, Reading, Kensington Temple, Hayes, Ealing, Watford and from as far away as Banbury. Ministers seemed to abound, but how good it was to have J. Nicholson from Birmingham, who was the immediate previous minister of the church. Although he had sent a telegram saying that due to sickness it was not possible for him to be at the opening, in the event the pull was too strong and God had so undertaken that here he was. So we came to the end of the day, but the most momentous part was yet to come. Quietly, as the service was closing, Brian Garrard, the resident pastor, stood forward, having already thanked all who had worked so hard and given so well to make the day possible, to astound the whole congregation as he related the Lord's latest doings on behalf of the Elim church, High Wycombe. The day before he had been telephoned and asked to call at a house to which he had never been before; there a lady told had told him that she wished to make a donation towards the church's building fund. Imagine the spontaneous outburst of praise as Mr. Garrard told us that she had given him a cheque for £5,000! Truly our God is great.

So in an atmosphere of thanksgiving to God and praise to His name ended this wonderful day. We took one last look round this new church, modern and attractive and to our way of thinking a very inviting type of building, only £1,100 owing on it, and—who knows?—so great is our God that before you read this even that may have been paid.

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**ROMFORD** **Pastor: A. W. Leavesley**

THANKSGIVING day in the Romford Elim church was a wonderful day spent in the presence of the Lord. The guest speaker, Pastor J. T. Bradley, blessed us with his ministry in the morning and evening services.

The evening service was full of praise to God as we thought back over the past eight years of the local church and the past fifty years of the Elim movement. During this service a converted Roman Catholic, saved less than fifty days previously, told of how in a member's home he heard the simple gospel and received Christ into his life, and how almost immediately he received the baptism of the Holy Spirit and spoke in tongues. Another feature was a play-back of two sermonettes recorded by George Jeffreys and the speech made by him at Elim's coming of age, which brought much joy to our hearts. During this service members and friends placed a special thanksgiving offering on an open Bible to help clear the outstanding debt on the church building. The amount given was £64, and with the offerings of that day a total of £95 was received.

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**HANWELL, EALING** **Pastor: A. J. K. Magee**

A GREAT children's campaign was held in September at Hobbayne School, Hanwell, where a branch children's work of the Elim church, Ealing, is held.

The campaign was conducted by Pastor Derek Green (of Pontypridd), and God wonderfully used him.

Willing helpers gave out handbills to the children as they left school and the children flocked to the evening service, giving an average attendance of 400 at each meeting.

Pastor Green's talents were greatly evident in his piano-accordion playing, chorus singing, stories and conjuring tricks. Pastor A. J. K. Magee (our resident minister) worked hard with the Hanwell staff, led by Mr. and Mrs. J. Charman throughout the campaign.

As a result of the campaign the Sunday school numbers have more than doubled and Sunshine Corner attendances have been up to 200.

J. B. SILLENCE.

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**MOSBOROUGH** **Pastor: E. Garner**

THE Mosborough friends recently held their annual "miners' weekend." These are special services where colliers sing, testify and speak of what God has done for them. On the Saturday evening a great congregation filled the church to overflowing, and it was thrilling to hear once again these hard-working men relate their experiences with a Lord who has never failed them. The church was full again on the Sunday, the hearts of all being blessed especially by the inspired singing of a brother who had voluntarily travelled a great distance to be with us for the occasion. At both services the Word of God was ministered by Rev. Tom Jones, who also sang and played some of his own compositions. We were very grateful to Westhorpe Main Colliery for again providing a display of mining tools, helmets, lamps, coal and models to decorate the front of the church.

Here in Mosborough, in the heart of the industrial north, it is grand to hear once more of what God has done and is doing for His people.

# Women's column

By GLADYS GORTON

## BROKEN THINGS

A SOUND of broken crockery! It occurred in the Elim church, Graham Street, during tea-time at the presbytery Sisterhood rally. I happened to be talking to a blind sister. Said she: "Broken things—broken hearts. There's a title for an article for you." Broken hearts and broken homes are all around us. The world has no time or place for broken hearts. "Laugh, and the world laughs with you. Weep, and you weep alone." God has great news for the broken in spirit. "The Lord is nigh unto them that are of a broken heart" (Psalm 34:18). This is the beauty of the gospel, that Jesus heals the broken-hearted. Broken things are usually swept up and thrown in the dustbin. Perhaps it is possible to mend them, but they never look the same. God is the supreme economist. He wastes nothing, and from the rubbish-heap of society He can take a broken heart and mend it, even make it anew!

*"When other things are broken, they are nothing worth,*
*Unless it be to some old Jew or some repairer;*
*But hearts, the more they're bruised and broken here on earth,*
*In heaven are so much the costlier and the fairer"* (W. J. Alger).

Miss Jane Scott is a well-known writer in Canada—she is a columnist for more than one newspaper. In her book *My Adventures with God* she gives a very touching account of how God dealt with her over things which were of value to her, particularly from a sentimental aspect, which lay smashed at her feet through the escapades of two very young boys who were living with her.

"I always had an inordinate love for pretty china. . . . And here I was with two healthy, normal boys under my roof, for ever punishing them because they accidentally smashed my bric-à-brac . . ." she writes. "God turned His searchlight into my ugly soul and focused it on one sin after another. 'You claim to love the children,' I thought I heard Him say, 'but you behave as though you loved your baubles more.' It was a sobering thought, and it hurt, because it was the truth. . . . On my knees I confessed my weaknesses, and pleaded for forgiveness. . . . I prayed earnestly for patience. . . . In that brief interlude I had been chastened and changed. Never again have I felt a surge of anger

(*continued on facing page*)




HELLO SUNBEAMS.

My young friends were very sorry for me. I had confessed that I couldn't tell a Beatle from a Rolling Stone. Moreover, I wasn't a fan of either of these groups. This was tragedy indeed. "You should hear them," they said; "they are fab" (whatever fab may mean). A few days later two young nurses said the same of Lee Robbins, the American gospel singer. "He's great," they told me, "just fab." Well, if that's what "fab" is I must confess I'm a fan all right. Lee Robbins would certainly get my vote for an M.B.E. I can't wait for the reaction when I play his records to the Beatle followers. He has a wonderful song to sing.

The singing of Lee Robbins was only one of the delights of the Royal Albert Hall meetings. The kilted singers from bonnie Scotland thrilled us all, especially the Youth Director—also, of course, from Scotland. The London Crusader Choir were as great as ever. How thrilling it is to realise that they follow the Bible tradition to sing in prison. We were reminded that as a result of their singing salvation had come to the prisons even as it did when Paul and Silas sang their midnight song. I am sure they are glad that they don't have to sing in the stocks.

The loveliest song of all was the Sunbeam song. The little Welsh singers in their national dress quite stole my heart. They sang so sweetly and they looked so charming. I felt sorry for the boys, because everyone's eyes were on those lovely tall hats and those pretty red dresses and white aprons. One thing I did notice, and it pleased me very much. Boys and girls find it very hard to sit through such long meetings. The Welsh boys and girls not only sang so well, they behaved so well too. I was really proud that they were Elim's sunbeams.

When I left that great meeting a favourite chorus was ringing in my heart. Perhaps you can sing it too.

*I'll tell you why I have a song to sing since I found the Lord,*
*He loosened every fetter and untied every cord;*
*I'll tell you why this melody I sing is with me night and day,*
*'Twas the song that Jesus gave me when He washed my sins away.*

Can you sing with the Welsh boys and girls "I

(*continued on facing page*)

# COMING EVENTS

**BELFAST.** December 25-28. The Ulster Temple, Ravenhill Road. Christmas convention. Christmas Day at 10. Sunday at 11.30 and 7. Monday at 3 (baptismal service) and 6.30 (refreshments between the services). Tuesday at 8. Preachers: Joseph Smith and John Gardiner.

**CHELMSFORD.** December 11. Elim Church, Mildmay Road. At 7, fifth Christmas music festival presented by the Chelmsford choir. Chairman: H. W. Greenway.

**CROYDON.** December 12. Elim Church, Stanley Road. At 6.30. Junior carol service taken by the Sunday school and cadets. December 19. Adult carol service taken by the church choir. Convener at both services: W. J. Maybin.

**HASTINGS.** December 18. Elim Church, Station Road. Monthly rally at 7. Preacher and soloist: W. M. E. Plowright (Camberwell).

**NEWHAVEN.** December 11. Elim Church, Meeching Rise. Sussex Presbytery Meetings. At 3.30, spiritual instruction followed by a waiting meeting. At 7, evangelistic rally. Cups of tea provided between the meetings. Continuing Sunday at 11 and 6.30. Preacher at all services: A. Tee (Youth Director). December 19, at 11 and 6.30, visit of Secretary-General, H. W. Greenway. Carol service with items from the departments of the church. Convener: H. W. Holdstock.

**NEWQUAY.** December 11. Elim Church, Seymour Avenue. OPENING SERVICE OF THE DEDICATION OF THE NEW CHURCH AT 3.30. Thanksgiving service at 6.30. Preacher: John Woodhead (York). Buffet tea between the services. December 12-19. Evangelistic and divine healing crusade conducted by John Woodhead. Sundays at 11 and 6. Weeknights at 7.30. No service Friday. Convener: D. Holmes.

**ROMSEY.** December 18. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. Smith (Eastleigh).

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**SUNSHINE CORNER** (*continued*)

am so glad that Jesus loves me," or with the Scots " Oh, happy day," or with Lee Robins " Oh, how I love Him "? All in Elim should have a song to sing if they love the Lord Jesus. We can all join with the London Crusader Choir and sing " Now thank we all our God," because He has done great things for us and we are so glad and happy.

'Bye now, sunbeams, and God bless you all.

Lots of love AUNTY DOROTHY.

**WOMEN'S COLUMN** (*continued*)

or resentment when I heard the crash of china on the floor—and I have heard a lot of it crash in the last twenty-five years. . . . When accidents happened there were no more scenes; we picked up the remains and forgot about them. I had learned that it was so much better to have broken china than broken hearts and homes, and I am glad that I learned that lesson before stark tragedy wrecked our home. Many happy years followed, years full of love and blessing. . . . Let us remember that we cannot ' train up the children in the way that they should go ' unless we are prepared to walk that way ourselves. We must demonstrate the love and the spirit of Jesus; His beauty must be seen in us before it will be reproduced in our children."

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**YOUTH PAGE** (*continued*)

Sunday school, and even after I had been finished work over two years I still collected in the workshop for the Sunday school at Canning Town. Yes, to be a Christian is to live it before men, and God has blessed me.

Now what about my ministry? Well, I must say that my ministry has been wonderfully blessed in my visitation to homes and hospitals. Yes, many dear ones have come to accept Jesus as their Saviour through my being able to take God's mesage to them. I have often waited upon God for a word, and although I may have visited six different cases during the week God has wonderfully used the Word in different ways.

I had eight years' ministry at Rye Park, and from 1942 to 1964, except for a break due to ill health, had the responsibility of Canning Town Elim church. I was ordained in 1952 and then it was because I was more or less urged to be. Though I have retired from full-time ministry I have not retired from God's work, and my great desire is still to lead souls into the kingdom of our Lord.


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YOUTH PAGE

*Conducted by the National Youth Director*

# *Introducing our retired ministers:*

## C. J. COE



WHAT a great thing is memory ! In Deuteronomy 8 : 2 God says " Thou shalt remember all the way the Lord thy God led thee." I want first to tell you a little of my testimony. As a young lad I was a fairly good football player, and my brother was also a footballer and played for a local church team. He got me to play for them, and soon I found myself captain of the team. I had to go to church now and again for appearance's sake, but then I left the church and started to play Sunday football, and soon I was inside the public-house drinking. My success as a footballer soon made me very popular, and as I went on I became the secretary of the Sunday football league. This brought me into contact with many publicans, and in consequence it was Saturday night in the public-house, Sunday up early football and drinking, and there till late on Sunday afternoon.

But one Saturday night before the public-house was closed and I was full up I came outside and the Canning Town open-air service was being held a few yards away, with Mr. Maxwell, who has now passed on, as the leader. I did not know what they were saying or singing, but I started to argue. Then the Holy Spirit convicted me and I was called to the leader and in tears told him I wanted to have a change, and there that night, past ten o'clock, I gave my heart to the Lord. That was in February 1926.

On the Sunday morning my wife said to me : " Do you know what you were doing last night ? " I said " Yes, of course." I went to Elim then on the Sunday evening, with all my old pals standing at the corner of Beckton Road almost facing the Central Hall where the Elim church was ; that was where I went, and Pastor R. Mercer was the minister at the time.

Now on Monday, I want to say, was the great test. The men all knew what I was, and some I had been drinking with on the Saturday were the men I had to work with. But God's grace was sufficient, and He keeps, so I began to testify, still going on with the Lord, joining the open-air outside the public-house where I had been saved.

Then I fell out of work, but I went home and many times I went alone to pray and in a short time started at Yarmouth power station, and there I began to witness for God. While I was working and singing the men high up in the roof would cry out " Sing us another chorus." There was no Elim work there at that time, so I went to a new north mission, and when we went to open-air services down what they called " the Rows " my workmates would come and listen.

Up to now my wife was not saved, so when I wrote I asked her to go round to the church to get my ELIM EVANGEL, and while she was there Mr. Dean, Pastor D. Dean's father, was reading a letter that I had sent to him and to the people. The next time she went round Pastor J. Morgan was the preacher and that was when she was converted.

I want to say to the glory of God that at one job my employer asked me to go down before we started work to pray for the work of the day. Another, in the first year at Canning Town while the war was on, supplied me with the toys for the

(*continued on page 813*)

**JUBILEE YEAR ELIM CRUSADER PRAYER LINK " CATCH THE FLAME "**

| | | | | | | |
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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, December 13th** — Philemon 15-25

" Yea, brother, let me have joy of thee in the Lord " (v. 20).

Paul the psychologist ! I am tempted to call him that because he made it extremely difficult for Philemon to refuse his request. Onesimus, one of Philemon's slaves, had absconded, and through coming into contact with Paul had been converted. Paul needed the assistance of Onesimus, and dropped a strong hint to that effect in this letter to his friend (v. 13). He created the right atmosphere for his request: he referred to the deep friendship that existed between them (v. 1), he told Philemon that he was deeply moved by his love toward all the saints and for the practical outworking of that love (vv. 5-7), he reminded Philemon of his own indebtedness to him (v. 19), then he assured Philemon that the granting of his request would give him much joy in the Lord (v. 20). How could Philemon refuse ? For Paul to write like this reveals the quality of friendship between them. Let us thank God for such friendships.

**Tuesday, December 14th** — 1 Timothy 1:1-11

" According to the glorious gospel of the blessed God, which was committed to my trust " (v. 11).

How could we describe the gospel without the word glorious ? The gospel **is** glorious. As Paul used that word what scenes flashed through his mind: his own conversion and the glorious transformation of outlook and character that followed, the glorious effects of the gospel in the lives of those who had believed it in all the cities where he had preached, the healing of mind and body he had witnessed, the imparting of peace and hope to the troubled and despondent, God's gracious forgiveness of guilty sinners and His amazing act of making them co-heirs with Christ. Being steeped in Jewish history, and being an ardent Jew, Paul was well aware of the glory that accompanied the giving of the law. This was the most transcendent glory Paul knew before his encounter with Christ. Paul's whole life was wrapped up in that law, that glorious law; but when he beheld the glory of God in the face of Jesus Christ, the glory of the gospel, it was so overwhelming that the glory of the law paled beside the " glory that excelleth."

**Wednesday, December 15th** — 1 Timothy 1:12-20

" And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry " (v. 12).

Paul never ceased to be grateful for the call of God. The shadow of his former life hung over him always, reminding him of his opposition to the Church of God. Its remembrance kept him humble and made him marvel at the grace of God. It was such a joy to Paul to know that Christ accepted his repentance as being sincere and complete. Whatever his past had been God trusted him now, and trusted him to the extent of commissioning him to preach the gospel. Paul took no glory for himself for his faithfulness; he knew the quality of his life was due to the grace of God—" who hath enabled me."

**Thursday, December 16th** — 1 Timothy 2:1-15

" For this is good and acceptable in the sight of God our Saviour " (v. 3).

Prayer can be our most extensive sphere of service; it has no geographical bounds. Paul tells us how wide our horizons should be. We should have a world vision, for it is God's will that **all men** should be saved. So by prayer we can engage in missionary work in every country in the world, even in the iron-curtain countries, in the remotest jungles and among the most timid tribes. From our " small corner " we can assist in extending the kingdom everywhere. There is no need to stand idle in the market place complaining that nobody hired us. We have all been directed to the house of prayer. By prayer we can influence the decisions of kings and governments and so play our part in the destiny of nations. How great a force is prayer ! This helps us to appreciate Paul's statement that prayer is " good and acceptable in the sight of God."

**Friday, December 17th** — 1 Timothy 3:1-16

" Not a novice, lest being lifted up with pride he fall into the condemnation of the devil " (v. 6).

So many temptations assail those who serve. Paul knew this from personal experience. Intimidate the generals and captains and the army is quickly vanquished. The officers of the Church are continually under attack from the Devil. All seeming lulls, tempting us to carelessness, are subtle preparations for insidious attacks. That is why Paul instructs us to give serious thought to the character and spiritual strength of a man before choosing him as an officer. The idea of dismissing a trusted man and choosing another simply to have " new blood " seems utterly foreign to the mind of Paul. A man may be bright, intellectual, vigorous, imaginative and highly successful in other spheres, but if he is a novice in spiritual matters he must be given time to mature before being elected to office.

**Saturday, December 18th** — 1 Timothy 4:1-16

" Neglect not the gift that is in thee, which was given thee by prophecy " (v. 14).

Whatever this gift was, it would appear that Timothy was reticent to use it; for not only here but in his second epistle to Timothy Paul exhorts him not to neglect it (2 Timothy 1:6). Knowing what we do of Timothy, we cannot believe the neglect stemmed from indifference or carelessness. Was it that he was sensitive to the responsibility that the exercise of the gift carried, so he shrank from using it for fear of dishonouring God by its use ? On the other hand, was he not dishonouring God by its neglect ? He was certainly depriving the Church of the blessing God intended to flow from its use. This neglect of God-given gifts is a common failing; so let us take this exhortation personally, and as we do so ponder Paul's instruction in Romans 12:6-8.

**Sunday, December 19th** — 1 Timothy 5:1-16

" Give none occasion to the adversary to speak reproachfully " (v. 14).

Though these words were spoken in connection with young widows they are applicable to us all. The enemies of Christ are quick to see the faults of His followers and are exceedingly vocal about them, and they have no compunction about exaggerating them either. We need to be on our guard continually. God has put His power at our disposal to enable us to live a holy life, but it remains for us to draw upon that power. Paul gives practical guidance here to the young widows to enable them to achieve this end, and the principle embodied in it can be applied with profit by us all. Paul advises us to fill our lives with useful activity as an antidote to gossiping.

## NEWS FLASH

**Sunday night in the City Temple, Cardiff. Thirty-two men and women requested water baptism. Many converts.**

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## BIRTH

MAY. On October 19th, to Tony and Dorothy, Plymouth Crusaders, the gift of a daughter, Alison Gail.

## MARRIAGES

DENNIS—STEPHENS. On September 25th, at the Mount Street Methodist Church, Penzance (kindly loaned), Norman Patrick Dennis to Josephine Margaret Stephens, both Elim members. Officiating minister: A. H. C. Newman.

PARTINGTON—ANSTEY. On November 13th, at the Elim Church, Edinburgh, Trevor Partington (pastor of Weymouth Elim Church) to Christine, daughter of Pastor and Mrs. Arthur Anstey. Service conducted by R. Lighton.

## GOLDEN WEDDING

LAVENDER—STANFORD. On December 25th, 1915, at the Ebenezer Congregational Church, Steelhouse Lane, Birmingham, Arthur Lavender to Bertha Stanford. Officiating minister: Alderman Edwards. Present address: 215 Boldmere Road, Sutton Coldfield, Warwickshire.

## WITH CHRIST

WALSH. On October 13th, Thomas Charles Walsh, aged 90. Called home. Officiating minister at funeral: A. H. C. Newman.

EVEREST. On November 13th, Fred Everest, beloved father of Miss V. Everest, member of the Elim Church, Croydon. Funeral conducted by William J. Maybin.

GLASER. On November 15th, David Glaser, aged 80 years, missionary of the Christian Friends of Israel. Officiating minister at funeral: F. Lavender.

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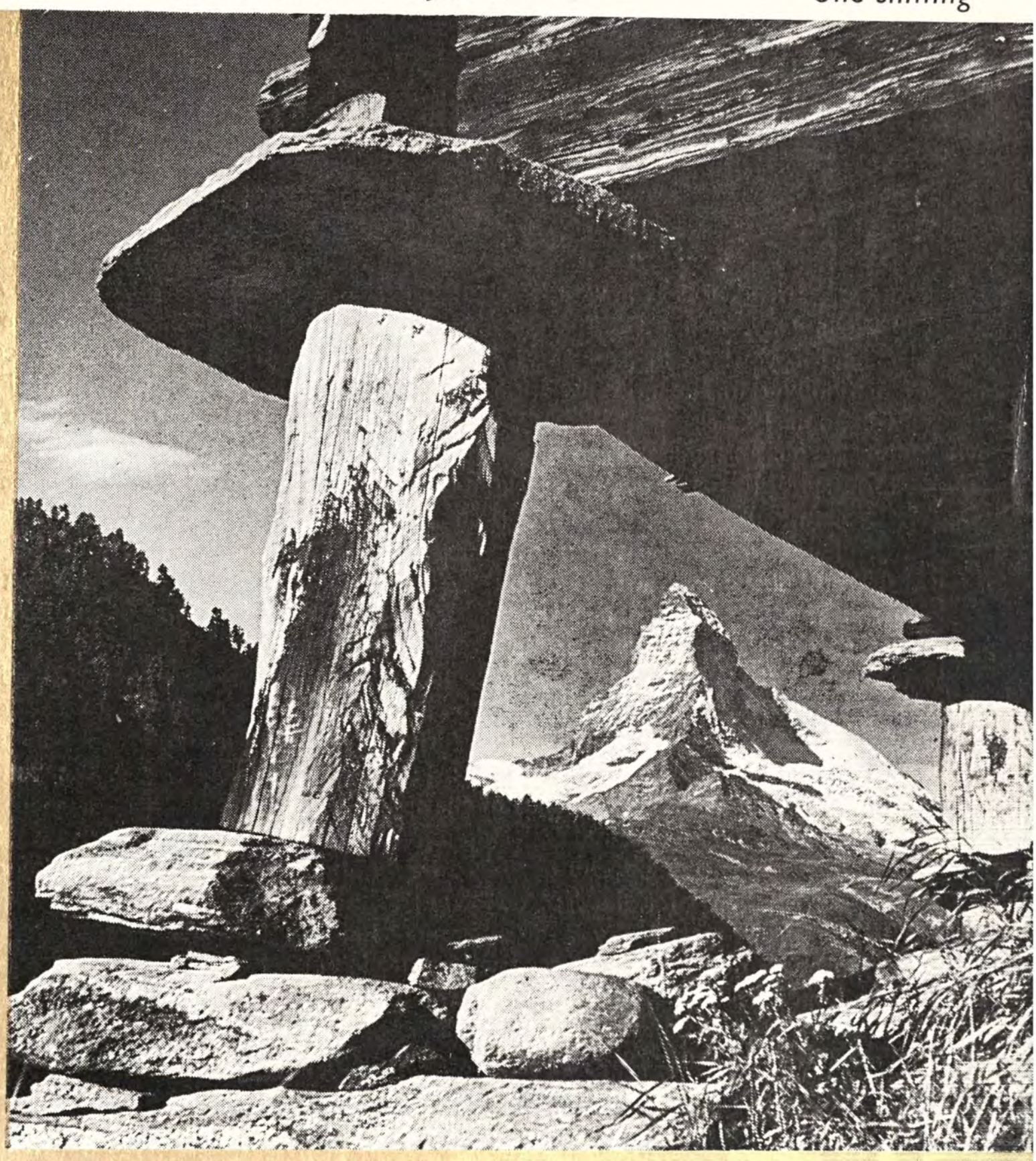
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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

# THE ELIM EVANGEL

Vol. XLVI Nos. 51 and 52 **DECEMBER 25th, 1965** One shilling

Golden Jubilee Christmas Double Number



*"O COME, LET US ADORE HIM"*



# CHRISTIAN

(Isaiah 60:1)

## Christmas remembered

WAKE up, friend, this is a wonderful morning. It is Christmas Day, and may it be a day filled with blessing for you! Christmas Day! What memories come flooding to the mind! Paper chains, candles and balloons; Christmas cards, decorated trees and holly; carols and mince-pies; last-minute shopping in busy stores; jostling, unusually affable crowds of people; turkey and Christmas pudding; crackers, paper hats and parties; the occasional "white Christmas" so indelibly printed on the mind that one still feels cheated if there is no snow on Christmas Day. Did you propose at Christmas? And did she say "Yes"? Perhaps, like my parents, you were married at Christmas. There was also the great game of "pretend"; everyone ignoring the furtive wrapping and secret storing of mysterious packages until early on Christmas Day the silence of the house was shattered by the excited shrieks of children who had found the parcels thoughtfully deposited by "Father Christmas"; then later the less exuberant "Thank you!" of grown-ups. I say, you amateur "Father Christmases," do you remember when suspicious young hopeful cunningly tied string across the room in an attempt to catch "Father Christmas" in the act, and how Christmas Day nearly came in with a loud bang? Perhaps best of all are the bitter-sweet memories of childhood Christmases, of loved ones no longer here, and the exciting magic of the most wonderful day in a child's year. I say, wake up—you are dreaming again!

## The shepherds' memories

I wonder what memories the shepherds retained of the very first Christmas Day. The darkness of the night, though maybe memory would recall that the stars seemed extra bright; the sheep bleating; the quiet conversation between the shepherds as they kept careful watch for prowling wild beasts; the sudden, startling appearance of the glorious heavenly messenger before whom they fell in terror; his quiet assurance that he meant them no harm, but rather had brought them the news for which godly Israelites had yearned down the ages, that the Christ of God, Israel's Messiah, had come at last. He had been born in Bethlehem, as Micah had foretold, but—could they be hearing aright?—He was lying in a manger in a stable. Then that unforgettable moment when it seemed that heaven emptied itself of angels, and the shepherds' eyes were dazzled by the glorious sight and their ears filled with the thrilling music of heaven's choir singing praise to God and proclaiming peace to men. Suddenly the heavenly host was gone, the glory left the Judean hillside, though it remained in the shepherds' hearts, and they began their journey to Bethlehem to see for themselves the One of whom the angels had spoken. The stable, the smell of hay, the patient animals looking round as the shepherds entered, the serene joy of the peasant-princess mother, the kindly care of her husband; then the reverent joy of the moment when they first gazed upon the face of Immanuel and marvelled at this revelation of the divine care and love for poor, broken mankind.

Would they ever forget the sense of amazed wonder as they realised that the almighty God had chosen to reveal His Son first to humble shepherds? How they poured out their hearts in ecstatic worship to Him, and then told Mary and Joseph of the things

# AWAKE!

## by F. Lavender

(NEWCASTLE-ON-TYNE)



**F. LAVENDER**

they had seen and heard. When, reluctantly, they left the stable they told everyone they met of the wonderful happenings, so that the whole area rang with the exciting news. What, still dreaming? If so, may your dreams be of our Lord Jesus Christ, then they will be sweet indeed.

### Experience

Tell me, how has it come about that we have been caught up in the happenings of that night nearly 2,000 years ago in a distant province of the long-extinct Roman empire? "Well," you will say, "that is easy to answer. The first disciples recorded what took place and their writings became part of the New Testament. Later it was translated into English and so has come down to us." Yes, that is fine, but how did you personally become involved? Why do you call yourself a Christian? What makes Christmas so much more to you than just a day for eating, drinking and merrymaking? Again you will tell me that the answer is simple: someone—a preacher, parent, Sunday school teacher, friend, or perhaps a tract writer—told you in some way the glorious news: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You believed the message, asked Christ to save you, and suddenly you knew that He was not just a figure of history; He had become to you a mighty, living, loving Saviour and Lord, and He has been your constant Friend and Companion ever since. One more question—I am sure you will answer it correctly. Why did someone feel sufficiently concerned to bring this message to you? Yes, the answer is clear; for, just as the shepherds were so thrilled about what they saw that they had to tell others, folk who genuinely come to know Jesus Christ are so thrilled with Him that they too long for others to know Him. It has been the same all down the centuries. Men and women have gone with burning hearts to tell of the marvellous change that took place when Jesus Christ took charge of their lives. I trust you are now fully awake, Christian, on this lovely Christmas Day, because the time has come to apply this message to our hearts.

### Responsibility

The shepherds were witnesses of the first coming of the Lord Jesus, but the Word of God tells us that the things we see in the world today testify to the nearness of His second coming. Perhaps very soon we shall be sharing in the joy of that most glorious of days. This is the hope that is set before us. Yet remember that the Lord Jesus, before He went back to the Father, gave to His Church a great commission, a task so far unfulfilled: "Go ye into all the world, and preach the gospel to every creature." Can we really look forward with joy to His coming unless we are doing our utmost to carry out His command? Having received the great gift of God's love, and having proved in our own lives the power of Jesus Christ to save, satisfy and transform, can we sit back complacently when our fellow men are dying in sin, with no knowledge of this wonderful salvation? Surely it is time for us to wake up, shake off the drowsiness that has kept us silent far too long, and join in an endeavour to carry out, to the best of our ability, the plan of our Master. Think again of the love which God showed to us in the giving of His Son and let us allow that love to fill our hearts; then we can go out with joy to speak of our Saviour and Friend and to live for His glory. If we make this Christmas a time of wholehearted consecration to the will of God it will become the most memorable day of all, a day we shall recall with joy when we stand before Christ.

*"Christians, awake! Salute the happy morn*
*Whereon the Saviour of mankind was born."*

We may not see an angel or a remarkable star, but, yes, it is a wonderful, wonderful day!

# THE FIELD SUPERINTENDENT REVIEWS THE YEAR'S PROGRESS




**The restyled Sparkbrook Elim church.**

WHAT an eventful year this has been! So much has happened that one is at a loss where to begin to describe the various activities in the churches throughout this year of Jubilee. Let us begin with

## OUR GREAT NATIONAL RALLIES IN THE ROYAL ALBERT HALL, LONDON

On Easter Monday it was a thrilling sight to see this great hall filled with thousands of Elim members and friends, come to demonstrate their faith in the risen Lord of glory and to worship Him. What a thrill to witness so many believers in the great act of worship and praise. The afternoon rally was a family gathering, special emphasis being upon the strong family relationship in Elim, both in the ministry and among the members. The preacher was Pastor C. J. E. Kingston. At the evening service Pastor W. Plowright convened and the Secretary-



**The forty-strong Welsh children's choir, representing the Elim Sunday schools, dressed in their national costume.**

General ministered the Word on the immortal text " Jesus Christ the same yesterday, and to day, and for ever " (Hebrews 13 : 8).

Our guests of honour were the members of the choir from Gelsenkirchen Pentecostal Church, West Germany, whose contributions in music and song were much appreciated.

Then on October 23rd we again gathered in the same hall for the final services. Again it was a family gathering. From all over the British Isles Elim folk came to participate in public thanksgiving to God for all that we as a movement have enjoyed of God's blessings and mercies, and to dedicate ourselves for the tasks ahead in the years to come.

We were charmed by the ministry in song by the junior choir from Wales, dressed in national costume, and equally delighted by the kilted choir of some eighty voices from Scotland. The guest soloist was Lee Robbins from the U.S.A.

The afternoon theme was " Now thank we all our God," and from all present there ascended on high the tumultuous burst of praise to God. Pastor T. W. Walker gave a splendid outline of what God has done over these fifty years and what He is doing in the world today. The President, Pastor P. S. Brewster, preached in the afternoon on the ten lepers, with particular emphasis on the one who returned to give thanks to the Saviour. In the evening his address was on the theme " Compel them to come in."

## THE ELIM BIBLE COLLEGE

This year the college moved from Clapham to Capel. Due to the pressure for houses and housing space, dear old Elim Woodlands is now no more. It has been demolished to make way for blocks of flats to house some of London's population. Such is the march of time. Instead the college now has a beautiful home at Grenehurst Park, Capel, Surrey. This was opened on Saturday, March 20th, speakers at the opening services being A. Lindsay Glegg, G. Kirby, Robert Barrie and J. T. Bradley. The day was one of appalling rain—but it failed to damp the ardour and enthusiasm of those attending. Elim people are magnificent in every emergency. The services were held in a large marquee in the college grounds, and between the services visitors made tours of inspection over the college. The college is full of students and our prayers are with the Principal and his wife for God's blessing upon their labour in preparing the students for the work of the ministry at home and abroad.



**Elim missionaries at Capel.**

## EVANGELISTIC RALLIES

The Evangelistic Committee planned for seven great evangelistic weekends to foster the spirit of evangelism and encourage the churches in the winning of souls for Christ ; these covered wide areas—Portsmouth in March, Belfast in May, Bristol in June, Birmingham in August, Bradford in Septem-

**The President addressing the 1965 Conference.**



ber and Cardiff in November. Most rallies were held in large public halls and were addressed by various members of the Evangelistic Committee.

### CONFERENCE IN IRELAND

One of the highlights of the year was the holding of the Annual Conference on Irish soil. This was a tremendous event, as Elim was born in the county town of Monaghan, in what was then the north of Ireland, but now it is over the border in Eire. From the churches in the British Isles ministers, lay representatives and visitors flocked to Bangor. What a wonderful week we enjoyed together. Conference sessions during the day were crowned with very splendid rallies in the evenings in Belfast. The town of Monaghan was also visited on the Saturday and a fine crowd gathered for the special service. We

(*continued on page 844*)




**The National Youth Director presents the Diploma of Merit to the superintendent of the Cadle, Swansea, Sunday school.**

# BORN OF A WOMAN

(Galatians 4:4—N.E.B.)

**by A. Nicolson**

(MINISTER OF ELIM CHURCH, BARNSTAPLE)

HAS it ever occurred to you that this statement, taken at its face value, is somewhat ridiculous by its statement of the obvious in the natural course of human events? A former chancellor of St. Paul's in the last century, when preaching on this subject, quoted a child as saying: "Is it not strange that St. Paul should tell us that our Saviour was born of a woman? Everybody that I know is born of a woman." In passing, it would appear that the children of the last century were just as pointed with their questions as those of our present generation.

In every age children have a remarkable ability to clear away the undergrowth of adult assumptions and reveal the truth. The child whose words have been quoted has brought us to the very heart of the unique character of this birth. If when Paul wrote the words of Galatians 4:4 he was thinking in terms of a son of God by grace, as some would have us believe, the phrase "born of a woman" is meaningless and, as I have suggested at the beginning, borders on the ridiculous. If, however, Paul is thinking of One who by nature is the Son of God the phrase takes on a completely new aspect.

## The significance of this birth

I am preparing this article some three months before Christmas, but already we have had a leaflet put through our letter-box about Christmas shopping. The whole idea of Christmas has been taken from its simple setting of celebrating the birth of a child, a wonderful child, and has been lost in the noisy, irrelevant and often irreverent claptrap of commercialism.

Born of a woman! Who was born, that this obvious fact in the process of human reproduction should be lifted from the commonplace and inscribed for ever in the pages of Holy Scripture? The answer lies in the true understanding of the words "God sent forth His Son."

## Here is the answer to human inquiry

Mythology, pagan worship, the various religions of the world—what are they but the longing of the human soul which, having discarded the knowledge of the true God and, as Paul so clearly demonstrates in the first chapter of his letter to the Romans,

changed the image of God to idols of his own choosing, still yearns for the divine Being.

Israel had a pure monotheism, but in general their conception of God was of One of supreme aloofness, eternal majesty and consuming fire. Isaiah the prophet describes this attitude of mind very clearly when he writes in the fifty-seventh chapter: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy . . ."

While it is true that God revealed Himself to individuals and that many of the prophecies, including the one just quoted, remind us that God will have fellowship with the humble and contrite heart, the overall picture of God as Israel viewed Him was one which is best portrayed in the awful splendour of Sinai.

The phrase "born of a woman," therefore, is far from stating the obvious as might be supposed at first sight, but is as unique and miraculous as Israel's conception of monotheism in a polytheistic world. This statement revolutionises man's idea of God. It is a statement of the great, divine break-through. Emblazoned upon the simplicity of it is the glory of the incarnation, "the Word made flesh" dwelling among the sons of men.

## Man's heart-cry

Think for a moment of the words of the psalmist in Psalm 104:3: "Who maketh the clouds His chariot, who walketh upon the wings of the wind." Poetic imagery if you like, but what is the inspiration behind it if it is not the psalmist's vision of the eternal One? Tune your ears to the heart-cry of Job, "Oh that I knew where I might find Him! that I might come even to His seat." Isaiah takes up the plea and cries "Oh that Thou wouldest rend the heavens and come down . . ." Compare these longings of the heart with the words of John in his gospel, "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

"Oh that I knew where I might find Him!" The humble shepherds abiding in their fields, keeping watch over their flocks by night, heard the angelic hosts praising God and announcing the birth of the Saviour. It was not long before they had made their way to the town of Bethlehem, and there, in a manger, they found Him. The wise men from the east had travelled many a weary mile over mountain and desert, but at the end of their journey they too found Him.

## God's answer

"Oh that thou wouldest rend the heavens and come down!" God did come down, not in the temporary, **transient nature** of the Old Testament theophanies or in the more permanent but isolated glory of the shekinah, but in the closest identification possible with His creatures in the person of His Son, who was born of a woman. God incarnate! God within the reach and touch of the human race! God in Christ reconciling the world to Himself! This is the glorious message of Christmas.

"Born of a woman." Human parenthood, to use a term, is in this remarkable instance limited to the singular. Christ was born of a woman. Man has no part in this amazing event. Why should this be? The answer puts an end to the teaching that we are not sinners because of Adam's sin but because of our own sin. If we have no part in Adam's sin the element of necessity no longer exists in the virgin birth. The Redeemer of mankind must Himself be sinless. He who was to destroy evil must Himself be free from any guilt of sin. Turn once again to the Scriptures and read the words of Hebrews 7:26: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Holy, undefiled, separate from sinners! So Christ is born of a woman, free from Adam's transgression, not as we who are born in sin and shaped in iniquity. Nevertheless, He who was thus born without sin was made sin for us. Here is mystery sublime, love unfathomable, that God should so love us as to send forth His only begotten Son to be born of a woman.

The Word became flesh that in the flesh He might die. The cradle is for ever inextricably bound up with the cross. Bethlehem is united with Calvary in the eternal purpose.

The gaudy splendour of shop windows and illuminated streets, much of which has little or no bearing upon the origin of Christmas at all, will claim the attention of the man in the street, the tired housewife and the excited child. Behind the rakish backdrop of commercialism some will find the true meaning of Christmas in a simple yet profound statement, "*born of a woman.*"

THE ELIM

# EVANGEL

**Official Organ of the Elim Foursquare Gospel Alliance**

**Executive Council:** P. S. Brewster (President), J. T. Bradley, H. Burton-Haynes, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, J. J. Morgan, T. W. Walker.

**Editor:** J. T. Bradley.

**Editorial Board:** George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

**Published every Saturday** by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Terms: 36/- for one year or 18/6 for 6 months, post free to any address.**

**Quantities:** 6/- per doz. post free, monthly payments. Odd copies charged full price.

**Remittances** and advice of changes in quantities or address (giving fourteen days notice) should be addressed to Elim Evangel, 36 and 37 Clapham Crescent, London, S.W.4 (tel. Macaulay 2981), and cheques made payable to Elim Evangel.

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

**Headquarters Office:** 20 Clarence Avenue, Clapham Park, London, S.W.4.

**Telephone Nos:** Headquarters and Publishing Dept.: Tulse Hill 2227. Editorial Office: Tulse Hill 2227.

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

**COVER PICTURE**

*The Matterhorn*, by courtesy of the Swiss National Tourist Office, 458 Strand, London, W.C.2.






# FROM THE EDITOR

THE fact, as geneticists seem to be confirming, that the male side of the human race is genetically responsible for the blood of mankind gives added importance to the records of the birth of our Lord Jesus Christ. The theological and judicial necessity of the virgin birth has always been accepted by fundamentalists.

As has been well said, Jesus Christ cannot be accounted for by the human race at all, though it does account for the existence of every other human being born into the world. To know that not a drop of human blood flowed in the veins of Jesus Christ gives an added sense of importance to many scriptures.

It is fashionable in some Christian circles to decry doctrine; it is taught that a right relationship to Jesus Christ is the all-important consideration. However, even Christians do not throw aside their inquiring spirit, and out of inquiry spring doctrinal statements. Peter's reply to his Lord's question "Whom say ye that I am?" was a doctrinal statement, which the Lord said was God-given and which He obviously thought important.

Paul's statement to the Ephesian elders that they should "pastor the church of God which He hath purchased with His own blood" was not a slip of the tongue on his part, nor was it a slip of the pen on the scribe's part; it was a statement of a unique truth. Not only is blood unique—"the blood is the life thereof"—but the blood of Christ is unique among unique blood.

The emphasis upon the shedding of blood for sins in the whole Bible is either a misplaced emphasis or it results from the Spirit of God trying to impress upon us an all-important truth.

The "*precious* blood of Christ," in the sense of its being not only valuable but unique and indispensable, is therefore not the language of enthusiasm or eloquence only; it is a statement of fact. The human race accounted for the blood of Christ Jesus our Lord even less than it accounted for His body. Christ's blood is redeeming blood, cleansing blood, propitiating blood, conquering blood, sacrificial blood, vicarious blood, protecting blood; it is the blood of the Eternal.

Once the implications of the contrary propositions that Christ can be accounted for by the human race and that He cannot be accounted for by the human race are realised, acceptance of the doctrine of the virgin birth becomes necessary for an intelligent apprehension of salvation. If Christ be man only, even though He be man to the *n*th degree, He is a created being. But only the uncreated One can be the Redeemer of the created.

"The great Creator became my Saviour." This is the message of Christmas, "God was in Christ reconciling the world unto Himself," it is the message of the virgin birth.

# THE MYSTERY OF THE INCARNATION



*"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"* (1 Timothy 3:16).

by
**Samuel Gorman**

JESUS as God incarnate was a problem to the people of His day. Matthew 16 records that as they listened to His words of wisdom and power they were stirred to deep and urgent inquiry concerning His identity. Some claimed Him to be John the Baptist resurrected from the dead, others the translated Elijah, while others were equally certain that He was Jeremiah the prophet returned from the dead. In this twentieth century the deity of Christ is the unexhausted subject of human inquiry. Men of intellect have met on the battlefield of controversy fighting in confirmation of or against the declaration of the angelic host that a Saviour had been born who was Christ the Lord. Many of them recognised the true meaning of that birth and acknowledged Him as the Son of God and their own personal Saviour. Others missed its true significance and only looked upon Jesus as an extraordinary child who developed into a unique man. The whole of the New Testament gives abundant proof of the Saviour's deity and divine sonship.

## mystery

For the purpose of interpretation and a true understanding of the verse under consideration it is very important that a distinction be made between the use and meaning of the word *mystery* as it is generally understood today and its usage and meaning in the Bible. The word is commonly understood to mean something half hidden, partially illumined and partly lost in obscurity, only revealing vaguely the truth, thus leaving people to strain their powers of imagination in an endeavour to interpret what lies beyond that which is only partially revealed. How different is the mystery encircling itself around the advent of the Lord Jesus into this world. The Bible presents it as a revealed mystery, and, in spite of the arguments of human and sceptical reasoning, so revealed that it is gloriously possible for any person to apprehend it to his eternal satisfaction and peace. In other words the New Testament is unmistakably clear and emphatic in setting forth the certainty and reality of the mystery, Christ manifested in the flesh. This being so, wherein does the mystery lie? In the lack of the human mind fully to comprehend it because of sensibilities dulled by sin through the fall, and not in the obscurity of the revelation given in the Bible. It is to be found deeply rooted in the limitations and incapability of the finite mind completely to grasp, absorb and fathom the mind of God, the infinite One. As J. B. Sibley, D.D., says: "By a mystery is meant that which being concealed for a time is now made known by being brought out of concealment. It is something beyond our comprehension and is a subject of revelation. . . . The 'mystery of godliness' is Christ. The gospel mystery on the divine side is a disclosed secret. On the human side unaided reason would never have been able to find a way. God reveals, He communicates to men this gospel mystery which they could not have discovered for themselves."

## manifested

*"God was manifested in the flesh."* Paul declares that the great mystery of godliness is God manifested in a human body. The incarnation was the visible manifestation of the invisible One, the eternal Word (the Lord Jesus) made flesh. Dr. I. M. Halde-

man says: "It is the pre-existent personality as the only begotten of the Father that must always define and defend the character of the incarnation as the act of God, and not at all the act of man; for, as the woman could not conceive a personality even in nature (Hebrews 7:10), and as a sinful man could not beget the sinless human nature which was born of her, then that nature could have been, and was, produced only by the interfering act of God; and as God the Father could not beget in her the personality of His already eternally begotten Son, and the Son is the outgoing and forth-putting of the Father creatively, then the Son came into the world born of a woman, unbegotten of man and clothed with the creative humanity produced by Himself in conjuncture with the Father and the Spirit."

After claiming the Lord Jesus as the great mystery, God manifested in the flesh, Paul proceeds to give confirmatory evidence substantiating the claim made.

## justified

*Jesus was "justified in the Spirit."* The Spirit's powerful operations in and through Him sealed Him as God incarnate in a unique and most wonderful way. He was born of, guided by and baptised with the Spirit. Under the Spirit's anointing He summoned dumb elements into obedience, devils shrank from before Him, and He healed the sick and raised the dead. The Holy Spirit in conjunction and cohesion with God (Acts 2:32) and Jesus Himself (John 2:19) raised the Saviour from the dead (Romans 8:11) and in this way testified to the Lord's deity, for He was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4). In the New Testament the Holy Spirit has furnished irrefutable evidence that Jesus is the Son of God, the Saviour of men.

*He was "seen of angels."* The Lord's birth excited their deepest interest and enthusiasm. Luke records these remarkable words: "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them . . . And the angel said unto them . . . Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (2:9-11). Such was the royal proclamation given at His birth. An angel appeared to the wondering shepherds, announcing the first advent of Jesus into this world, and in verse 13 of this same chapter it is recorded that an angelic choir sang praises to God and gave forth the message "Peace, good will toward men." Matthew, giving the account of the stupendous conflict between the Lord Jesus and Satan in the wilderness, states that at the end of it angels came and ministered to the victorious Son of God. Angels delivered the comforting resurrection message to the downcast disciples who sought their Lord and Master, and what a wonderful message it was: "He is not here, but is risen" (Luke 24:6). Again, as an astonished company of disciples watched their risen Lord ascend into heaven, angelic messengers announced that He would come again in like manner as they had seen Him go to heaven.

## declared

*He was "preached unto the Gentiles, believed on in the world."* As He is the only Saviour of the Jewish nation and the Gentile nations the message of the gospel is for all men, for He died for the salvation of all. Christianity is a world-wide religion embracing every race, class and condition of people in the world. The gospel "is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek [Gentile]" (Romans 1:16). Millions of people have believed on Him and confessed Him as Saviour and Lord of their lives. Even today there is evidence of this in innumerable lives and transformed homes throughout the world. It is the obligation and privilege of all who know the Saviour to testify to others that He is able to save "to the uttermost all that come to God by Him."

## glorified

*He was "received up into glory."* If Jesus was not God manifested in the flesh, and had been false in His claims and statements, as the Jews argued He was, God the Father, who is holy and righteous, would not have received Him up into glory, and no such mighty manifestation as His bodily resurrection and ascension into heaven would have taken place. His resurrection from the dead and exaltation to the right hand of God in heaven was God's seal of approval and crowning grandeur of His atoning work on the cross.

The supreme purpose of the incarnation is precisely and concisely stated by Paul: "This is a faith-

ful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). Before the salvation of sinners could become possible an atonement for sin had to be made, and in order to make it it was necessary for the Lord Jesus to take upon Himself a human body without sin that He might meet the requirements of God, whose divine justice demanded the blood of a sinless sacrifice to atone for the sins of the human race. An accusation against the Saviour by the Pharisees was "This man receiveth sinners." Little did they realise that this was the very purpose for which He was manifested.

The crucial and challenging question of life is "What think ye of Christ? whose son is He?" (Matthew 22:42). The answer of the Bible is that Jesus is the supreme manifestation of God, for He was God manifested in the flesh to reveal the Father, save sinners and ultimately destroy all the works of the Devil.

## WHERE IS HE?

*If the Wise Men came to your town*
*This coming Christmastide,*
*And asked the age-old question,*
*I wonder what they'd find.*
*They would see the decorations,*
*The tinsel and the glare,*
*But what of Christ the Saviour?*
*Would the Wise Men find Him there?*

*If the Wise Men came to your church*
*This coming Christmastide,*
*If they stopped beneath its portal*
*And rested there awhile;*
*'Midst all its celebrations*
*Could they there the King behold,*
*And bring to Him their treasure*
*Of myrrh, incense and gold?*

*If the Wise Men came to your home*
*This coming Christmastide,*
*If perchance they still were seeking*
*The Holy One to find;*
*'Midst the music and the laughter*
*And the rich and bounteous fare,*
*In the giving and receiving,*
*Would the King of kings be there?*

*If the Wise Men chanced to meet you*
*This coming Christmastide,*
*And asked of you this question,*
*"Where doth the Christ abide?"*
*Would you give the same old answer*
*While with sadness they depart,*
*Or could you answer gladly*
*"Yes! He lives within my heart"?*

ALMA KNIGHT, 1961.

# LEICESTER'S GOLDEN JUBILEE YEAR CRUSADE



**GEORGE CANTY AT THE EASEL**

WITH 10,000 copies of *Elim News,* block advertisements in the local press and a useful write-up about the evangelist, anticipation ran high for a successful crusade. We were not disappointed.

The Birmingham District Presbytery supported the opening meeting.

Three hundred and twenty attended, and as the tide of blessing rose twenty people gave their hearts to Christ. Pastor G. Canty (Leyton) was in top form as artist, musician and preacher. God was moving.

Meeting after meeting was packed. People were saved and healed. The evangelist seemed tireless in his efforts—God sustained and blessed. Not only was the church a gallery of masterpieces in oils, but the number of trophies of grace was increasing. Sick people were being touched by the power of the Lord.

In all fifty decision cards were signed, although many other people indicated a desire to be saved. The church has been stirred and everyone has been thrilled to see the demonstration of Holy Ghost power in our midst.

May God continue to bless Pastor Canty; we trust that his dedicated talents and ministry will cause many to "reach out and touch the Saviour as He goes by."

G. W. TATE.

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**Life confession**

Some degree of "confession with the mouth" is necessary to salvation (Romans 10 : 10); but confession with the life is of all confession the best. A prominent fruit merchant, a very profane and godless man, was converted in New England, but determined to keep his conversion secret. So fearful were his temper and profanity that his employees, when poor or bad fruit was landed, dreaded his coming. The day after his conversion a cargo of oranges, exasperatingly poor, was being sorted. He arrived. To the men's utter amazement, he looked up quietly and said: "Well, boys, this is rather a bad lot; just sort them over, and make the best of them." At once the men guessed he had been converted, and one of them told Dr. Pentecost so next day. Dr. Pentecost told it to the meeting that night; and the first man to spring up and confess Christ was the merchant.

# Brecon Elim Crusaders become B.Y.F.C. champions. Interview broadcast by the B.B.C.

ON Saturday, October 30th, a team of five Elim Crusaders from Brecon became national champions in the British Youth for Christ Keen Teens Bible Quiz at the Metropolitan Tabernacle, London.

Their present success began last winter when, having won all the eliminating rounds, they became county champions and as the Welsh team were selected to represent Wales in the national finals. In London they beat Merseyside by 250 to 140, Whitehaven by 200 to 60 and Eastbourne by 200 to 120 to win the Irene Shewell-Cooper challenge cup, which was presented to them by Dr. Shewell-Cooper. Their elation was further heightened when two members of the team were interviewed by Vincent Kane in the B.B.C. programme "Good morning Wales" the following Tuesday, and the interview was subsequently rebroadcast on the following Sunday as one of the highlights of the week. A fine Jubilee celebration for the Brecon Elim church, and a tremendous achievement for a small church.



*The winning team and their reserve with their pastor, K. J. Hathaway.*


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*" And whence is this to me, that the mother of my Lord should come to me ? "* (Luke 1 : 43).

# THE MOTHER

THIS expression, " the mother of my Lord," is not an extravagance of speech, but is a plain statement of fact spoken by Elisabeth at a time when she was filled with the Holy Ghost ; so the words are God-inspired. God Almighty came down to dwell among men ; His mother was a virgin, His conception was miraculous, and the agent was the Holy Spirit. The mother of my Lord! It is a wonderful and very majestic title bestowed upon Mary, a woman chosen from among all the women on earth to be the mother of the Lord.

We have been thrilled and almost frightened as we have read how in other days God revealed Himself in the unapproachable Shekinah glories of the tabernacle and the temple, of God manifesting Himself amid the thunders of Sinai and the shaking mountains around it ; but now we are amazed, all but silenced, by the manifestation of God coming into the world as a babe dependent upon the love and care of a mortal woman, the virgin mother, Mary. We talk quite often of the virgin birth of Christ, we read, ponder and delve into its mysteries, but how little do we think or speak of the virgin herself.

We discover a tremendous amount of truth by considering the lives of the men and women who for one reason or another made some contact with Jesus Christ during the years that He tabernacled with men. We have found lessons from John, the beloved disciple, who leaned on Jesus' breast ; we are very familiar with the story of Peter, who denied his Lord ; most of us have pointed the finger at Thomas and told out the sad story of how he doubted Jesus Christ ; we speak freely about Pilate, who sentenced Jesus Christ ; we are not at all silent about Judas, whom we know as the man who betrayed Jesus Christ ; and how we love the record of the dying thief who in his last moments, at the eleventh hour, accepted Jesus Christ ; we give time and thought and admiration to Nicodemus and Joseph of Arimathæa as we watch them in love and reverence bury the body of Jesus Christ ; but we have hardly a word to speak, we are all but dumb, about this lovely, humble, unobtrusive, gentle virgin named Mary, chosen by God from among all the women of the earth to be the mother of Jesus Christ.

We are not alone in this reticence about Mary ; I find God too is strangely silent about her. Her entrance and exit and the part played by her in the story of Jesus are but briefly sketched, and so I discover just a mention of her in Matthew's gospel, a reference by Mark, a little more—in fact almost all we know—in Luke, chapter 2, a verse in the book of the Acts, and that is all. We have fourteen epistles written by the apostle Paul—and what a treasury they are!—yet there is not a verse, not a sentence, not a word about this most blessed of women.

In the book of Hebrews we have the famous chapter 11, a chapter of great names, an illustrious roll of honour. Is Mary listed here? I notice the name of Sarah, and mention is made of the parents of Moses, and Rahab's name is there, but not a trace of the name of Mary ; in this great picture gallery of the saints Mary's name is not enrolled.

On the green hill outside the city wall, Jesus hung stretched upon a wooden cross ; among the crowd gathered that day there stood a little group of women, Mary the mother of Jesus, and two other Marys, the wife of Cleophas and Mary Magdalene.

Would Jesus leave His mother uncared for? Joseph was dead; someone must care and provide for her, and so Jesus from the uplifted cross placed His mother in the care of John, who took the responsibility, for we read "and from that hour that disciple took her unto his own home."

John wrote three very blessed epistles, but through them all there is not a word, not even a veiled hint, of Mary. We have the book of the Revelation of Jesus Christ, this wonderful book in which John lifts the veil and shows us something of the wonders and glories of the new Jerusalem, the city that lies foursquare, and still we have not a word about Mary, not a solitary word.

# OF MY LORD

by F. J. SLEMMING, Oxford

I am quite sure that this is all quite deliberate. Looking down through the years yet unborn, God saw the rise of a great error, the spread of a great heresy, the shameful, tragic thing of a woman, like all women, needing a Saviour, being exalted to the position of a saviour and being made the object of the worship, praise and adoration that was due to Himself alone. He saw her elevated by man to the position of "the queen of heaven"; He saw her made by man an intercessor between God and man; He saw the thousands of misled men and women who would bow the knee to her, and sing her praise, and bring her worship. So God left the sin of Mary-worship absolutely without excuse. In three out of the very few references to Mary that we have in the New Testament it is on record that our Lord said to Mary: "Woman, what have I to do with thee?" "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." "Yea, rather, blessed are they that hear the word of God, and keep it."

God will not have the virgin Mary thrust into the place of His eternal Son. He will not have her the object of rapturous worship when worship is due to God alone.

It is very wonderful that the final word about Mary is found in chapter 1 of Acts; in verse 14 we are given a picture of Mary and the disciples in the upper room praying together. The disciples were not praying *to* Mary but *with* her, and together they were awaiting the coming of the Holy Ghost. With that lovely picture Mary fades from the scene.

## Mary, the mother of my Lord

She is an essential part of the Christmas story, and though it is familiar ground to us it is none the less holy ground. We refer to this introduction of Mary into the story of the annunciation because it is the announcement to the virgin Mary of the coming Christ. The announcement was made to Mary by an angel. How God-like! Was there anyone else in all the wide, wide world who could have made such an intimate announcement without embarrassment to Mary herself? Never before had such a message come to a woman, never again will a woman hear such a word as this; to Mary came the news that the long-expected Messiah was at hand, that He would make His entrance into the world, and that she would be His mother. But not via the laws of natural birth would he come, not by natural generation would He be born. So delicately, but definitely, the angel makes known to the trembling maiden the plan of God for the birth of His Son as the Son of man; Mary must have caught a glimpse of the glory and wonder of it all, and yet at the same time she must have sensed the problem too, the shame it would bring and the misunderstanding it would entail. How could she tell Joseph? Would he believe it? How would he react about it? What complex problems and questions formulated in her mind! And yet, with unfaltering faith, in splendid, enviable, complete submission, she says: "Behold the handmaid of the Lord; be it unto me according to Thy word."

From this introductory picture of Mary let me now take your thoughts over the intervening years and show you

## Mary at the cross of Calvary

Her appearances over the 33½ years that Jesus was here among men are few, so it is easy for us to move

(*continued on page 837*)



# THE PERFEC

## A Christ

by Gerald

MINISTER OF ELIM

*" According to the purpose of Him who worketh all things after the counsel of His own will "* (Ephesians 1 : 5).

CHRISTMAS DAY was drawing to its close. The children were fast asleep ; for them it had been a wonderful day, filled with excitement and pleasure. The last dishes had been washed up, the toys put away and the room tidied, and now as we drew up our chairs before the fire we could talk together of the problem that all day long had been upon our minds. We had tried to enter into the children's fun and games and to keep up an appearance of Christmas gaiety, but somehow it had all seemed a pretence and at times we had experienced difficulty in hiding our real feelings. The mail that morning had brought the usual shoal of pretty cards and happy greetings, but there among them was the letter which had caused such mixed feelings and emotions throughout the day.

## The problem

The problem had been with us for some time, but we had prayed and hoped that God would meet the need and the decision which the letter required would not have to be taken. For six years we had laboured for the Lord in a large city and had grown to love the people. It seemed that the prospects for the future of the work were never better, and we had great hopes and plans. However, sickness had overtaken us and very unwillingly we had to submit to the opinions of our superiors, so here on Christmas morning came the news that we must leave our present charge. It seemed the end of all our hopes and the setting out upon a journey that we had no desire to take.

We talked long and late ; what a strange Christmas Day this had been ! Yet our problem was nothing in comparison with that of the young couple in Nazareth nearly 2,000 years ago. If ever there was a journey that was undesired it surely was the journey to Bethlehem. No thoughtful husband would have suggested a journey from Nazareth to Bethlehem, travelling by donkey, at such a time as this. Love would have compelled him to remain at home and give his dearest the affection, the comfort and all the attention that she now required. There was, however, another power which compelled him to make the journey, contrary to his own better judgment and the sentiments of his heart, a power that had to be obeyed, the power of the mighty Cæsar and the force of imperial law.

## Divine choice

Yet are we right in that assertion ? From the purely material standpoint it would seem that we are. Yet, unknown to Cæsar, there was a greater power at work, and unseen by men another force was shaping the destinies of that young couple. Some 700 years earlier Micah the prophet had declared : " But thou Beth-lehem Ephratah, though thou be little among the princes of Judah, yet out of thee shall He come forth that is to be ruler of Israel ; whose goings forth have been of old, from everlasting."

God chose Bethlehem to be the birthplace of our Saviour, and what a significant choice it was. It is one of the oldest places named in Scripture. Though Israel changed the names of the towns and cities of Canaan after its conquest, in this case the old Gentile name was retained and coupled with the new Hebrew name, Bethlehem-Ephratah, a fitting name for the place where was to be born the One who would unite Jew and Gentile. It was here too that the last son was born to Israel. As Rachel died in childbirth she requested that the child should be called Ben-oni, " the son of my sorrow," but his

# ED PURPOSE

*meditation*

## *W. Ladlow*

*URCH, MOTHERWELL*



father called him Benjamin, " the son of my right hand." The Babe of Bethlehem was to be the " man of sorrows " whose mother's heart was to be " pierced by a sword " (Luke 2 : 35), and yet He was the Father's beloved Son. It was here too that the beautiful story of Ruth had its setting and the Gentile woman was redeemed and brought into the family of Israel to be the bride of Boaz. The Babe of Bethlehem came to redeem and bring the believing Gentiles into the family of God to be the bride of Christ. But above all else it was here that Israel's great king, David, was born and here that he was anointed by the prophet Samuel and ordained to be king while still a humble shepherd. The One born in humility in Bethlehem's stable is " the good Shepherd " who one day will sit upon the throne of his father David and reign King of kings and Lord of lords.

### *Divine overruling*

Have you ever considered the strange sequence of events that brought Mary and Joseph to Bethlehem ? In the first place history records that Cæsar quarrelled with Herod and deposed him. Following this, he decided to reduce the status of Judæa from that of a kingdom to a province and to make its inhabitants register as citizens of the new province. Finally he decreed that all must return to the place of their birth and be registered there, and the time chosen for this registration coincided with the time that Mary was to give birth to her child.

The apostle Paul writes that God " worketh all things after the counsel of His own will." Oh the miracle of His divine providence. We fret and worry and seek to plan and shape our lives, we wonder how the promises of Scripture can ever be fulfilled in the face of seemingly impossible circumstances. Let the meditation of Bethlehem inspire us to trust Him and to believe that " all things work together for good to them that love God." Let it inspire us to believe His Word and cry " It shall be done," however impossible to the human mind it may seem. Let it inspire us unquestioningly to accept and obey His sovereign will.

*" Oh lightest burden, sweetest yoke !*
*It lifts, it bears my happy soul,*
*It giveth wings to this poor heart ;*
*My freedom is Thy grand control.*

*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."*

JEAN SOPHIA PIGGOTT.





# Women's page

By Gladys Gorton

## AN AIR OF MYSTERY

AS Christmas drew nearer an air of mystery pervaded the atmosphere of the Simpsons' home. Denis was making a tool-chest at school for dad. Marilyn, who was still at school, worked on Saturdays as a waitress in a small cafe down the road so that she could buy certain tools for the chest. Together they had saved enough to buy mum an electric food-mixer also. Dad had it all planned as to what he would give his wife and the children. Mother, who was a tailoress, machined when Marilyn was out of the way, making her a heather-mixture tweed suit, and she was saving hard to buy Denis a record-player. She noticed mysterious-looking parcels hidden in drawers and cupboards, and smiled to herself, but was too wise a woman to remark about them. After each Christmas shopping expedition she would smuggle away the gifts from the curious eyes of her family.

Throughout the world, wherever the Christian faith is accepted and recognised, Christmas time brings an air of mystery. Excitement mounts, expectation soars, secrets are closely held, there are surprises galore; these are the wrappings which tie the parcels of anticipation. "What can I give?" and "What will I receive?" are the questions prevalent among us all at Christmas.

The great mystery of Christmas! Travelling through the labyrinth of time, and glancing at the records of recurring Christmases, we arrive at the first one, with its mystery of the incarnation. "The angel Gabriel was sent from God to a town in Galilee called Nazareth, with a message for a girl betrothed to a man named Joseph, a descendant of David; the girl's name was Mary. The angel went in and said to her, 'Greetings, most favoured one! The Lord is with you.' But she was deeply troubled by what he said and wondered what this greeting might mean. Then the angel said to her, 'Do not be afraid, Mary, for God has been gracious to you; you shall conceive and bear a son, and you shall give him the name Jesus. He will be great; he will bear the title Son of the Most High; the Lord God will give him the throne of his ancestor David, and he will be king over Israel for ever; his reign shall never end." This is the dramatic version of Luke 1: 26-35 in the New English Bible. "How can this be when I have no husband?" queries Mary. The angel then tells her that the power of the Most High will overshadow her. The Holy Spirit, as it were, cast a cloud over her to teach us that we should not search overmuch into the mystery of the incarnation. Bishop Hackett gives this explanation: "Upon the word of the salutation of the angel and by the ear of Mary, that heard the word, between them two alone, He was 'made man,' and they were unto Him like as a father and a mother."

In the creation man was made in God's image; in the incarnation God came in man's image. Emmanuel, God with us! It was a custom of old for oriental shepherds to clothe themselves with sheep-skins to be more acceptable to the sheep; so the Lord Jesus Christ clothed Himself with our humanity that the divine nature might be more acceptable to us. To look at a naked high-powered electric light would dazzle our eyes, but the shade enables us to behold the light. Through the globe of Christ's humanity we can behold the light of Deity shining.

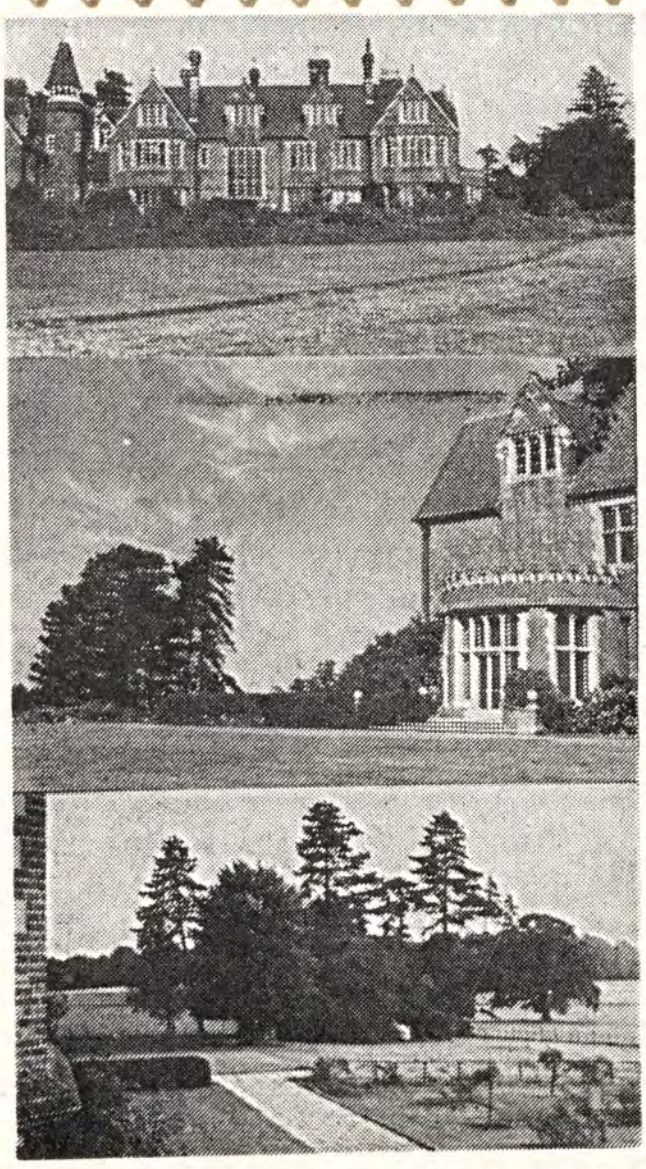
*"Nineteen hundred years ago,*
*Upon Judean hills,*
*A character of wondrous blending*
*Suddenly appears;*
*The man of destiny;*
*Man destined to be,*
*In profile projected;*
*By prophets predicted;*
*In symbol reflected;*
*Longed for—expected;*
*By all ages desired;*
*By angels admired;*
*Like man He walked;*
*Like God He talked;*
*His words were oracles;*

*His acts were miracles;*
*Of God, the best expression;*
*Of man, the finest specimen.*
*Full-orbed humanity,*
*Crowned with Divinity;*
*No taint of iniquity*
*No trace of infirmity.*
*'Ecce Homo!' Behold the Man.*
*'Ecce Deus!' Behold thy God."*

On the centenary of the birth of Robert Stephenson there was a very large demonstration at Newcastle. The city was paraded by a vast procession who carried banners in honour of the distinguished engineer. In the procession were those from his own village of Wylam. They carried a banner bearing the words "He was one of us." We can say concerning Jesus "He was one of us."

The birth, the death and the resurrection of Jesus Christ are the three main pivots of the Christian faith. We are not asked to explain them by cold logic and cool argument. This is impossible to man. They remain the sovereign right of the supernatural. "I am a Christian. What I believe is beyond my understanding," declared Augustine. Faith alone interprets divine secrets and assuredly cries "I know! I know!"

*The Missionary Secretary and all the members of the Elim Missionary Council send loving Christmas greetings to all our Elim missionaries on every field. God's richest blessing be yours this Christmastide.*

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# SUNSHINE CORNER



HELLO SUNBEAMS.

Christmas greetings to you all. May you have a special blessing this Christmas. Have you learned any new carols this year? One of my favourites is in our Elim chorus book. It is number 808, so perhaps you will try to learn it to sing on Christmas Day.

When I was quite small my brothers, my sister and I would sing carols to our parents. We loved to sing "Good King Wenceslas" because we could dress up for this carol. We all wanted to be the king, because he wore a lovely red cloak. My youngest brother was the old man who gathered sticks and my sister was usually the page, because she had the sweetest voice.

Did you know that in every hospital the nurses will be singing carols on Christmas Eve? They will turn their cloaks inside out so that the red side shows. Some of them will carry lanterns and they will go from ward to ward singing. After they have toured the hospital they will go into the chapel for a short service, which is usually led by the matron. If you are in hospital at Christmas time you will be able to join in and sing with them.



My story this year is about Sally's Christmas present. When you have posted all your cards and parcels, and when the hurry and rush is over, perhaps you will have time to read Christmas "Sunshine corner."

Sally was very busy with Christmas presents. She had made a list of all the special people. Daddy and mummy were included and the grandmas and grandads and her very favourite uncles and aunties. Mummy helped her to choose a special diary for daddy. They had hidden it in a place where they were sure he wouldn't look. At school she was making a special Christmas card for mummy and daddy. She would post it to them just before Christmas so that it would be a lovely surprise.

When daddy came home Sally had secret whispers with him about a present for mummy. Daddy promised to hide this one away too, so that mummy wouldn't discover it before Christmas Day. It really was very exciting indeed. Daddy would come in and rush straight upstairs to his special hiding place. Sally searched and searched, but she couldn't find it anywhere. She loved receiving presents, and giving them too.

It was Uncle John who reminded Sally that Christmas Day was the birthday of the Lord Jesus. Somehow in all the excitement she had forgotten. When Sally looked at her list she realised that she had forgotten to put one name down. She had nothing to give to Jesus, and it was His birthday. Everyone else was giving or receiving presents, but no one remembered to give anything to Jesus.

The wise men had come with wonderful gifts, gold and frankincense and myrrh. Sally wished there was something she could give, but it was so hard to think of a present for Jesus. She could put a special offering in the collection plate at the carol service, but somehow it didn't seem enough. Sally wanted to give a special present to Jesus, but she didn't know what to give.

When daddy came home that night Sally talked to him about her problem. "I want to give a special present to the Lord Jesus because it is His birthday. What can I give Him daddy?" she asked.

Daddy was very pleased when Sally told him. "Do you know what Jesus wants most of all?" he said.

"No, daddy. You tell me," said Sally.

"When Jesus was born on this earth He came

specially to die for us and to save us from sin. There is only one thing He wants from us and that is ourselves. Jesus wants you, Sally, and if you give Him yourself that will be a wonderful present for Him."

Sally thought and thought about what daddy had said. On Christmas morning she knelt by her bedside and gave herself to Jesus. Christmas had never seemed so wonderful to Sally. The Christmas story became so real. She was so glad she belonged to Jesus.

Do you belong to Jesus, sunbeams? While you are giving and receiving presents don't forget His present, will you? Jesus wants you.

'Bye now sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.



**THE MOTHER OF MY LORD** (*continued*)

from the cradle to the cross, and there stands Mary, the mother of my Lord. What a picture! A mother watching her Son die to make an atonement for sin; what a stupendous climax to such a stupendous life after such a stupendous birth!

If Mary was like almost every other Hebrew she would be much more familiar with the prophesied glories of Christ than with the prophesied sufferings that would precede the glories; but being so intimately related to Him, and knowing the realities of His miraculous birth, she must have very much concerned herself with the many things the scriptures foretold about Him.

She would know the scripture (Genesis 3:15) "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Doubtless this would be sad reading, but what exactly did it all mean? Would she have understood?

Luke in his gospel tells us of Simeon singing his Nunc Dimittis when she brought her baby to the temple. Mary saw the godly old man take the babe in his arms and heard him say to her: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed." And what did all that mean?

Mary carried those words about, pondering them, for thirty years, and now, out there on the green hill outside the city wall, watching the sordid scenes of crucifixion, she discovered their meaning.

"Now there stood by the cross of Jesus His mother." No one can possibly describe the pain and anguish of that woman's soul as helplessly she watched Him nailed to the cross; such an agony may be felt, experienced, it can never be described. "A sword shall pierce thy soul," and Mary felt it; she felt the nails as they tore through the flesh of her Son, and as the blood flowed down His face and in indescribable anguish from the dense darkness she heard His cry from the parched lips, "My God, my God, why hast Thou forsaken me?" the sorrowing mother drank the bitter dregs of a cup of suffering and bitterness that few, if any, have ever tasted.

I am sure that when the day dawns and the shadows flee away and the "well dones" are being said there will be a "well done" for Mary, she who suffered so much, who sacrificed so much, who endured so much "for Jesus' sake." Surely in all the joys of heaven there will be a peculiar joy in the heart of Mary, and so during this Christmas season we remember Mary, while we learn from her lessons of great value: the value of submission to the will of God as shown by her when she said "Be it unto me according to thy word" (Luke 1:38); in her confidence that He was sufficient to meet every need as revealed in her word at the marriage at Cana when she said "Whatsover He saith unto you, do it" (John 2:5); in the sorrow and grief that came to her heart when for a brief day they lost Him, "Thy father and I have sought thee sorrowing"; in her love and devotion and sacrifice and suffering with Him and for Him in all His earthly life and in His death at Calvary; and in her waiting for the promise of the Holy Spirit on the day of Pentecost. We remember Mary, but we worship Mary's Son. O come, let us adore Him, Christ the Lord.




# THE GIFT THAT BAFFLES

## by H. TOFT, *Minister, Ballysillan*

ONE sunny Christmas morning, as I was making my way to the morning worship service, a little girl rushed out of a house into the otherwise deserted street. She was holding in her arms a doll, a wartime doll, not very beautiful, but to her the most wonderful doll in the whole wide world. Seeing me, a total stranger, at the other side of the road, she shouted " Look what I've got! " Her heart was thrilling with joy and gladness, and her joy made my heart glad; and, thinking of the One whose coming into the world we were especially remembering that morning, I exultantly exclaimed: " Thanks be unto God for His unspeakable gift."

Cultured, highly educated Paul, the master of words, finds himself tongue-tied when he contemplates the gift that God gave to us on that memorable night, long, long ago. No wonder, for the gift baffles description; " indescribable " is the word Paul uses here.

The advent of Christ is radiant with celestial joy and glory. The courts of heaven ring with the praises of the angelic host. Mary rejoices in God her Saviour. To the shepherds were given " good tidings of great joy," and they returned from beholding the babe " glorifying and praising God." When the wise men saw the star " they rejoiced with exceeding great joy." All who beheld the holy Child were filled with a divine ecstasy. God was manifesting His divine nature in giving to a dark and fallen world His eternal Son.

Dr. S. T. Bloomfield, commenting on the phrase " unspeakable gift," says: " Meaning the above bounty, from which unspeakable benefits would result." Jenny Lind once visited the home of an old school friend in Brooklyn. He was not in, but she left a sweetly worded request that he would allow her to give his children a memento of their father's school friendship in Sweden. The " memento " was a cheque for 10,000 dollars—a real bounty from a very gracious lady, from which, no doubt, great benefits would come to a struggling cabinet-maker and his family. But God's indescribable gift is " the above-bounty gift," and the benefits issuing from it can never be fully told.

### The gulf bridged

In this gift the infinite gulf between the Creator and the creature has been bridged. The Eternal steps into time; the Infinite takes upon Himself the finite; the Creator unites with the creature; the sovereignly independent unites with the supremely dependent. The angels sing " Glory to God in the highest," for the impossible has happened. God has become man, uniting in one glorious personality humanity and deity for ever. Oswald Chambers reminds us that " Jesus Christ was born *into* this world, not *from* it. He did not evolve out of history; He came into history from the outside. Jesus Christ is not the best human being, He is a being that cannot be accounted for by the human race at all."

This-world religions, however exalted, philosophical or humanitarian, leave us standing at an infinite distance from the " living and true God "; but in Jesus Christ, God incarnate, God is nigh, accessible and with us. " All hail, Emmanuel! "

Bethlehem and Calvary are inseparably connected. The incarnation was an essential crisis in the history of redemption. The inn was the first stop on the way to the cross and the tomb. Mary's Son was to save His people from their sins. He is the " Child born " and the " Son given," who came into the world not to be ministered to but to minister, and to give His life a ransom for many. He was " made a little lower than the angels for the suffering of death." The body

# DESCRIPTION

## *Elim Church, Belfast*

He took at Bethlehem He gave for us on the cross.

This " indescribable gift " cancels our immeasurable debt, and leaves us still with " unsearchable riches," riches that can never be traced out, fathomed or exhausted.

### Riches unsearchable

Bishop Handley C. G. Moule tells how a little unpretentious paper called " Christ is all and in all " came into his hand, and was to him " a clear voice from heaven at a time of no small internal exercise and trial both of thought and feeling." The little paper displayed some of the gems found in the " unsearchable riches of Christ." Here are a few. " Meditate upon these things: thy sins (Luke 15:18)—Christ's cross (1 Peter 2:24); thy guilt (Romans 3:19)—Christ's righteousness (Philippians 3:9); thy weakness (Romans 7:18)—Christ's strength (2 Corinthians 12:9); thy temptations (1 Peter 1:6)—Christ's tenderness (Hebrews 4:15); and remember this: when thou hast sinned—Christ is thy advocate (1 John 2:1); when thou doubtest—Christ is the truth (John 14:6); when thou changest—Christ is the same (Hebrews 13:8); when thou diest—Christ liveth (Job 19:25); when thou art buried—Christ is the resurrection (John 14:3)."

Your need in sickness and in health, in sorrow, poverty, weakness, frustration and failure, indeed in the present life and in eternity, is fully met in Christ —God's unspeakable gift.

In the gift of His Son God withheld nothing from us. John the apostle, in contemplating that outpouring of God's heart, adoringly confesses: " God is love "—utter, self-giving love. When we receive Christ, God's unspeakable gift, into our hearts a most amazing miracle takes place: the fountain of self-giving love begins to spring up within.

The wise men from the east knelt at the feet of the infant Christ and poured out their hearts in worship and their treasures in love. To dwell in love is to dwell in God, says John. We learn that not in self-seeking but in self-giving is true blessedness. We live if we love. " I must have," says the world, and exploits birth, adolescence, pride, vanity, sex, suffering, death, Easter, Whitsuntide and Christmas to fill its own coffers, fatten its own stomach, and fulfil its own ambitious purposes; but God looked down on a poverty-stricken world, " without strength," " ungodly," " enemies," and for it gave " the unspeakable gift."

We cannot receive the gift and remain selfish. Gratitude spontaneously springs up within our hearts when we remember that " freely with that blessed One Thou gavest all." It is not only gratitude that moves us, but the love of His own self-giving life; and to co-operate with this new life we must give.

*" Pour out thy life the rush of a river*
*Newly replenished by springs from above;*
*Giving its waters for ever and ever,*
*O'erflowing with mercy, with kindness and love."*

In the fellowship of that life we will appreciate for ever the glory of that wonderful gift.

*" Unspeakable gift to the world has been given,*
*Vain effort of men to declare its true worth;*
*Nor sages, nor wise men, nor angels from heaven*
*Can rise to the height of that marvellous birth.*
*As age after age unfolds this vast treasure,*
*Fresh glimpses of glory in Christ shall we see;*
*With hearts filled with rapture, we'll sing in our pleasure*
*Of Bethlehem's manger, and Calvary's tree."*

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### THE PREACHER'S AIM IN PREACHING CHRIST

(Colossians 1 : 27, 28)

1. **METHOD**
   (a) Warn. Cf. 1 Timothy 4:1.
   (b) Teach in all wisdom. Cf. 1 Corinthians 2:13.
2. **MANNER**
   (a) Labour.
   (b) Striving.
3. **GOAL**
   To present every man perfect in Christ Jesus.
4. **DIVINE CO-OPERATION**
   His working which worketh in me mightily. Cf. Philippians 2:13.
5. **DIVINE RECOMPENSE**
   That God may reveal the mystery of the gospel—i.e. " Christ in you the hope of glory."

*The speaker of the Kenya House of Representatives, Mr. Slade, being presented with a £100 cheque from the British Elim churches by Mr. T. Johnston, Elim missionary in Kenya.*



*Photo by courtesy of the* East African Standard.

THE Speaker of the Kenya House of Representatives and chairman of the Kenya national Freedom from Hunger Committee, Mr. Slade, expressed satisfaction at the weekend at the help the people of Kenya were receiving towards solving the problem of hunger.

He was being presented with a cheque for £100 by a representative in Kenya of the Elim Pentecostal Churches in Britain, Mr. T. Johnston.

Mr. Slade hoped that more assistance would be forthcoming. He said that since his committee was inaugurated last March it had received about £2,000 from the public.

*East African Standard,* November 8th, 1965.

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DEAR BROTHER BRADLEY,—Greetings in Jesus. Just a note to enclose herewith photographs and news with regard to the handing over of the cheque (received from Elim Headquarters) for famine relief. You will be very pleased to know that this little ceremony received quite a bit of publicity. There were four cameramen and four reporters in the Speaker's office for the occasion. The press was represented by the *East African Standard* and the *Daily Nation;* also a photographer and a reporter were there from the Government press office. It was also reported on the wireless (Voice of Kenya) and last, but not least, it was on the Kenya television (with the same photograph as enclosed). I will say that all reports gave a full account to the effect that the cheque was from the Elim Pentecostal Churches, Great Britain. I do give God all the glory that our grand movement got such a good showing, and I know it will also help our work for the Lord in Kenya.

T. JOHNSTON.

# "MASHIACH"

By DENNIS ANTHONY
MINISTER OF THE ELIM CHURCH, CHELMSFORD

*"And he demanded of them where Christ should be born"* (Matthew 2:4).

JERUSALEM was alive with excitement, for a group of notables, with their cortège, having followed the strange and startling movement of "the star in the east," had arrived from a far eastern country. They were equally strange and startling in their request, "Where is He that is born King of the Jews?"—news of which spread like wild-fire through the city.

Fear must have gripped the people, for they knew the diabolically jealous outrages of Herod the Great over his misappropriated throne. They knew that his hands were wet with blood; that no one dare assume the slightest advantage over him; that two of his sons and his most loved wife, one of ten, Mariamne, had lost their lives on a trumped-up treason charge and that his eldest son, Antipater, was then under sentence of death. Hundreds had died, and now there was a new threat overshadowing his throne, a usurper, a pretender, as Herod thought, whom these magi called "King of the Jews." This troubled Herod beyond words. There was nothing for it but to call the chief priests and scribes of the people, and to them, with plausible and almost solemn earnestness, he made his inquiry, "Where should Christ be born?"

*Jewish expectancy* had been fostered; thus there were many "waiting for the consolation of Israel"; the expectation of the people for the long-awaited Messiah was in the very atmosphere. The recent mysterious happenings, the shepherds' report and now the appearance of the eastern mystics with their retinue brought a sense of climax. Herod was caught up in this Jewish fever, but for far different reasons. Nevertheless, in the midst of his enthusiasm the words that proceeded from Herod's lips enshrined a divine title, "the *Mashiach* [Hebrew] should be born."

"The Messianic Hope moved forward to its goal, to the consummation of the world's exisetnce; it was supremely of God and not of man" (Manley). Three great threads ran through the Old Testament into the New: the King of the line of David, the suffering Servant (these two never meet until they blend in one on Mount Calvary) and a third which, as an invisible cord, bound the two, the anointed Prophet, Priest and King expressed to the full in Daniel 9:24, "to anoint the most Holy," and revealed in Him who called Himself the Son of Man. So Herod asked for "the *Mashiach*" (Hebrew), the Messiah, the anointed One.

There are three significant incidents connected with our Lord and the anointing in the New Testament.

The Lord in his home town of Nazareth on the sabbath day entered the synagogue, stood up to read the Old Testament scriptures and, turning to Isaiah 61:1, read: "The Spirit of the Lord God is upon me; because the Lord hath anointed me." This is the only instance where this word *chrio* is used in the gospels. The word translated here "anoint" has a special significance. It was used when the oil was laid on the surface of the skin to make the skin shine; it was also used for the anointing of a shield for battle to cause the arrows to glance off as they came against the warrior. Christ was here to declare war upon the powers of darkness, to defeat the enemy on his own ground. Sin, disease and bondage fly apace at His presence. He is Master of earth and sea and sky and heaven and hell; demons cringe and flee, and at His word the Devil himself takes flight; Christ could say "he hath nothing in Me." The shield used covered the whole of man to afford complete protection. What do we read of ourselves? "He which anointed us is God" (2 Corinthians 1:21). Here it is the same word, *chrio*.

The second incident is found in Luke 7:46: "this woman hath anointed My feet with ointment." This notorious woman's action had a deep meaning, the Lord Himself choosing the word to express it, *aleipho*, the meaning of which is different from the first, and which was used when an athlete was being massaged ready for his race, to create pliability in his muscles and to stimulate freedom of action. Jesus was always like a strong man ready to run a race, always way ahead of all men in mind and spirit and in all the graces and faculties of human nature; even at death, when His enemies would have taken His life from Him, He was before them with

" Father, into Thy hands I commend My spirit." Lord keep us under this anointing!

The third incident is similar to that in Luke 7:46 which took place at the outset of His ministry; it occurred at the end of His ministry (Mark 14:8): " She is come aforehand to anoint My body to the burying." The word translated is *murizo* (" anoint "), and this is the only instance of its use in the New Testament. Anointed as for embalming! Let this speak to us as a sign of our Lord's anointing in overcoming corruption. He was to pass into conflict with the powers of corruption in the grave, but He was anointed with the Spirit of incorruption. " He brought life and incorruption to light through the gospel " (A.R.V.). Christ had an incorruptible nature. May it also be said that He had incorruptible blood (1 Peter 1:18, 19). There was something in Jesus which conquered death and mortality. He did not just lay them aside, He triumphed over them, as Peter stated in Acts 2:24-35, testifying to His glorious resurrection, " Neither wilt thou suffer thine Holy One to see corruption."

And what of us? Paul wrote in 1 Corinthians 15: " This corruption must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying . . . death is swallowed up in victory."

Herod asked for the Anointed little knowing what he said. We praise God that we have found Him and received in Him according to 1 John 2:27, the anointing that abides for ever, making us sufficient in Him for every circumstance.

# GOD CAME DOWN AT CHRISTMAS

*" There is born . . . a Saviour "* (Luke 2:11)

**By L. P. COWDERY**

THE life of our Lord and Saviour Jesus Christ differs in one momentous respect from every other that has ever been lived on this earth. It did not begin when He was born.

In the prologue to John's gospel we read three things about Jesus Christ.

**1. IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.**

**2. AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH.**

**3. NO MAN HATH SEEN GOD AT ANY TIME; THE ONLY BEGOTTEN SON, WHICH IS IN THE BOSOM OF THE FATHER, HE HATH DECLARED HIM.**

It is not surprising that the birth of such a one should have been unique; He was conceived by the operation of the Holy Spirit. The story is beautifully told by Doctor Luke, to whom Mary undoubtedly opened her heart.

We accept the doctrine of the " virgin birth " for several reasons, but Luke gives us the all-satisfying one when he commences his gospel: " Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," and one of those things most surely believed by the early Church was the virgin birth of Christ. Luke declares that he is writing his life of Christ for Theophilus that he might know with certainty of the things in which he had been instructed, and one of those certainties was the virgin birth of Christ, the story of which Luke has given to us.

So the birth of the Lord Jesus Christ was the appearance on earth of God Almighty in human form.

The Child born, the Son given, of Isaiah's prophecy, was to be called " The mighty God, the everlasting Father." In Bethlehem's manger lay the mighty God of creation appearing in flesh and blood; the Babe of time was none other than the Father of eternity. " 'Tis mystery all," yet grand and true.

Now what were the conditions like when God came down to earth.

The political and religious conditions were appalling. Politically the Roman empire was under the despotism of Augustus Cæsar, the world crushed under his heel. When Jesus was born, world mastery was vested in one man who, throughout his empire, had bludgeoned the masses into submission; and it was in those days that the man whose word was

law issued a decree that all the world should be enrolled. Cæsar Augustus decreed and it was done. None dared disobey. When this man became emperor and the matter of what title he should adopt was raised, he declined to be called dictator ; that suggested only a temporary office. He also declined to be called king, as it did not signify enough. In consultation with the Roman senate the name Augustus was created for him, a title that had a religious significance. He was moving towards that which subsequently happened, the claim of deity on the part of the supreme ruler of the Roman empire. In the very hour when the world ruler was grasping after deity, God became man in the person of Christ, the One destined to be the true world ruler, upon whose shoulders the government of all things would rest.

So it was in that outpost of the Roman empire, in that little land of Palestine, that two people, Joseph and Mary, had to obey the decree of the Cæsar in Rome. Joseph had to take Mary to the city of their forebears, Bethlehem, to be enrolled. But were they really puppets dancing to Cæsar's tune ? No ! The real puppet was the overlord of the city of the seven hills. Six hundred and fifty years before, God, through the prophet Micah, had foretold the birth of Christ at Bethlehem. God was determining the course of events ; it was He who made Cæsar issue his decree to fulfil His purposes.

The dark and sinister conditions of the time were aggravated in Judæa by the kingship of Herod. Herod was an Idumean and belonged to the line of Esau, not Jacob. The scriptures tell us " Esau hated Jacob," and that hatred lasted through the centuries. To have an Idumean as their king, their first since the captivity, was as wormwood and gall to the Jews. At this time Herod, whose title " king " was granted by the Roman senate, exercised what little power his masters gave to him to do a dastardly thing. He erected throughout the land vast and gorgeous temples for the worship of idols. The Jews did not enter them, but as the land of Judæa was swarming with Gentiles it was they who used them. Moreover, he introduced games that were already blasting the heart of Rome. Into these conditions the true King of Israel, of the line of Jacob, was born.

When God came to earth He came as a Saviour. That is the great central fact of the Christmas story. " Unto you is born this day . . . a Saviour, which is Christ the Lord." Into those appalling conditions came the Lord Jesus to save mankind. Only by identifying Himself fully and completely with humanity could He be a complete and absolute Saviour, so He was not born in some palace or fortress, but in a stable. The stable was a fitting place for Him who came to reveal that the soul of the greatest monarch was no dearer or greater in God's sight than the soul of the meanest slave ; for Him who had not where to lay His head ; for Him who, from His cross of shame, was to rule the world. He was born into this world so lowly that no baby can ever be born lower, so He reached down to the poorest and the lowest. But His birth, lowly in the extreme, was but a beginning.

The Lord Jesus in becoming a Saviour had to identify Himself with mankind in their sin and its judgment. On the cross of Calvary God in Christ identified Himself for always with humanity in all its sin and moral result, and the Saviour entered into the place of God's hostility to sin. Jesus Christ identified Himself with mankind's sin and shame, taking it all on Himself and bearing its punishment so that He went out to a place of unutterable loneliness on that cross, forsaken of God the Father, enduring the intolerable lostness of a soul cut off from God and loaded with our sin.

Thus we see in terms of history what God eternally bears upon His heart.

This great act of God in coming to earth as a baby at Bethlehem was that He might grow into manhood and allow Himself to be nailed to the cross of Calvary, that He might do some mighty deed in the supernatural that would smash for ever the power of sin and bring forgiveness within the reach of all mankind under just and righteous conditions. No wonder the angels sang their gloria : " Glory to God in the highest, and on earth peace, good will toward men."



**The Field Superintendent's survey** (*continued*)
loved the warmth of the Irish welcome, and who will ever forget the missionary pageant presented by the Belfast churches? It was a never-to-be-forgotten spectacle.

## MISSIONARY CONFERENCE

In July, at the new Bible College, the Missionary Society held a splendid missionary week. Pastors Ladlow and Wigglesworth gave introductory addresses, and missionaries on furlough contributed to the conference, with other speakers. It was a week of discussion, prayer, fellowship and thoughtful consideration of ways and means of reaching the lost with the gospel. Many stressed the need for wise selection of missionary candidates in the light of present-day circumstances and events.

Some fourteen missionaries and ex-missionaries were in attendance. It was an enlightening and stimulating time for all.

## CAMPAIGNS IN JUBILEE YEAR

Many have been the efforts to make this year a soul-saving year, and the following campaigns are among the many held in our churches. Pastor A. Tee visited Alloa in April and Clapham and Barking in the autumn. He also followed on the Irish Conference with campaign services in Belfast. Pastor P. S. Brewster campaigned in Hove, Pastor Ron Jones in Coatbridge, Shrewsbury and Barnsley, and Pastor G. Canty at Crawley, Leicester and Thornton Heath. Pastor A. J. Chuter campaigned and opened



**Joseph Smith and J. Crimp in Ireland.**



**The Field Superintendent makes a note of it.**

a branch church at Felixstowe, Pastor Wynne Lewis campaigned in several of the Lancashire churches, Pastor John Woodhead in Newhaven, and Pastor L. Lambert in Chatham and Rochester. In addition there were many other special efforts.

## OPENING OF NEW CHURCH BUILDINGS

In this year Kensington Temple was reopened and in Barnstaple a new church building was opened to house the church pioneered earlier by Pastor P. S. Brewster.

In Jersey the foundation stone of their new church was laid and building will soon be completed. Ilkeston took possession of a new church. Sparkbrook carried out major alterations and restyled their church. Winson Green also entered into their new church this year and High Wycombe recently opened a very fine church, complete to the last detail with central heating and electronic organ. Nottingham also now worship in their new church building. Kingstanding, Winton and Merriott also opened Sunday school buildings.

## VISITATION OF CHURCHES AND MISSION FIELD

It was a year of increased visitation of churches by ministers from Headquarters. Scotland, Ireland, Wales and the Channel Islands, as well as England, were visited by Executive brethren to encourage the saints, and Pastors Wigglesworth and W. G. Hathaway visited Ghana with a view to opening up mis-

## COMING EVENTS

**BELFAST.** December 25-28. The Ulster Temple, Ravenhill Road. Christmas convention. Christmas Day at 10. Sunday at 11.30 and 7. Monday at 3 (baptismal service) and 6.30 (refreshments between the services). Tuesday at 8. Preachers: Joseph Smith and John Gardiner.

**GLASGOW.** December 31 to January 2. Elim Church, 294 Cathcart Road. New year convention. Friday at 11. Watch-night service. Saturday at 3.30 and 6.30 (tea provided). Sunday at 11 and 6.30. Preachers: R. Lighton (Coatbridge) and P. Smith (Alloa).


# A HIDDEN MINISTRY

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**Literature gladly sent on request.**

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sionary work there. The former hopes to visit Kenya, Tanzania, Rhodesia and Transvaal.

Elim in New Zealand was represented by Pastor and Mrs. Gilbert Dunk. Since then they have visited the churches and in the last week of November flew to Canada on their way home to New Zealand.

### RADIO AND TELEVISION

This year was marked by increased opportunity to broadcast. The B.B.C. Sunday Half-hour of hymn-singing came from the united Elim congregations in Birmingham Town Hall. Pastor J. Gardiner conducted morning service on one of the conference Sundays. Pastor P. S. Brewster also conducted the Sunday morning radio service in September, and on Sunday, November 28th, the I.T.V. morning television service was from Kensington Temple. The London Crusader Choir, too, have been busy visiting prisons, hospitals and churches, and terminate the year's activities with two symphonies of praise, one in Bournemouth and the other in Fairfield Hall, Croydon.

There are youth activities, camps, and a host of efforts in many churches which could be reported if time and space would allow, but, alas, these are crowded out.

Let us thank God anew for His help and blessing throughout Jubilee year and press forward into the future assured that the God of the past is the God of the future. He it is who has been our help in ages past, and is now our hope for years to come.




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# THE FAMILY ALTAR

**Scripture Union Portions** — **Notes by Gordon Wright**

**Monday, December 20th** — 1 Timothy 5:17-25

" Thou shalt not muzzle the ox that treadeth out the corn " (v. 18).

Did Paul write that? Of course he did. How surprising! Paul is quoted as **the** authority for an unpaid ministry, yet here he gives a most convincing argument in favour of payment. We appreciate what men do in their spare time without charge to the local church, but comparatively few can give their full time to the work of God without charge. We should never begrudge the Lord's servants their salary; we should rather do what we can to make their lot easier, so that they can devote all their energies to spiritual ends without any anxiety over finance. Do read Philippians 4:16-19. Your gifts towards the cost of the ministry can be " an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." How beautiful! What a lofty conception of money given to meet the expenses of the ministry! It is God's conception.

**Tuesday, December 21st** — 1 Timothy 6:1-10

" We brought nothing into this world, and it is certain we can carry nothing out " (v. 7).

Paul is cautioning us against ambition only where its realisation means compromising the principles of Christianity. It should be abundantly clear from this passage that material prosperity would be detrimental to many of us, though of course we must not deduce from this that all who are denied riches could not be trusted with them. The sad truth is that many who **are** allowed riches reveal by their actions that they are unequal to the temptations that go with wealth. Paul had evidently seen many go on the rocks in these dangerous waters, and concluded that godliness with contentment was a far superior prize to material wealth.

**Wednesday, December 22nd** — 1 Timothy 6:11-21

" Charge them that are rich in this world . . . that they do good, that they be rich in good works " (vv. 17, 18).

This word is for a minority, but a very important minority, especially if they give heed to Paul's exhortation. " I wanted to be a minister," said a Christian friend to me a few years ago, " but God chose otherwise; instead I have become a successful business man. Now I realise that God needs business men as well as ministers, for I can use my money as a ministry for the Lord "—and he does. If God has seen fit to put riches into our charge, we should prayerfully use them for His glory. Though this is primarily a word for the rich, it has a message for us all: we must be willing to help others out of what we have if it is at all possible. Most of us have doubtless been impressed at one time or another by the gallant sacrifices made by Christians for the sake of those in greater need than themselves. Wealthy or poor, we can all be " rich in good works."

**Thursday, December 23rd** — Matthew 1:1-25

" Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us " (v. 23).

We shall never cease to wonder at the miracle of the incarnation. " Great is the mystery of godliness " wrote Paul, " God was manifest in the flesh " (1 Timothy 3:16). Emmanuel, God with us. " That holy thing which shall be born of thee shall be called he Son of God " said the angel to Mary (Luke 1:35). This was God's transcendent miracle. He contained Himself in human form. " The heaven and the heaven of heavens cannot contain Thee; how much less the house that I have builded?" prayed Solomon (1 Kings 8:27). Much less still our frail form! " He remembereth that we are dust," yet within this dust dwelt the Almighty. So as we enter once more the stable in Bethlehem let us take off our shoes, for the place whereon we stand is holy ground, most holy ground.

**Friday, December 24th** — Matthew 2:1-8

" For we have seen His star in the east, and are come to worship Him " (v. 2).

The wise of all the ages have worshipped Him. They have responded gladly to every God-sent star to lead them to His feet. They have sought Him until they have found Him whatever the cost, however hazardous the journey. Some have found Him in a converted barn, in a tent, on the street, in a factory, beside their own fire, in prison, in hospital, in institutions—wherever faithful Christians present the Saviour. They may have expected to find the Saviour in a royal cradle, but when they eventually found Him in humble surroundings they were not offended by the absence of worldly splendour. The star had led them—this was the King. Faith was satisfied, however contrary seemed the appearances. Wise beyond their contemporaries, they worshipped Him. We humbly follow in their train.

**Saturday, December 25th** — Matthew 2:9-23

" They are dead which sought the young child's life " (v 20).

These words command my attention, forbidding me to hurry on. They want to say something to me that others may not permit: no man can take sides against the Almighty and survive—they are both a warning and a prophecy. It may often appear otherwise, of course, for what need is there for God to accomplish His purposes in feverish haste? He is eternal, so man's rebellion may not be crushed by supernatural intervention but by the quiet passing of time. Psalm 2 can certainly be read as a sequel to the Bethlehem story. That holy Babe we see in Bethlehem's manger today is destined to be King, King of kings and Lord of lords, and all the powers in earth and hell cannot prevent it. " The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." They are like children trying to conquer a modern army with pea-shooters. Little wonder that God laughs at their stupidity. " Yet have I set My King upon My holy hill of Zion."

**Sunday, December 26th** — Psalm 27:1-14

" I will sing, yea, I will sing praises unto the Lord " (v. 6).

" And suddenly there was with the angel a multitude of the heavenly host **praising** God " (Luke 2:13). Christmas is a time of gladness, a time for the giving of thanks, a time for song, for worship. It reminds us of God's crowning gift to man, the gift of His only begotten Son to be our Saviour. As David pondered his blessings he was emphatic that he would sing praises to God. Dare we be less emphatic as we ponder the coming of the Saviour? God is delighted with our expressions of love and gratitude. We cannot weary God with our song, not even if our talent is meagre; for it is not the quality of the voice that gladdens the heart of God but the depth of our sincerity. " Thanks be unto God for His unspeakable gift." " I will sing, yea, I will sing praises unto the Lord."

**Monday, December 27th** Psalm 28:1-9

" My heart trusted in Him, and I am helped " (v. 7).

Without a doubt his is the testimony of countless thousands of Christians as they view the past year. The help received has been commensurate with their trust, though many of us would not hesitate to say that the help received has far exceeded our trust, so gracious is our Saviour. God may not yet have delivered us from all our trials, but He has helped us: helped us to be patient, helped us to be courageous, helped us to endure as seeing Him who is invisible, helped us to believe that there is a purpose behind our bewildering experiences that appear to have no unity, helped us through our own sad experiences to help others in similar situations. He has helped us to be faithful in our witness, in our prayer life, in attendance at His house. He has helped us to serve, our sufficiency has been of Him. And as we enter another year we know His attitude to us will be unchanged.

**Tuesday, December 28th** Psalm 29:1-11

" Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness " (v. 2).

Could there be a more fitting way of ending the year than by giving thanks to God as we recall past mercies? However severe have been our trials we have much, so much, for which to give thanks. In fact, our very trials have paved the way for God to bless us: without sickness there could have been no healing, without the storm there could have been no rainbow, without the robbery there could have been no good Samaritan, without thirst there could have been no cup of cold water. However, all our blessings are not dependent on trials. " Many, O Lord my God, are Thy wonderful works which Thou hast done . . . and Thy thoughts which are to us-ward . . . they are more than can be numbered " (Psalm 40:5). God has " blessed us with all spiritual blessings in heavenly places in Christ " wrote Paul in Ephesians 1:3. What an inspiring list of spiritual blessings follows ! If we should hold our peace the very stones would cry out.

**Wednesday, December 29th** Psalm 30:1-12

" Weeping may endure for a night, but joy cometh in the morning " (v. 5).

Immediate deliverance is the lot of but few. Nights can be long and dreary, as so many of us know. Try not to be cynical by the suggestion that for you the night may not end until the eternal morning dawns. We cannot read the eleventh chapter of Hebrews without coming to this conclusion. However, we are sure of joy in that glorious morning. " Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you " wrote Peter (1 Peter 4:12). We shall not consider our night experiences to be strange if we have a comprehensive view of the Bible. Unfortunately, we are apt to be so absorbed by the stories of deliverance that we overlook the severity of the trials that led up to them. There is nothing strange in our experience if weeping has endured for a long dark night. Even now, says Peter, " Rejoice " (v. 13). Yes, rejoice through the dark watches in anticipation of the joy that will come in the morning. " For surely there is an end, and thine expectation shall not be cut off " (Proverbs 23:18).

**Thursday, December 30th** Psalm 31:1-11

" For Thy name's sake lead me, and guide me " (v. 3).

Past experiences compel us to make this our prayer. Circumstances can be such a maze that there is a tendency to wander aimlessly. Worse than this, there are so many hazardous tracts we are forced to traverse, fogs often envelop us as we cross the boggy moorland, snares are deliberately laid for our feet by the enemy of our souls. How grateful we have been for the guidance of God during the past year; not that we could have said with certainty that each turn we made was the will of God for us—God requires His people to walk by faith, and we must find the balance between guidance and faith—but looking back we begin to realise that we have been walking along a carefully mapped route. So we can face the future with confidence: " God will be our guide even unto death " (Psalm 48:14).

**Friday, December 31st** Psalm 31:12-24

" I am like a broken vessel " (v. 12).

David was downcast by reason of the multiplication of trouble, which is not an uncommon experience for the Lord's people. However, we are not discarded because we are broken vessels. Many years ago as I was walking through Lurgan park to the Sunday morning service I was enraptured by the brilliant song of a chaffinch. There he was on the glass-capped wall. After each burst of song he regaled himself from the rain that had collected in a broken bottle durng the night. It was of no use for its original purpose; it had been cemented on the wall to deter climbers. Who envisaged its being used for such a worthy purpose as this: to help gladden the earth with song ? " Before I was afflicted I went astray: but now have I kept Thy word," confessed the psalmist (Psalm 119:67). A broken vessel, but far more use to God now than before. So it was with Jacob. Jacob with a limp was more serviceable to God than Jacob with a balanced gait. Never fear, God has a use for broken vessels. " A bruised reed shall He not break " (Isaiah 42:3).

**Saturday, January 1st** Psalm 32:1-11

" Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart " (v. 11).

What a splendid way to start the new year, by giving thanks to God. That means we begin by counting our blessings, by casting our minds back over the past year and recalling the goodness of God to us. The psalmist spent time in reflection, and this outburst of praise resulted. The past assured him that God forgives him when he confesses his sins (vv. 1-6), that God comforts and helps him in trouble (v. 7), that God is his guide and counsellor (v. 8), that God is always merciful to him (v. 10). It is not surprising that he calls to all who share these blessings to join him in praise. What God has been to us He will still be.

**Sunday, January 2nd** Psalm 33:1-22

" Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance " (v. 12).

Chosen of God ! Chosen to be His inheritance. Chosen in Christ before the foundation of the world (Ephesians 1:4). Chosen by Christ to bear fruit to God (John 15:16). Chosen by God to be a special people to Himself (Deuteronomy 7:6). Chosen for distinctive service (Acts 9:15). Chosen simply because the Lord loved us (Deuteronomy 7:8). So this is no cause for pride; far from it: " God hath chosen the foolish things . . . the weak things . . . base things . . . things that are not . . . that no flesh should glory in His presence " (1 Corinthians 1:27-29). Our value to Him is the value of the cross. The choice was a costly one to Himself. It meant the painful suffering of Calvary, for we could not become His inheritance in our sinful state; the inheritance of God must be holy.

" I wonder what He saw in me
To suffer such deep agony."

Amazing grace !



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Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.